

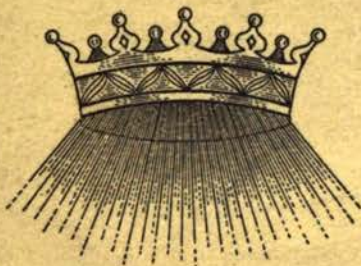
The Gleaner

A MAGAZINE DEVOTED TO THE
SCIENCE OF PRACTICAL CHRISTIANITY

Vol. 5

OCTOBER, 1913

No. 1



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,

347
RABBIT WHOL
YRABLI

THE GLEANER

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

VOL. 5.

OCTOBER, 1913.

NO. 1

TABLE OF CONTENTS

364	Science and the Senses.....	<i>W. J. Murray</i>
380	In Thy Light I Shall See Light.....	
382	Extracts.....	
384	The Power of Stillness.....	<i>Selected</i>
384	Worse Than Editors.....	
385	Optimism.....	<i>Selected</i>
386	Prayer as a Remedial Agent.....	<i>W. J. Murray</i>
390	Gleanings.....	<i>Selected</i>

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street New York City.

Science and the Senses.

Reading—From Selected Bible Readings:

Ps. 121: 2. "My help cometh from the Lord, which made heaven and earth.

3. "He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

5. "The Lord is thy keeper; the Lord is thy shade upon thy right hand.

6. "The sun shall not smite thee by day, nor the moon by night.

7. "The Lord shall preserve thee from all evil; he shall preserve thy soul.

8. "The Lord shall preserve thy going out and thy coming in, from this time forth, and forevermore.

Ps. 145: 18. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

19. "He will fulfill the desire of them that fear him; he also will hear their cry, and will save them.

20. "The Lord preserveth all them that love him.

Ps. 146: 8. "The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.

Prov. 14: 6. "In the fear of the Lord is strong confidence; and his children shall have a place of refuge.

Is. 25: 4. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.

8. "He will swallow up death in victory; and the Lord will wipe away tears from all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.

9. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.

Is. 41: 10. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Is. 42: 16. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Is. 43: 2. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee.

Is. 57: 18. "I have seen his ways, and will heal him; I will lead him also, and restore comforts to him.

Is. 58: 8. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be revealed.

Is. 59: 1. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear.

Jer. 17: 7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

8. "For 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.

14. "Heal, me, O Lord, and I shall be healed; save me and I shall be saved, for thou art my praise.

Jer. 30: 17. "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord.

Jer. 33: 6. "Behold, I will bring it (Israel) health and a cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

L130.51 414574
G47 197325

Let us take for our silent meditation this morning, *The Word of God Healeth all my Diseases.*

Repetition of the Lord's Prayer.

The subject of our discourse this morning is Science and the Senses, *Science and the Senses.*

The Golden Text is taken from II. Cor. 5: 7, "We walk by faith and not by sight."

While Paul seems to have been the first to make this scientific declaration, it is not a declaration which is confined to the realm of religion. In fact, in the realm of religion there seems to be less walking by faith than there seems to be in the realm of what we call material science. In the realm of material science men do not have to see things with the physical eye in order to know the truth concerning them. The physical sciences in many respects are a rebuke to the theological mind. We seem to have more faith in the world of natural or physical science than we do in the world of the science of the spirit.

It does not require any very great stretch of the imagination of the ordinary school child to accept the dictums of physical science, even when they are totally and diametrically opposed to what his eyes testify to.

We no longer believe that the earth is a long stretched out plain.

We no longer believe in a rising or a setting sun. We no longer believe that the stars which we see in the heavens are mere points of brilliance standing out in space, very much smaller than the world upon which we live. We know that these appearances are all in direct contradiction to the scientific facts in the case. We know that the stars which we behold in the evening are very much larger in point of size than is the planet upon which we revolve. I say revolve, because we now know that we are revolving in space at the rate of something like one thousand miles an hour, despite the appearance which would suggest that we are standing still. We stick to the earth much as a fly sticks to a wheel which is rapidly revolving, and according to exactly the same law, which is the law of gravitation.

Sometimes the child wonders if this earth is like a ball and rapidly revolving, why he does not

fall off into space. That is because he has not yet learned anything about the science and law of gravitation. So it is in the world of physical science we have innumerable rebukes for the senses. He is not at all educated who has not yet learned that the senses are very unreliable, and that only insofar as their testimony is interpreted and corrected by science is that testimony worth anything. We are constantly correcting the testimony of the physical senses in the world of physical science, and now the Science of Christianity is making exactly the same demand upon the human mind that the physical sciences have been making for centuries. The *Science* of Christianity,—there was a time you remember when to associate the word science with Christianity was to be considered quite unorthodox.

In fact, there was at one time a belief that Science and Christianity were quite irreconcilable,—that there was no point at which Science and Christianity could touch. Science operated in one dominion, which we call the purely physical or material; religion in another dominion, which we call the purely spiritual or metaphysical. Now we are finding that science and religion are converging, they are coming closer

and closer together every year. I think the scientists are just a little in advance of the theologians because they are just a little more religious than the theologian is scientific. Their scientific investigations are revealing to them the fact that not only is there a God, but that God is all, the same yesterday, to-day and forever.

If La Place said "I have swept the heavens with my telescope and have found no God," Flammarion says, "I have gazed out into the starry nights and I have seen in every physical manifestation of life and light the presence of an august omnipresent, omniscient God."

To study scientifically is to be led back naturally to the great author and sustainer of all things. It is to be led from the visible to the invisible and there detect the underlying law and principle of the universe. When we bring science into religion, or when we bring science into the religious life of the individual it makes, as I said a moment ago, the very same demands upon us that the ordinary physical science has made; it demands that we reject the testimony of our senses whenever and wherever these senses do not testify to the truth.

Jesus was the supreme scientist. Sense testimony, only insofar as

it testified to the realm and continuity of things, was accepted by Jesus. When it did not so testify it was rejected by Jesus. Every cure that Jesus performed, every so-called miracle that Jesus executed, was performed and executed on a purely scientific basis. He walked by faith and not by sight.

Now this faith is not blind faith. There are great numbers of people in the world who are walking by blind faith, walking by implicit trust in a God whom they do not understand, but in whose promises they actually believe, and such people are correspondingly happy. They are never so low down in the world financially, they are never so sick physically, that they do not repose a certain amount of trust and confidence in the divine promises. This attitude of mind is very good, because it frequently enables the possessor of it to rise above conditions that the trustless man finds it utterly impossible to overcome.

We are not pleading this morning for a mere trust or for a blind faith. I want to make the point clear this morning that in Paul's words blind faith is not included. The faith that Paul speaks of is scientific understanding, a scientific knowledge of the facts in the

case. What are the facts in the case?

The astronomer who walks by faith walks according to a well defined and well understood principle of science and law. He does not merely say, I have faith to believe that the world revolves in space; he declares, I know it to be true, and I can illustrate it. It is not a blind belief with him. It is a perfectly well understood and demonstrable fact.

We are not going to walk by trust, though that has served us very well in the past. We must learn to walk according to scientific truth, according to the demonstrable understanding of the laws of God, or the law of God. Heretofore we have walked by sight. We have been governed largely by what we saw, *by what we saw*; and hence we have been in all sorts of difficulties. We have seen ourselves in the past, sick, suffering, sorrowful. We have seen ourselves deprived of the comforts of life, cheated of our ambitions, robbed of the force of our aspirations, defrauded at every turn, and this despite the fact that we have been striving to live what we call good Christian lives.

We have not seen that our lives have been governed largely by appearances, that we have judged

ourselves and our affairs according to appearances; that we have done the very opposite of what Jesus told us to do,—to judge not after appearances, but rather to judge righteous judgment. We have not known what righteous judgment is. Many of us to-day do not know what righteous judgment is. When righteous judgment is explained to us it seems so far removed from the things that we have always believed, from the evidence of our senses, that we doubt in our hearts if it is righteous judgment.

The senses testify to man as mortal, subject to material laws. They speak of man as created from the dust of the ground. They speak of man as a something into whose nostrils was breathed the breath of life. The senses affirm man's belief that he is subject to mutation, birth, growth, maturity, disease, decay, dissolution, death. This is the popular belief about man based on sense appearances, based upon the narrative of creation as contained in the second chapter of Genesis, based upon that form of funeral service which you so frequently hear, which includes these words, "Dust thou art and unto dust shalt thou return." Man is largely judged as he *appears* to be, and not as he is in *Truth*.

The soloist this morning sang a song, preparing us for a future paradise. These hymns were written at a time when men believed that the only joy and gladness, peace and security that could ever come to the individual was that which must perforce come to him after death. We have postponed all our great blessings. We have lived here in order to prepare for a future life over there. We have concluded that we are here for a brief time, and that this perforce must be a vale of tears, the preparatory school for something better later on, and always after death. This is because we have judged largely according to the senses. We are judging man by so much materiality,—bones, blood, nerve, brains, muscles. It requires science to reveal to us the true man, the real man. Paul declares, We have judged Christ after the flesh, yet henceforth judge we him no more after the flesh. We must learn hereafter to judge man as he really is,—in the image of God.

We must learn to think of ourselves as the Sons of God and not as sons of men. Because it is only as we learn to think of ourselves in this way that we can ever rise above the fallacious testimony of our senses. It is only as we rise above these false beliefs that

we can overcome sin, sickness, disease and death itself. We have the science of Christ to support us in the belief that we do not have to die to enter into immortal life,—that the garden of Paradise, garden of Eden, the kingdom of heaven are all within man. We do not say of the kingdom of God, Lo, here, or Lo, there! We do not believe it is a place separate and distinct from man, quite so much as we believe, and are beginning to understand that it is a state of *consciousness* within man.

When Jesus was asked concerning the kingdom of heaven, you remember he said, "The kingdom of heaven is within you." And he did not give that answer to one of his own disciples either. He gave it to a quizzing pharisee. *The kingdom of heaven is within you.* We might be better able to understand that if he had said it to Peter or to John; but he said it to a quizzing pharisee,—to one who had come to trap him if he could. The kingdom of heaven is within you. The kingdom of heaven is a state of spiritual consciousness, a state of spiritual understanding, a realization on the part of the individual that there is nothing true but God and the things of God. *There is nothing true but God and the things of God.*

This statement requires some rejection of the testimony of the senses. Because it is a scientific statement, it requires just what all scientific statements require,—refutation of sense testimony. If the astronomer believes that the earth is not a disk but a sphere, he substantiates it by scientific demonstration. If John, the apostle, tells us that all things were made by God,—*all things were made by God*,—he substantiates it by declaring that all things that were made by God are good, that a good cause cannot produce an evil effect; that the so-called sin, sickness, disease and death that are appearing to the physical senses, are not made by God, but that these are the results and outcome of wrong thinking on the part of the individual, that they have no place, power or permanence in the Divine Mind. This is the statement of *scientific Christianity*. It was upon this basic statement that Jesus performed every cure,—*Nothing is true but God and the things of God.*

And then see the things that Jesus rejected on the basis of this scientific statement. Look at the things that Jesus set aside, nullified, repudiated and destroyed as the result of this understanding, that we every day acknowledge!

Every day we acknowledge de-

crepitude, disease, death, imperfection. Every day we cast our sight upon something that is imperfect, impermanent, and we declare it to be truth. It never occurs to us that it is mere illusion. The moment that a scientific Christian says it is mere illusion, at once he is considered a foolish idealist. But he has a scientific basis for his statement. The scientific basis for his statement is exactly the same as was Jesus' statement,—the only realities are those created by God. And sin, sickness, disease and death were not included in these realities. These are the fallacious appearances of the human senses.

At once comes the question, How are we to correct these fallacious appearances, how are we to refute them, how are we to rise above them, how are we to overcome sin, sickness, disease and death? Is there any scientific way by which they may be overcome? Are they not as real as purity, health and life itself? These are the questions that must give us pause.

If in the past you have accepted sin, sickness, disease and death as being equally real with purity, peace, power and love, we have now come to a point in our experience where we must draw the dividing line between things and

their opposites, between realities and unrealities.

How often we hear the question, Can I not believe the testimony of my senses? Can I not believe my eyes? Certainly not. If you believe your eyes, you live in a constant state of delusion. If you believe your ears, you will do likewise. We are not to regard the testimony of the senses except where they coincide with reason and scientific demonstration. Wherever they testify to things that science does not confirm, then we reject them, even as we reject the rising sun, converging rails, the color in the rose. I suppose that the great majority of people feel that there is color in the rose, and yet physical science, natural science assures us there is not,—that the color is in us, and what appears to be color in the rose is merely etheric waves operating at a certain rate of vibration.

We are learning a great many things in the physical sciences, and we are beginning to see that back of all the so-called wonder work of the Messiah is science pure and simple. Jesus never performed a miracle. The only thing Jesus ever did was to set in operation the higher law of God which refuted the so-called law of mortal thinking. He tells us this

is what we should do. He said to his disciples, "Go ye into all the world and preach the gospel and heal the sick."

By what means? So far as we have any record the only means Jesus ever used were spiritual means. He spoke the word and the word healed the sick. The healing word of God is the scientific declaration of man's perfectness in God. Jesus never asked God to restore Bartimeus' sight. Jesus never asked God to restore Lazarus to his bereaved sisters. Jesus never knelt as we would kneel, and asked God to restore the daughter of Jairus to her sorrowing parents. The prayer of Jesus was not a petition; it was a deep and underlying conviction that man is united to God. *A deep and underlying conviction that man is united with God.*

But he was not judging man according to the senses. He was not judging man by what he saw with his physical eyes. He was going deeper than that. He was going higher than that. He was locating man in the bosom of his Father. He was thinking of man as an idea in Divine Mind. Jesus had a picture of man that was perfect, and according to his picture he brought out into visibility the perfect man. It was nothing to Jesus that a man *appeared* to

have a withered arm. It was nothing to Jesus that a man *appeared* to be dead, and almost decomposed, according to his sister's statement. It was nothing to Jesus that Bartimeus was born blind. These were sensuous appearances. This is a hard thing for us to understand. All these to Jesus were mere delusions. They had nothing to do with the real man any more than a wart has to do with the body, or a barnacle has to do with the ship,—they are the excrescences of our spiritual ignorance. And the method Jesus used was to inject into the consciousness of his patient the true idea, show him the true mental picture of himself, and at once the wart or the barnacle fell off.

When Jesus cured the paralytic, the man arose and took up his bed and walked. It was nothing to Jesus that the man had been thirty and eight years in that condition. Jesus did not regard the length of time that a man had held a false picture in his mind as making it any more real. The longer the lie the bigger the lie.

It was nothing to Gallileo that the world had believed the earth was flat like a plate. The longer the race had believed it the more untrue it was to the mind of Gallileo.

The science of Jesus reveals man as the perfect image of God. According to the narrative of the creation of man in the first chapter of Genesis, this is the true record of creation. When you go home to-day I hope you will take up these two chapters of Genesis, the first and the second chapters, and study them carefully. They are diametrically opposed to each other. One is the record of man created by God by word of mouth, or by the specific image. "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth."

And the second chapter of Genesis says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils, the breath of life; and man became a living soul."

One is the record of creation and the other is the record of manufacture. There is the difference. One is the direct projection into visibility of an idea of the Mind which is God; the other is the narrative of the making of a sentient, intelligent being of non-sentient, non-intelligent matter, and then discovering that he had

made a mistake, that it was not complete, it needed a helpmate, and so instead of taking more dust, he took a rib from man and made a woman, and presented woman unto man. This is the record of creation that is dwelt on at nearly every funeral service I have ever attended.

This is not the true record of creation, although to sense testimony, it is the only idea of creation that we have, because we judge man after externals. It was so much easier for theologians to accept that order of creation than it was to accept the order of creation on a purely spiritual basis, and so from that time to this we have had the man of dust going through all the limitations of the senses, subject to all the experiences of earth life. And we have not yet come to the recognition of ourselves. We are barnacles, excrescences.

We have not come to ourselves yet as Divine Ideas. It requires the Science of Christianity to reveal us to ourselves as the perfect picture in the Divine Mind.

Even when we accept this intellectually, it is difficult for us to take it in really. There is a false sense of modesty which says that it is claiming altogether too much for man. That it is almost blasphemous,—It is making man equal

with God,—it is asserting too much concerning the nature and character of man. This is the charge that was made of Jesus,—“He maketh himself as God.” *“He maketh himself as God.”*

Can you make the image and likeness of God as anything else than as God? Is not the image and likeness of God like God in every particular? Have we ever seen that? Have we ever got a glimpse of the true man? Do the senses reveal the true man? Does it not require the consciousness of Christ to see the true man? Does it not require the Science of Christianity to correct the false appearances? Have we not judged man by what we see? Is he not sickly, sinful, mortal, material? Is he not born? Does he not grow? Does he not disappear? Is not this the picture of man that is held most persistently in the ordinary human consciousness? What to-day are the facts in the case? What does science say?

Science says, man is the image of God. While we are perfectly willing to admit that of the soul, many of us cannot admit that for the visible part of man. But how are we going to bring it into bodily manifestation? How are we going to prove it? In the destruction of our sinful tendencies, in the destruction of our physical

diseases, by sticking to the fact, always by sticking to the fact. Whenever the senses would deceive us, then we must stick to the science of being. We must look away from bodily disorders and bodily diseases. That is what Paul meant when he said, “To be absent from the body is to be present with the Lord.” To be absent apparently from ourselves and our affairs is to be present with ourselves and understand ourselves. To be absent from the body spells emancipation, liberation.

What is the self? Is it that which is limited to time? No, the self ever persists. The self is the spiritual reality, the picture in the mind of God, the image of the one altogether lovely, that never changes, that was never born, that never dies, that never sins, that never suffers. It is the only reality there is,—mind. Not knowing ourselves as the true ideas of God, we have thought of ourselves as the sons of men, inheriting all kinds of diseases, inheriting all kinds of weak, sickly tendencies, never free; subject to all the laws of the flesh so-called, and never realizing that there was a form of spirit life in Christ Jesus which makes us free from the laws of sin and death. We have not yet learned the truth. Jesus

Christ never accepted the testimony of the senses.

Always the Science of Christianity demands an investigation of ourselves,—what am I in contradistinction to what I seem to be? I seem to be mortal, subject to mortality. I seem to be weak, subject to all forms of weakness, moral, physical? What is the fact? I am the idea of God. I am the very image of my Maker. I am the reflection of infinite Life, Truth and Love. I am the Son of God. It is simply a question with us of claiming our divine rights. We are "joint heirs with Christ,"—"*Joint heirs with Christ to the kingdom of God.*" Joint heirship is a big thing. It means that we are heirs to eternal life, that we are heirs to eternal, inexhaustible strength, that we are heirs to knowledge, to health, to unlimited abundance,—that we are heirs to the kingdom of God with all that this includes.

And where is this kingdom of God? Again Jesus Christ assures us that it is within us. It is *within us* just as is the divine spiritual potentiality. It is just like salvation,—salvation is within us. We have looked for salvation from without. We have ever looked to external things for salvation from sin, sickness and poverty, and Paul says, "Work out your

own salvation." Work it out. Salvation is within us. It is within oneself, a spiritual possession, as a divine idea of God. There is no power that can deprive us of our right in the kingdom of God, no power but our own spiritual ignorance.

We must walk by faith and not by sight. If the senses suggest that we are sick, let us not heed the senses, let us turn to the divine fact in the case. The fact is that you are now the image of God. *You are now the image of God.* Get this fact settled in your consciousness, and at once you begin to rise, abandoning your so-called affliction; at once you begin to put off your imagined weakness of the flesh and rise in the strength of the spirit, to be forever strong in the likeness of God.

This is Scientific Christianity as we understand it. It is taking hold of the things of life, it is seizing hold upon the promises, it is believing in the truth of the Scriptures, it is taking God at his word.

We are not preparing for future happiness at all. We are striving to bring about an answer to the Lord's Prayer, "Thy kingdom come, thy will be done in the earth even as it is in heaven," thy will be done bodily, in the body

even as it is done in the soul. Jesus never spoke of a faraway kingdom of heaven. Jesus never asked to be transported to the kingdom of heaven,—if he had he would have worded his prayer differently, he would have said, O Lord, may we go to thy kingdom. But he said "Thy kingdom come," thy will be done here even as it is everywhere where man understands thy law.

We are learning that *here* and *now* is the place and the time to work out our salvation. We are learning that the kingdom of God is something that does not come with observation. You cannot say of it, Lo, here, or Lo, there! It is not a place or a city that you can point out. It is not beyond the skies. It is a mental condition, a state of spiritual understanding, a state of divine realization. It is always a state. We take it with us. And if we do not take it with us and it were possible to get into the orthodox kingdom of heaven, we could not enjoy it. If heaven is not within us it is nowhere. If freedom, and liberty and love and holiness are not within us as present possibilities, then we shall never acquire them. These are God-implanted and God-sustained. The fact that we have not brought them out is due to only one thing,—the fact

that we have not known how. It is all the same as if these things were not when we are ignorant of them.

When Hagar cried in the wilderness for water, she was told to open her eyes and look. And when she did look there she saw a well of water. So we sometimes cry for more faith, when all that is necessary is to use what we have.

Science is revealing to us tremendous facts, not only in the physical universe, but in our spiritual and mental possibilities. It is teaching us that within us are all the possibilities of the Sons of God; that it is possible for us not only to overcome our sins, but our diseases. Theology has taught us for centuries that we must overcome our sinful tendencies. The church has ever said, you must rise above your sins. And we have said, By what process? And they have always said by substituting a pure thought for an impure thought; by substituting the wholesome thought for the unwholesome thought.

That is exactly the method by which we are to rise above our diseases, above our limitations. It is exactly the method Jesus employed to lift his patients above their diseases. He merely substituted thoughts of health for

thoughts of disease, thoughts of life for thoughts of death, thoughts of courage for thoughts of failure, thoughts of truth for thoughts of doubt. He simply lifted them up by changing their thoughts. He never touched their bodies except in rare instances, and I think the touch in those instances was more of a friendly character. Surely it was not necessary to heal, for if the physical touch was necessary to heal, how are we going to explain the healing of the Centurion's servant whom he never saw, and the woman's child to whom he said, "Go, thy child liveth."

Every cure Jesus performed was the result of scientific knowledge on the part of Jesus.

We know that man is even now the reflection of God, and that sin, sickness, disease, poverty and death are no more the reflection of God than the wart upon the hand is part of the hand, the barnacle upon the ship part of the ship, or any minor excrescence that you may rid yourself of, is your body. These things have grown upon the body as the result of our ignorance. We do not know ourselves. We have not judged ourselves according to righteous judgment. We have judged ourselves by appearances,

and we have been terrified by the appearances.

Just as it is possible for us to overcome sin, by the substitution of sinless thinking for thoughts of sin, just so is it possible for us to overcome disease by substituting healthy thoughts for thoughts of sickness. And the best way to substitute healthy thoughts is to think of ourselves as we really are in Truth, to affirm to ourselves the facts in the case, no matter what the appearances may be. I am now the image of my Maker. I am now the child of God. I am now the offspring of spirit and not of sense. I am now the creation of the Most High. I am not of the flesh, I am of the spirit. These are all statements of truth. These are all scientific facts based on a correct scientific definition of creation. We are taking refuge in the reality of ourselves. We are coming to ourselves. We are coming to the consciousness of ourselves as purely spiritual beings.

Let us take this thought home with us. I want you to study these two chapters of Genesis today, study them carefully. You will see that we have been taught to judge ourselves according to the second chapter, according to the false narrative of creation. It

is so much easier to think of ourselves from what we can see of ourselves. It is so much easier to think of ourselves from bodily appearances than it is to think of ourselves from the invisible soul life. We seem to have to have sense testimony. Yet the astronomer has not got it. The scientific student of hydraulics has not got it. The teacher of the science of optics has not got sense testimony. All his discoveries are based on something back of sense testimony. Each discoverer always makes tests to correct his sense testimony.

The science of Christ does not ask us to do one bit more than science asks of scientists. Not one bit more. If your senses do not testify truly of you as the child of God, then reject your senses. If they testify to you as a weakly, sickly unfortunate being, reject the testimony of your senses, and cling to the fact, hold to the truth, I am the child of God. I am the expression of the one altogether lovely, I am the expression of infinite health and strength, which is God. I am the expression of infinite life, which is God. Hold on to these statements and presently you will bring them out into manifestation. You will rise above your so-called incompetencies, above the seem-

ing failure of your lives. It is no more than taking refuge in the fact. Walking by understanding and not by sight.

If Shadrach, Meshack and Abednego had believed their sight and not taken refuge in the great fact that God was their refuge, then the flames would have devoured them. If Daniel had not taken refuge in the fact that God was his refuge and sustainer, the lions would have done to him as they had done to ever so many others. Every so-called miracle has law back of it. They are not miracles in the sense that they are interventions of the Most High Providence on certain special occasions. Not at all. They are the natural expressions of law understood. Jesus did not come to set aside his Father's law, to defy the Father's will. If it had been the Father's will that Bartimeus had been born blind, Jesus would have left him so. Jesus came to do the will of his Father. He came to co-operate with the law of God, and wherever he found affliction and imperfection he destroyed it, because he said, this is not compatible with the law of my Father. It is a murderer from the beginning and the truth abides not in it,—it is from its father the devil; the truth is not in it. From what basis did he make these

statements? From a purely scientific basis. These things did not come from God. Only those things are true which God creates. That always means the repudiation of sense testimony. This means giving the lie to things that have always been true to us. But that is not anything more than it meant for the race to reject the things it had always believed when Gallileo said the earth is round and the sun does not rise.

Christ does not ask us to do anything more than the scientist.

When the photographer tells us that the figure in front of the camera is reflected on the slide upside down, the photographer corrects the evidence of his senses, for he knows the inversion is due so certain conditions in the camera, and is not due to the object in front of it. We think invertedly. Through false thinking the camera of the human mind has inverted everything, turned everything upside down.

It sees the divine creation as an adulterous woman, but Jesus did not see that way. He said, "Go thy way and sin no more." Never make the mistake of thinking that you are subject to sin, sickness, disease or death. Never make another mistake. Always rely on the fact that you are what you are,—a child of God. Others

there would have stoned her. He said, Let him who has not made a mistake in his life cast the first stone. Let him who has never thought of himself as a purely physical being subject to physical passions and pains, let him throw the first stone at this woman, whose sin only is her belief in bodily senses, bodily pleasure. It is the common, almost universal belief. The fact in the case is that she is the image of God. It requires a great deal of science to look back of a harlot and see a child of the Infinite. The senses wouldn't help us in that, would they? It requires a great deal of the Science of Christianity to enable a man to look back of an erring woman and see the perfect picture in Divine Mind. It requires a great deal of science to correct the testimony of our senses in the case of a dead Lazarus, but no more than to correct the testimony of the senses in the inverted camera. The only thing is we have not become used to it. We have not got into the habit of seeing man as the Son of God. we have seen him as the sinning son of Adam. We must now see ourselves as the Sons of God.

"Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a

lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you. Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Behold what manner of love

the Father hath bestowed upon us, that we should be called the Sons of God. Therefore the world knoweth us not because it knew him not.

Behold, now are we the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is.

Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God.

Benediction.

In Thy Light I Shall See Light.

WHO HEALETH ALL OUR INFIRMITIES.

"A well-defined cataract and a high degree of astigmatism," such the verdict of the famous Oculist.

"Can nothing be done to avert or absorb it? I asked. "Must I face blindness?"

"Nothing at present. Keep up your general health, and when the vision becomes seriously obscured I will operate."

The great man was neither kind nor unkind, neither sympathetic nor unsympathetic, but accustomed to the abnormal and the defective, he perhaps looked upon the

operating-table as a bed of Hope.

As my agitation subsided on my lonely way home I mentally reviewed my resources in case of blindness, total or partial, and when I arrived there, still alone, I practiced doing the daily small duties of the household with bandaged eyes, in order to realize what the future might be like. It was a bad thing to do, bringing no comfort, and contrary to philosophy. Then I formulated a few rules for living in the immediate future in such a way that my self-respect should not be lost

through irritable complainings, nor my friends be rendered unhappy by my misfortune. The rules were

1. Forget Doctor X.
2. Live in the open air.
3. Be always cheerful.
4. Pray without ceasing.

It was No. 4 that drove me out of Self (should I call it self-sufficiency?) and showed my need of human help as well as Divine.

During the previous year several stray copies of New Thought magazines had been sent me and had inspired keen interest, though chiefly intellectual and speculative. Now, in the light of deep personal trouble I read them again and verified their Biblical references. More of their books were obtained and their methods of healing diligently studied. There seemed no startling novelty in either their methods or their claims of success, since every step has its counterpart in Scriptural story and admonition. Not a few were the blind eyes opened by the Christ, even those that had been blind from birth. And did the Great Physician not promise to believers that "these things and greater than these" they should have power to do? The first requisite demanded of the Sufferer was FAITH, and this presented no strange nor special difficulty.

The next step was harder for me: Ask believing that ye have *already* received;" and make affirmation of cure! I could not have accomplished this "affirmation," sincerely and intelligently without the patient instruction and assistance of my Guide and Leader, Mr. Murray.

During the first ten treatments an Oculist examined the eyes and reported no cataract nor trace of one found. To me this brought absolute conviction that it was the Lord's doing. He had thus speedily and effectually removed the heaviest part of my burden.

But there was yet another, of the eyes, not painful nor alarming, but distressful to me and a cause of curiosity to all who met me. It seemed to be a nervous or muscular weakness, and it caused the lids to droop heavily, and to remain closed a great part of the time. The oculists had suggested no remedy; abundance of rest, fresh air, salt water baths, and determined cheerfulness made no apparent impression. Spiritual treatments multiplied, yet that mountain obstinately refused to be removed. One day, after particularly fervent asking of God,—in "the Silence"—for help—not for "cure"—as by a quick flash of intuition I recognized where I had failed to do my part (for "self-

help" is an essential feature of the Divine Science treatment of disease, that is, self-help under the guidance of the Spirit). I had asked for God's supporting Power to enable me to maintain steady

vision with opened eyes. And that Power had been given, freely, perhaps from the first prayer. *And I had never reached forth my hand to take and use it!*

F. G.

EXTRACT FROM LETTER TO ONE DESIROUS OF EXPRESSING
TRUTH IN SONG.

Endeavor to remember that you are the expression of that infinite harmony which pervades the universe, and that you are inspired by that great Composer of things which men call God. All that you have is of God, all that you are is God; therefore, your voice is the voice of God expressing it-

self in beauty and softness of tone.

Keep this thought always before you, remembering that your high notes are those which express that infinite Power within, and that there is no power opposed to it to prevent its full and free and forceful expression.

EXTRACT FROM LETTER TO ONE DESIROUS OF EXPRESSING
TRUTH IN SUBSTANCE.

Divine Love hath infinite resources wherewith to bless you, and it is not limited to any one thing, place nor person. We must learn that it is Divine Love alone which blesses, and then we shall not be limited in our own thought

as to the particular channels through which it is to manifest itself.

Declare daily for abundance, knowing always that God *is* abundance, and that there is no lack in him in whom all fullness lies.

EXTRACT FROM LETTER TO ONE WHO BELIEVED IN A
WEAK HEART.

"Hitherto hath the Lord helped me," said the Psalmist, and that same God who has helped us hitherto will help us again and

again, until we stand upright on the golden feet of a righteous understanding of his law.

There is nothing to fear in a

universe that is filled with the presence of God; therefore, I am expecting to see you very soon, after what I hope will be a pleasant vacation, in the enjoyment of that health and strength which God has endowed you with, and which no power on earth, or in hell, if there were such a place, can deprive you of. You are one with inexhaustible Strength, with indestructible Health, with unending Life, and nothing can by any means separate you from the love of God which is in Christ Jesus our Lord. Of what shall I be afraid? I will not be afraid of what man shall do unto me, nor will I be afraid concerning what man shall say concerning me, for man's judgment is based purely upon appearances, into which righteous judgment does not enter.

Righteous judgment declares you to be the full, free and forceful expression of infinite Love and Life and Truth.

Remember this: Cling to it as the saving, emancipating Principle by which you were brought into

being, by which you are now being sustained, and by which you will always continue to be, as an idea in that universal divine Mind which creates and governs its own universe, outside of which there is nothing and nobody. God is all and in all, and in him there is no disease, no discord, no fear. You cannot escape from the presence of God, because there is nothing external to God wherein man can find an abiding place. If man does not live in God, he does not live at all, and if man does live in God, then he lives in perfect security.

These are not verbal utterances, but they are the voicings of that sacred Word which was made flesh and which dwelt among us, overcoming all evil and all error, all materiality, and morbidity.

Beloved, now are you the son of God, and it doth not yet appear what you shall be when you more fully realize this fact; but the fact remains, that you are now, this very minute, and always, the son of God, or the reflection of infinite and immutable Perfection..

"It's the song ye sing, and the smiles ye wear,
That' a-makin' the sun shine everywhere."

—JAMES WHITCOMB RILEY.

The Power of Stillness.

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old mediæval message, and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him. I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears—a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every

direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And I listened, and slowly learned to obey, and shut my eyes to every sound. I found that after a while when the other voices ceased, or I ceased to hear them, there was a still small voice in the depth of my spirit. As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or trust so hard, but that still small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.—A. B. SIMPSON.

Worse Than Editors.

An editor is supposed to be the most criticized man on earth, but a person has just been putting in a word for clergymen, claiming that they are the most miserable

of all the sons of men. He says:

"The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten chil-

dren, he has too many. If he has none, he should have, and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he does not mix enough with the people. If he is seen around on the streets, he ought to be at

home getting up a good sermon. If he calls on some very poor family, he is playing to the gallery. If he calls at the home of the rich, he is an aristocrat. Whatever he does, some one could have told him how to do better. He has a fine time living off donations which never come in, and promises that never mature. Next to being an editor, it is the most awful life."—*Tit-Bits*.

Optimism.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

ELLA WHEELER WILCOX.

Prayer as a Remedial Agent.

CHAPTER I.

In a grossly material age prayer as a remedial agent is not apt to be considered very favorably, and hence it is that we postpone to the last what really ought to be our first exercise in the effort to restore ourselves and others to that state of mental and physical harmony which we call health.

It has been said that "Man is a praying animal," but this is spoken of the man who uses prayer more as a safety valve for his emotions than as a means of protection.

The fact that medical science (so-called) has not included prayer in its systems of therapeutics is no argument against prayer, either as a prophylactic or a curative, it simply indicates that the medical mind has so far overlooked the therapeutic value of prayer, a value which, as soon as it is recognized, will cause prayer to be adopted by those who now ridicule it.

James, the Apostle, said, "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing

him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Of course James said this a long time ago, and theologians may declare that since "the age of miracles has passed," these words have no special significance to this generation, but does this change the fact that men do occasionally send for the elders or priests of the church? Professing Christians in the hour of direst need almost invariably seek the personal attention of their spiritual advisers, but this is done more as a precaution against unknown post mortem experiences than as a possible means toward the restoration of health and a cure. Death-bed repentances are more common than a healthy remorse for wrong doing, and hence it is that we pray, not from preference, but because we are desperate. Such would not be the case if we understood the delight of prayer, but we shall never understand the delight of prayer until it is accompanied

with "signs following," and signs (cures) will never follow until we *believe* they will. "These signs shall follow them that *believe*. In my name shall they cast out devils; . . . they shall lay hands on the sick and they *shall* recover." Mark 16, 17, 18. At a time of great drought in a certain section denominationalism was set aside in a combined prayer or union service for rain, and the only person in the community who believed that the united prayer would be answered was a little girl who got down from the wagon in which her family was going to church and started back home as fast as she could run. So implicitly did she believe in answer to prayer that she felt called upon to provide umbrellas as protection against the expected showers. The sky was cloudless and her elders laughed.

Thus it is we kill what we ought to foster. We tell our children to pray, and then we blight *their* faith and hope by *our* doubt and fear.

Between the pill-cure and the prayer-cure there is a great gulf fixed so that there can be no reconciliation, but if the two systems could be tried in the same hospital ward, under fair conditions, the prayer-cure would prove itself the more efficacious. No true Christ-

ian should be afraid to sacrifice drugs for Deity, for the only thing one has to give up in the drugging system is the thing one ought to be glad to give up. There is no poison in prayer, and there is little else in pills, hence the exchange is never hazardous. "Be not afraid," said Jesus. Never fear that in relying absolutely on prayer you are relying on the intangible and impractical. Remember it is the only thing Jesus and his disciples used, and their cures, if we are to believe the New Testament, would compare favorably with any system of therapeutics existing before or since their time. There was a time when the disciples of Jesus were conscious of a distinguishing difference between their prayers and his, and this was when they said, "Lord, teach us to pray." His prayers were effectual, theirs were uncertain. He would have been surprised if Lazarus had *not* come forth from the tomb; they would have been affrighted if he had, but when they learned the *Science* of Prayer both Peter and Paul raised the dead and healed the sick. This furnishes us with the idea that there is indeed a Science of Prayer which is as unerring as is the science of numbers, and the only reason why it is not more generally demonstrated is because

it is not more generally understood. No change has taken place in Christ, and if the age of miracles *has* passed, which I do not believe it has, it is due more to a change in Church than to a change in Christ. As of old we cry, "Lord, teach us to pray," so that we may pray, "The effectual, fervent prayer of a righteous man which availeth much." True prayer is more than the daily repetition of certain stereotyped formulas which we learned as children, and which we now say almost mechanically.

Prayer is the solid and changeless conviction of man's One-ness with his Heavenly Father. It is the abiding consciousness that God is all in all. When we learn the Science of Prayer we shall never end our prayers for health and happiness with the time-worn phrase, "If it be Thy will."

Believing that it is the will of God that we be sick and suffer, we should hesitate to ask that we be restored to health and strength, for this is asking an impossibility; it is asking God to do what theology declares He never does; it is asking God to change His mind.

Finite mortals may change their minds, but Infinite Wisdom never does, or it would not be Infinite Wisdom, and the knowledge of this Truth makes us free from

the tendency to indulge in ignorant prayer.

The wisdom of this world declares that God makes us sick, but he can also make us well again *if He will*, but "The wisdom of this world is foolishness with God."

The spiritually wise man said, "God is not the author of confusion, but of peace." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain yield both salt water and fresh." A good God does not afflict His children, and herein lies the secret of every cure that the Great Healer made. Had Jesus believed what we have been taught to believe he would never have raised the daughter of Jairus. He knew God to be the Fountain of Life, and his prayer in this case was the silent declaration that Life is Immortal and Indestructible. "Even so it is *not* the will of your Father which is in heaven, that one of these little ones should perish." The audible prayers of Jesus were the fearless voicings of the will of God. He never prayed God to restore the sick. He knew that God was not the author of sickness, and this knowledge equipped him with power to destroy sickness, disease

and death itself. The great difference between pills and prayer as to their therapeutic value consists in this, that the more we use pills the less faith we have in them, while the more we use the Science of Prayer the greater our faith becomes. Prayer is not petition to a far away God, but a positive realization of an Omnipresent Love which casteth out all fear. It is the consciousness that "All things were made by God, and without Him was not anything made." In this state of spiritual consciousness man is able to obey the injunction of the Saviour. "Judge not after appearances, but rather judge righteous judgment." We do not ask the principle of mathematics to accommodate itself to our mathematical ignorance. The principle of mathematics says, "Become acquainted with me and work according to my rules and you will solve your problems with pride and painlessness." The Principle of Being—God — says, "Become acquainted with my Law and conform your lives to it, and you shall have rest unto your souls, and health unto your bodies." "To know me (the Teacher of Truth) and the Father which sent me (the Truth itself), is to have Life eternal dwelling in you." When we learn the Science of Prayer we do not ask God to do

for us what he can only do through us. Knowledge is not only Power, it is Prayer, for it enables us to "work out our own salvation" with love and courage instead of in "fear and trembling."

Prayer is more than formalism, it is Force.

"True prayer is not the imposing
sound

That clamorous lips repeat,
But the deep silence of a soul
That clasps Jehovah's feet."

In true prayer there is no attempt to bend God's will to our selfish desires, but an inner yearning to conform our will to His. Real prayer is that state of silent receptiveness which enables Truth and Love to impart themselves without hindrance or obstruction. This is described in the Scriptures as a "hunger and thirst after righteousness." He who has learned to pray in Science and in Spirit does not say with the Israelites of old, "Let Moses speak unto us, but let not God speak unto us lest we die;" rather does he listen for "the still small voice," which can only be heard when the senses are silent and the soul awake. "God is Spirit, and they that worship Him must worship Him in spirit and in Truth." Now, to worship God in Truth we must know what God is, otherwise we worship Him in error. To know

God is to love and never to fear Him. The fear of the Lord was taught when men believed in an "angry and a jealous God." The love of the Lord began when men began to understand the Truth as taught by Jesus.

To know God is to know that He never creates anything unlike Himself. "A good tree cannot bring forth evil fruit," neither can a good God be the cause of evil in any of its forms. Sin, sickness and disease are not the fruits of the Spirit, but the results of spiritual ignorance, therefore they may be destroyed by spiritual enlightenment.

If God were the author of disease, it were useless to try to cure

it, for all that God creates is enduring and eternal. Neither Pills nor Prayer would cure disease if it were the creation of God, and since it is not the creation of God, man can and ultimately will overcome it by the "prayer of faith."

If a son shall ask bread of any of you that is a father will he give him a stone?" asked Jesus. This question was asked for the purpose of making clear to his hearers the fact that our heavenly Father has only good to give to His children.

When this fact is sensibly felt, Prayer will become the most powerful Prophylactic in the laboratory of mind.

Gleanings.

Sorrow is a lamp that illumines life.—BALSAC.

Every temptation is an opportunity of our getting nearer to God.

—JOHN QUINCY ADAMS.

Prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan.

—JOHN BUNYAN.

"The block of granite which was an obstacle in the pathway of the weak, becomes the stepping-stone in the pathway of the strong."

—THOMAS CARLYLE.

The more married men you have the fewer crimes there will be ; marriage renders a man more virtuous and more wise.—VOLTAIRE.

Let us take care how we speak to those who have fallen on life's field. Help them up, not heap scorn upon them. We do not know the sears.
—ANON..

If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—JOHN RUSKIN.

Children have more need of models than of critics—JOURBERT.

The world is a school, and the business of its occupants, the pursuit of an education fitting them to graduate into the invisible university of God!
—W. R. ALGER.

Where much is given, much shall be required. There are never privileges to enjoy without corresponding duties to fulfill in return.—PHILLIPS BROOKS.

We proudly say, "we are equal." In the largest sense before God we are, but in every other sense we are not. No two persons have the same gifts, the same tastes, the same habits. One must complement the other. It is a mutual life we lead in a mutual world.—CAROLINE HAZARD.

Let us wipe our tears, lift up our heads, and gird ourselves for brave and cheerful toil. In due time the release will come; rest so sweet after toil is over; glory so bright after the darkness is past; victory so grand that we shall not wish the conflicts to have been less fierce, or the perils of the way less numerous or painful.—ANONYMOUS.

"'Tis not what a man does which exalts him, but what a man would do."
—ROBERT BROWNING

The great heart will no more complain of the obstructions that make success hard than of the iron walls of the gun which hinder the shot from scattering.—RALPH WALDO EMERSON.

Trusting in God and doing our duty; these are words which bind us together. If you and I can feel that those who know us best can say of us that we are trusting God and doing our duty, it is enough to teach us that this is a ground of communion, which neither the difference of external rites, nor the difference of seas or continents can ever erase.

—DEAN STANLEY.

Suppose any man shall despise me. Let him look to that himself. But I will look to this, that I be not discovered doing or saying anything deserving of contempt.—MARCUS AURELIUS.

Many a beggar at the cross-way, or grey-haired shepherd on the plain,
Hath more of the end of all wealth than hundreds who multiply the means.
Moreover, a moral compensation reacheth to the secrecy of *thought* :
For if thou wilt think evil of thy neighbor, soon thou shalt have him for thy foe.
And yet he may know nothing of the cause that maketh thee distasteful to
his soul.—

The cause of unkind suspicion—for which thou hast thy punishment ;
And if thou think of him in charity, wishing or praying for his weal,
He shall not guess the sweet charm that lureth his soul to thee.

—MARTIN F. TUPPER.

It is never too late to give up our prejudices.—THOREAU.

There is a great deal we never think of calling religion, that is still fruit unto God, and garnered by Him in the harvest. The fruits of the spirit are love, joy, peace, long-suffering, gentleness, patience, goodness. I affirm that if these fruits are found in any form, they are the fruits of the Spirit whether you show your patience as a woman nursing a fretful child, or as a man attending to the vexing details of a business, or as a physician following the dark mazes of sickness, or as a mechanic fitting the joints and valves of a locomotive ; being honest and true besides, you bring forth fruit unto God.

—REV. ROBERT COLLIER.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.—ABRAHAM LINCOLN.

He who curbs his wrath, his sins shall be forgiven him.—THE SALMUD.

When the light we beg for shines in upon us, there be those who envy and oppose, if it come not first in their casements.—JOHN MILTON.

Human nature is very much like some elements of vegetation. In tapioca . . . there is one of the most deadly of all poisons. But the poison is of such a volatile nature that when it is subjected to heat it escapes, and leaves only the nutriment of the starch. I think that the heart of man originally is full of poison, but when it is tried by affliction, little by little, the poison, the virus exhaled, and leaves all the rest wholesome indeed.

—REV. HENRY WARD BEECHER.

Such as every one is inwardly, so he judgeth outwardly.

—THOMAS A. KEMPIS.

The remedy of injuries is, by continual patience, to learn to forget them.

—SOCRATES.

BY ELLA WHEELER WILCOX.

Copyright, 1912, by American-Journal-Examiner.

Do more in any direction of merit than you talk or write about it.

There are many physicians who are talking and writing about health; they are rich with information, but they are forever ailing, and they in no way express health and virility in their appearance.

There are beauty specialists who carry sallow complexions, dry, lustre-

less hair and uncared for teeth as sign boards of their own inefficiency in the line of work they represent.

There are manicures whose nails offend the sight; there are teachers of metaphysical thought who write and lecture on the power of the mind to accomplish all things, yet who are constantly complaining of their own lack of supply, and blaming fate and

circumstance therefor, and asking aid of others to establish themselves.

A woman who gave lectures to classes of interested men and women on the art of making a beautiful home on a small amount of money lived in the most haphazard manner; her house was a pandemonium of disorder, and ugliness and discomfort started from every corner.

Another who wrote on interior decorations, in a skilled and scientific manner, allowed her home to not only offend the eye, but it gave forth the evil odors of unaired and unswept and uncleaned rooms.

A whole bevy of women artists, copying pictures sublime with beauty, in an Old World gallery, looked like scullion maids out of work; so unkempt, uncombed, and untidy was their appearance.

There can be no great and lasting success for anyone who does not make an effort to demonstrate the truths they preach, by pen or word, in their own lives, homes and personality.

A woman was urging her friends to believe in the principles of New Thought.

"You do not need medicine, or rest cures, or fasts, or diets," she said, "to be strong, beautiful and ever young."

"It is only a matter of continual right thinking.

"Affirm the Truth every day and you will soon see results."

Yet this woman was not beautiful; she did not look health, opulence, youth or beauty.

She looked anemic; her complexion was sallow, and no one could see her without thinking that she needed a rest cure, a better diet and a general up-building.

She was no authority for her words.

Be sparing of your words on any subject or theory until you have something in your own life to make a solid, dignified background for your statements.

A man assured the writer recently that he should be alive in two hundred years to come.

It was easy to make the statement.

But it would be more sensible for him to show, day by day, that he is living an absolutely healthful, useful, normal and beautiful life; that he is using all his vital forces constructively and wasting nothing in destructive thought.

Then, after a decade, if he remains young and strong, and has demonstrated all his ideals, he can safely talk his theories.

BE and DO, before you talk too much.

The happiness of your life depends on the character of your thoughts.

—MARCUS AURELIUS.

THE GLEANER

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

VOL. 5.

NOVEMBER, 1913.

NO. 2

TABLE OF CONTENTS

- 397 Primitive Mind Healing..... *W. J. Murray*
412 New Thought..... .. *J. B. Lorithian*
416 Letters.....
419 The Fulness of Joy..... *Charles B. Newcomb*
420 God is All in All..... *W. J. Murray*
422 The Power of Spirit over Matter.. *W. J. Murray*

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street New York City.

ANNOUNCEMENTS.

The Church of the Healing Christ holds regular Sunday Service at No. 47 West 72d St. Service at 11 A. M., Sunday School at 10.30.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

Primitive Mind Healing.

Let us take for our meditation this morning, "The healing energy of the Holy Spirit works in and through me. The healing energy of the Holy Spirit works *in* and *through* me."

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

Golden text—"That which hath been is now; and that which is to be hath already been." Eccl. 3: 15.

The study of Primitive Mind Healing is perhaps one of the most interesting and absorbing studies that the progressive mind is coming in contact with. It cannot be said that every reader of the Bible is a student of Primitive Mind Healing. If he were, his Bible would undoubtedly be to him what it is to those who do study it, a veritable Book of Life.

Nowhere else in literature do we find a book which so clearly sets forth the operation of this great force that is becoming such a popular study to-day, the force of mind, the power of rightly directed mental activities. Back of all visible phenomena there is and must ever be a science by which these phenomena may be interpreted, by which they may be seen to be the working out into visibility of certain underlying invisible laws.

For this reason I have selected these verses from both the Old and the New Testament.

We are prone to read verses that are selected from the book of Exodus and pass them over much as we would pass over anything in literature that we cannot immediately understand. We never seem to feel that a spirit of investigation and analysis is going to reveal something to us of the underlying law by which these phenomena took place. We simply read that Moses cast down his rod and it became a serpent; and, again, at the command from the inner voice, he seized it by the tail and it became an opportunity. We do not see that this is something that is taking place every day in individual human consciousness.

The rod represents the staff upon which most of us lean. A

material, physical thing, which, so long as we believe in its potency, just so long it serves us; but when we have reached the limit of our extremity, and find that what we call material aids and assistances are not filling their requirements, then the rod which we have hitherto held in our hand becomes a broken reed. Yet we are loth to cast it down. We cling to it with a tenacity that is born of despair itself; and then somebody comes and tells us of a better way, assures us of the fact that they have been helped by invisible means, by the operation of a law of mind which perhaps they do not yet understand, but the benefits of which they have felt in the healing of their bodily infirmities. Then comes the requirement to cast the rod upon which we have previously leaned to the ground. It becomes at once a serpent. At once we see only the destructive side of our act. We see that we have cast off that upon which we have previously leaned, that in which we have previously believed, and now we have nothing more than the mere say-so of a friend that we may be healed by purely spiritual means. For a moment we are afraid. We are seized with terror. Our old beliefs assume a serpent-like appearance. We feel

that we are quite on the verge of destruction; but the inner voice bids us take the serpent by the tail.

This is only another way of telling us to seize the opportunity, to embrace the privilege of trying the higher, the better, the surer, the saner way.

Some men seize their opportunities by the tail, and a great many let their opportunities go by altogether, head and tail.

When we have seized this opportunity, this privilege of testing the unseen, the invisible, the purely spiritual, without any material means whatsoever, it becomes a staff in our hands upon which to lean permanently. There is no danger of our going back. There is not the slightest danger of this staff breaking down under us. It will support us at all times, and under all circumstances, and especially when we most need support.

This is the lesson to be gained from this narrative. It makes little difference to us whether the rod became a serpent or not. It makes very little difference to us whether the serpent again became a rod in turn. We argue a great deal about the physical possibility of this experience of Moses without ever once getting the real underlying lesson, much as theologi-

ans quarrel about certain theological questions without ever arriving at the Truth. As doctors disagree about maladies without arriving at the possibility of a cure; we quarrel about externals, and never reach any of the internals, and consequently never find the Truth.

The other experience of Moses as set forth in the Bible lesson is an experience which reveals to us more clearly than does anything else in that part of the book of Exodus the power of mind over what we call material conditions. Moses put his hand into his bosom and drew it forth white with leprosy.

We can better imagine than describe the state of mind in which Moses found himself on his sudden discovery of this incurable malady in himself. At once there must have come to his consciousness the conviction that he was doomed to the same laws of excommunication from his people to which every other man in Israel was doomed, and that by his own law of exclusion. And again came the suggestion from the inner voice to put back his hand into his bosom, and he put it back, and drawing it forth, it was whole as the other flesh of his body.

If Moses believed that putting his hand into his bosom had caused him to contract leprosy, it must

have been quite a struggle for Moses to put back his hand into the same place, because the natural tendency is to think that if a thing has once caused disease and discomfort, it is most likely that it will cause it again. Few of us ever feel that to do the same thing over again is to get rid of the consequences of having done it the first time, and yet this is just what Moses did.

Looking at the strange phenomena only, not penetrating beneath the surface of appearances, and not understanding the law of mental reversal, we cannot possibly understand this experience, therefore it brings no lesson to mind. If Moses believed that merely putting his hand into his bosom caused him to contract leprosy, he must now by a higher understanding, by a clearer realization of Truth, and his own exemption from disease, reverse the process, not only mentally but physically. He must prove to his own solid conviction that such a thing could never produce such a disease, and herein lay the cure.

This is one of the earliest evidences of Primitive Mind Healing that we find recorded in the Bible. We sometimes are inclined to feel that Moses was the discoverer of this method, and yet when we study the life of Moses we

find that he was schooled in all the arts and sciences of ancient Egypt. I am not at all disinclined to think that Moses had learned the art and science of mental healing in the Egyptian schools. We have every evidence to prove that there existed in Egypt, long prior to the time of Moses, a sect which was known as the Therapeutæ, a sect or a religious order which used mental means exclusively for the eradication of disease from the human system, a sect which produced some of the most remarkable physical phenomena by purely mental means. Therefore it is quite reasonable to suppose that Moses, schooled in all the arts and sciences of ancient Egypt, had learned something of the possibility of mental reversal, the possibility of curing a bodily disease by a reversal of thought.

We are learning through the study of Primitive Mind Healing that every cure that was established by Moses, by Elijah, by Elias, by the minor prophets, by Jesus, by his immediate disciples, and by their disciples down to the third century, that each and every cure was established and maintained upon the basis of complete mental reversal on the part of the patient's mental activities.

We are learning that thought was the only agency used by these

great Therapeutists, and this is bringing home very forcibly to our own conviction that thought after all is the only creative power in the universe. It has become apparent to many of us that Thought is the only force in the world; and if you stop to think for just a moment you find that this is not very hard for you to accept.

We are coming to the conclusion that all visible phenomena, that every so-called physical object in the world, is nothing more nor less than a thought projected into space. The chair upon which you sit, the clothes which you wear, everything with which we come in contact in a physical way, is nothing more nor less than the projection into visibility of an invisible idea. And this was known to the Egyptians. Every physical disease was recognized as the out-picturing on the human body of a state of morbid thought.

Sometimes we feel that Primitive Mind Healing should not go farther back than Moses. The science of primitive healing is as old and older than the human race. There is nothing new about it. The one thing that is new about New Thought is the growing consciousness on the part of students of New Thought of these ancient facts. New Thought

is not a new discovery any more than the healing ministry of Jesus was an innovation; not at all.

New Thought is a re-discovery of the ancient law, a law which is as fixed and immutable as the law of the Medes and Persians, a law which will ever operate, which will cure every disease in the category of diseases, but which may not cure every individual. There is a difference between healing diseases and healing people. Every disease in the category of diseases is quite healable. Individuals sometimes oppose the healing, and herein lies what we call failures. Jesus himself could not do many mighty works because of their unbelief.

Every physical cure by merely mental means requires co-operation. Hence it is folly to say that one may be healed according to the system of mental healing without having any faith whatsoever. It is not possible. It is no more possible to heal a man of his bodily disease without his personal co-operation than it is to communicate a message over the telephone wire without the person on the other end taking down the receiver.

There is a law back of spiritual healing just as there is a law back of the science of telephony. Whenever that law is complied

with, whenever there is co-operation on the part of patient and practitioner, and wherever there is co-operation on the part of patient and practitioner with the great supreme law itself, then failure is quite impossible, and success is inevitable. It could not be otherwise. It is like the solution of a mathematical problem which must be solved if the mathematician complies with the rules and regulations of the science of numbers.

We took as our text these words from Ecclesiastes, "That which hath been is now; and that which is to be hath already been," and "There is nothing new under the sun." The law and science of mental healing is exact. If there is not a science of mental healing back of the phenomena that we have read from the Old and New Testament this morning, then mental healing, or spiritual healing, if you please, is entitled to the criticisms that are being heaped upon it by professional men in various walks of life, who in many instances declare that it is pure quackery.

If there is not a science back of spiritual healing, if there is not a science back of the so-called miracles of Jesus, then it *is* quackery. If there is no way by which these so-called miracles may be under-

stood, if there is no law by which these miracles may not again take place under similar circumstances, then Christianity is not a science. It is a mere philosophy, or ethical system, valuable only so far as it helps to make for mere morality.

And this perhaps is just what Christianity has been for some sixteen or seventeen centuries, a very excellent ethical system, but not a mind cure. And after all this is what Christianity was in the beginning; it was a mind cure. It came to eradicate from human consciousness the things that make for discord and disease, poverty and pain. It came to work according to unalterable law; to teach individuals that they were the masters of their own thinking apparatus; to teach men that it is quite possible for them to select, classify, analyze, retain and reject the thoughts which come to their consciousness.

We are just beginning to learn that we are the masters of our mental fate. We are just beginning to learn the science of right thinking. The science of right thinking is not a mere stubborn resistance of any kind of thoughts that come to the mind. This is only one of its functions. The science of right thinking brings with it the realization of the Oneness of Cause. It brings to the

human consciousness the recognition of the great facts that God is the only Cause and the only Creator. It defines, it clarifies those words of Jesus wherein he says, "A good tree cannot bring forth evil fruit." By substituting this statement, a good cause cannot bring forth an evil effect, the science of right thinking reveals to us that there is but one universal Cause and Creator, and that what we call evil effects do not proceed from this one and only Cause, but are the direct projection into visibility of the mistaken beliefs, on our part, of an error of concept, of an ignorance of Truth. It reveals to us that it is possible for us to overcome everything that is not calculated to benefit, to bless, by a purely mental process.

This includes every known disease. It shows to us that leprosy is a mere mental concept; that by a reversal of the mental concept; or a reversal of mental activity it can be healed. By the touch of one who knows its nothingness it will disappear. The leper cried unto Jesus, asking him for assistance, and Jesus said, "I will; be thou clean." And he touched him. We sometimes wonder why he touched him. May it not be possible that Jesus touched him in order to prove to his own consciousness the unreal-

ity of disease? It is one thing to speak the healing word of Truth to a leper. It is another thing to prove that you have no fear of the contagion of it.

We have not risen in Truth until we rise to that sublime point of spiritual understanding where we not only say that the man has not got it, but that *we* cannot contract it. Here is a point that I want you to think over soberly. If Jesus had said, "Be thou clean," and yet retained in his own consciousness the thought that there was danger in touching the leper, he could never have healed him because he could not have uttered the words of Truth with the conviction in his own mind that the disease of the other was unreal. If in his own mind there was the belief in leprosy, he could not have cured the mind that was tainted with it. Healing only comes from the realization of the nothingness, the absolute and utter nothingness of disease.

This is the sublime point of spiritual realization. When man reaches this, then all things are possible to him, both in heaven and upon earth. Heaven is within; earth is without. Heaven is the subjective state of spiritual consciousness; earth is the objective. One is the invisible; the other is the visible, and all power

is given unto the man of God in both realms. To the man who realizes that there is nothing true but God, to that man leprosy becomes a nothing. Disease flees before the consciousness of one who knows its utter nothingness.

Primitive Mind Healing, if we can believe what Plato tells us, is as old as the heavens. It is, as Plato informs us, the substitution of a true idea for a false belief. This, I take it, is the method of all education, the substitution of a true idea for a false belief. If man believes that the world is flat, and you convince him that it is round, you have substituted a true idea for his false belief. We say he is educated now. We might also say he is healed now. He is healed of a delusion, a belief in something that is not true; and it does not make any difference how long he has believed it, the moment he becomes convinced of the fallacy of it, that moment the error of ages disappears from his consciousness through the realization of the truth.

This explains the instantaneous healing of many chronic diseases. Once convey to the mind of your patient the idea of perfection, so that he in turn takes it up and works it out through subconscious operations, and instantly you have the correction of a false belief, no

matter how long it has lasted. It does not make any difference how long a lie obtains in human consciousness, so long as it is a lie; the Truth will instantly change it.

We speak of primitive healing as if it were a something which was confined perhaps to the time of Jesus; as if it had not obtained until Jesus came, and as if it discontinued with the demise of his immediate disciples. This would place Primitive Mind Healing in the category of miracles, a setting aside of well known spiritual laws. I think we have proven that Primitive Mind Healing did not begin with Jesus; and I think that any student of spiritual history can successfully prove to his own consciousness that it did not discontinue with the demise of Jesus's disciples.

This brings home a very important point. It brings home to human consciousness the great fact that the healing law has ever been operative, and substantiates those words of our text, "That which hath been is now; and that which is to be hath already been." These words have direct reference to the law of spiritual activities, to the law which is back of every physical cure by mental or spiritual means. There has never been a time in the world's history when it was not operative. There has

always been, somewhere, some one who has been working according to the law of divine healing, who has been curing bodily disease by purely spiritual means. That it has waned from time to time in popularity is true, but I think this is true of all the arts and sciences. Things possess, absorb, the human mind for a time, and gradually disappear to give place to something new. We have in the world of art what we call "freak arts." We have in the world of music what we call "freak interpretations." They come and they go, but they leave art and music just as they have always been.

We have in the world of religion lapses of spiritual activity, centuries when religion is not the potent agent that it should be. Then there comes an intense desire, and lo, we have a manifestation of the healing law, which again subsides for a time and leaves the world in the chaos of old night, struggling for its breath.

This is because, humanly speaking, we lack stability. It is not because the law comes to us, blesses us for a brief time, and then betakes itself to other spheres. It is simply that we lack stability, not only in spiritual matters, but in other things. We are not always keyed up to that point of enthusiasm that makes

for success, continued success. To this I think we may very safely attribute the decline of spiritual healing in the church. This is no reflection; not at all. It is simply an indication of the variations of the human mind. It is simply an indication of the instability of the human mind when not governed by God.

Perhaps it was just as well for the race that it waited seven hundred years from the time that Isaiah prophesied the healing of the sick by spiritual means until Jesus declared himself come to carry out that prophecy. Perhaps the race was in a state of apathy. Perhaps it had not taken down the receiver. You cannot compel a man to listen until he is quite willing to. You cannot add one single joy to complete satisfaction. Not even God himself can do that. If a man is perfectly satisfied, you cannot add one joy. If a man is satisfied with his present religious beliefs, satisfied with his present system of therapeutics, satisfied with his present mode of life, then it were impossible to change him.

We are here to-day because we are dissatisfied. Perhaps I had better use another word—We are here to-day, I think, because we are unsatisfied. I do not think that our minds express a state of

dissatisfaction quite so much as they express a state of unsatisfaction. We are not complaining of the old conditions; we are simply unsatisfied with our present achievements. This I think is a very healthy state of mind to be in. We are reaching out for higher and better methods of accomplishing the things that we all desire to accomplish. We desire the most laudable things in the world when we desire health, life, strength, happiness, peace, and even prosperity. These desires will not be killed. We may strangle them for a time, but they breathe again in spite of us. They are the impelling desires which force, compel us to rise above our dead selves, to be what we would never be if we listened to the suggestions of the carnal mind.

We continue to lean on the staff for a time, but we are not satisfied. And this very healthy state of dissatisfaction says, "Cast it down," and directly something else says, "Let the soul expand itself, draw to itself something higher, better, nobler." And there has always been a state of fermentation which accompanies this radical change of thought.

This state of fermentation is symbolized by the serpent, a wriggling, unsettled, unquiet state. Very frequently the student wishes

he had not left the old. It was so easy for him to take something; so easy for him to do something, or to have somebody else do something for him. Here he finds himself depending absolutely on the unseen, the intangible, the invisible. He does not know that he knows enough about it to depend upon it. He is being urged to stay with it; he is being assured from time to time that if he does stay with it, it will come out all right. All of you have gone through this experience and know what it is. It is the wriggling of the serpent. Some of us grab it by the tail; others let it slide by, and it leaves us where we were at the beginning. Perhaps we are worse off, because we feel that we have tried it and it does not work.

This is the lesson that I get from this experience of Moses. I get the lesson that I must learn to depend more and more upon the power of thought to work out all my daily problems. This is the lesson that you are learning. You are learning that thought is the most active agency in the universe. You are learning that you are what you are by reason of the thoughts that you have thought, that you stand to-day in your physical embodiment as the representative of the sum total of your aggregate beliefs about yourself.

The ignorant man does not know this. We are just beginning to learn it. We are just beginning to learn that we stand forth in the physical as the sum total, the representative of the thoughts that we have entertained about ourselves, the beliefs that we have about ourselves now. If our beliefs are of a limited character, our bodies will manifest limitation. If our beliefs are sickly, our bodies will be sickly. If our beliefs are fearful, the body will manifest the effects of fear. If we are hopeful, optimistic, courageous, relying absolutely upon the power of Divine Mind to heal and to keep us well, the body will manifest these states of consciousness. The reason why we do not do this instantly is because fear has become a disease. The reason why we seem to be slow in putting into practice what we believe to be so true is because it is not only a New Thought, but we are forming a new habit. We may know that it is not right to use the knife in the left hand at table, but if we have done it for twenty or twenty-five years, and are suddenly confronted with what we call correct usage, and wish to comply with the nice requirements of society, we strive to put the knife in the right hand and use it properly; but if one has

used the left hand that way, it is quite difficult to use the other. Any of you who have been left-handed in youth know with what difficulty you overcame the habit. This is so in every other department in life. We have simply clung to habits of thought. We were not properly instructed. Our mothers did not labor diligently enough to correct the left-handed habits. Perhaps they did not know. Perhaps they knew nothing at all about the science of right thinking. It may be that they knew nothing of the science and philosophy of the mind as taught and practiced by Jesus. It may be that the highest idea they gave us was based on a purely ethical interpretation of the teachings of Jesus. Perhaps it is that we have not seen anything higher than a mere moral code in the Sermon on the Mount. In the Sermon on the Mount there is concealed from the rude gaze of man the most perfect science, the most perfect law, that has ever been presented to the human mind. It requires the eye and the soul of a mystic to penetrate it.

Merely because we cannot reach down to the very depths of the mystical meanings of the words of Jesus is no reason for us to assert that they are not there. They are there, and he who has eyes to

see will see them, and ears to hear, will hear them, and know the law by which everything that is inimical to human happiness may be successfully overcome by the power of thought.

We cannot emphasize this power too strongly. God thought, and the universe was. God conferred upon man the power of thought, and he has created his own worlds ever since. Every man creates his own little world by his own states of consciousness. He moves in his own mental environment. He is surrounded by the products of his own thinking. He is, his circumstances are, his environment is, what he has made them.

This at first is not a glad reflection, and yet it is true, because it brings with it the sublime consciousness that that which we have created so indifferently and so imperfectly we may, by a higher process of thinking, transmute. We may cast out the things that are imperfect, and bring into being, into visibility, the things that are more and more and more perfect. This is the function of mind. The function of mind is to bring into visibility the things which lie in silent repose in the invisible world of thought.

Everything you see here to-day is not the creation of God. It is

the manifestation on the part of man of the things that lie in silent repose in the most high Divine Mind. Every object exists as idea. You it was who brought them into visibility. You are the artist. Your pattern is the pattern that was showed to Moses on the Mount of spiritual understanding. Your pattern is the pattern of perfection. If you have painted indifferently or imperfectly, it is a pity, but it is not an argument that you cannot paint better. If you have brought out in your lives pain, perplexity, sin, sorrow, suffering, it is simply because you have not been looking at the model. You are like the indifferent artist who looks away from the object he is striving to paint, to carve, to hammer into shape.

We have simply looked away from perfection. Our ideal has not been a perfect God and a perfect man. We have striven to bring out a perfect man while thinking in a very imperfect manner. We have striven to manifest health, all the time holding mental pictures of disease in consciousness. You would not say this was a wise method of procedure for a young artist, would you? "Keep your eye on the perfect," is the maxim of the artist, and when you look away, you are go-

ing to manifest it in your marble, or on your canvas.

It is only as we keep our eye on perfection that we bring it out into visibility. We then are not only the masters of our own fate, but we are the creators of the conditions by which we are surrounded. We are the creators of our bodily conditions, and this in the exercise of that divinely bestowed power of thinking. God created man as a free moral agent; gave him all power to exercise his thought; and if some of us have exercised it along lines of sin and suffering and limitation, that is no reflection upon the great Divine Mind. It is simply a reflection upon our misuse of our divine faculties; and when we learn this, then we can, like Moses of old, reverse the process. If we have put our hands into our bosoms and found them leprous, let us put them in again, and prove that we are master. If there are conditions in life that we believe are inimical to us, if we are at the extremity of conditions, then let us go to them bravely, courageously. Let us see them as opportunities; grip them by the tail; prove our supremacy, overcome the thing that would make for limitation; conquer our fears; turn apparent defeat into positive victory. This is possible, and all

by the exercise of the power of thought.

I remember reading in a little primer many years ago a story intended to convey to the minds of the childish students the necessity of holding firmly the thought of the omnipresence of God. It was an old torn book, and this was the story:

A little boy had been told always from his earliest childhood never to forget in the face of apparent danger that God was with him; always whenever anything came to him to alarm him or terrify him, just simply to say, "God is here." He had learned his lesson very well in the nursery where the darkness used to terrify him. He had learned to say just before going to sleep, "God is here," and he would fall asleep peacefully and quietly. One afternoon he went over to visit a little friend some two miles from his home, a visit which entailed the necessity of going through a thickly studded bit of forest. He and his little friend played around the yard for some time, and then his friend's mother went out and said to him, "Harold, I think you had better go home now." "All right." A few minutes later she would go out and find Harold still playing. She did not want to be rough. Gently she said it again, only to come

again and find the child still playing, so absorbed in what he was doing with his little friend. Then she came and said more positively, "Harold, it is going to get dark very early, and you have a long way to go, and you had better get started." He donned his cap and off he started. He had gone about a mile, when suddenly it began to grow dark. The sun had gone down over the distant hill, and the shadows began to cast themselves along the woods. He got into the woods. Presently the density of the forest, the decreasing light of day, made everything very dark. He began to be terrified. He quite forgot his little statement, "God is here," and became thoroughly alarmed. Presently there loomed up before him an immense ghost, with arms outstretched ready to spring down upon him, casting its shadow just in front of him. His little limbs shook as with the palsy.

It was too late to go back, and it was too far, and go on he could not. He staid there and walked around in a circle, and finally these words came to him, "God is here. God is here, and I am going to walk right up to it." And so he walked up to it, and it proved to be a very friendly guide post, with arms outstretched, one pointing in the direction of his own home,

and the other pointing in the direction of Robert's home. He recognized it, and then knew he had only a few hundred yards to go. He was at the edge of the woods.

He took the serpent by the tail. He walked up to his experience, and found in it not a terrifying ghost, but an opportunity, a friendly guide post. And this is what most of our experiences are in life. The most painful experience you ever had brought you here, no doubt. The most painful experience I ever had brought me to the investigation of the science of mind healing. I should never have come to it at all by any other way, I assure you. I came to the study of primitive, and present and future mind healing through sad and sore disappointment with other forms of healing.

We are not fanatics. We are not fools. We are the sober product of painful experiences. We have found God; we are finding ourselves by degrees, and we are finding the true self, the real self. The only self of man is made after the pattern shown to us on the mount of spiritual revelation. We are learning that we are spiritual beings, possessed of all the faculties of the supreme Mind of the universe, capable of accom-

plishing that which is right for us to accomplish; endowed with power from on high to bring into visibility the things that be of God.

This is a growing consciousness with us.

If I could take a census of all of the New Thought students in the world and learn their experience, I am convinced we would not find one in a thousand who had not been led over the thorny road of pain; and that while we are not dissatisfied, we are unsatisfied. We are unsatisfied because we have not yet grasped all of this Divine Principle in its beauty, in its power, in its reality.

We are not dissatisfied. We are not unhappy; but merely unsatisfied, because we realize that there is so much more to gain than we have gained; so much more joy and gladness, health and happiness, peace and power, than we have ever dreamed we could inherit upon this planet of ours. It is a longing for the thing we know is at the very threshold, the thing that is here only awaiting our outreach. You have it now—that which hath ever been; that which always will be; and this means perfect relation to God. That is the only power in the universe. Let us see to it that we use it properly. Let us see to it

that we use it constructively. Let us see that we do not use it for a moment in that which is not calculated to bring forth purity, power, poise.

We are masters of our thoughts, a lesson we have not learned until now. It has again come to consciousness. Let us rest in the secret habitation of Mind, in conscious at-one-ment with God.

We are masters. Let us take this thought to-day, that we are

masters, dominators of circumstances and conditions, and that back of us is an infallible law; that the law works with us, both to will and to do of its good pleasure.

The law is the law of life, the law of God, the law of Divine Mind.

Benediction.

The Law of the Spirit of Life in Christ Jesus hath made you free from the (so-called) law of sin, sickness and disease.

I often think when working over my plants, of what Linnaeus once said of the unfolding of a blossom, "I saw God in His glory passing near me, and bowed my head in worship." The scientific aspect of the same thought has been put into words by Tennyson—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower,—but if you could understand
What you are, root and all, and all in all,
I should know what God and man is.—JOHN FISKE.

Believe, *look back* through all thine experience, and think of the way whereby the Lord thy God has led thee in the wilderness, and how He hath fed and clothed thee every day, how He hath borne with thy ill-manners, how He hath put up with all thy murmurings, and all thy longings after the flesh-pots of Egypt. How He hath opened the rock to supply thee, and fed thee with manna that came down from heaven. When thou hast looked upon the love of the Lord, then let faith survey His love for the future.

—SPURGEON.

Sacrifice never should be the means of ennoblement, but only the sigh of our being ennobled.—ANONYMOUS.

New Thought.

Whenever a new resort is started it offers as an inducement some new attraction. This is the means by which it hopes to attract patronage. So with all new organizations, whether secular or religious. Their only excuse for existence is that they offer something better than the older systems.

What is termed metaphysics, call it "mental healing," "Christian Science," or "New Thought," is based on this foundation. In the movement misnamed "New Thought" the hope that is held out by some exponents of the cause is that at this mental Pool of Siloam sick persons may be loosed from their diseases by a purely mental process, and without any particular effort on their part.

Varied are the advertisements by which the attractions of New Thought are brought before the public. Here are a few. One offer reads: "Lessons in Mental Healing, enabling you to get and keep everything you want from health to money. Terms moderate." Another offers to impart to you by mail, sealed if you

please, "The sacred science of Regeneration," for a ten dollar bill in advance. Yet another advertisement reads: "For fifty cents will send you a letter from the silence, bringing you comfort if you are in sorrow." For \$3.00 a publisher of a New Thought magazine "offers to give four lessons on the perfect Realization of Health and Success." For twenty-five cents an advertiser offers to give "life, peace to the soul, and health to your body." Another publisher of a magazine offers for twelve cents to send a "series of his own healing lessons, telling you how to heal the sick by prayer." A Michigan teacher announces that for \$3.00 he will send by express "twenty-five pages of personal type-written instructions to prospective mothers, telling them how, through Divine will, they may be able to produce any desired type of genius, musician, inventor, artist, lawyer, capitalist, etc." For fifty dollars a lady in Ohio offers to tell "how food can be eaten to produce wealth." Also this metaphysician will sell to her "advanced pupils" two "beauty recipes," which will

remove freckles, tan, sunburn, blotches, blackheads, etc., etc., etc.

Another advertisement reads: "One case free. I will heal one case free in each neighborhood, no matter what the disease or how serious. A healed case is my best advertisement," etc., etc., etc.

Certainly these representations of the various schools of mental healing succeed each other in the matter of superior attractions. In fact, these advertisements are largely responsible for the financial success of some schools of mental healing, as probably similar advertisements may have been responsible for P. T. Barnum having said "There was a fool born every minute, and none ever die."

Fallacies, unlike fools, are born to die, and the sooner they die the better. There are fallacies in New Thought, and one is that in spite of the optimism of these advertisements quoted, that by the study of any system of mental healing the student can escape such experiences as are necessary to his spiritual development. The Almighty does business on a strictly cash basis, and you pay in advance for whatever purchase you make.

Jesus did business after the method established by his Father. He taught that if "you seek first the kingdom," other things will

be added. Nowhere in the teaching of Jesus, nor that of his disciples, are men taught that sin unforsaken can be forgiven. The soil into which the seeds of sin have been dropped will bring forth its poisonous fruit. It may be of sin and it may be of sickness, but certain it is that as "ye sow so shall ye reap." In New Thought or out of New Thought, Jesus taught, "In the world ye *shall have* tribulation, for sorrow is the lamp that illumines life." Jesus knew as long as men were happy in wrong-doing, they continued to do wrong.

The consequence of sin is the incentive which turns men from their sin. If men could sin and escape punishment, justice would be defeated, and Deity would be dethroned.

Those who have sinned entering the domain of New Thought will not escape punishment because of their change of thought. Does a debtor escape his obligation because he has moved to a new city? Sin is its own executioner as certainly as right is its own reward.

Said Jesus in preparing his followers for the experiences which would overtake them: "The brother shall betray the brother to death; and the father the son; and children shall rise up against their parents, and shall cause them

to be put to death; and ye shall be hated of all men for my name's sake."

It would be discouraging were it not for the fact that as in the gospel of Christ all of Jesus's promises are conditional, so all of his predictions of disaster contain a solvent. In the text quoted the solvent is found in the conclusion: "He that shall endure unto the end shall be saved."

This is the *true* lesson destined to be taught by New Thought—endurance unto the end of, or the disappearance of the discord.

Paul said: "We must through much tribulation enter into the kingdom of God;" and later he added: "If I must needs glory, I will glory of the things that concern mine infirmities," for his Master Christian's rule of conduct was based on his own experience.

He had "labored;" he had been in "stripes above measure;" "in prisons more frequent;" "in deaths oft." Four times he received thirty-nine stripes at the hands of the Jews, thrice he was "beaten with rods;" once was he stoned; thrice he was shipwrecked; a night and a day had he been in the deeps. He had been in perils by his own countrymen as well as by the heathen. He had been in peril in the city and in the wilderness; in perils on the

sea and in perils among false brethren. Paul had been in weariness and painfulness; in watching, often; in hunger and thirst; in fasting; in cold and nakedness. Paul, the Prince of New Thought, is an example for more modern disciples. When confronted by disaster Paul did not whimper, neither did he wonder why, since he was in New Thought, he should be tempted like as other men. He realized that his understanding was born of overcoming, and when the opportunity to overcome presented itself to Paul, he rejoiced and gloried in his infirmities, for, said he: "we are able to comfort others with the comfort wherewith we are comforted." Paul had learned the lesson of unselfishness; he was willing to learn the application of the principle of Being, through painful experiences, in order that he might teach to others a practical, not merely a theoretical religion.

Do we glory in the opportunities given to us to prove our faith by our own works? Or do we, in the face of a larger opportunity to practice the principle we preach, exclaim, How could this happen to me when I was in the science? My friend, that is *why* it happened to you, "because you were in the science."

There would be no use in giving

a problem in Euclid to one who had no knowledge of the principle of mathematics. Neither would there be any use in giving you a physical problem, which only the knowledge of the principle of Truth can enable you to solve, unless you had some knowledge of the principle taught by Christ.

In New Thought, as in mathematics, you know just what you can demonstrate, no more, no less. In New Thought, just as in mathematics, you learn in proportion to your application of the principle.

If the teacher of mathematics solves a problem for you, it is merely to teach you how to apply the principle. If a modern Paul heals you of an infirmity, it is merely to show you how to apply the principle to your future problems, not to save you from the opportunities necessary to your own spiritual development.

The mistake in New Thought is that because one has become a student of the philosophy of right thinking that he will be spared the necessity of *proving* what he knows of the power of thought.

Why should a soldier equipped for battle be spared the opportunity to fight? Why should a student of New Thought be spared the opportunity to practice what he has been taught?

Is there any method under heaven by which a student of mathematics can demonstrate his progress, other than by solving problems according to the Principle?

Is it enough that the student learn how to add numbers, or is it necessary for him to learn how to subtract numbers? Is it enough that the student of mathematics acquire a knowledge which will enable him to multiply numbers, or is it necessary to progression that he should know how to divide numbers?

So in the study of the Divine Principle it is not enough that we should be able to add more physical healings to the one produced for us, but we should be able to apply our principle in the face of the subtraction of healing. In other words, when it would seem that we were overtaken by the temptation (whether it wear the garb of disease or sin, it matters not) from which we believed ourselves to have been forever freed, our attitude of mind should not be that we have not been healed, in that the temptation has returned. Instead, we should know that diseases do not recur nor do sins return. Rather by a lack of application of the Principle we descend to the state of consciousness in which temptation dwells.

Temptation does not ascend; the individual descends.

As in mathematics so in metaphysics. To apply the principle to the multiplication of benefits is well, but to progress, it is necessary to acquire a knowledge of the art of dividing these benefits with others.

As the unit is ever the same, whether it is added or subtracted, multiplied or divided, so the Principle of Truth is one, whether applied to our accumulations or our distributions.

And this is what the Principle underlying New Thought is destined to teach; not that we shall be removed from temptation, but that with the temptation shall come the means of escape; escape not from the opportunity to prove what we know, but from the disastrous effects of believing that there is any power in anything but God. This knowledge equips us to bear trials until we are able to overcome them by the power of God to endure "as seeing Him who is invisible."

To a Singer.

Dear Mrs.

I was glad to get your letter, and to know that you are in good voice.

The time is coming when you shall not force your notes, but will let them proceed from the great heart of things, with all the power and resonance which belongs to tone as the creation of divine Principle.

Daily you are making progress, and the time is not far distant when those fears and false beliefs that have limited you in the past will have gone forever. Keep on your good work. Practice often, and always know that your voice

is the reflection of that great, universal, divine Voice which "spoke and it was done."

Read something daily along these higher lines of thought. Go into the silence frequently and commune with that God whose voice you express in song and service. Realize always that in him you live and move and breathe harmoniously. Be not afraid, only believe that you are the visible manifestation of the Godhead, and that all the powers of the Infinite are sustaining you in all that you do that is right.

Yours sincerely,

To One Contending Against Lack.

It is good to know that you are peaceful and trustful, and knowing each day that your own must come to you, even though you see no visible manifestation of this faith in the All Good.

Persist daily in your declarations of Truth. Affirm constantly that you are now the perfect child of God, the daughter of the King; that your substance is unlimited and omnipresent, and that there

is no power in evil or in error to keep your own away from you. There is nothing to obstruct the free flow of the divine benefactions. The channels of the Holy Spirit cannot be closed, and there is no limit to Mind's resources.

Keep these thoughts daily, and we shall soon rejoice in the glorious liberty of the children of God.

Very sincerely yours,

We Shall Know the Truth.

We shall learn that there is no incurable disease, and no grave malady; that there is nothing that can withstand the healing influence of the Holy Spirit. The shadow of the tallest building in the city of New York is no more real than the shadow of the slenderest telegraph pole on our highways.

Shadow is shadow, by whatever name we call it, and it ever and always lacks substance. There is no substance in evil. There is no substance in error. There is no substance in matter; and in that universal, all-pervading Substance which is Spirit, there is no sin, sickness, disease nor death.

The time is coming when we shall not call disease serious, malignant, contagious, chronic nor incurable. The time is coming when we shall see disease as the nothingness which it is, the "mirage of mortal mind," a delusion of the physical senses, the hideous nightmare of a disordered mind, and nothing more.

We shall not glory because what we call a chronic disease has been overcome, but, rather, shall we glory because our names are written in the Book of Life.

There are no great demonstrations and no small demonstrations in Truth. Truth, ever and always, demonstrates itself in per-

fection, recognizing nothing unlike itself, making man free by its all-pervasiveness. Truth never overcomes anything, because Truth does not recognize anything to be overcome. Truth is, and there is nothing opposed to it, and this is Truth. It is the truth of this Truth that heals the sick, comforts

the sorrowing, strengthens the weary, replenishes the scant larder, and raises the dead from trespasses and sins.

All things are possible to man when man is *consciously* governed by God.

This is Truth.

To a So-called Nervous Wreck.

Try to remember, my dear Mrs., that God is the health of your body, and that the healing power of divine Love governs every nerve therein. There is no power opposed to God to distress or disturb you, for God is omnipotent, All Power, the only Power, and what God does not create, what God does not sustain, is not sustained; and God neither creates nor sustains nervousness. Nervousness is absolutely and utterly unknown to God, in whom you live and move and have your be-

ing. It is a false belief, without one single grain of truth in it. It is of its father, the devil, the one evil of believing in the reality of discord. "Beloved, now are you the child of God," and as such you are the expression of Infinite, harmony, health and wholeness.

Take refuge in this Truth. Declare it often. Be not afraid, and the peace of God which passeth all understanding shall abide with you forever and ever.

Yours sincerely,

To an Honest Inquirer.

If you would take a portion of your time daily to read something along this line, I am confident that you would be repaid for it in immeasurable ways.

New Thought, as I understand it, is the larger interpretation of the law of God. It is the philosophy by which man learns something of his own dominion over

the things that make for unhappiness and ill health. It is reasonable to suppose that in endowing man with the power of thought, God intended that he should use thought constructively. Fear thoughts, worry thoughts, are not constructive; therefore, they are something to avoid, something to rise superior to; but we cannot avoid them, nor rise superior to them, until we understand the Science of Being; until we understand our own individual divinity; until we come into some consciousness of our true relation to God.

The effect of a study of New

Thought upon those who are most intensely interested in it is that of transforming sorrow into joy, weakness into strength, discouragement into hope, and fear into that which makes for peace. In short, it is the transformation of the body by the renewing of the mind. Like all other things that are worth while, it requires time and thought and concentration if we would extract from it that which is most highly beneficial. It is with metaphysics as it is with music, that he who pays strictest attention to it develops greatest talent.

The Fulness of Joy.

"In thy *presence* is fulness of joy." This should give us the keynote of existence. We expect the joy as the result of what we call "success." We think we can be happy when our purpose is accomplished.

Let us reverse our methods, and expect our "success" as the result of the joyful mind in which we live.

Let us look for the fulfilment of our purpose because of the happiness in which we work. A joyful spirit radiates a clear atmosphere, in which we can see afar; an anxious mind befofs us.

There are no conditions of life where we need be joyless after we have learned life's meaning, and opened our eyes to the presence of the everlasting good in which we live.

Life then becomes a continual feast. Until then we are paupers, even though our poverty is hidden by what the world calls "wealth."

The "rich" have many sorrows. No poverty of any sort can spring from spiritual life. It is *fulness of joy*.

—CHARLES B. NEWCOMB, in "*All's Right with the World*."

God is All in All.

It ought not to be difficult for us to realize that in which we have been so carefully instructed, and that in which we really believe, namely, the Omnipresence of God. The wise old man said, "When thy reason and thy senses conflict, then cleave unto thy reason." The greatest of all wise men said, "Judge not after appearances, but rather judge righteous judgment."

To really understand the definition of the word "Omnipresence" is to be able to deny the *seeming* presence of everything and anything that is unlike God, and which cannot be traced to God.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him, and without him was not anything made that was made."

It is this last verse of these mystical words of John, the Divine, that should make the most indelible impression upon the receptive soul, because it is through the realization of their inspired significance that man is to become emancipated from the thralldom of the senses. Our refuge, that secret place of the Most

High, is the consciousness that only that which God creates is true, and that all else, no matter how real it seems to be, is "of its father, the devil, and the truth is not in it." Christianity demands absolute and unqualified allegiance to God; and when this is put into metaphysical terminology, it simply means that we are to recognize nothing as true but "the things that be of God." If Jesus differed from any man before his time or since, it was in this one particular, that he excluded everything from his consciousness that could not be traced directly to the great and only Cause of all things.

John caught at least the reflection of Jesus's teachings concerning the allness of God. He admitted no other cause or creator. "All things were made by God, and without God was not anything made that was made." This left no room in the Spiritual universe in which John lived for evil or error, sin, sickness, disease or death. Beholding the work of the kingdom of God, knowing that it is a state of spiritual consciousness which man may enter into here and now, John said, "There shall be no night there, and they need no candle; neither light of the

sun, for the Lord God giveth them light; and they shall reign forever and ever; and there shall in no wise enter into it anything that defileth; neither anything whatsoever that worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life." And then, as if to make clear that these words had direct reference to that kingdom of heaven which Jesus said is within us, John said, "*Now* is come salvation and strength, and the kingdom of our God, and the power of his Christ; and I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

The "first heaven and the first earth" that have passed away are man's finite, foolish conceptions of a far away heaven; and the earth that is filled with sin, sickness, disease and death.

John fortifies this statement with another wonderful statement, "Behold, the tabernacle of God is *with men*, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying neither shall there be any more pain; for the former things *are* (not shall be) passed away."

We must learn, my dear sister in Christ, that now is the day of salvation; now is the accepted time. We must learn that the tabernacle of God is with men even now—with those men who perceive that God is indeed everywhere, and who really understand the definition of the word "Omnipresence." To him who really understands the definition of this word, nothing has place, nor power, nor permanence, but God. Such a man is what the Germans said of Spinoza, "God intoxicated." There is no room in his consciousness for anything but God, and the things that be of God. To such a consciousness fear is impossible. To such a one confusion cannot come, because it is known that God is not the author of confusion, but of peace.

"Peace" is the sacred and powerful word which Jesus used in quelling the force of the elements. "Peace, be still," are the words that you and I must learn to use with authority. We must learn to speak these words on every occasion and upon every suggestion of fear and seeming failure—"Peace, be still."

May his peace be with you, and abide with you now and ever, is the wish of

Yours in Truth,

W. JOHN MURRAY.

APPLIED CHRISTIANITY.

The Power of Spirit Over Matter.

CHAPTER II.

From what has been written in the preceding chapter it is plain that the permanent cure for bodily ills consists in a spiritualization of human consciousness, but this can only be done by making religion Scientific in theory and practice alike. Heretofore we have regarded religion as the medicine of the soul, and so it is, but we have made the injurious mistake of limiting its usefulness to the soul, and hence the body has been left to materiality and mutilation, drugs and death. The proper function of religion is not to prepare men to die—though this feature of it has been over-emphasized—but to prepare them to live in fuller freedom here and now. "I come that ye might have Life, and that ye might have it more abundantly," is the affirmation of the Founder of Scientific or Demonstrable Religion, and a religion that is not Scientific is not demonstrable, and a religion that is not demonstrable in the healing of the sick as well as in the reformation of the sinner is not worthy of the name.

Religion and Science, theory and practice, were beautifully blended in the life and work of Jesus, and when his modern disciples discover and adopt the blend, humanity will be served with the elixir of life. When one studies the life of the Master, one is amazed that he spent so large a part of his time in curing "all manner of sickness and disease" among the people, and when one thinks of it, one is constrained to believe that in no better way could he prove his faith other than by his works or cures. So closely did he associate the healing of disease with the preaching of the Gospel that he left an infallible test by which we might know his disciples. "By their works (not words) shall ye know them." Jesus had a well defined idea of the mental origin of disease, for which the only remedy is Spiritual Truth. "Whether it is easier to say thy sins (the cause) be forgiven thee, or to say, Rise up and walk."

To Jesus the real disease was always a state of consciousness,

while to others it is a bodily condition. He attacked the cause, while others attack the effect. His cures were radical, while others are experimental and uncertain. His system of healing was a system of spiritual awakening, but this can hardly be said of other and more material systems. Through the awakening of the mind to spiritual Truth he healed what is popularly called bodily disease, and the purpose of his teaching, practically applied, is to do for the twentieth what he did for the first century. "Lo, I am with you always" was his comforting assurance.

"The things that I do (the cures I perform) ye shall do, and greater things than these shall ye do, if ye believe on me." So far as men live and love the Christ Principle, so far will they be able to prove it in the way that he proved it. If this is not so, to what shall we look for the fulfillment of his prophecy? "To whom shall we go if not to thee, O Lord?" When the Church tells us that cures by spiritual means have had their day, to whom shall we turn if not to Christ? who says, "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." When the last word has been spoken by our attending physician, may we not then turn

with some degree of hope to Him, who says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Being urged to rely upon the Promises, what shall we do with the following from Jeremiah? "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Shall we accept it at its face value, combine a pill with the promise, or reject it altogether?

The so-called miracles of Jesus were not violations of nature, but the restoration of mind and body to that state of original perfection with which God endowed His children. If mortals manifest discord and disease, there is a reason for it, and the reason may be detected by the man of spiritual vision as a departure, conscious or unconscious, ignorant or malicious, from the Law of God, which is the Law of Life. When this is understood, the sick will be healed by the word of God, and admonished to "Go and sin no more." When a man is thus healed his future endeavors will be in the direction of helping others even as he himself has been helped. "Freely ye have received, freely give," is not a hard commandment,

but a blessed privilege, when supernatural cures are seen as natural consequences of the application of Truth. In one sense "The day of miracles has passed," through the recognition that "The supernatural is only the natural not generally understood." The wireless telegraph may be a miracle to the Esquimaux, but to Marconi it is the most natural thing in the world. There is no secret about the cures of Jesus, except the secret which always accompanies ignorance. The mystery disappears when the Light is turned on, the obscurity vanishes when the riddle is explained.

When the relation between thought and its consequences or results in the body becomes a part of the education of the child and the man alike, sickness and disease will disappear with the fears and worries which produce them.

Health and happiness will become contagious, and "sorrow and sighing shall flee away."

Scientific Christianity will not stand helpless and comfortless by the bedside of the sick and dying, but will assert itself in power and majesty.

The minister who knows the Truth will speak it audibly and inaudibly to the weak and heavy laden, and the Truth shall make them free. There is that in each

individual's nature which makes for what we call natural healing, and one can readily believe, if he give the slightest thought to the matter, what an eminent physician once said when he declared that "If all the drugs in the pharmacopia were thrown into the sea it would be better for man, but worse for the fishes." Archbishop Trench says, in writing of the miracles of Jesus: "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 Primitive order."

Popular fancy would have us believe that sickness is as normal as health, and in some instances more so, as when the invalid tells you she is anaemic, but that it is her natural condition handed down to her by her progenitors. She accepts what she ought to reject with all the power of her soul, and this is no small power when we become conscious of it. The power of the soul over the body cannot be overestimated, the power of the body over the soul cannot be too strenuously denied. "The clay cannot reply to the potter," neither can the body dictate to the mind. The poor in-

offensive flesh has been held responsible for all the crimes in the calendar. "The body did tempt me" is the wail of the man ignorant of spiritual control. Imagine, if you can, a body bereft of consciousness crying for whisky, cigarettes or morphine. Imagine, if you can, a body rendered unconscious by the use of an anæsthetic protesting against the removal of a necessary organ. We talk about bodily cravings as if such things actually exist, when as a matter of fact all craving, and all sensation for that matter, is purely mental, and Jesus knew it all the time. We are only just now awaking to the Truth of it all. Verily "Ye shall know the Truth (about so-called bodily sensation), and the Truth shall make you free" from what men call bodily pleasure and bodily pain. Perform a simple sum of subtraction. Separate mind from matter, and what have you left? What you have left nobody wants, not even your dear ones.

"If ye sow to the flesh ye shall of the flesh reap corruption." One does not have to be a metaphysician in order to appreciate the weight of these words of Truth. All one has to do is to have eyes in his head and use them. The consequences of sowing to the flesh are to be seen

wherever men reel with drunkenness, or have gout through gluttony, not to mention other forms of sowing and reaping. And all of this goes on under the hypnotic delusion that the body craves. I am not urging my readers to save their souls, but to save their bodies by rational thinking. Perform your simple sum of subtraction, and prove to yourself that mind is supreme. Soul is ever one with the Father; it is the carnal mind that errs, and Spiritual Psychology is the science by which our mistakes are to be corrected. Thinking is a fine art and a working science, notwithstanding the fact that most people regard Thought as a something which comes and goes regardless of the Thinker. To the ignorant mind the lightning which shoots across the face of the sky suggests a malevolent force, but a Franklin saw in it the suggestion of a benevolent energy which an Edison has to some extent harnessed and utilized for the benefit of the race. There is a power in Thought far beyond what is commonly ascribed to it. We are perfectly willing to admit the power of sinful thinking to produce bodily diseases, then why should we not see the force of the argument that pure and holy thinking can produce health and harmony for ourselves and others?

It is being proven every day by those who are most interested in Christianity as an Healing Agency that a spiritual idea projected into the mind of the sick and unhappy will do far more toward their recovery than all the medicines, patent and regular, in the whole drugging system. It must not be inferred that we are denouncing popular methods of medication simply because we are recommending a better way to accomplish the same result. Nor must it be thought that the object is to change conditions before men are willing to have them changed. We cannot add one single joy to complete satisfaction, and so long as men are satisfied with existing methods they will patronize them,

yea, though they die doing it. Of course the practitioner of the accepted schools can sign a death certificate, while the practitioner of this new but ancient system cannot. There may be some satisfaction in this for somebody, even if the patient himself is not here to enjoy it.

The time may come when it may be the privilege of the Spiritual Scientist to sign certificates, but it is to be hoped he will not enjoy the privilege as much, or at least as frequently, as those who at present are enjoying it. Life, and yet more life, and this under sweeter conditions than ever before, is the prayer of those who believe in the power of Spirit over matter.

For with thee is the fountain of life.—PSALM XXXIX., 9.

There is no service like his who serves because he loves.

—SIR PHILIP SIDNEY.

There is no "chronic condition" in Christ unless it be that Health is chronic.—W. J. M.

There is an inexorable law by which that which God intends for his children shall come unto them. Have no fear, for your own shall come unto you. "Nor time nor tide" shall keep it away from you. Thank God daily for your blessings. Count them one by one, and depend upon it that more will follow.—W. J. M.

THE GLEANER

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

VOL. 5.

DECEMBER, 1913.

NO. 3

TABLE OF CONTENTS

- 427 Control of Mind and Health of Body,
W. J. Murray
- 441 Man's Unity With God..... *W. J. Murray*
- 445 The Spire and the Worm (Verse)..... *Selected*
- 446 The Power of Silence..... *Selected*
- 447 Mahmout, the Persian,
J. S. Crellin, in The Christian Science Journal
- 449 Meditations in the Kitchen..... *Selected*
- 450 To a So-called Human Barometer.....
- 451 Christianity and Churchianity.... *W. J. Murray*
- 454 Letters.....
- 456 Faith..... *Selected*

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street New York City.

ANNOUNCEMENTS.

The Church of the Healing Christ holds regular Sunday Service at No. 47 West 72d St. Service at 11 A. M., Sunday School at 10.30.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

Control of Mind and Health of Body.

I should like to give you this morning for the silent thought this idea, that all things are ours. All things are not ours until we have the realization in our own lives that they are ours, that everything, in a sense, is subordinate to man, and that man must come to rule over all things, and not be ruled by them. So let us take for just a couple of minutes this thought, that everything that heart or mind may desire can be ours in life, and that we can have the full realization of this.

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

I believe that if we are going to be successful in this world, we must have as a foundation a thoroughly well poised mind, and a healthy, whole and strong body. I am sure we all desire health of mind and body, and desire is the beginning of everything; but the end of desire is in fulfillment. Many people tell me that they desire health of mind and body, and that they have desired them for many years, and yet they have not that health that they feel is so necessary to their well being in life. "Therefore," they say, "if desire carries within itself fulfillment, why have I not attained health? Why am I lacking in strength?"

I want to answer many of the questions you might ask me this morning, in this talk. I want to show you in just as simple and as

direct a way as possible how to attain this something that we all desire. Because desire is the initial point, we start with desire; but many people think that if they simply follow the desire, that the desire is going to be fulfilled without any especial effort on their part.

I want to tell you that everything we get in this life we must work for; that there is no such thing as entering into the possessions of life without our being willing to give an equivalent for that which we receive; and the peculiar thing about it is this, that we must begin giving before the receiving begins. Most people think that the receiving should begin first, and then through such receiving one would be able to give out of their possessions.

Now, I want to say this, that none of us in life are so poor but what they have something to give to others, something to give to ourselves; and when we are giving to others, remember, we are giving as much to ourselves as we are giving to anyone else.

So the law is to give, and through giving to receive; and that law enters into everything in life. The farmer does not receive from his land until he gives to the land. The merchant does not receive from his work until he stores his building with goods and begins to sell those goods. So in everything we undertake in life, we will find that the giving comes first, and the receiving comes later, and that the receiving is always in proportion to the giving.

First of all in this question of health and mental control we must see how we are related to this world, and how we are related to another world that most people have no knowledge of. There is an inner consciousness of life, and there is an outer consciousness of life. We have to use concentration in order to do our best work in the outer world; but in the inner consciousness we leave everything in the nature of concentration behind us, and we seek to prepare the mind, as it were to receive in the world of

omnipresent Life. Remember, it is not necessary in the last analysis to carry thought into your meditation. It is rather when the mind is still that we are going to receive, because we are not working out our problems of life so much as we are having them worked out for us; in other words, there is a spirit within the life of man that is guiding and directing the life if we will allow that spirit to act in us.

All that is new comes to us through this inner consciousness. You say, "Why, in this great outer world where there are so many things, should we not be able to find the newness of life outside of ourselves?" Because man has been everything—he seems to be in himself, and he has that all stored up in his subconscious mind. Now, we are continually calling on this subconscious mind for aid, help and health; but there is nothing new in the subconscious mind. It is as though we had started to write a book—everything we had ever thought, and everything we had ever been, and everything we had ever done. Now, in the writing of this book, after you have written it, the reading of it over would not bring to your mind anything new. It would only bring up the things of the past. So we cannot find the

newness of life in the outer world because man has already lived all of that. We cannot find the newness of life in our own subconscious, because we have lived that.

Now how are we going to renew life? How are we going to receive the newness of life? Only by stilling our thoughts; only by quieting our minds. In the scripture there is a passage which reads, "Be still, and know that I am God." To know God in the life, we require to be still. All of the mental activities have to be laid aside for the time being and then, later, we receive new inspiration, new life and new light; and having received, then we give that out in order that we may receive in a more abundant way.

If we go to the outer world for our inspiration we will find this to be true, that the mind, becoming centered there, forgets, as it were, all about a higher or an inner consciousness of life; and after a time we become so filled with this outer thought, the desire for things of the outer world, that we lose all sense of proportion, and we think that happiness and health and everything necessary to life is to be found in this outer world. And when we reach that conclusion, we seek for it perhaps more diligently, and with

greater effort than we ever sought for it before.

Now the great world today, in fact, the whole world today, is engaged in seeking for what the world thinks is going to bring health, and to bring happiness. For thousands of years men have been thinking and feeling that they were going to get health and happiness in this outer world; and we are no nearer to it in that way than men were in the beginning of things.

Therefore, if we find that we have failed in our quest for health and happiness, then it seems to me that we must all be willing to turn to a new way of finding health and happiness.

If we have placed everything necessary to life outside of ourselves, so long as we believe that to be true, we are going to seek for everything outside of ourselves; but if we realize that there is everything in our own lives necessary to life, then we are going to seek within our consciousness to find the way of life. The great Master had only one message to give to the world. It was only one message because everything was summed up in that message, that the kingdom of God is within you—the kingdom of heaven is within you. We say

that we are Christians, and we believe we are Christians, but do we realize what that means, the "kingdom of God?" The kingdom of power, the kingdom of knowledge, the kingdom of health and strength and happiness, and every good thing, is to be found within our own consciousness. People say, "Within the physical man?" No; it is something more even than the physical man. The physical man can only respond to the higher consciousness. The physical man is that which reflects this higher consciousness, just as a mirror will reflect a person's face, so does this body that we now inhabit reflect the consciousness of man.

The real consciousness of life is not purely mental; and there is where so many people are making a mistake at the present time. They think that it is thought, and thought alone, that is going to work out their salvation, that is going to bring to them all that they desire. Now, we do not *think* about God, or, if we do, all our thought is wasted; but we do *feel* after God. We *feel* after God. Now, feeling in the life of man. It came before thinking. Thinking is only an effort to give something in an outer way of the inner feeling. Through our thoughts and words we are trying to tell some-

thing of what we feel; and that feeling can never be fully expressed either through thought or through words, because it is greater than thought, and greater than words.

If we are thinking about health, if we are picturing in mind, or imaging in mind, that which we wish to be, or that which we wish to do, that is something. It is something to learn to control thought aright, but if we add to that thought the feeling of health, the feeling of power, then we are putting force into the thought. The thought and the word becomes force-ful, full of force.

Now, we will find so many words like this, joy-ful. That means, full of joy—hope-ful, full of hope; and we will find that these words have far more to do with what we feel than with what we think. We may go on, year in and year out, thinking, and yet accomplishing very little, if anything in this world. Sometimes people will think for weeks over something that they want to do, and make no particular effort to do it; but just as soon as the element of feeling comes in, then you will find that activity comes with that feeling.

We need, therefore, to be more faith-ful, more hope-ful, more joy-

ful, if we are going to establish poise of mind and health of body. It is something more than thinking; it is feeling, and then the thinking. Now, all our inner feelings give color to our thoughts, give color and tone to our thoughts; and without the inner feeling it makes no difference how clearly we may think, we are not going to accomplish very much in this world. Clearness or conciseness of thought is necessary to all that we do in life; but clearness and conciseness of thought, are not sufficient in and of themselves. There must be the inner feeling, which is the real force, and then this force carries the thought out from us, acting in the first place upon our own lives, and acting in turn upon the lives of others.

I think we all desire to give expression to just as much power as we can in this world. Now, power comes from the inner consciousness. It never comes from an outer consciousness of life, but rather from the inner consciousness. You must feel power in the life before you can express power; but when you feel it, then you are in direct line in giving expression to it.

The inner feelings, then, illuminate the mind, and this illumination coming from within affects everything we think, so that every

thought is filled more or less with power. In some part of the New Testament it says that for every idle thought we must give an account. Now, an idle thought is not necessarily a wrong thought, as many of us have supposed that an idle thought means a wrong thought; but an idle thought means a thought that is not being used. Now, thoughts only enter mind in order to be used, and if we are not using our thoughts, then we are not living up to the highest prerogative of life.

You see, then, that the starting point in everything is the development of feeling, and after that the clear, concise thinking.

But all our inner states must become outer states. There is nothing hidden that shall not be revealed. There is nothing in the life of man but what at some time or other must find free and full expression in man's outer life. A great many people have this thought, that they do not care whether the body is strong and whole and well or not, if they are spiritually developed. Now, I claim that spiritual development brings health and strength in its train, and therefore, that all true development must express itself in the outer by bringing health and strength to the physical economy, and therein you are proving

the truth of it. Paul claimed that this was necessary, that we should present our bodies, he said, "a living sacrifice, holy and acceptable unto God, which is your reasonable service." A reasonable service to present our bodies whole and acceptable to the higher part of our being, because there is no question but that Paul is referring to the God which lives within the life of man, and that we must keep our bodies whole through the renewing of the mind; and the mind is only made new through this inner, or this higher consciousness of life.

If we can get as our starting point that everything that is necessary to the life is to be found within the life. The kingdom of God is not a place at all—we have made it a place. It is a condition, a condition in the life of man; but remember, every condition in life—in the inner life—exerts a powerful influence on the outer life; and if the kingdom of God ever comes on earth, it will be because it has been first discovered in the lives, in the souls of people; and then those people will begin to give expression to it in an outer way. First of all we will probably express in perfect health and in perfect strength of body. That would be the real foundation to start on, to begin by expressing

health and strength, mental control and physical health; and when we have succeeded in doing this, we will find that the larger things of life would open up so that we can control life in a much larger way than we do at present.

Remember that we are all instruments through which God is working; that the process of creation is going on at the present moment; that it is in the great forever that God creates, not in the beginning; not at some time when there is an ending; but in the great forever, God *creates*; and on this earth we are all instruments for God's use to create, and all creation that is going on in this world must go on through man; and that, if the kingdom of God comes to this earth, it will be because we have brought it to this earth; have brought it to the earth through the consciousness of God living in the life, God working within us, to will and to do.

Now, we have not thought very much of that in the past. We have looked at life from the standpoint of the individual, the personal self, and whatever we accomplished in this world we accomplished because of personally directed effort. We have not thought that it was God's mind,

and God's will, working in us. Now, Jesus knew that very much better than we do. He said, "Of myself I can do nothing." That is a very plain statement—"Of myself I can do nothing. The Father within me, he doeth the works." Just think of how much this means, an omnipotent power working within the life, to will and to do, making for righteousness, making for happiness, making for health, and Omniscience, seeing and knowing, because, if we are led by the Spirit within us, we cannot make mistakes. It would be utterly impossible for anyone to be mistaken in any course of life, if they were conscious of this spirit of God guiding and directing them in the way of all Truth. And then, when we consider that it is ever present with us; it is not something that comes at one minute and leaves us the next. It is a presence that is always with us, always working within, to will and to do.

Somebody may say that they know that there are many thoughts and many false emotions that this presence has not brought out; that it is something that has come to them as the result of their own personal living. Now, let me tell you that every thought God enters into in some degree, because God is the all in all, in all, through

all, and above all; but some of our thoughts are so personal, so incomplete, that we think them to be altogether of our own thinking. Truth enters into everything. There is no religion in this world today that there is not some element of Truth in. There is no man so wicked in this world but that he has this God consciousness hidden away in his life; not expressed fully, but expressed in some degree. The greatest saint at some time may have been the greatest sinner, and at some time the greatest sinner may become the greatest saint, because God's plans and God's laws cannot be set aside.

The prodigal son was as truly working out his salvation in going through the experience that he did as the elder brother who never left the father's house, because everything we do has purpose in it. We may not see the purpose at the time, but there is purpose in everything. Something good is going to come out of it.

It is not possible for a person to enter this life and pass through it without taking away with him something of the good of life, something of the strength of life. You may say that many people apparently do good for a certain length of time and then all the good seems to be dissipated, and

you see only the evil, therefore, you cannot see how it can be said of anyone that there is good coming out of such a life. We are all being constantly tried, and what is this trial for? Just in order to prove how strong we have grown. Sometimes we give way to temptation, and we say we fall, and because we fall, that we have gone back. I want to tell you this, this morning, that every good thought and every true emotion that has ever entered into the mind of man has become a possession of such a mind, and it can never be taken away from him, and it can never be less than it is now; and it is important that we should know the truth of this, because only as we understand that can we say that we are making progress, that every good and true thought remains as a part of our inheritance, and the only inheritance that we can take away with us when we leave this earth; that when we leave these bodies, everything that has been good and true goes with us. Every time, then, that we think a strong, true thought, we are enriching the life, and we are storing up riches that can never be taken from us.

If we could only learn to see life as it is! We use concentration to such a degree in the outer life that we find this to be true,

that we put the mind on one thing at a time. It is necessary to do that in order to concentrate, and then we forget about many things. That one thing seems to be of the greatest importance. We forget the relation that that one thing bears to all the rest, that each part is related to the whole. We only touch the oneness of life through the inner feelings. The inner must always interpret to us the outer. Do not make the outer first, and the inner last, because the inner is always first, and the outer is an expression of the inner.

Therefore, if we want to get the interpretation of life, we are not going to find it through searching in the outer, but we are going to find it through the inner consciousness.

Now, that inner consciousness is going to bring to us the oneness of all life; that the life in the individual does not differ with the life in any other individual, only in degree. One person may be in possession of greater life, of greater intelligence, of greater spirituality, than another, but it is not because God is partial, that He gives to one and withholds from another. It means that the individual has taken hold of things in a strong, true way. The more power you put into everything in life, the more you

are going to get as a result of the use of that power. If you do things in a feeble way, then you are going to get feeble results. If you do things in a great way, then you are going to get the great results.

Out in a place called Bethlehem, in Pennsylvania, they have great rolling mills where they make steel rails. Some of these steel rails will weigh as much as a thousand pounds. Now, when they load them onto cars, they put great magnets at each end of these steel rails, and they will lift eight of these steel rails—eight thousand pounds—so easily that one man can attend to it, and load these rails onto the cars. Now, think of a magnet that will raise eight thousand pounds, and then think of a little magnet that will only raise perhaps a few ounces, or less than half an ounce. Now, it is so in human life. We can make of our lives magnets to do the great things; or to do the little things. Perhaps we will have to begin by doing the little things in the best way possible, and then later on being able to do the larger things, but we should not put limitations about ourselves, and say that it has been given to somebody else to do the things that we are unable to do. If we say that of our-

selves, then we begin to limit ourselves.

Recognize that you have Omnipotence working in you to will and to do, just as much as any other soul in this world; that you have the power within you to become what you will to become now. You may say that this is assuming a great deal it would be assuming a great deal if you were referring to this power as a personal power, but when you know that it is God working within you to will and to do, why should you limit this power of God? Why should you limit it as regards your health, or your strength, or your happiness, or anything in life? If you put limitations on the Power within of Mind, believing in these limitations you will not be able to work out the great and the good things of life; but if you know that that Power is a universal Power, and that you can have all of this Power that you desire, then you are going to cast off the limitations, and then you can have all the power you desire.

And I want to add another word, and that is that it is through working, or through using the power. You are not going to have power without you use power. You are not going to become possessed of wisdom without you

use the knowledge you are already in possession of, because knowledge is one thing, and wisdom is something else. Knowledge is the knowing, but wisdom is the knowing and the doing. Therefore, if you are going to be wise, you will only acquire knowledge in order to use it. Otherwise that knowledge will become a burden to you, Solomon in his old age recognized this to be true, that much knowledge was a vexation and a weariness of the spirit; and that knowledge was vanity.

Solomon said this of knowledge, because, according to what we know, there is the expectation that we should be that, that we should live, that we should fulfill that knowledge. To whom much is given, of him much will be required; but to whom little is given, of him but little will be required.

Now, if it is simply to store the mind with knowledge that is not to be used later on, all that knowledge, instead of helping you, is simply going to act as a burden upon the life. You will be carrying larger burdens because of the knowledge than if you had not entered into the possession of knowledge.

Now, we only enter into the possession of anything in life in order to use it; and when we

are not using it, then we are simply stagnating. We are in a state of stagnation, just like a stream that is dammed up. For a time the water in the pond becomes stagnant; but if it is left to run on, that water keeps purifying itself. Therefore, it is only through work that we can hope to work out our salvation. And when I say work out our salvation, I do not mean that in the old way at all, but in the new way, that in the working out of our salvation we are entering into the fullness of life; that we are entering into the riches of life; that we are going to see that everything in life has been intended for us, and that we have a right to claim our possessions; but that this claiming of possession will not come from sitting down and thinking it to us, but rather through thinking and *knowing* what we want, and then working for the accomplishment of that desire. In that way everything will come to us in life; but it is exacted of us that for everything that heart or mind desires we must be willing to give an equivalent, an equivalent for that which we are going to receive; that we are not going to receive in any other way except through giving an equivalent for everything we get. It is a real working out of one's salvation.

Now, let me say this. I would not for a single moment have you misunderstand me in relation to the part that thought and mind play in life. We must think, and we must think in a clear, concise way. We must image the things in mind of what we want to be, and what we want to do in this life. We must do all that through thinking; but remember, when we have these pictures clearly in mind they must be re-inforced by what we call feeling. After we picture in mind that which we wish to be or to do, then we must also have the element of feeling coming in, to know that they will be. Let us see that faith in us is a living substance, and the substance of things not yet seen—not yet seen in the outer, but the substance will express itself, and we will get the outer expression of the inner faith.

Now, we need a great deal of faith in order to become whole, in order to become *full*. Many people think that faith is belief, that it is something that they can work out in their minds. Now, faith is one of our God-given attributes, and faith cannot be expressed in mere words. We may talk about it as much as we please, but faith is something deeper, something that is really vital in man's life. It is the faith in us that makes for

health and strength and power. Paul, in writing a chapter in one of his books, told how all the great things of life during the Old Testament days had taken place, and it was all done by faith. If the mind is filled with doubt, no great work can be accomplished; but if we are filled with faith, faith in this Power that works within us to will and to do; faith in that we are instruments through which that Power is to work; faith that in life we may learn to work and co-operate with our fellow man—and there is the necessity to have faith in him. That is being faithful. It is having the faith within, and seeing the expression of that faith without; seeing that other people are just as faithful as we are, and believing in them, because through our belief and our faith in our fellow man we are going to call out greater belief and greater faith. That which is in our mind and that which we feel in our heart is constantly calling to the same quality of feeling in others, and the same quality of thought in others, to awaken. That is the way the world is awakened. It is not so much through the spoken word as through that which we feel, and that which we think; and when we feel and think in a strong way, then that becomes the living mag-

net in life to draw out the same quality in other people. That is the only way to make other people see life as we see life, to do the things that we are doing. It is not through dictating to and advising them and telling them that they are doing wrong, or that they must do right, but simply being the magnet to lift others up, to call out that which is latent, that which is potent, in them. Be the powerful magnet which lifts in a great way, and not the little magnet.

People may say that in the doing of this they are giving up their own strength, and that they are losing their own power, and that people are sapping their vitality. Now, that is the little way of looking at it, because, if it is God working within us to will and to do, how are we going to use up this will of God, and this power of God, in doing good to others? If we put limitations on it and say, "Now such a person devitalizes me and leaves me without power, and therefore I am going to keep away from that person," then you see we are limiting the Power, and we are not going to have it. We are not going to have the power unless we use it, just as when we know that the magnet when it rubs against a piece of steel is not losing anything of its own, but is

calling out something that is latent in the steel. Therefore, I say, when you give of your best feeling to others, you are not losing anything, you are gaining, because what you give to others you retain for yourself. I should like to make that clearer. When you give a mental treatment to another, and you put into that treatment the faith and the joy and the hope and the clear thinking and the clear seeing for another, that goes out from you and calls into being a condition quite like the condition you are in. You have not lost anything through doing that, but you add to your own possessions, because every time you give a treatment to anyone else, you are giving a treatment to yourself.

Now, it is just as true when we think in a wrong way about anyone else, whatever we image in mind in an untrue or partial way concerning anyone else, we are imaging those things for ourselves, because whatever we think with the conscious mind is going later to become subconscious, and whatever injury we hold in mind for anyone else, we hold that injury in mind for ourselves. It becomes the seed which is going to bring forth fruit after its kind, in the life of the patient, but also in the life of the healer.

In the giving of a treatment, then, to anyone else, let us always remember that the unselfish treatment, that is, the treatment without thought of the individual self that is giving it, is going to bring to you just as much as you can possibly give to the one you are treating. Now, this shows how we are related. We are related in such a way that we are parts of one body, and that which is good for one part of the body is going to be good for all parts of the body. Therefore, when we think this health and strength, even if we do it apart from others, remember that we are thinking them just as much for the world and the people in the world as we are thinking them for ourselves.

We must think clearly. We must picture in mind, in a very clear way, in order to transmit such pictures to other minds. You can never expect to make anything clearer to another mind than it is clear to your own mind. Therefore, you can see how necessary it is to picture each thought in a clear and beautiful way; and the more beauty you put into your thought, the more effective it is going to be, because beauty must enter into everything in life. It is the beautiful thought that is going to be effective. It is the

thought that is filled with the beauty of faith, and the beauty of holiness, and the beauty of joy, and the beauty of hope that is going to bring the healing to mind and body.

Let us stop dwelling on the negative side of life. Let us stop thinking about our pains and our aches, and the worries and anxieties. Why should we be worried? Why should we be anxious? We are all sons and daughters of God. We are all children of the one great Father-Mother God, and that Father-Mother God knows our every need; and our every need will be supplied when we trust in that Father-Mother God that lives within us, and when we work according to that for the fulfillment of our desire, we will find that our every prayer will be answered in life. Stop putting limitations upon yourselves. Stop thinking that I am going to get well in such a length of time. If you are putting off your health to the future, it is going to stay there. If you are thinking of being whole and strong now, then you are going to begin expressing life and health and strength, from the moment you begin to think and feel in the right way. It is not a question of time. It is a question of realization. A woman

who had been sick for many years was healed in an instant of time through her faith.

If we limit ourselves by putting time into the question of health and happiness, we are lacking in something; we are lacking faith. But when we see this, that just as soon as an ideal enters the mind of what we wish to be and what we wish to do, then we have laid the foundation for that; we have begun the work; and therefore we should claim that we are actually engaged in realizing health and strength and happiness, and everything that is beautiful, right here in the present time. Never delay it for a single day, or a single hour. To-day is the day of salvation. It is not tomorrow. We have no promise of tomorrow, but *now*; and we could realize health; and we could realize happiness, right at this present moment, if we could simply feel that this spirit of God is working in us to will and to do.

We can accomplish everything that heart and mind can possibly desire, and accomplish it right in the present moment, not waiting until some future time. And when we come to this stage in life, then we will have begun to enter into

the kingdom of God, the kingdom of power, the kingdom where there is no disease nor pain, but where we have health and strength the kingdom of righteousness, or right thinking and right doing. We can all have this. It has been given for one just as much as for another; but if we wish to derive the greatest good, we are not going to wait a single hour, but we will realize now that God is able to give us every good and every perfect gift that we may desire.

PRAYER — Indwelling Father-Mother God, who works to will and to do in the life of man, we ask, we desire with all our hearts and minds, that thy love and thy hope and joy and faith shall so enter into our consciousness that the whole mind may be illuminated by the inner Spirit, so that thy will may be done on earth, may be done in the outer as it already exists in the inner, so that we may give expression to thy kingdom here on earth; that we may express ourselves as complete, in strong, healthy bodies, fit instruments to do the will of the Spirit. And thy name shall have all the honor and all the glory, both now and forevermore. Amen.

If you don't do better to-day you'll do worse to-morrow.

Man's Unity With God.

"Awake, thou that sleepest and arise from the dead and Christ shall give thee light."—EPH. 5 : 14.

The subject of man's unity with God is one that has engrossed the minds of earth's most progressive thinkers in all generations, but like all other surmises and opinions on great subjects it has only been touched upon by the great majority in a most superficial manner.

We speak of man's unity with God much as we speak of the movements of the planetary system or the incoming and the outgoing of the tide without ever asking why it is so, and what can be accomplished by the understanding of the fact.

Man's unity with God is an accepted theory, but it is of no practical value to us until it becomes a practical science.

We are asleep to the possibilities which a knowledge of this great Truth confers upon us, and hence it is that Paul says "Awake thou that sleepest and arise from the dead and Christ shall give thee light." These words were not spoken to men who were really asleep as we understand the word. Paul was addressing himself to

men whose eyes were open to the things of sense but whose spiritual perception was not alive. They were dead to the greatest fact in the universe, namely, their inseparability from that Life which is God. The belief that man can be separated from God is the prolific source of all the tantalizing experiences of the human race. While the understanding of man's unity with his maker is the panacea for what we call "the ills of the flesh." Man's unity with God means vastly more than appears on the surface, as we shall see when we consider what God is. "At that day ye shall know that I am in the Father, and ye in me and I in you," says Jesus.

At that day of spiritual understanding when God is understood as Principle and not believed in as person we shall perceive that the Principle of Being and its Idea, which man is, cannot be separated for a single moment. If man could be separated from God a smile could be separated from the human countenance, and we can-

not conceive of such a possibility. One cannot imagine by the greatest stretch of imagination a smile separated from the face and standing out in space as a separate entity, and in like manner the awakened soul cannot think of man as a separate entity from his Creator.

To those who are awaking to the glorious perception of man as a spiritual and not a material being the Christ is giving them light in which to see and to demonstrate the powers which are included in this divine relationship.

A little understanding of the Science of Being reveals to us the fact that we have been asleep to the latent forces of the Holy Spirit which reside perpetually in every human soul. Until the Science of Christ is brought to our attention we are asleep in the cradle of spiritual infancy.

Not knowing our divinity we are at the mercy of the creations of our own fears. Through false thinking we produce phantoms which terrify us and it never occurs to us that they are not real. If a Divine Scientist should tell us that our painful experiences have no basis in Truth we should at once laugh him to scorn as the woman did Jesus at the bedside of the daughter of Jairus. The

ignorant world sees one thing and the scientist sees another. The weeping woman saw a dead child, Jesus saw only the manifestation of Life eternal. What they saw was a momentary phenomenon. What he saw was an unending Reality.

When others saw separation Jesus saw unity; when they saw detachment he saw attachment, in short where death seemed to be Jesus realized Life as the only Reality. The secret of every so-called miracle of Jesus consisted in his understanding of "Man's unity with God." As one cannot separate a smile from the face and leave it standing alone in space, as one cannot detach a sunbeam from the sun and leave it a solitary entity in the heavens so one cannot, no matter how much he thinks he can, separate man from God and have any kind of a man at all. All that man is or ever can be he is by virtue of his connection, his indissoluble connection with God. We used to believe that a man's sins could separate him from God, and we believed this because our religious teachers told us so, in fact separation from God was defined as "eternal torment" and "unending punishment." If there were such a place or thing as a literal hell then I can conceive of no worse

hell than a place wherein man could be separated from God, for to be separated from God means to be separated from Life Itself; this is impossible. If man could be separated from Life, which is God, then man would be annihilated, and as such he would be incapable of suffering eternal damnation, for where there is nothing to suffer there can be no suffering. Someone asks, "If man's sins do not separate him from God, what do they do? "Does not sin necessarily entail suffering? Are we not told that the wages of sin is death? To the last two questions we answer, Yes. Sin necessarily entails suffering and the wages of sin is death, but admitting this we nevertheless declare that sin cannot separate man from God. Man must ever remain inseparable from God and the worst that sin can do is to blind him to this fact, and when you consider it for a moment this is hell enough for our worst enemies.

I can conceive of no worse hell than for a man to believe that he is or ever can be separated from God, for in the moment that he believes this to be the case he is in a most deplorable state.

Separation from God implies separation not only from Life but from Health, and Strength, and

Power, and Poise, while unity with God means the very opposite of all this.

The most powerful prayer of Jesus was "A most deep and conscientious affirmation of man's unity with God," says a noted writer. Would you succeed in your legitimate undertakings, then affirm your unity with that God in whom is no failure. Would you rise above sorrow, affirm your one-ness with Him in whose presence is "fulness of joy, at whose right hand are pleasures forevermore." When the suggestion of sin or sickness knocks at the door of thought affirm your unity with Him who is "too pure to behold iniquity" and to whom disease is unknown for "God beholdeth nothing but the brightness of his own glory." Man's unity is not a beautiful theory, it is a demonstrable fact, the knowledge of which equips us with power. To become conscious that as there is but one God so there is but one Power, and that you are one with that Power is to understand what devout men in every age have been striving to understand.

The words of our text are as applicable to-day as they were in the time of Paul, "Awake, thou that sleepest and arise from the dead, and Christ (Truth) shall give thee light" simply means, "Become

conscious of your unity with the All-Good and sin, sickness, disease and discouragement will have no power over you, no terror for you and no reality for you, for in that Light which Christ (Truth) gives there is no darkness of evil or error." God is Light and in Him is no darkness at all." says the Bible. When man recognizes his unity with God he has come into possession of the Pearl of Great Price.

All that is of real value is contained in this gem of spiritual consciousness.

It is "The secret place of the Most High" where the awakened individual rests under "The shadow of the Almighty." Through the knowledge of Inseparability, fear and its progeny disappears, worry and anxiety give place to courage and hopeful assurance.

Prosperity takes the place of poverty as we realize our One-ness with unlimited Substance and Productivity does away with that form of inactivity which always attends spiritual ignorance. "He that abideth in me, and I in him, the same bringeth forth much fruit," said the Master.

Emerson said, "Hitch your

wagon to a star." Paul said, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" Know ye not that ye are the expressions of that God who is omnipotent and that "all things are possible to you as His children?"

Connect yourself *consciously* with the Highest and then you shall rule the stars. Dominion is your birthright and the only thing that can prevent you from exercising it is ignorance. Enlightenment spells emancipation even as a knowledge of Truth makes us free, therefore let us awake and arise from the dead beliefs of our ancestors. Let us throw off the tyranny of tradition which would have us believe that we are worms of the dust, so far removed from the Infinite as to be quite incapable of getting into touch with God at first hand. Let us not ask Moses to speak for us, but let us rather speak the Truth for ourselves. Our unity with God is as much an established fact as was that of Moses and all we have to do is to affirm it, feel it, live it and prove it by overcoming. "To him that overcometh will I give to drink of the water of Life freely."

I shall not have much trouble in proving to a man that God is my Father, if I can prove to him that I am his brother.—REV. ROBERT COLLYER.

The Spire and the Worm.

A QUESTION OF ENVY.

Thought the Spire :

'Oh, how good it must be down
On the firm and solid earth,
To be wand'ring in peace and leisure,
Like that spiralled worm I see.
Nothing knows that tiny creature
Of the storms that toss and scare,
Of the lightning's sword that pierces,
And the dizziness at peak.
Ah, how good so small to be !
One can hide in case of danger,
Quickly in a leaf, or 'neath a tree,—
Of all things that God created,
Surely Spires suffer most."

Thought the Worm:

"Oh, how wondrous is that spire,
Tall and strong, and finely molded,
Majestic, silent, high above the muddy earth !
Nothing fears he in his highness,—
A drop of water which may drown,
The foot that crushes dead in wantonness,
The sun that dries ; the wind that tosses,
And all this creeping, creeping, each new moment.
Ah, how good to be so high !
Ah, how good to be so strong and big !
God, of all the things he bore,
The Worm alone in anger cursed !"

PAUL ELDRIDGE.

If you desire to enjoy my light you must supply oil to my lamp.

The regeneration of society is the regeneration of the individual by education.—LABOULAYE.

The Power of Silence.

There is much power in silence. The silent forces that are at work in the world are stupendous; possibly most of us do not realize how vast they are. Think of the silence in which Nature works—the rising of the sap, the growth of the bud or leaf, the stillness of the mountains and lakes, the silence of the falling snow.

Silence is healing; it is a restorative power. After noise and rush, jar and fret, how one welcomes silence, and how it rests the tired nerves! There is little doubt that much of the present day neurotic tendency might be largely mitigated and overcome if each one sought the silence at regular intervals; the work done would then be more thorough, and the breakdown through overwork would be almost entirely unknown.

How very few value silence? The undeveloped seem to dread it; only those who have developed calmness and serenity can value it at its true worth. The deeper lessons of the heart can only be learned in silence. Meditation, which is the true source of control and strength, cannot be exercised in noise. The very word Peace, implies silence—quiet undisturbed

rest. The noisy, fretful spirit does not know Peace.

Does not God work silently? Oh! so utterly in silence that where He is there is absolute Peace! He is called "A God which worketh for Him that waiteth for Him." (Isa. 64: 4, R. V.) How does He work? In secrecy and in silence. And it is only to those who wait on Him in silence and expectancy He ever reveals His secrets, which are precious beyond description and are never withheld from those who truly seek Him in the silence of His kingdom within.

Is not the building of character done in silence? The silent workings of the thoughts affect the outward life and conduct. The moulding is done within, and silently builds the life and character, just as the building of the Temple of old was done in absolute silence; no sound of hammer or ax was ever heard. Although our God is a God of silence, He is none the less intensely and intimately Real to those who know Him. His Life is the Reality of all Life, of all Love, of all Light and Power, Peace, Beauty and Joy.

G. B. in "The Epoch."

Mahmout, the Persian: An Allegory.

BY JOHN S. CRELLIN.

Mahmout, the Persian, builded him a house, long after the "Adam-dream; long after the morning stars sang together, and all the sons of God shouted for joy." And Mahmout was glad, for all he saw was good. The sun smiled in kindly approval upon all within, and touched each door and window, each picture on the wall, with a tender kiss, and for very joy Mahmout sang all day long. And when evening came he waved his hand in grateful acknowledgment to the setting sun and the sun grew conscious of him and was glad.

A brook, like melted crystal, talked to the grasses and flowers on its brink as it tumbled its way onward to the distant hills. Great trees, laden with fruit, nodded in the breeze and whispered, "How beautiful!" and the brook answered back again, "How beautiful!"

But one morning, as the sun rose from behind a great bank of clouds, tipping their peaks with torches of golden fire, he saw, to his astonishment, that a cloud had settled upon the face of his friend, the builder of the house. And he called to him, "Mahmout, what ails thee?"

"My house, my house?" cried Mahmout. "You have lighted it up beautifully, within and without, till every wandering bird sings about it, and all travelers gaze upon it in admiration. But alas! that which troubles *me* cannot be seen by bird or man—one of my rooms is dark."

"Is what?" asked the sun.

"Is dark," answered Mahmout.

"Alack!" said the sun "these mortals ever speak to me in riddles. Come, tell me what *is* dark?"

"Darkness is the absence of light, O Sun!"

The sun flashed a burst of splendor through the realms of ether to a distant star as he wondered, "How strange!"

"How strange!" cried the brook, as it reflected back to the sun its open wonder.

"How strange?" sang the birds; and the tired traveler caught the words he knelt at the happy brook to drink, lifted his head and marvelled, "How strange?"

"Absence of light!" gasped the sun, "absence of light! I never heard of that. One of his rooms is dark! Show me thy room, Mahmout"

"Come down, O Sun, and look!" cried Mahmout; and the great Light Bearer, filled with wonder, came swiftly down. "Behold! here is the room, an upper one, the only one that's dark!" grumbled Mahmout as he flung open the door.

The sun stepped in and peered about in every crack and crevice, from floor to ceiling, but he could not guess. "Where is the *dark*, O man?"

Mahmout, almost blinded by the sun's astonishment, gazed in bewilderment: *there was no dark.*

"Where is the dark, O man?"

Mahmout hung his head in shame. "Alas, I cannot tell! The room *was* dark before *you* entered in."

"What is this wall you've builded against my rays?" now cried the angry sun.

"The wall of self," answered the trembling wretch. "The birds annoyed me with their songs, the brook with its ceaseless babble, and my fellow-mortal with his never ending cries for help."

"Remove it? thundered the sun as he mounted back to heaven; let's hear no more of *self*."

"I wonder what is self?" murmured the brook as it fed the thirsty grasses along its brink. "I wonder what is self?" whispered the trees as their ripe fruits pattered to the ground that all who would

might eat and rest beneath their shade. "Self, self," sang the birds, "who ever heard of self?"

Then Mahmout, the builder of the wall, began to take it down. For you must know, that to his poor sense, after the sun was gone, the room again was dark. O, how hard it was to break loose the first great stone. But, as it fell, Mahmout could hear the singing of the angels. And as the first faint rays of the sun came gladly in, Mahmout could see the under side of the stone glaring up at him from the floor, and on it was written, "malice."

Then came "envy," "jealousy," "hatred," "revenge," and all their awful kind, as Mahmout, with bleeding fingers, tore eagerly at the wall. At last "Self-love," *the great corner and foundation*, fell inward with a crash and all the room was light.

"I'll throw them out!" cried Mahmout as he turned to execute his threat. But lo, the loving Sun had already melted them to air. Then sang the birds, the trees, the brook, and even Mahmout, too—a song was wafted to them by the angels: "Unto him that overcometh will I give a crown of life."

Mahmout and the house were one. The Sun was Love, that still is calling to each mortal man: "Mahmout! Mahmout! O tear away thy wall."

Meditations in the Kitchen.

The flames dancing over the coals in my range are sunbeams, caught and held prisoners for ages and ages by giant fern-trees rejoicing now that the fire spirit has set them free. A vision of those vast, fantastic forests, their tremendous fall to destruction that was but preservation, flashes on my mental eye.

Over the fire are vegetables, heaving as tiny puffs of steam force their way upward—it is the miniature of a “paint-pot” in the Yellowstone.

What knowledge of chemistry transmuted black soil to the deep pink of these tomatoes? Tell me how the lettuce learned to curl and flute her fragile leaves so gracefully.

It is with reverent fingers that I scatter on them nutmeats. Locked in the innermost of each lies the intelligence, the skill, the might, to build itself a magnificent body—roots powerful to grasp a foothold, cunning to seek, absorb and transform into vegetable nourishment mineral substances awaiting them within the earth; a mighty truth to hold aloft its strong arms, bearing their miracle of leaf and

flower and fruit. Yet not with knife and microscope and utmost searching shall I discover in nut or in seed or egg that which baffles search, eludes the searcher—life.

Then I arrange the dining-table. I note the brown of the wheat loaf, butter like a daffodil, amber honey. (Who told the frugal bee that the hexagonal cell is the most economical space and time and material?)

Through the glass jug gleams a soft cream tint; rich amber, wine color and black are blended in a mound of humble beans; pink and green shine in the salad bowl. Heaped in the center are straw-colored bananas; their dusky, coppery cousins, plantains; glowing oranges have cleverly wrapped a waterproof, woolly blanket around their tender seed-babies; apples that mastered geometry to place their seeds aright and with daring fingers used the alchemy of the sun to deck their coats with flashing crimson and gold; blue and red grapes, wise to grow according to the laws of proportion and balance and grace of form; and plums, unmindful of their ancient lineage, veiling with filmy down

the royal purple of their robes.

I fill the glasses with water, that, colorless, sparkles with all colors. Beside each plate I lay violets, that breathe out their pure souls to uplift man, and my heart thrills with the thought.

How beautiful must be the soul of Nature, when these, her slight works, are so exquisite in form, so marvelous in adaptability, so lovely in color—so *beautiful*!

MAY STEDMAN HARPEL.

To a So-called Human Barometer.

It is one of the beliefs that an injury to the bones leaves one subject to atmospheric conditions; but when we realize that there is but one great universal atmosphere, and that

"In atmosphere of Love divine
We live, and move, and breathe,
Though mortal eyes may see it not.
'Tis sense that would deceive."

we lose all fear. As there is but one God, so there is but one atmosphere, and this the spiritual. Our protection consists in the knowledge of the omnipresence of the All Good, to whom evil is unknown. If we would protect ourselves, our loved ones, and our children, we must place them in the arms of that all-protecting

Love which is God.

We should commit to memory the 91st Psalm, the principal value of which is its prophylactic rather than its therapeutic value. To dwell in the "secret place of the Most High," and "to abide in the shadow of the Almighty" means to be conscious of the allness and the everywhere-ness of God.

When health becomes contagious, then sickness will disappear. When the all-protecting presence of God becomes sensibly felt, then accidents will be unknown. The "practice of the presence of God" is an impenetrable armor by which we are shielded from the fiery darts of the enemy.

You will confer the greatest benefits on your city, not by raising its roofs, but by exalting its souls. For it is better that great souls should live in small habitations than that abject slaves should burrow in great houses. For cities are made good habitations by the sentiments of those who live in them, not by wood or stone.—EPECTETUS.

APPLIED CHRISTIANITY.

Christianity and Churchianity.

CHAPTER III.

A lamentable fact which cannot be successfully contradicted is the gradual decline of church attendance. Ministers of the Gospel everywhere complain of what seems to them a growing form of materialism which threatens the spiritual life of this and other countries. Efforts are being made to fan the smouldering embers of religious faith into a flame, but the reward for a religious life is all too frequently regarded as a post-mortem experience, in other words you have to die to get it.

This forlorn hope is no more encouraging to the adult than is the promise to the child that he will get something which he wants *now* when he becomes a man. We may say that both child and man are alike impatient and unreasonable, but we have the apostolic assurance that "*Now* is the day of salvation, *now* is the accepted time." This has almost invariably been interpreted as if salvation were limited to the moral nature, but according to apostolic Christianity salvation meant complete emancipation of the whole man,

"spirit, soul and body." Reforming the sinner and healing the sick were but different manifestations of the same spiritual power. When Constantine united with the Church, spirituality quietly departed through the back door as pompous materiality marched in at the front door, and the decadence of a healing ministry began, when for centuries it was lost sight of except perhaps in isolated instances.

That which should be universal and unfailing became rare and uncertain, until to-day it is not an uncommon thing for the clergy, *among themselves*, to doubt the authenticity of the Gospel narratives. Judging past achievements in the light of present impotence it is easy to persuade ourselves that the cures of Jesus were somewhat exaggerated if not altogether fabricated.

A learned minister writes that the leprosy which Jesus is supposed to have healed was not leprosy at all, but a certain form of eczema due to neurasthenia, which the ignorant mind of his

day mistook for the dread disease, and certain materially minded physicians support this theory. To belittle his word in order to justify our own impotence may be somewhat comforting to us but it is hardly fair to Him.

Says a more courageous clergyman: "The religion of the day is too superficial, and has thus lost its sanctive value. It is a sort of pious coloring stamped upon the external memory, the mere surface of our being. It does not strike through the tissue and easily wears off. Let it be once understood that our object is not so much to criticise the learned professions as it is to improve upon existing conditions, and there will be a generous acceptance and demonstration of the Principle of Life. Christianity, to be worthy of the name, must manifest itself in a *conscious* union of the soul with God. Of what value is electrical science if it does not act as a mediator between the unseen and the seen, between the invisible electrical energy and the visible light which expresses it. Christianity is not and cannot be confined to creed. It does not require for its acceptance a blind belief in dogma, nor does it produce paralysis of the faculty of reason, on the contrary it demands the most

active use of the best mental faculties, if the Christian would prove his faith by his "works." These "works" are not confined to church attendance nor to acts of charity which are all too frequently efforts to restore by indirect methods that which has been obtained by direct methods of wrongdoing. The "works" that Jesus speaks of are the healing of the sick by spiritual Truth, the comforting of the sorrowing by a Christly or Divine compassion which destroys sorrow by the substitution of joy and the reformation of the sinner by the destruction of his sinful tendencies. "The 'works' that I do shall ye do also," said the Great Worker. He never built a Church, had a Church Fair nor invented a creed, but, "He went about doing good and healing *all manner* of disease among the people," including leprosy. "By their 'works' (not words) shall ye know them," and the word "them" has reference to his disciples in every age and in every clime.

The disciples of Jesus are they who know and *do* the Truth. We give intellectual assent to the most absurd theological errors because it involves an effort to "*search* the Scriptures." In affairs material we analyse, in affairs

spiritual we accept, and this makes for stagnation and decadence.

Applied Christianity like applied Mathematics is a science, and it requires not only morality but a certain form of mental culture if we would demonstrate it according to Divine Command. It is a fact worthy of note that of all the Promises in Holy Writ there is not one promise made to the moral, the merely moral man. This may account for the unaccountable sufferings of the good man.

The promises are all made to the "righteous man." And right here you may ask the difference between the moral and the righteous man.

You may ask why we distinguish between morality and righteousness. In this Chapter we are endeavoring to point out the difference between Churchianity and Christianity, and it must be obvious to our readers that Churchianity is the letter while Christianity is the Spirit, and this perceived we are in a position to appreciate the value of these words, "The letter without the Spirit is dead, the letter killeth but the Spirit giveth life." Morality, mere morality, killeth. It is puritanical, proud and pharisaical. In its heart it is always

saying, "I am better than thou." It goes into the temple and it cries aloud, "I thank the Lord I am not as this publican." It carries "scarlet letters" in a convenient mental receptacle which it puts on the back of the weak and the unfortunate and snugly and complacently comforts itself with the belief that it is engaged in the Lord's business. Morality condemns. Righteousness compassionates. The one says to the adulterous woman "Depart from me thou accursed," the other says, "I will not condemn thee, go thy way and sin no more." A man may be moral without being righteous, but he cannot be righteous without being moral. The word righteous means right-thinking, and this perforce includes morality. "In the way of Righteousness (right thinking) is life; and in the pathway thereof there is no death." "For the Lord will bless the *righteous*; and with favor wilt Thou compass him as with a shield." "The *righteous* shall inherit the land and dwell therein forever." These are a few of the numerous promises to the righteous or right-thinking man. In the science of numbers he who thinks right is he who thinks out from the mathematical principle and conforms his calculations to its rules, and so long as he does

this he is mathematically righte-
ous and he cannot err therein.
In applied Christianity he is right-
eous, who, working out from the
Principle of Being—God—and con-
fining himself to the rules of unity
proves Christianity to be as exact

a science as is the science of
numbers.

In Divine metaphysics as in
mathematics the Principle is the
Unit. "The One is All" is a
statement pregnant with spiritual
import when we understand it.

MY DEAR MR. MURRAY:

For a long time experiences
have been coming to me thick and
fast, some of them in my own life,
some in the lives of others chiefly,
yet touching mine and trying my
faith. With intervals of respite,
and with beautiful things coming
too, life has yet seemed made up
chiefly of battling. Nevertheless,
my faith has renewed itself after—or
shall I say during?—each conflict,
and, indeed I have realized that my
wrestling was really, like Jacob's,
for the fuller spiritual understand-
ing, for fuller life, indeed. When
I wrote you in the summer I was
just beginning to see a glimmer
of meaning in a situation which at
first seemed just black sorrow for
three people. Events did not so
shape themselves that I could go
to you, but day after day I took
that situation into the woods with
me, alone, and day by day the
meaning grew clearer. I do not
know that I can ever put into
words the full experience of the

summer. But at last, it was as if
a chrysalis had burst, and I had
come out into the light a new
creature, full of life and the joy
of life, conscious of new powers
and capacities. God has been so
good to me that I often say to
Him, "How can I *ever* love you
enough?" I was called to one
place for ten days, which I knew
would be very hard. I said to
God, "Hold me to this task. I
can't do it unless you hold me to
it and unless I feel you close at
hand." At the end of five days
another five seemed impossible.
But I never ceased to pray, "Hold
me to it." And He did, most
surely. Over and over I have
proved Him, and now that the
strife is over, I am so full of the
impulse to expression that I am
writing thus to you, and am en-
closing a bit that represents one
stage months back. If any expe-
rience of mine can be of use to
any other soul, I want to give it

freely. If you can use the enclosure in *The Gleaner*, do so.

As you would expect, my physical condition reflects the fullness of life within. I am so well that I hunger for work. It is surely coming. I have had so many more vital questions to think about that I have not had time to think much about the bread and butter. Only I know that God will find me work and its wages. He has been getting me ready, I suspect.

Your words at the meetings last May, when you spoke of your wish to know the experiences of others, made me feel free to write you all this.

With gratitude for all the help you have been to me, and with a hearty "God bless you," I am

Sincerely yours,

T. M. C.

GOD IS.

All about me was sand, dry, dry and barren. It was all I could see, except a high blank stone wall ahead. The wall reached

endlessly to right and left. One could lie down and die, and what else could one do?

I did lie down for many days, and still in all the universe was only sand and the wall. But I did not die. And at intervals, when I ached a little less, from somewhere within came the words, "God is."

Sometimes I considered the wall. It was hopeless,—high, and stretching endlessly to right and left. Then I would lie down again, knowing only aching. Yet from within came, "God is." Why I was there, how I got there, I did not know. As for getting away, how could I? What was the use of trying? "But God is," I said.

* * * * *

One morning I woke and looked at my wall. I looked at it earnestly. And against the face of it, from bottom to top, there was a stair.

T. M. C.

Always there is a stair, a way out of the barrenness of mortal longings. Just to know that "God is," sustains us till the dream is o'er.

W. J. M.

Like an old precious metal, the ancient religion, after the rust of ages has been removed, will come out in all its purity and brightness.

MAX MULLER.

Faith.

J. D. Брок, M. D.

Real knowledge will not come all at once, like a vision, or a complete revelation.

The first real Light that comes will be that of Faith, a term generally misunderstood and misused.

Faith is the complete antithesis of blind dogma and superstition. It is born within the soul, and never imposed by outward authority enforced by fear.

"Faith is the soul's *intuitive conviction* of that which both reason and conscience approve."

To give intellectual assent to belief in God is one thing; to be able to declare with light and warmth that uplifts and inspires, "*I know that my Redeemer liveth,*" is another thing entirely.

The impatience above referred to would see the end from the beginning, and know all about the devel-

opment and destiny of the soul before it has learned the first lesson that guides and determines both.

When, however, Science and Religion clasp hands, and the facts of nature guided by the light of Faith, build character and guide progress, there is revealed a Philosophy of Life that needs little revision. It is like the compass that points continually to the pole, and gives unqualified assurance as to the direction we are going.

So also every step in the past enables us to get our bearings and verify our course by checking backward.

Faith is no longer a blind dogma, but a compass in the box of experience, the wise mariner's guide in the voyage of life.

—From "*The New Avatar.*"

Fellow be with kindly foeman, rather than with friends unkind ;
Friend and foeman are distinguished, not by title, but by mind.

—EDWIN ARNOLD.

A merry heart gives light to a whole roomful of melancholy saints. Courage diffuses courage; hope creates hope; confidence generates confidence; and fidelity to a good cause, bravely maintained by one human being, sets the pitch of fidelity for many others.—ANONYMOUS.

THE GLEANER

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

VOL. 5.

JANUARY, 1914.

No. 4

TABLE OF CONTENTS

457	"Transforming Influence".....	<i>W. J. Murray</i>
471	Was it You?.....	<i>Selected</i>
471	Christ and Christmas.....	<i>W. J. Murray</i>
475	The Creed of Nicaea.....	<i>John B. Lowthian</i>
480	Hope.....	<i>Mary A. Lathbury</i>
481	Applied Christianity.....	<i>W. J. Murray</i>
484	Letters.....	

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street New York City.

ANNOUNCEMENTS.

On account of the demand for seats being so much greater than the supply at 47 West 72d Street, it has been decided to hold the regular Sunday services of the Church of the Healing Christ in the Princess Theatre, 104 West 39th Street, during the month of January, 1914, and until further notice.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

Transforming Influence.

Bible Readings: Matt. 16: 13-17.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am?

"And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

And from the 22d chapter of Matthew: "And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

"But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

"Show me the tribute money. And they brought unto him a penny.

"And he saith unto them, Whose is this image and superscription?

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

"When they had heard these words, they marvelled, and left him, and went their way.

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

"Saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

"Likewise the second also, and the third, unto the seventh.

"And last of all the woman died also.

"Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

"But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.

"And when the multitude heard this, they were astonished at his doctrine.

"But when the Pharisees had heard that he had put the Sadducees to silence they were gathered together.

"Then one of them, which was a lawyer, asked him a question, tempting him, saying,

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets.

"While the Pharisees were gathered together, Jesus asked them,

"Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

"He saith unto them, How then doth David in spirit call him Lord, saying,

"The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.

"If David then call him Lord, how is he his son?

"And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Silence Thought: Let us take for our silent meditation this morning, "The Christ in me is the hope of glory."

Let us meditate for a few moments upon this statement. Audible repetition of the Lord's Prayer.

Our subject this morning is Transforming Influence.

Golden Text: Is taken from the Bible reading of the morning, 22d chapter of Matthew, and 42d verse, "*What think ye of Christ?*"

"What think ye of Christ?" It is pre-eminently natural that this question should arise in the course of such studies as have been going on during the season, beginning with "God," the attributes of "God," "Man," and the nature of man, the Universe, and the nature of the universe. It is natural that this ancient question should arise in the course of our investigations. "What think ye of Christ?"

In the Bible reading of this morning you noticed there were three classes of inquirers, three classes of questioners. Inquisitive perhaps, and yet perhaps wanting to know more of the truth than they already knew. The first class is that class which is ever seeking to entrap the radical, whether he is a radical in the world of politics, society, or religion. They come to such an one and they ask him what are his personal views regarding the existing conditions, laws, etc. And so we find this first class asking Jesus what his attitude toward taxation is. To whom shall we render dues? To whom shall we pay tribute? Seeking by this means to trap him and to convince the public at large that he was not a safe citizen, a sedition-

ist, a stirrer up of strife, and agitator of the political atmosphere. To whom shall we pay tribute?

Jesus had all along been talking about God, man's sole duty was to God. So these clap-trap politicians wanted to know if such a teacher did not endorse the system of taxation that was then in vogue. "To whom shall we render tribute? Jesus knew what their thought was, and so, if you remember, he asked for a coin, and when they told him whose superscription it was, he said, Then render to Caesar the things that are Caesar's. Give to the gods of this world the only tribute which the gods of this world demand. Cash, lucre,—give it to them. But also give unto God the things that are God's,—your very highest and purest thoughts, your sweetest, noblest, loftiest aspirations. While you are in Caesar's world give unto Caesar the things wherewith Caesar finds it necessary to appease his wants, but do not regard it as final—do not feel that you have performed your whole duty, simply because you are a law-abiding citizen of the state.

The questioners rather expected Jesus to refute Caesar and the existing systems of taxation, and thus involve himself in a difficult problem with the authorities. If

Jesus was anything he was wise, extremely wise, and he put his inquirers to silence.

Then you remember the next set of inquirers who came were the Sadducees, those who did not believe in the resurrection of the body, those who regarded matter and man as a something which comes into being and goes out again, and about which the idea of immortality is utterly inconceivable. The Sadducees believed that man ended all when he breathed his last here. They were the non-resurrectionists of Jesus' time, the materialists of the church of Judah, and so the Master took this idea of resurrection out of its purely material setting and put it in a metaphysical frame. He interpreted the resurrection as that which was going on hourly, not the climax to a great drama or tragedy, so-called human life, but a continuous performance, a something that was taking place in every resurrected soul, that which begins here the moment we begin to perceive the truth concerning ourselves.

We do not have to die in order to be resurrected. True resurrection will make death unnecessary.

The next questioners were those Pharisees. They were going to touch him now on a very delicate point of doctrine. They wanted

to find out what his views were by comparison with the views of Moses and of David. Moses had said one thing and David had practically corroborated it—and now what are this young radical's views on the question. He answered them very quickly and put them to rout by asking them another question, "What think ye of Christ?"

"What think ye of Christ," ye Pharisees? It was a great question because it involved so much that they had been taught from infancy up. What was their idea of Christ,—was it personal or impersonal, physical or metaphysical, finite or infinite? And their answer shows their ignorance at once. When he asked "What think ye of Christ?" they said, "He is the son of David." Then he said, "How is it then that David speaks of him as Lord, My Lord? And they answered him not, and thereafter they durst ask him no more questions.

My dear friends, this same question arises today. Men come to us from the different walks in life, from the different schools of investigation. The purely worldly man comes and asks us how we are going to get along without observing certain material laws,—in short, how are we going to get along without taking advantage of

our competitors in the field of commerce. When we tell him that we trust God absolutely, he says, That may work for some, but in this world you have got to be ever on the alert, you have got to do the other man or he will do you.

Fortunately that idea is dying out. Then comes the other man; he asks us questions about certain doctrinal points, and later, comes the religionist, the Roman Catholic, the Episcopalian, the Presbyterian, the Methodist, the Unitarian, and he asks about his cherished sacraments,—what our views are concerning communion, confession, confirmation, the marriage ceremony, the baptism of children, the funeral service. He comes to us hoping that perhaps we are going to support his cherished theories. And when we do not, sometimes he is disappointed.

When we substitute for the bread and wine at the altar rail, the every morning silent communion with the Holy Spirit, there seems to be something lacking. He does not call that Holy Communion at all. He has never associated Holy Communion with anything but the material rite or ceremony. If you take that away from him, he is like the woman at the tomb, who cries, You have taken away my Lord, and I know

not where you have laid him! This is because he has not learned to enter into the very interior of his being and commune or converse with the Infinite. He prefers form, or being left in a world of symbology. When he comes into the world of spirit, symbols disappear. And then, almost invariably he asks us, What do you think of Christ?

Now when he asks this question, there is almost always one mental picture in his mind. Christ represents to him a certain historical personage, who walked by the Sea of Galilee and crossed the fields of Judea some two thousand years ago, who went about doing good and healing all manner of diseases among the people. This is to him his Christ.

If you were to go to Great Britain today and ask for George King, you would be considered somewhat foolish. If you asked for George the King, everyone having any intelligence whatsoever in the United Kingdom would know about whom you were talking.

Today we use the words, Jesus, Christ Jesus, Jesus Christ and Christ as synonymous terms for the same historical personality. If you speak of Christ Jesus to me and I speak of Jesus Christ to you, and we both in turn speak of

Jesus to some one else, there is only one picture in all our mentalities, and that is this man of Nazareth. Now that was the idea prevailing to some extent at the time of Jesus, and two thousand years of so-called Christianity have not served to eliminate from the human consciousness the belief that the Christ is a human personality. We still believe it.

And if Divine Science has come to do anything, it has come to take out of the personal that which should always have remained in the impersonal. Paul, than whom no greater follower of Jesus ever lived, asked this question in Romans, "Who shall ascend into heaven?" that is, to bring Christ down from above. Or, "Who shall descend into the deep?" that is, to bring Christ again from the dead. Christ is in you, and Christ *in you* is your hope of glory, your hope of character—Who shall ascend into heaven to bring Christ down, or descend into the deepest depths to bring Christ up? Christ is not a human personality. That is why Jesus said, "What think ye of Christ?" Have you got the image in your minds of a physical son or grandson, or great grandson of King David? If you have, you have the wrong mental picture. Christ is not a personality, but a principle.

Jesus subsequently asked his own disciples what they thought of Christ after they had been with him for two or three years. He said to his assembled disciples one morning, "Whom do men say that I the Son of man am?" And they answered him, "Some say . . . John the Baptist, some, Elias; and others, Jeremias, or one of the prophets."

These answers indicated a belief in reincarnation.—that Jesus was the reincarnation of John the Baptist, Elias, Jeremiahs, or that prophet. Jesus does not seem to regard this answer at all as being satisfactory, because he at once turned to his disciples and said, "Whom do ye,—you who have been with me, who have taken class instruction and have sat at my feet, and have listened to the great words of truth that support us,—you that have proven by your works your faith in the All Good,—you that believe there is nothing in the universe but spirit, "Whom do ye say that I, the Son of Man, am?"

And it remained for the impetuous Simon, son of Barjonah to blurt out his instantaneous conception, "Thou art the Christ, the Son of the living God!"

Up to this time Jesus had not been known as the Christ. The title of Christ had not been con-

ferred upon him by any man. He was merely Jesus of Nazareth up to this time—Jesus the carpenter's son, or the son of Mary. No one had ever thought of associating the title of Christ or Messiah with Jesus.

And then Jesus said to Simon, "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Now I ask you what did Simon detect, what did he see? Simon penetrated beneath the surface of things, and back of Jesus of Nazareth he saw the invisible omnipresent Christ Principle which Jesus of Nazareth was so closely allied to. After this Jesus was spoken of as Jesus the Christ, Jesus the Anointed, Jesus the God-man, Jesus the demonstrator of the Messias, but always the article "the" appeared. It was not until our forty translators began to translate scripture into the languages that the "the" was left out,—and that which should be George the King, became George King.

Jesus Christ is not the name of a man in human history quite so much as it is the particular title of an individual who proved the universal principle of all life and health and strength and harmony.

We have looked backward on the pages of time to the personal Jesus. We often hear devout Christians saying, If I could have lived in the time of Christ things would have been so different. We have limited the time of Christ to a certain period in human history and to a certain place on the map. Jesus knew what the Christ was,—knew rather what the Christ is. It is that which you thought of this morning in your silent prayer, it is that which is in you the hope of glory. In short, it is the divinity of yourself. The Christ represents the Universal Son of God which Jesus, the son of Mary, most manifested.

When we realize this we never wish that we had lived in the days of Christ because we know that all days are the days of Christ. Christ is without beginning of years or end of days. Christ antedated Jesus. Nay—he antedated Abraham himself, as witness his own words, "Before Abraham was, I am." How often we have read this in our Bibles, "Before Abraham was, I am," most ungrammatical. You cannot say that—Before Abraham was, I am, unless you understand just what Jesus meant.

If Jesus had said, Before Abraham was, I was, he would have been speaking in the past tense,

and that would have left him out of being—because after Abraham was Jesus would have ceased to be. But Jesus was speaking of the Christ, the indwelling Son of God, that which antedated Abraham,—that which had ever reposed in the bosom of the Father, which is not subject to birth, growth, maturity, nor death,—it is the living actuality of you and of me. It is the animating spirit of the universe. It cannot be confined to physical personality. It cannot be limited to time nor space. The Christ is always.

"What think ye of Christ?" What thought we of God a few Sundays ago? That is the question, what think you of God? Personal or impersonal? Absentee or ever present? These are the questions which should agitate the inquiring mind. It is quite natural then that we should come to this point, "What think ye of Christ? What is Christ? Is it a physical personality which came and went after it had performed a certain mission in life? Or is it that which must ever remain throughout all eternity as the Comforter, the Healing Christ?"

Of what avail would that sweet invitation be to you and to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," if these were the

words of the personal Jesus, and were meant to be confined to the personal Jesus? Of what avail to you and to me? We hear the invitation, and we say, How can we come unto thee? And then it is we say, I wish I had lived in the time of Christ, I would have gone to him and touched the hem of his garment and been made whole. If I had lived then, I would have gone to him and poured out my sorrows into his willing ear and been healed.

But what does he say, "I shall be with you unto the end of the world." "I shall be with you,"—is he here speaking of the person Jesus? Is he not rather speaking of the impersonal presence which was never born, which never grew, which was never crucified? The Jews never crucified Christ. Christ was never born in a stable in Bethlehem! It was Jesus, Jesus the great demonstrator of the Christ Principle, who went through all these earth experiences.

Paul, speaking of the character of Jesus, says: "He succoured them with that with which he himself had been succoured. He grew in stature and waxed strong in spirit." What do these words mean?

We have been trained to think that from the very birth of the Nazarene, he was not subject to

temptation by reason of his divinity, that he did not meet the experiences that we meet; that in some mysterious manner he appeared to go through the experiences, but his mental attitude toward them made them nothing at all to him. In short, he carved out his individual life with a degree of ease and complaisance that has made the race feel he was veritable God of the gods.

A young man went to him one day and said, "Good Master, what shall I do that I may inherit eternal life?" He said, "Why callest thou me good? there is none good but one, and that is God." We have spoken of Jesus as God. Jesus never claimed any such thing for himself. Jesus speaks of himself as the "Son of God," and at other times as the "Son of Man."

When he was speaking of himself as the Son of Man, he was thinking of his mother Mary. When he spoke of himself as the Son of God, he was thinking of the Great Divine Principle, of which the Christ is the first emanation. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Now we have made a very serious mistake in interpreting this text, "When Christ, who is our life, shall appear, then shall ye also

appear with him in glory." I do not see very much difference between the Christian who is looking for the second coming of Christ, and the Hebrew who is looking for the first coming of Christ. Both are making the mistake of personalizing the impersonal. Both are expecting a human personality, when, as a matter of fact, it is nothing more nor less than the bringing forth of the Holy Ghost into the domain of consciousness. If we are looking for a human personality to come again, we shall not find it. "He shall come again in a cloud," we read in the Bible. "In a cloud" symbolizes mental obscurity, and when the Christ, truth, comes it dissipates this mental obscurity, and reveals the Christ to us as an impersonal, transforming influence, rather than a human personality.

This is the secret I think we are learning today. The ancients, or at least the early Christians, never thought of Christ as a person. Paul, in Romans, the eighth chapter, says: "If the spirit of him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by this spirit that dwelleth in you." Paul clearly distinguishes between Jesus and Christ, "If the spirit that raised up Jesus from the

dead, dwell in you, it shall quicken your mortal bodies, heal them, strengthen and revive them."

What does Paul mean when he speaks of raising up Christ from the dead? That which you and I are ignorant of is dead to us, whether it is a continent, or a science, or what not—so far as we are concerned, the thing itself is dead. Until we become conscious of the reality of a thing the thing is not real to us. Until Europe became conscious of this continent, this great continent of ours was dead to Europe. So it is with Christ,—the Christ is only dead to our sense of things, but it ever reposes in the manger of the receptive heart. It is always there waiting to be evoked, not invoked. Most of us have invoked the Christ, when really we should have evoked it.

When you read in the Bible, "Behold, I stand at the door and knock," and you have seen pictures of this wonderful text—you have seen wonderful pictures of Jesus knocking at the door. That is due to a faulty interpretation of the words of the Master, "Behold. I stand at the door and knock." This door is the inner door of the soul—this knocking is from within, not from without. It is seeking expression, not entrance.

Christ is never going to enter the human soul from without, but he is going to enter into the world from within, going to manifest himself by the radiating, transforming influence of the truth. It knocks on the inner door of the soul, and says, "Behold, I stand at the door and knock." O! there is deep spiritual significance in that. Some one has called that "the still small voice;" others have called it conscience. It does not make any difference what you call it, it is the Christ.

It is the Son of God asking the Son of Man to come up higher. It is the reality of ourselves revealing to ourselves the unreality of everything else that is not calculated to bless and benefit, to uplift and to strengthen. It is the indwelling Christ, the transforming influence of our lives, and not a personality.

Let us get this thought of a personal Christ out of our minds, and then we shall see that the Christ could never be born, could never die. It was that which animated Jesus himself. It was that by which Jesus was most thoroughly controlled. It was that to which he listened when he might have listened to something else. I like to think of Jesus as one who could sin if he wanted to, but who did not want to.

I was taught to believe that Jesus could never have sinned because of his divinity, because he was God and he could not stoop to sin. The great grandeur and sublimity of the character of Jesus lies in this,—that he could sin, but did not.

There would be no great tribute paid to a man who could not sin, who simply maintained his virtue! What else could he do? A mere automaton, just doing what God told him he could do, and nothing more! But we read in the Bible that he was tempted in all things like you and I. And you ask sometimes concerning a personal sin, a personal weakness, do you suppose Jesus was truthful in this? Do you suppose that the man Jesus was ever tempted to do this, that, or the other sin?

If Jesus was tempted in all things as you and I are, then it seems to me there is no depth of moral degradation to which Jesus was not tempted. And the grandeur of his lofty character is in this,—that he was tempted, but sinned not. There was no yielding to the flesh. The Christ spirit declared for that which is true, and could not be tempted by evil, for evil is not a reality. It always held to this reality. That is just what you and I are learning to do today.

In Divine Science when you say, I am well,—what are you speaking of? Of the body, of the flesh? No, you are speaking of the Christ within, the Perfect Man, the Universal Son of God. To all appearances you are very ill. But when you speak of the Christ you know that it is perfect, always perfect. You know that this Christ has never descended into matter, has never been degraded by sin, or weakened by disease. You know that it is always the same, yesterday, today and forever. You know that it is just as much the reality for you as for Jesus, or for Paul, or Peter, or Abraham. "Before Abraham was, I am." This is the Christ, the universal, immeasurable, omnipresent Christ Principle. It is Principle, not person.

Now, what do we think of Christ? Are we still thinking of Christ as the son of the carpenter, talking by the seashore of Galilee with his disciples; coming into the world with a cry and going out with another? Are we thinking of that which was born in a stable in Bethlehem and died on the cruel cross on the hill of Golgotha? Or, are we thinking of the universal Son of God, which said, "Though you destroy this temple, in three days I will build it again." "I will build it

again"—I, Jesus? No; Christ, the Great I, the Great I am, the imperishable I, the immortal ego. This is the Christ. This is the reality of your being, even as it is of mine and of Jesus.

And when we learn this, then we never ask to be transported back two thousand years to a little place called Palestine, in order that we might live in the time of Christ. This is the time of Christ. Now is the day of salvation. Now is the accepted time in which to seize hold upon the living Christ, the healing Christ, the comforting Christ.

If it is not, then that invitation in the Bible means nothing to you or to me,—"Come unto me, all ye that labor and are heavy laden, and I will give you rest,"—"Come unto me and I will give you Christ. It is the Christ that gives us rest. Look without for that which can only be found within. That is the tendency of the unemancipated human mind.

We have thought of a separate God, a God of fear. We have thought of an immortal man, separate and distinct from mortal man. We have thought of a universe that was a combination of mind and matter, or spirit and matter, if you please, and now we think of Christ as a human personality.

I ask you if this is not what the churches have taught us? Am I over-stating it? If I am, perhaps I was unfortunate, but this was the concept of Christ that was given to me. I never thought of Christ except in terms of hair and beard and flowing robe. It never occurred to me that Jesus was an impersonal, transforming, radiating spiritual influence in us! I never thought of such a thing.

Ask your orthodox friends today what they think of Christ, and see if their answer is not the Son of David, or the Son of Mary? Will they tell you that it is the divine principle? Will they tell you that it is the first emanation of Divine Mind? Will they speak to you in terms of Divine Science, or will they not give to you the antiquated theories of theology? And when they give to you this concept of Christ, I say to you that their Christ is as far removed from humanity as the East is from the West, the North from the South. But when you remember what Christ really is, when the question is put to you, "What think you of Christ?"—we can give an intelligent answer, we shall say, It is my life. "Christ in you," Paul was wise, he never said—Jesus in you. He said, "Christ in you the hope of glory." Now, is Christ a person-

ality? I remember speaking along this line several years ago, and a very dear old Presbyterian lady came up to me and said, "Mr. Murray, you have taken away my Lord, and I know not where you have laid him!" I said, If you ever find him you will not find him in a physical sepulchre, you will find him hidden in the manger of your spiritual consciousness. If I have taken him away from the external and put him in the internal, you have not lost anything.

That was what Mary said at the tomb of Jesus. All that Mary could think of her Lord was of the physical envelope. And when he saw that his disciples would not voluntarily get away from that mental idea, he said, "It is expedient for you that I go away," because just so long as your vision falls upon my human personality, just so long your spiritual consciousness will not grasp the invisible reality. "It is expedient for you that I go away."

They took all their hard work to him, they took all their difficult tasks to him. It never occurred to them that the Christ in them could heal the sick. Their thought was to heal the sick with him. But when he was gone, they began, the Bible tells us, to do remarkable work. Peter raised the

dead Dorcas, after whom our Dorcas Society is named. Eutychus, the young man who fell from the third story window while Paul was preaching, was raised from the dead by Paul, and Origen and others tell us of many others who were brought to life through the power of Christ.

It is expedient for us that the idea of a personal Jesus should go away, because in no other way can we come into the consciousness of the indwelling Christ, but should always be under that personality who lived and died two thousand years ago, and leaves us without the power to accept this wonderful invitation. That welcome invitation comes out to-day from the indwelling Christ, "Turn unto me," look within and find yourself. Do not look outside and think that Jesus was the only Son of God. Look within and find the Christ, the healing, comfortable, strengthening Christ, the Truth.

That is what Christ means, the Truth. "I am the way, the truth and the life." You think this had reference to the personal Jesus! No, no,—to the impersonal Christ. He is the way, the impersonal way; the truth, the undeviating truth, the life, the spiritual life,—opposed to which there is no other.

"I am the way, the truth, the life." This is the Christ.

"The righteousness which is spiritual understanding speaketh on this wise:

"Say not in thine heart, who shall ascend into heaven, that is, to bring Christ down from above; or, who shall descend into the depths, that is, to bring up Christ again from the dead?

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is the word of understanding. That is the word we preach."

Benediction.

The occultist sought Thee, O Diety, and named Thee Knowledge; the Persians sought Thee and named Thee Light; the Hebrews sought Thee and named Thee Righteousness; the Greeks called Thee Wisdom; the Romans Power. And we know Thee by Thy divinest name—Compassion.

—VICTOR HUGO.

Was It You?

Somebody spoke a kindly word
Which 'wakened new life in those who heard ;
Somebody gave a happy smile
That cheered a dark pathway for a while ;
Somebody with a resolute hand,
Snapped for another a fettering band ;
Somebody threw wide open the door
That should imprison a soul no more ;
Somebody lifted a load of care
Which had proved too heavy for a weak one to bear ;
Somebody gave a healing touch
And helped the lame to renounce his crutch ;
Somebody opened darkened eyes
To see a bright new day arise ;

Was It You ?

—SELECTED.

Christ and Christmas.

"And the Word was made Flesh and dwelt among us."—JOHN I : 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 sectarianism and 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 to 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 wireless, 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, on this day 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 few 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 in me, but how are *we* going to find the Christ in ourselves and so follow the example of the Nazarine? It is beautiful to remember the birth of Jesus in Bethlehem, but if it does not suggest the Birth of the Christ in our 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 Protecting 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 out the idea that Love is the only Reality. You will notice that we say "*conceives and carries out.*" 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 out in daily living as well as conceived in theory, 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, like the still-born child, be a mere resemblance of the real thing.

Lacking the "breath of life," that is the *spirit* of Christ, it becomes entangled in its own umbilical 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 angel's 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 today 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,

It's ancient splendid fling;
And the whole world give back
the song

Which now the angels sing."

The Creed of Nicaea.

In the year 318 the pastor of a church called the Baucalis disagreed with Alexander concerning the nature of the Trinity.

Alexander affirmed that the Trinity comprised but a single essence.

Arius, of the opinion that there is a distinction between Christ and God, asserted that Christ is not of the same essence as is God.

Alexander called a council of a hundred Bishops, and Arius and his allies were condemned and deposed.

The fight for the supremacy of personal opinion now began in earnest.

Arius had supporters, and Alexander had a large contingent.

Such as were beyond the reach of Alexander's tongue, he reached with his pen. He was determined that the Bishop should not receive Arius. Arius was driven to retirement, and moved to Palestine, and thence to Nicomedia, and it is possible that he would have been driven to seek yet another change of residence, had it not been for Eusebius Nicomedia. This Divine, who was much opposed to theological controversy, became the chief supporter of Arius, and absolved him from the Alexandrian condemnation.

Eusebius had the position of Arius approved of by a synod. This partial triumph encouraged the Arian Bishop, and he set about with new zeal to promote his cause. He wrote on the person of Christ in prose and poetry. It is possible that those who were opposed to his views wrote also.

The Bishops were troubled, and their disturbed mentalities reacted on the church. The church was disintegrating, and this state of affairs attracted the attention of the Emperor Constantine. As it was not the Emperor's cause which was at stake, he was not in a position to properly estimate its importance, and naturally he underestimated it. He tried to smoothe things over by sending his ecclesiastical advisor, Hosius, Bishop of Cordova, to represent him at Alexandria.

The Monarch thought to solve the question by mutual concessions. This Hosius failed to do. Then Constantine went to work himself.

He called a general Ecumenical council, where the point raised by Arius was settled against Arius.

Athanasius, a young Deacon of Alexander, next appeared on the scene, to effect the result obtained by Constantine. Athanasius, a

champion of Christ's Divinity, spoke to Alexander, his Bishop, before an audience of three hundred Bishops, besides numerous clergy. Out of this conclave four parties were formed.

Arius led a party that contended Christ was of different essence from the Father.

Another party was formed of the strict Athanasians, who contended that Christ was the same essence as the Father.

Then there was the party of Eusebius of Carsarea, and that of Eusebius of Nicomedia, whose creed was that of the Arians.

The council rejected the Arian creed, and tore to shreds the inoffensive document that contained it.

The Caesarean Eusebius Creed was an old church creed, and this the Bishops received respectfully, but declined to accept it.

The end of the matter was that Arianism was condemned to die. Arius and his followers were banished, and everything that he had ever written on the creed was publicly burned.

But all to no purpose, for then, as now, the persecution of the philosopher does not destroy his philosophy.

Eusebius of Nicomedia and Constantia, the sister of Constantine, secured the recall of Arius.

The Emperor granted him an interview, and Arius convinced the Monarch that his views were in accord with those of Athanasius.

Athanasius, now Bishop of Alexandria, was ordered to receive Arius into the communion of the church. This Athanasius positively refused to do. Tumult reigned.

Eusebius was incensed. He called a synod of Bishops and proceeded to depose Athanasius.

Next another synod met at Jerusalem and the sentence passed on Arius, and his people was revoked.

Still, in spite of the cry of "Peace," there was no peace. The majority of the Christians of Alexandria clung to the doctrine of Athanasius, and refused to listen to any other doctrine.

Arius was cast down, but was not ready to give up. He presented yet another confession of faith to the Emperor. He changed the terminology in which his former confession of faith had been couched, and the faith was accepted.

The Bishop of Alexandria, Bishop of Constantinople, was ordered to administer the rites of sacrament to Arius on the following Sunday morning.

On the Saturday preceding the eventful Sunday Arius died.

His philosophy was not so fortunate. It survived its philosopher for some centuries, and died at last from want of further persecution. The spotless character of Arius was entirely overlooked by those who were unable to separate the philosopher from his philosophy. Time does not change tactics. Then, as now, the belief obtained, that in order to rid ones self of a philosophy it was only necessary to destroy the philosopher.

The slaying of Jesus was merely a crude effort to kill his philosophy.

The death of Arius seems to add another defeat to the long list of the defeats of those who have been defeated in the promulgation of what appeared to them as Truth. This is not true. A willingness on the part of men of so great intellect, to sacrifice their lives, in the soul's thirst for knowledge of God, shows how vital Truth is.!

The knowledge of the Truth which we enjoy today has been born of the seekers of yesterday. Out of our travail today the seekers of tomorrow will enjoy a larger revelation of Truth. So on through countless ages, this process will continue until the heart

of Truth is revealed, and "man not of the earth earthy, but co-existent with God," will appear. Arius recognized a distinction between the Father and the Son. To him this was an important feature in the Trinity, and soon his life merged so thoroughly into his belief that they appeared as one.

Out of the travail of Arius was born the creed of Nicaea.

Says the late Alexander Penrose Forbes, D. C. L., Bishop of Brechau, "The chief object of the synod in putting forth the creed was to destroy the poison of the heresy of Arius."

It would seem that this statement alone offers sufficient reason for the refutation of the creed.

It is hard to conceive that the creed had no other foundation than the hatred of one man for the opinion of another man.

For centuries this creed has been handed down as a Divine Dictation. How strange it seems that the guardians of Christ's gospel should have so sadly perverted the mission of that Gospel.

Arius plead for a distinction between the Father and the Son. To be sure he looked for that distinction in the essence rather than the office of Christ. But the fact remains that he had sufficient light to see that there *is* a distinction somewhere.

The Creed establishes to the satisfaction of its adherents that there is no distinction.

The death of Arius sealed the consensus of opinions on this subject, and a harlequin creed shut out a Risen Christ.

Is not the "Life more than meat and the body more than raiment?" Yet in the grave-clothes of the letter, the life is lost to view,

In the controversy as to what constituted the person of Divinity, the mission of Deity was sacrificed. "Would you know who I am?" "Look at my life—at the things I do, cried Jesus—"I am not a creed, I am the Christ," he pleaded, but his voice was lost mid the din of personal opinions. For centuries creed has usurped the Christ. No longer a question of Life, religion became a question of belief. "Would you be saved?" Accept the creed. Believe "in God the Father Almighty—and in one Lord Jesus Christ—and in the Holy Spirit"—"Believe that these three personalities are one personality and the same personality," roars the creed. "I cannot believe this doctrine of malformation, whispers the applicant for the seal of the church's approval." "Believe or be damned, thunders creed.

Let us examine the first article

of this little understood creed. "We believe in one God—maker of Heaven and Earth—and of all things visible and invisible, and in one Lord Jesus Christ, the only begotten Son of God—and in the Holy Spirit, the Lord, the giver of Life—who, with the Father and the Son, is worshipped and glorified—and in one Holy Catholic Church."

This was the belief of Athanasius, and to this belief he appended the following: "And those who say the Son of God—is of another nature from the Father—The Holy Catholic and Apostolic Church, holdeth accursed.

Does it not savor somewhat of arrogance for one man to take upon himself the power to condemn anyone who fails to agree with him to be accursed?

It is said of Jesus that "He knew what was in man." Perhaps it was this knowledge that prevented Him from establishing a temporal church.

To return to the creed, Arius, regardless of his inability to properly clothe his idea, was not altogether wrong.

There is a distinction, if not a difference, between the Father and Son. In its true sense Arianism is not dead. St. John revived it. Says this disciple, in giving his definition of the Trinity:

"In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was Life, and the Life was the light of men—and the word was made flesh and dwelt among us, and we beheld His glory, the glory *as of the only begotten* of the Father."

Let us compare John's interpretation of the Trinity with that of Athanasius. Athanasius declares God to be the maker of "all things visible and invisible." John declares God to have made "*anything that was made.*" John discerned that what appears to be visible to the senses was not necessarily made by God. To illustrate: Throw a stick into a pool, and to the senses the stick appears crooked. Now the senses are partial liars. Their testimony to the *existence* of the stick is correct, while their testimony to the deflection of the stick is false.

Now it depends absolutely upon whether we see things through spiritual understanding, or through the physical senses, as to whether or not the things we see are made by God.

Athanasius claims Jesus Christ as the *only begotten* Son of God. John speaks of the *character*

(glory) of Christ Jesus as of *being begotten only* from God. He does not claim any more for Christ Jesus than for every other son of God who lives up to the Sonship.

Athanasius says that the Son of God was made man. Jesus claims that the son of man was made God. Athanasius makes of the Holy Ghost one personality in the Trinity. John makes of the Holy Ghost a Comforter and a Teacher, and speaks of Jesus, the great Comforter and Teacher, as "being full of the Holy Ghost."

John removed from the Trinity the two elements that befog its meaning—personality and mystery.

It is easy to understand the Trinity when you understand God, and the more you understand God the less you understand the creed.

When we realize that to be Omnipotent, Omniscient and Omnipresent, God must be Principle, it will be easy to understand that Christ is the Idea of Principle, while the Holy Spirit is the whole manifestation or the Principle, Idea and Expression, in visible form.

This brings to our understanding what is written on the Emerald Tablet of Hermes: "Three in one and one in three." Three in office and one in essence.

To further illustrate the subject of unity in essence and variety in expression, take vapor, water and ice. Here you have a trinity in essence, and threefold in operation. In the same sense that there is a distinction between va-

por and water, so there is a distinction between Christ and God. The Trinity represents unity in essence and multiplicity in office. As such it ceases to be a riddle, and becomes a reality.

Hope.

Children of yesterday,
 Heirs of tomorrow,
 What are your weaving,
 Labor and sorrow?
 Look to your looms again;
 Faster and faster
 Fly the great shuttles
 Prepared by the Master,
 Life's in the loom,
 Room for it—room!

Children of yesterday,
 Heirs of to-morrow,
 Lighten the labor
 And sweeten the sorrow,
 Now while the shuttles fly
 Faster and faster,
 Up and be at it—
 At work with the Master.
 He stands at your loom,
 Room for him—room!

Children of yesterday,
 Heirs of to-morrow,
 Look at your fabric
 Of labor and sorrow,
 Seamy and dark
 With despair and disaster,
 Turn it—and lo,
 The design of the Master!
 The Lord's at the loom,
 Room for him—room!

MARY A. LATHBURY.

APPLIED CHRISTIANITY.

There is but One Great First Cause.

CHAPTER IV.

"Nothing hinders the soul so much in its knowledge of God as time and place. Time and place are parts,—and God is One; therefore, if our soul is to know God, it must know Him above time and place, for God is neither this nor that, like these complex things around us, for God is One."—TAULER.

Separating God from all thought of time and place, we begin to think of Him as the three great verities of Being, Omnipotence, Omnipresence and Omniscience—in One. This is the Blessed Trinity, which must be understood before it can be demonstrated. We have in the past used the above words without any very clear sense of their meaning, and in consequence we have failed to derive the benefit from our prayers that we should. It is easier to declare the Omnipotence of God than it is to demonstrate it, and so we have contented ourselves with the declaration. No true Christian *doubts* the omnipotence of God, but few understand what it means. It has come to be a race-belief, which not many take the trouble to analyze or apply, and yet the only salvation that can come to humanity must come through a

knowledge of what Omnipotence really means. It is admitted by all who believe in God at all that He is Infinite, and not finite, that is, He is unlimited as to power, and presence, and continuance. One great writer has said that the mission of Jesus was to make clear the meaning of Omnipotence—and when we begin to understand this meaning we see what a wonderful mission the mission of Jesus was. To define and DEMONSTRATE the Omnipotence of God is the messianic mission of all who would follow in his footsteps. Omni, we are told, comes from the Latin adjective, which signifies *All*, but in its fullest significance it means, the *only*—and potent means power, so that the combined word means not all-powerful, as some think it means, but in its correct and complete definition it means the only Power there is, or

can be. Opposed to the All is nothing. "Hear, O Israel, The Lord our God is One Lord." Hear, O ye moderns, The Power that is, is the power of Good. Good is All, and it has no opposite. "The Lord God (the All-Good) Omnipotent reigneth," and there is nothing else to reign. If I have all the grains of wheat in one hand I cannot have any in the other hand, but if I have a millionth part of a grain of wheat in one hand, then it follows as a natural consequence that I cannot possibly have all the wheat in one hand. If evil has any power whatsoever, no matter how infinitesimal, then the Omnipotence of God is a myth, and the mission of Jesus a failure. Omnipotence means the only Power there is, or it means nothing. We cannot speak or think intelligently and logically of God as the Only Power and ascribe any power at all to a so-called personal devil, or so-called impersonal evil. The Omnipotence of God reduces a personal devil and impersonal evil to its original nothingness.

"If God *is* All in All,

His children cannot fear.

See *baseless* evil fall,

Knowing that God is here."

If half the time were given to emphasizing and elucidating the Omnipotence of Good that is be-

ing given to warning the race, especially the little ones, of the "wiles of Satan," there would be fewer mistakes (sins) and less sickness.

The poet speaks of "*baseless evil*," and *baseless* means without "*foundation*." If this poet spoke better than he knew, he yet stated an immutable fact, a fact which has always obtained in the realm of Truth, and which no amount of human opinion can ever change. Evil *is* baseless, since there is but One God, One Cause, One principle, One Substance and One Foundation. For evil to exist at all it must have its existence from First Cause, and if it have its existence from first cause or Good, then it must be *like* its Cause, and in this case it is Good, and not evil at all, otherwise it is pure illusion. "That which *seems* to be but is not." The statement that "Evil has no power" is only a half truth, for if it exists at all it must have the power of reproducing itself. If it exists it must have the power, original or derived, to continue its existence, in which case God is *not* the Only Power. Reason assures us that since God is Principle, Immutable Divine Principle, there can be no "Principle of evil," as some theologians declare there is, even when they deny the

existence of a personal devil. When St. Augustine, in his "Confessions," ascribes All Power, All Presence, and All Knowledge to God, and then ends his praise of the Omnipotent and Omnipresent One by asking, "Whence came evil? and how crept it in hither?" he voices a question which is being echoed every day, a question which would never be voiced if we understood and held to the *facts* in the case. When science and the senses bear opposite testimony, the wise man listens to science and silences the senses. If this is practical in what we call the physical sciences, how much more so in the Science of Being or the Science of Spirit. If in the physical sciences we learn to reject sense-testimony when it fails to corroborate scientific discovery, is it asking an impossibility to do likewise in the case of the discoveries of spiritual Science? Shall scientific investigation be confined to matter and objective phenomena while mind and mind's orderly processes be forever concealed from the inquiring mind? If the sense of sight suggests a rising and a setting sun, instead of a revolving world, shall we accept sense-evidence when the sciences of astronomy and of optics proves its fallibility and falsity? Because the senses report the existence of evil

in the world, is their testimony to be accepted without question? When the rails of a long stretch of railroad track converge in the distance, do we conclude that it is impossible to continue our journey? Verily, we ride by faith and not by sight. True faith is first-sight or scientific understanding; it knows that what appears to be true is not true at all, and it is not deceived by appearances. A scientific understanding of Truth reveals that God is Good, and God is All, and this enables the student to demonstrate with mathematical certainty the impotence and unreality of evil, because of the Omnipotence and changeless Reality of Good. Jesus saw that appearances are false; they suggest the manifold and the variegated, while the All is one, one universal substance governed by one universal mind, and that mind, God, Power is One, and Omnipotence is the only Power there is, therefore, "There is no evil." This last statement is the one most persistently combated by those who have made no study of the Science of Reality. Objectors to this scientific dictum declare that "Anyone who will use his senses can *see* that evil is real." On this principle anyone who uses his senses can see that the sun comes up and goes down

again, but again we affirm that the senses do not testify to the Truth in the one case more than in the other. A little education soon dispels the belief in a rising and

setting sun, and the result of a little education along spiritually scientific lines soon dispels the belief in a power opposed to God, who is Omnipotence Itself.

LETTERS.

Out of the Old Into the New.

The way out of error into Truth, up from conventionality to Christ, is usually thorny and troublesome; but when we remember that it is out of the old and into the new; up from the abysmal to the sublime, from whence we may see, at least in part, the fulfillment of prophecy, we are encouraged, for our great Teacher was spared no personal indignity, no misunderstanding, no misappreciation. We as his students, must not demur when in a similar way we are treated by those who have not yet come into the Light.

There is a great work for you to do in the spread of the gospel of a healing, saving, joy-giving Christianity, and in assuming this responsibility you have done just what Jesus required his immediate disciples to do. You have taken up your cross, and you are following

Christ in place of the church, Truth in place of tradition. Be of good courage. The wilderness which intervenes between Egypt and Israel is long or short according to our different attitudes of mind. Some sigh for the flesh pots of Egypt, and would fain turn back, while others press on courageously to the Promised Land and behold the fulfillment of their best and highest aspirations.

You are one of those who "Go forward," not deterred by the Red Sea of opposition, nor the threatenings of the Hittites. You shall presently camp on safe ground, whereon you may renew your strength for tomorrow's onward march. I know what you are meeting, but I know that you have stones in your sling wherewith to meet it. God bless you!

To One Needing Poise and Power.

I shall work particularly for concentration for you, and I want you to hold this thought with me daily, "God is not the author of confusion, but of peace; therefore, I am peaceful and not confused. Nothing can separate me from the poise that is mine in immutable Truth. I am steadfast and immovable, harmonious. My body is my most willing servant, and every member of it is responsive to the healing word of Truth. There is no power opposed to God to deprive me of my free and untrammelled exercise of my divine faculties, functions and forces. I am the expression of the infinite I AM. I am the manifestation of unlimited strength, of unconquerable courage, of inexhaustible energy. God has not given me the spirit of fear, but of power, and of love, and of a sound mind and a responsive body. There is no power in my bodily members to oppose the might of divine Mind. Their duty it is, their pleasure it is, to obey the mandates of divine Love, of which I am the reflection.

I desire only that which it is my right to express as the offspring of the Holy Spirit, namely, freedom of motion, painlessness of all mental and physical activity, and the ability to dwell as long and as earnestly upon the facts of being as I desire to.

There is no evil and no error opposed to the All Good and the infinite Truth, to deprive me of my God-given right to express him in all these particulars. In him I live, and move, and move harmoniously. My movements are presided over by divine Mind, and cannot be interfered with in any by matter, or mortal laws, for "The law of the spirit of life in Christ Jesus hath made me free" from the law of sin, sickness and disease. In this law I take refuge. I claim the divine promises, especially that one which reads, "I shall run and not be weary, walk and not faint." I apply this promise to my own personal needs and requirements.

I speak these words of Truth to myself, with the solid conviction that they are Spirit and they are Life, and that they shall not return unto me void. I speak these words with authority, the authority which comes from the knowledge that God is the only Cause and Creator, the only Power and Presence, in the universe. I speak them with the solid conviction that, like seed dropped into fertile soil, they will bring forth fruit after their kind.

Speak these words often to yourself, and I shall expect to hear better things in your next letter.

Your welcome letter received, and I am glad to know that you feel somewhat better.

Do not feel that I shall get discouraged, because I know that if we become not weary in well-doing, we shall reap and faint not. Let us daily remember that Spirit and its creations are the only realities of being; that matter can neither form, reform, nor deform that which is created by God. Let us hold the perfect mental

picture of ourselves as we are made in the image and likeness of God, and presently we shall bring this out into visible manifestation.

I wish, indeed, that you might be with us when the church opens, but I hope you will continue to do that which is best for your own interests, in order that when you do return you will be fit to do the work which God intends you shall do.

Fortify yourself with moderation; for this is an impregnable fortress.

—EPICTETUS.

Fret not over the irretrievable, but ever act as if thy life were just begun.

—GOETHE.

The multiplication table was invented by Pythagoras.

If you don't touch the rope you won't ring the bell.

Do not stir the fire with a sword.

If virtue keep court within, honor will attend without.

If one door shuts, another will open.

Every time you forgive a man you weaken him and strengthen yourself.

THE GLEANER

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

VOL. 5.

FEBRUARY, 1914.

No. 5

TABLE OF CONTENTS

487	The Power of the Word.....	<i>W. J. Murray</i>
492	Primitive Mind Healing.....	<i>W. J. Murray</i>
496	Advocating Radical Reliance on God	<i>W. J. Murray</i>
498	Prayer in Divine Science.....	<i>W. J. Murray</i>
501	The Words Jesus Wrote in the Sand....	<i>Selected</i>
504	I Am the Church of the Healing Christ.....	
505	Stonewall Jackson's Prayer.....	<i>Selected</i>
506	Resolution.....	<i>W. J. Murray</i>
510	The Lord's Prayer.....	<i>Selected</i>
511	Confessions of St. Augustine.....	
513	Idle Talk and Silent Power.....	<i>Selected</i>
514	Letters.....	
516	The Big Men.....	<i>Selected</i>

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,

Editor.

S. VAN ALLEN MURRAY,

Associate Editor.

113 W. 87th Street New York City.

ANNOUNCEMENTS.

On account of the demand for seats being so much greater than the supply at 47 West 72d Street, it has been decided to hold the regular Sunday services of the Church of the Healing Christ in the Princess Theatre, 104 West 39th Street, during the month of January, 1914, and until further notice.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

The Power of the Word

"Speak the Word only and my servant shall be healed."—MATT. 8: 8.

Before we can consider the Power of the Word it is necessary that we understand the meaning of "word" as it appears in the Bible. We are struck with the frequency with which it occurs in Biblical literature and we are none the less amazed that it should never appear in other literature, and hence the necessity of examining it in the light of Divine Metaphysics in order to ascertain just what it meant to those who used it so generously. We are told that "word" as John uses it in describing creation is a rendition of the Greek word "logos," and "logos," according to the best authorities, stands for the expression of Thought. As commonly understood "word" may be defined as the projection of Thought in audible sound, but this at once limits it to verbal expression, and "The Word" cannot be thus limited. The Logos, or Divine Word, is Mind. Divine Mind, expressing Itself in Idea. The "still, small voice" of Truth communicates itself in the inarticulate language of the soul, and it is only

when we wish to communicate these ideas to other men that we reduce the "word" to articulate expression — much as we use blocks and figures to communicate alphabetical and arithmetical ideas to the mind of the child. In the Mosaic description of Creation we read, "God said, * * * and it was done." In the Johannean description we read, "All things were made by the Word." "The Word is God" in the exercise of Creative Energy. The Word dwells in man as the Light of Life, investing him with a power which he could not otherwise have. It is God's Thought, and when our thought works in unison with God's Thought, our word becomes charged with the energy of Omnipotence. Commonly understood we speak of the word as an audible means of communicating an idea from one mind to another and we also recognize the power of the spoken word to produce happiness or unhappiness, as the case may be.

"Heaviness in the heart of man maketh it stoop, but a good word

maketh it glad. A word fitly spoken is like apples of gold in pictures of silver," says the wise man.

The thoughtful person never doubts the power of the spoken word to produce mirth or madness; it is only when the power of the word as a "noiseless force" is spoken of that we are at all incredulous.

We can appreciate wireless telegraphy, and even wireless telephony, but noiseless telepathy as a means of Divine communication is another matter, and one that we are not nearly so ready to accept.

A Roman officer, a man of intelligence said to Jesus, "My servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst enter under my roof; but speak the *word* only and my servant shall be healed." We sigh for the faith of the centurion even as we regret the fact that we did not live in the days of Jesus, but it behooves us to enquire concerning the nature and character of the centurion's faith. Was it faith in the person of Jesus; was it faith in the word which he asked Jesus to speak; or was it faith in both?

The narrated incident answers these questions by revealing the fact that the centurion did not consider the presence of Jesus' personality a necessity. "Speak the word only and my servant shall be healed," would indicate a belief in the possibility of telepathic communication. I believe that a young man, by tapping on a key in a way perfectly intelligible to himself, but utterly meaningless to me, may communicate with an unseen person in Chicago or in London, and my belief or faith is of such a character that I do not consider it necessary for him to deliver the message in person. I pay for the message in advance in fullest confidence that it will be delivered, providing that I have given the right name and address. Now, this is not blind faith quite so much as it is confident trust in telegraphic communication. May it not be that what we call the centurion's faith was a similar trust in telepathic communication? How else shall we explain it? When spiritual healing becomes as popular as modern telegraphy, we shall experience as little surprise over it as we now do over the receipt of a telegram. We sometimes feel that we are living in a faithless age simply because our friends do not immediately forsake the old for the new.

We forget that men continued to use the mails for the most hurried and important messages for years after Morse instituted the telegraphic system. We adopt the new cautiously and sometimes fearfully, let us therefore be charitable.

The Power of the Word has always been understood and demonstrated by those who realized that "Thought is an interior speech or inward word," which may be projected from one mind to another whenever that other mind is in a state of receptivity. "By thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned," is a statement of the Master's which we have poorly understood, if at all. Why should Jesus attach such great importance to words? Is it because they are the expressions of states of consciousness, and that our physical, moral and financial welfare depends absolutely and entirely on these states of consciousness? In Divine Science we are learning that Heaven and Hell are not distant localities, but present states of mind, and we are also learning that our words are not only indications of those states, but that they actually intensify them according to the law of action and reaction. If the Word is the means by which God creates it is

also the means by which man, in the exercise of his creative faculty, brings into manifestation harmonious or discordant conditions. When an individual forms the habit of telling his troubles, or a number of individuals persist in talking hard times, these conditions become aggravated as when a pebble is dropped into the middle of a lake we see radiating circles from center to circumference. The pessimist and calamity howler are disease germs that the Board of Health has no power to exterminate. We protect the public by a compulsory use of covered receptacles for kitchen waste, but there is no law to prevent us from scattering verbal microbes in every direction. By our words we sow seeds of disease in the all too receptive soil of other men's minds, and then we marvel that the list of incurable diseases does not seem to diminish in spite of the acknowledged progress of medical science. So much for the misuse of the Power of the Word, a power which is apparent to all who know anything about the effect of nagging, fault finding, idle gossip, sickly conversation or hard time discussions.

The world at large is only too well conversant with the *destructive* side of the *spoken* word, but the sacred office of Divine Science

is to emphasize the *constructive* side of the *Silent Word*.

In Divine Science one of the forms of "Speaking the Word" is indulged in during what we call the "Silent Prayer," at our regular services.

"Speaking the Word and "Declaring the Truth" are identical in Science. When Jesus said, "The words that I speak unto you are spirit and are life," He set forth the idea that a Declaration of Truth is a denunciation of error, and as such is remedial. When you speak the word of Truth to an invalid, you, too, may say with authority, "The words that I speak unto you they are spirit and they are life." Truth is a divine force which will hold its own against all odds, and ultimately make for freedom. Truth is the Silent Word which Jesus sent to the centurion's servant, and which healed him by what we call absent treatment. And this brings us back to the consideration of the power of the unspoken word, or silent Thought. Our influence for good or ill is not confined to the words we speak or write; therefore, we must guard our unspoken thoughts zealously. For a mother to speak encouragingly to her child, but to think hopelessly about it, is to offset her best resolutions. To tell a man he is

looking well while we think of him as growing feebler each day is like giving poisonous soothing syrup to a baby. Men hear our words, but they feel our thoughts. There is a tremendous advantage in speaking to an invalid in mental silence. When we speak to him in unspoken prayer we touch the hidden spring of his difficulty, and this purifies the mental stream at its source, after which the physical healing is a natural consequence.

The familiar parlor test of sending a person out of the room while the remaining guests concentrate upon a word or an article and having the person guess it, is a slight suggestion of the power of concentration upon receptive Thought.

When you think of an invalid near or remote as the image and likeness of God, or the expression of Life and Health and Strength, this thought, if held steadfastly, will be taken up by his sub-conscious mind and assume form as an idea the same as in yours. Presently he will begin to indulge in constructive words. Instead of declaring, "I am sick," he will now begin to affirm, "I am feeling better," and later he will assert, "I am well." The Word of Life has been communicated to his sub-conscious mentality by wire-

less or wordless telepathy, the stream of erroneous thinking has been stopped; positive health takes the place of disease, and what we call a cure has been established.

As the Marconi telegram is conveyed through the medium of the universal ether, so the message of health is conveyed through the medium of the Universal Mind, of which man is the visible instrument.

"Faith is the evidence of things not seen" in the physical as well as in the metaphysical.

We have as much reason to believe that a message will be carried to a receptive patient through the medium of the Universal Mind as we have to believe that a message will be conveyed from one ship to another through the medium of the universal ether. When the Universal Mind is called into use the missing link disappears, and man is seen to be one with the

Law of Life and Love and Truth. The day is coming when we shall converse mentally with those who are at a distance as easily as we now converse by telephone. "There is a science which can abolish time and space, but hitherto it has lacked its man of genius to demonstrate it," says Balzac.

This wonderful writer forgot Jesus. "Speak the *word* only and my servant shall be healed," expresses the belief in an invisible medium of communication. Let us take these words out of their historical setting and apply them to our own personal needs. The body is our servant. Let us speak the Word only and our servant shall be healed. Let our words be words of Truth and our bodies will express these words in health and strength and harmony of action.

A truly religious man in times of great mental disturbance turns to God as instinctively as the hungry child turns to the maternal breast, or the young fowl, in time of danger, runs to the shelter of the protecting wing of its parent. Thus he finds rest and peace.—W. E. F.

Doubt is not itself a crime. All manner of doubt, inquiry about all manner of objects, dwells in every reasonable mind. It is the mystic working of the mind on the object it is *getting* to know about.—CARLYLE.

Primitive Mind Healing.

"That which hath been is now ; and that which is to be hath already been."—ECCLESIASTES 3 : 15.

The subject of Primitive Mind Healing is one that is most absorbing, especially if we study it with a view to discovering its science, and if Mind Healing is not scientific then it is indeed what its opponents declare it to be, veritable quackery. The philosophic basis on which rests the science of spiritual healing is the basis of a pure Idealism, and when we say pure Idealism we mean that Idealism which regards spiritual essences as the only real things in the world. This form of Idealism has existed throughout all generations; therefore, when we speak of the Primitive Mind Cure, we are compelled to go back to that long period which antedated the nativity of Jesus.

In the Bible Reading for the morning we read the remarkable incident of the restoration of Moses to a state of physical perfection from what is called an incurable malady.

Putting his hand into his bosom he drew it forth white with leprosy, and then by a reversal of process he changed the condition.

We have read this in our Bible readings over and over again, but it may be that we have never looked for its spiritual significance ; or, if we have, it may be that we have not found it. To most of us it is an unexplainable incident which may or may not have happened, and which conveys no idea to the mind other than that of an historical event. We read it in our Bibles and we let it go at that, and yet it is one of the many evidences of the fact that Thought is the cause and cure of disease. When the suggestion came to Moses to cast down his rod it became a serpent. The so-called inanimate manifested animation and the unusualness of it terrified Moses, but again came the command from within, "Take it by the tail," and it again became a rod in his hand. Now, the rod corresponds to a belief in physical power upon which so many lean, but which, when we need it most, so frequently disappoints. We cling to the physical with the tenacity of despair, and yet we are never sure of it, for at any time

we are apt to be deprived of it. Relying on the purely physical we soon learn that it is not a rod but a broken reed. The belief in a powerful physique must be something more than a belief, otherwise we can lose it. An accident, an epidemic, or continued anxiety can break down the strongest constitution, and the only safeguard against these and their consequences is a right understanding of the Law of Divine Mind. When Moses cast to the ground his tendency to lean on the inanimate, at once the living Principle manifested Itself in animation. The inactive rod became an active serpent and then fear took possession of the man. There was only one idea in the mind of Moses concerning the serpent, and that was the idea of its *destructiveness*, the wisdom of the serpent never occurred to him until the suggestion came from within to take it by the tail. Here was an opportunity to test Divine Principle and he must seize the opportunity symbolized by the tail of the serpent, but before he could do this he must do what every other man has had to do, both before and since the time of Moses. He must overcome the only thing that can stand between any man and his God-given Dominion. In order to seize an opportunity we must

seize its tail, otherwise it is like one of those opportunities that only knocks once. Most people seize their opportunities at the vanishing point if they seize them at all, and the reason for this is the *fear of the unusual*. Every new experience is a suggestion of impending evil to most of us, and hence we regard it fearfully when, as a matter of fact, we should grapple with it, and thus turn apparent defeat into real victory. It does not make any difference to us whether the rod of Moses became a serpent or not, if we learn from it the lesson that the only time we should be dependent is when we are dependent on the right thing.

The other incident which we read in connection with Moses was when he overcame leprosy. When he discovered the leprous condition of his hand the natural tendency was to have become paralyzed with fear. The suggestion was that he had contracted the disease by putting his hand into his bosom, and it is reasonable to suppose that he inwardly resolved never to do such a thing again, when the inner voice of Truth bade him repeat the act, and "Behold it was turned again as the other flesh. By overcoming his belief in physical causation and contagion he proved his spiritual

supremacy. This is the first Mind Cure recorded in the Bible, and it indicates nothing more nor less than a reversal of mental activity. I am citing these instances of Primitive Mind Cure in order to show that they rest upon a Law which is old and older than the human race. When we speak of Primitive Mind Healing, we are apt to associate it with the ministry of Jesus as if it took its rise in Him and was confined to what we now call the Holy Land. From remotest antiquity we have evidences of what is popularly called the law of "Mind over Matter," and the only trouble in the world today is the tendency to confine this Law to antiquity, which is operative everywhere and always whenever men understand it. After Moses we find Elijah and Elias co-operating with the Law of Mind and producing marvels of healing and other visible phenomena, which astonished those who were not acquainted with the Law.

In course of time Jesus of Nazareth came upon the scene of human activity and made use of this Law to such an extent as to win for Himself the name of the Christ. So thoroughly did He observe and do the will of the Father, or the Law of Mind, that He came in time to be confounded

with it and a popular belief came into existence, which for centuries has hindered the progress and development of the Law in human consciousness. The magnificent distance separating the working Jesus from the dreaming multitudes in some way seems to have created the impression that Primitive Mind Healing is not only Primitive but past forever. This impression is based upon the belief that what is popularly called miracles were the suspension of Law for special purposes, when as a matter of fact all the marvels of the past and all the marvels of the present are the logical results of the application of Law not generally understood. What we call the law of mind over matter is nothing more nor less than the superiority of Thought over its own formations.

Mind is the source of all that is and Thought is the most active divine and human agency. From Thought everything visible and invisible takes its rise and comes into manifestation. Thought is the first-begotten of the Father or Divine Mind, and he who knows reduces everything to Thought and thus controls all visible phenomena. The cause and cure of Moses' leprosy each occurred in the realm of Thought. An erroneous Thought produced it, a cor-

rected Thought reduced it to its native nothingness. The question here arises which so many ask who are not acquainted with the Science of Mind. "Was the leprosy in the hand of Moses nothing more than a mere belief?" and we answer "Yes," unhesitatingly. As we progress in the understanding of the Law of Mind, we discover that the whole man as we see him with the physical eye is nothing more than a visible representation of the sum total of his beliefs about himself. This interprets words of Solomon and of Shakespeare, "As a man thinketh in his heart so is he," in his bodily expression, and, "There is nothing either good or bad but thinking makes it so." We are physicians of no value if we cannot minister to the "mind diseased," for unless a man is cured mentally he is never cured at all; he is merely patched up and is always in danger of a recurrence of the malady.

The cure of disease rests upon the eradication of the image of it from the mind of the patient, and unless this is accomplished a cure

is absolutely out of the question. It is useless for a physician to tell a patient that he is as sound as a dollar if he cannot convince him of the fact mentally. If we cannot efface from the tablet of the mind the picture of disease, we might as well "throw physic to the dogs."

Now, Primitive Mind Healing and Present Mind Healing and all the Mind Healing that is to follow is based upon the substitution of a true Idea for a false belief.

If a man believes that the earth is flat and you convince him that it is not, you have cured him of a false belief and he will never believe it again. He has been healed of a phase of insanity. His delusion has been dissipated by Truth and he is free. He understands the sphericity of the globe and you have not had to change the globe in order to change his mind. In a similar manner it is possible to *reason* a man out of his disease, in fact there is no other remedy, and this reasoning may be audible or inaudible as the wisdom of the healer directs.

If instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels must give.—GEORGE MACDONALD.

They are never alone that are accompanied by noble thoughts.

—SIR PHILLIP SIDNEY.

Advocating Radical Reliance on God.

Somewhere in the Old Testament we read, "Put not your trust in princes." These words contain the germ of a great and a living truth. We are to learn, through a better and a more profound understanding of the teachings of Christ, that to put our trust in anything save the all-preserving, all-sustaining Spirit, which is God, is to lean upon a broken reed. We have listened to this from the days of our childhood, in our respective churches, and now the glory of Christ is to put this teaching into actual, living practice.

Let us not fear that in depending upon Spirit, and Spirit alone, we are depending upon the intangible and the uncertain. We must learn that it was through this great dependence upon the unseen, but the nevertheless present God, that Jesus proved his supremacy over sin, sickness, disease, and death itself. Jesus did not consider it necessary to resort to matter, to material means, or to man-made laws. His recourse was ever and always to that Divine Mind which shapes our ends—rough hew them as we may in the days of our ignorance—and

shapes those ends so that they meet in the bosom of the Father.

That which proceedeth from God must return unto God; ay, even as it left God.

Man, in his migrations through the world of materiality, comes at last to the realization that his only home is in that Divine Mind which creates and sustains the universe; that his real substance is the imperishable Substance, Spirit, that which man never gave, and that which man can never take away.

Let us put away the childish things of the worldly mind. Let us cleave unto the things that are of God. Let us acknowledge but one Supreme Power in the universe, and let us know that that power works only for the good. Let us realize that God never sends sin, sickness, disease, nor death into the lives of His children; but that he is the Source of life, health, strength, harmony, and wholeness. The same fountain cannot send forth both sweet and bitter waters at the same place, says the Bible. God cannot send health and disease, life and death, peace and confusion into the lives of His children. If imper-

fection, impurity and inharmony seem to be in the lives of men, it is not because God is responsible for them, but because men have not learned to keep the eye single—"If thine eye be single, thy whole body shall be full of light," says the great Teacher.

Look away from appearances to the divine realities. Acknowledge no other power nor presence, no evil or error. Meditate daily upon the things that be of God, to the excluding of everything from consciousness that is not calculated to bless and to benefit.

In this way, and in this way only, can we realize that the kingdom of God is *within* us. Except ye be born again, says Jesus, ye cannot be born into the consciousness of peace, poise or power. To be born again means to be cleansed from the belief in two powers, good and evil. To be born again means to come into the glorified consciousness of the allness of God, to whom evil is unknown; who is of too pure an eye to behold iniquity.

To be born again involves the denial of everything that we have hitherto believed to be true. It involves that denial of self which is spoken of by Jesus, that denial of a self other than the self which is created in the image and after the likeness of God.

To be born again means to put on immortality, and by putting on immortality, to put off everything that makes for mortality. It does not mean that we shall be unclothed. It means that we shall be clothed upon with the living vestures of the Holy Spirit, not through death, but through a larger sense of life eternal, here and now. We shall not all sleep, but we shall be changed, in the twinkling of an eye, changed through the new birth, through the resurrection of that Christ which reposes in the sepulchre of every unawakened soul.

The admonition of Paul is as pertinent to you and to me today as it was in those of his time, "Awake thou that sleepest, and arise from the dead (spiritual ignorance) and Christ shall give thee light." We need this Light in which to see ourselves as the children of God, not born of the flesh nor of the will of men, but of that all-pervading Spirit which knows no discord, no decay, no dissolution, no death.

We must learn as Christians to take hold upon the promises, to believe them to be true, to claim them as made to us personally, and thus enter into the freedom which is contained in those promises.

Prayer in Divine Science.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.—MARK 11: 24.

James the Apostle says, "Is any man sick among you let him call for the elders of the church, and let them pray over him, * * * and the prayer of faith shall save the sick." You will notice that James says "shall," not "may," "save the sick." He is very positive concerning the power of the "prayer of faith," and this brings us at once to a consideration of the nature and character of prayer as the early Christians understood and practiced it.

History records innumerable evidences of the potency of prayer in the early centuries of the Christian era, and it behooves us to inquire as to the causes which have led up to present day impotency.

Has the age of miracles passed, as some aver; or has the race lost the art of productive prayer? What is the "prayer of faith," which is to heal the sick? And how may we of the twentieth century acquire the art? It must be evident to us, if we have had any experience at all, that the prayers for the sick, which are usually repeated in public and in private are

all too frequently barren and unproductive, since our pains increase in spite of our prayers.

How often we have witnessed a nation praying for the recovery of a much beloved Ruler or President, and how seldom, alas, has the loved one been spared to us?

A bad man's bullet seems more powerful than a good man's prayers.

This may all be dreadfully discouraging, but taken at its worst it is not a sufficient argument against the therapeutic value of prayer.

The race has lived for centuries in a veritable ocean of electrical energy, but not until recently has it enjoyed the beneficent effects of a scientific application of electrical laws. Man is no more the creator of the "instinct of prayer" than he is the author of electricity, but he must understand the science of both if he would utilize them to the highest advantage. In moments of peril it is as instinctive for what we call the sinner as it is for the saint to cry out in prayer, but unless the "instinct

of prayer is accompanied by the "science of prayer," results will be spasmodic and uncertain. Outside of Divine Science there is little certainty as to whether prayer is answered or not, and hence we hear it said when certain things which have been prayed for come to pass, "It might have happened anyway." It is the aim of Divine Science to take prayer out of the occasional and uncertain and transplant it in the soil of conscious expectation and unvarying certitude. The journey from Petition to Affirmation is symbolized by the journey of the Israelites from Egypt, or the land of Hope, to the Promised Land of Fulfillment.

We have wrestled and wondered over those words of Jesus, "Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye *receive* them and ye shall *have* them."

In the old thought these words are parabolic with no convenient Jesus to explain. In Divine Science they explain themselves.

They are like those other words in the Old Testament, "And it shall come to pass, that *before* they call I will answer; and while they are yet speaking I will hear. (Isa. 65: 24.)

In the old thought our prayers are petitions to an absentee God

for benefactions which can only come from a far away place.

In Divine Science our prayers are like the prayers of Jesus in this, that they are the deep and heartfelt affirmations of man's oneness with God. Last week we sought to explain Self-denial according to Science, and we endeavored to show that self-denial is not limited to the denial of sin and sin's consequences, but that it must include a denial of that sense of self which is based upon materiality and mortality.

When Jesus says "Pray believing that ye have already received, and ye *shall* receive," he simply means that we should cease to pray for health as an article imported from some external locality, and learn to think of it and to affirm it as an everywhere present state of spiritual consciousness in which we live and move and breathe.

True prayer is the act of thanking God that we are well *now*, not going to be. It is the silent acknowledgment and the positive affirmation of the invincible Truth of Being.

When Jesus stood at the tomb of Lazarus he said, "Father, I thank thee that thou hast heard me for I know that thou hearest me alway. * * * And when he had thus spoken he cried with

a loud voice, "Lazarus, come forth." Now, it is not reasonable to suppose that Mary and Martha had neglected, while their brother Lazarus was with them, to pray for his recovery, but apparently it was of no avail, yet immediately the prayer of Jesus is answered. Wherein lies the mysterious difference in the prayers of men? You will notice that Jesus does not do what we would naturally expect him to do. He does not cast himself upon his knees and beseech his invisible Father to restore Lazarus to his bereaved sisters. He does not ask God to have mercy and compassion, neither does he stand there in mute acknowledgment of impotency. The first thing we hear him saying is, "Father, I thank thee that thou hast heard me." So far as the record goes, he indulged in no audible prayer, and yet he declares the Father hears him, and as a proof of his declaration he calls forth Lazarus from the tomb. Spirit responds to Spirit, and an answer is forthcoming which no amount of lip-service can evoke. Too frequently our prayers are "vain repetitions." We ask to be made better men and women when all the time we are craving the pleasures of sense. "We ask but we ask amiss, that we may consume it upon our lusts." We

pray for health and wealth in order that we might squander both in riotous living. In poverty we pray for substance and deceive ourselves into the belief that we need it to do good with, and when we get it, as sometimes we do, we go through life with blinders on. On every side the needs of other men cry out to us, but we are looking right in front of us at the illusive prospect of personal enjoyment. I knew a woman once who declared that if ever her demonstration was made, her prayer for health and abundance was answered, she would do all she could to help this church. Her prayer was answered through one of the practitioners of this church. She has never come to church, but she owns two nice automobiles.

What, after all, is the object of our prayers? Is it that we may become better men? If so, we shall demonstrate our sincerity in our daily lives. Let us not petition God for an increase of health and wealth. Let us affirm that we have these in unlimited abundance, and then *act* accordingly.

The widow, whom Jesus commended for giving her mite, was not pauperizing herself quite so much as she was creating a vacuum or receptacle for the inflow of the Divine Abundance. To affirm that God is our substance

and then withhold that which would tide another over a difficulty on the principle that we may run short ourselves, is as much a "vain repetition" as is the cry for God to be merciful, when He is

mercy itself.

"Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them."

"There is no defeat except from within. There is really no insurmountable barriers save your own inherent weakness of purpose.

—RALPH WALDO EMERSON.

The Words Jesus Wrote in the Sand.

A BIBLE MYSTERY EXPLAINED AFTER 200 YEARS OF PERPLEXITY—
AMERICAN PROFESSOR'S DISCOVERY.

One of the tenderest and most beautiful passages in the history of our Lord is that of the woman dragged before him to be stoned to death. But while the beauty of the scene has always attracted the hearts of men, it has always hidden a deep mystery. What was it Jesus wrote on the ground when He stooped down? This has been the puzzle of Bible students for many generations. It has remained for an American scholar, Prof. Rene Caspar Gregory, of the University of Leipzig, to unveil the mystery. From manuscripts preserved with pious care in Athens, Athos and Dessau, he has deciphered what he maintains were the very words Jesus wrote

down, to the confusion of the woman's accusers, so that they slunk away in shame.

Here follows the highly interesting story of Prof. Gregory himself. Thus Science again serves as handmaid to Religion, and up before us rises another entrancing vision of our Saviour:

"In the Gospel of St. John, chapter the 8th, we have a fragment of the most ancient Christian tradition. Although this is not originally a portion of the Biblical book, it may well be older than the Gospel of St. John.

"This fragment contains the narrative concerning the adulterous woman. Certain variations in different manuscripts increase

our interest in this narrative. Three manuscripts which I have examined in Athens, Athos and Dessau add greatly to the reality of this scene, and increase the dramatic character of the occurrence. Their contents may be best presented in this form:

"The temple of Jerusalem spreads out its courts and halls before our gaze. It is early in the day. The ritual observance at the altars, the bringing of sacrifices by pious Israelites, is going on. Proud Sadducees, richly dressed men of wealth, and even the poorest of the people are scattered among the pious worshippers coming from far and near.

"In one of the corridors at the side sits Jesus. His garb is plain. His words are uttered mildly as he replies to the questions which are asked of Him, by the men who stand and sit around Him. His audience is composed of simple folk. They hang upon His words. Even though their eyes shift to the distant mountains, they are thinking upon His words. They hearken to Him gladly. A royal power permeates His utterances. There is a tone that rings in His words, unknown to the teachers of Israel. They are simple folk about Him, but they are many. The whole people is drawing near.

"There is a movement in the crowd and it parts to right and left. Servants lead a tottering woman along, followed by scribes and Pharisees, a venerable man begins to speak:

"'Master, Rabbi, this woman was caught in adultery. There is no shadow of doubt of her guilt, for she was seized in the very act.' Wonderful? These men who have bitterly fought Jesus call Him 'Rabbi.' Have they changed their minds? Will they acknowledge Him? The Pharisee continues: 'Moses has commanded us in the law to stone a woman guilty after this fashion. But you, what do you say?' The people could not believe their ears. Was the chief of the judges surrendering His office? They were putting Jesus above Moses. How strange. But the people noticed the glances of the scribes. They looked at each other exultantly, as much as to say, 'Now we have Him.' If he agreed with Moses they would reproach Him for barbarity. If He let her go He would stand as open decrifier of Mosaic authority. 'Now we have Him in a corner.'

"The crowd looked at Jesus who did not seem much moved. Jesus was in no hurry. He stooped and wrote on the ground. At this His opponents are inclined to be-

lieve He has yielded to their wisdom and ask scornfully again, 'What sayest Thou? Out with it.'

"At last Jesus raised Himself and replied, 'He that is without sin, let him first cast a stone at her,' and stooping down again wrote some more. He wrote on the sand the sin of each of the woman's accusers.

"The Pharisees did not notice what Jesus had written. The men who stood at the right and left of Jesus looked at the writing. They told those standing near to them about it. They shrugged their shoulders. The Pharisees noticed the motions and read:

"'Eldad killed his friend Modar in the wilderness. The picture of that day forty years ago when he slew his friend flashed thru his mind like lightning. No man saw it. Yet it has come to light.' Without a word Eldad turned and vanished in the crowd. Jesus smoothed over the strokes in the sand and wrote once more, while the next man, Horan, read:

"'Horan cheated Bunan's widow out of her house.' Horan hurried away. Jesus wrote and Muman read: 'The wife of Arved

was forced to yield to the power of Muman.'

"And when Muman had gone away Jesus wrote still more rapidly and the scribes read until not one of them was left. As they read and were accused by their consciences they went out one after the other, from the eldest even to the youngest, and Jesus was left alone and the woman stood before Him.

"What now? Jesus spoke of casting a first stone. Will he pick up this stone? The woman waited for his verdict. But Jesus lifted up his head and looked at the woman. The multitude about them held its breath. And He said unto her, 'Woman, where are thine accusers? Hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee, go and sin no more.'

"The woman goes out and Jesus turns again to the waiting people. The picture of this scene was stamped indelibly upon the memories of all who beheld it. When and how this fragment became a part of the Gospel of St. John, we do not know, but who would be without it?"

"We hear men often speak of seeing God in the stars and the flowers; but they will never be truly religious till they learn to know Him in each other also, where He is most easily, yet most rarely, discovered."

—J. R. LOWELL.

I Am the Church of the Healing Christ.

- I was founded to demonstrate that the same healing and supplying Principle with which Jesus, the Christ, worked may be effectively employed to-day, provided we meet its requirements and are in harmony with it.
- I hold that there never was an age of miracles, and that all law is Spiritual Law, I deny the power of the so-called laws of heredity, except in so far as man is the inheritor of good only from his source, the All-Good.
- I liberate the indwelling spirit from its ecclesiastical trappings and restore it to man as a life-giving force. I have emancipated many from race beliefs in the inevitableness of disease and poverty by teaching them the truth about themselves.
- I lead my children to pray aright ; to nourish themselves with constructive affirmations of their health and prosperity, and to recognize but one cause.
- I maintain the doctrine of Divine Principle, as opposed to personality or personal opinion. I urge the necessity of constantly securing inspiration and spiritual food from the Scriptures, both ancient and modern.
- I have given speech to silent lips, and sight to those whose eyes were holden. I have enabled the crippled to walk uprightly. Through the truths I teach many have had their outlook expand from torturing chamber walls to world activity.
- I have freed my children from the paralyzing effects of hopeless and restricting creeds ; I have made them conscious of their Divine Identity and their unlimited possibilities.
- I "pierce the centre of indifference" of many by making them realize the potency of Divine Love, and the essential divinity of all men. I believe in the healing ministry of music and the efficacy of song.
- I have implanted health and joy where sickness and worry discolored life. I affirm the absolute power of the mind to upbuild and purify the body. No price is set upon these truths, for "God may be had for the asking."

I believe that Spirituality and an impulse toward human service are more essential to a church organization than a costly edifice and rich vestments. I employ no rituals, for such forms tend to confuse the symbol with the thing symbolized.

I always open my hand and my heart to little children. I endeavor to teach them in simple terms the Science of Being, which, to understand rightly, insures a harmonious life. Through my instrumentality hundreds of little ones have been fed and healed and secured the rights of every child.

I hold services every Sunday morning at eleven o'clock, in the Princess Theatre, 39th St. and Broadway, New York City. Rev. W. John Murray is the Pastor. Come and hear truths that will liberate you from all that dwarfs and restricts.

I am The Church of the Healing Christ.

The above was sent in by one of our oldest and sturdiest supporters.—ED.

Stonewall Jackson's Prayer.

I read the other day that General Stonewall Jackson "prayed without ceasing," as the Bible commands.

He said: "I have so fixed the habit of my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then, when we take our meals, there is the grace. Whenever I drop a letter in the post office I send a petition along with it for God's blessing upon its

mission and the person to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents and make it a messenger of good."

That is a beautiful idea, and will sweeten life, enlarge the spiritual vision, increase power and bring health to the body and mind of the one who makes it a habit.

"Peace to all living things. Bliss to all living things. Love to all living things."

Resolution.

"I am resolved what to do."—LUKE 16: 4.

In these days of good resolutions it were well for us to understand what the word resolution means. Briefly defined, it is "Steadiness of purpose and firmness in adhering to it, especially in the face of dangers and difficulties."

Someone has said that the distinguishing difference between man and the pig is the difference between resolution and the lack of it. Man resolves and the pig never does, but the pig has an advantage in one respect, he makes no New Year resolutions which he cannot keep, therefore, he does not have to change his standard of living. Men resolve to do better, and failing in their resolutions they add self-condemnation to their other weaknesses, while the pig always maintains his own peculiar kind of self-respect. One could almost wish one were a pig, were it not for the fact that the Ideal ever suggests the attainable. Man's resolutions are based upon the underlying conviction that he is not doing as well as he should. With all the blessings of the year that is past, and being gratefully mindful of the same, we are nevertheless conscious that there is

room for improvement, and this along all lines. We are not only to resolve on being better men and women in a *moral* sense, but we must make a resolution and be firm in our adherence to it that we shall be more *successful* men and women. The door of Opportunity was not closed when the brawlers on Broadway rang out the Old Year, and I may say, in passing, that it was not they who rang in the New Year. The silent watchers on a thousand hills prayerfully welcomed the New Year as another bead of time in the Rosary of Eternity. The wise man of today sees in the year 1914 a period of time during which many and varied experiences are to be expected, and if he is very wise he will see these experiences as opportunities and not calamities.

The events which transpire during the coming year will affect us for good or ill according to our mental attitude. To a shrieking thief on a cross, a crucifixion is a last horrible experience, to a Jesus it is an opportunity to prove by actual demonstration the indistructibility of Life, the supremacy

of mind over matter and the glorious triumph of Love over hate. We are not going to ask for responsibilities suitable to our present limited sense of strength; rather are we going to ask for and demonstrate a Strength greater than all the demands that may be made upon it. In entering upon the New Year let us not plead for fewer duties, but more powers. Divine Science teaches expansion, not contraction. Every day is the beginning of a new year with the Divine Scientist who is learning to live one day at a time. We attempt too much when we make a resolution to live a year in advance; sufficient unto the day is the experience thereof. If a man pile three hundred and sixty-five panes of glass one on top of another he cannot even see the sun through them, but let him use one only and all becomes as clear as day. George Macdonald says, "It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear." Said the fool in the Bible who was making a resolution for a future good time, "This will I do, I will pull down my barns and build greater," and later on I shall have a good time. Divine Science says, "Have a good time now, but be sure it is good and not a mistaken sense of good."

I have no doubt that right here in this very locality there were a great number who thought they were having a good time on Wednesday evening seeing the Old Year out and the New Year in, but they were merely drunk.

Most of us are dealing in futurities. We accumulate in order that we may enjoy our latter days, but when these come we discover we have not acquired the art of enjoying anything. We have time and money, but no real talent for the employment or enjoyment of either. We have looked forward to the time when we would be able to start some pet philanthropy of our own on a large and magnificent plan, or perhaps we have made a will in which we have provided for already existing philanthropies. Resolving to do some great thing later on we have missed a lot of fun by not doing the little things by the way. As we march along the road of life Bartimeus cries out to us and we try to comfort him with the promise that when we get rich enough we will build a nice "Home for the Blind." The shivering newsboy at the top of the subway stairs appeals to us, and we silently promise ourselves to provide some sort of comfort for such as he when we have made enough to provide our own children with

what we call a "start in life," which all too often means a start down the toboggan slide to debauchery and disease. We make that easy which ought to be hard or impossible; we make that hard which ought to be easy for our children, and all because some time ago we made what we call a "Good Resolution."

Years ago a man resolved that no child of his should ever work as he had to work, and in his parental pride and generosity he equipped his son with the means of procuring mental and physical poison for himself, and now he can't work at all. Such resolutions are not confined to the New Year, unfortunately, they are being made all the time by foolish parents to their own subsequent sorrow and the moral detriment of their children. The art of living on twenty-four hours a day is not easily acquired.

We are inclined to leave until tomorrow what ought to be done right now or else we try to do in one day what we can only accomplish in three days and maintain personal poise and peace in the family. The average person is inclined to attempt too much or too little, therefore, our New Year Resolution should read something like this:

"I resolve to live one day at a time, and I resolve to live it in strict accordance with the Law of Truth and Love. I shall not regret the mistakes of yesterday, nor be terrified by the fear of tomorrow. I resolve to trust God, to keep my mind cool, and my eye opened to the Good, for thus and thus only shall Good come unto me."

Someone once said, "Coming events cast their shadows before," and ever since we have quoted these words as the prophecy of some dreaded and dreadful calamity. "Where there is no vision the people perish," said Solomon. If all that we can see is our present distress, mental, physical or financial, then we are of all men most miserable. If we have no vision of the remedy and final cure for these, then our New Year Resolution is apt to be a secret threat to end it all.

I have no doubt that as the revelry was going on a few nights ago, there were many in New York whose New Year Resolutions were born of despair. To such as these Divine Science says, "Come unto me and find rest unto your souls." The message of Divine Science to the twentieth century is the message of Primitive Christianity to the first century.

It is the message of health and wholeness of mind, body and estate. It is a study, even the study of life, and a portion of each and every day should be given to the perusal of its literature.

More regularly and carefully than the railroad engineer oils his engine we should lubricate our mental machinery with what is spoken of in the Bible as "The oil of salvation," which is nothing more nor less than a knowledge and application of Truth. Every morning we should spend at least fifteen minutes in prayer and meditation. In time of peace we should prepare for more peace. A prayerless family is like a house without a roof, it is at the mercy of every wind that blows. Divine Science may change the character and form of prayer, but it never dispenses with it. If once we begged God to shield us from harm and made this form of prayer a daily practice we must now af-

firm with the Psalmist, "My help cometh from the Lord, which made heaven and earth. He will not suffer my foot to be moved, he that keepeth me will not slumber. The Lord shall preserve my going out and my coming in from this time henceforth and even forevermore."

Let our resolution this morning and all the mornings of the coming year be just for the day. As our day so shall our strength be. The petty annoyances will assume smaller and smaller proportions as we grow in the Spirit. We shall rise above our sicknesses because we shall rise above the sins which produce them. We shall become more efficient as we become less irritable. Our achievements will increase as we prevent the sand of self from getting into the machinery, and the year 1914 will show on the books as the most successful year of our lives.

Every inmost aspiration is God's angel undefiled—

And in every, "Oh, my father," slumbers deep a "Here my child."

—THOLUCK.

What are Raphael's Madonnas but the shadow of a mother's love fixed in permanent outline.—THOMAS WENTWORTH HIGGINSON.

However he treats me, I am to act rightly with regard to him; for the one is my own concern, the other is not.—EPICTETUS.

The Lord's Prayer.

A BEAUTIFUL VERSION MADE IN 1823 AND PICKED UP DURING THE
WAR OF THE REBELLION.

The following unique composition was picked up by A. P. Green of Auburn, Indiana, in Corinth, Mississippi, on the morning that the Confederate forces evacuated the town, May 30, 1862. Apparently it had belonged to a soldier. The lines were printed on very heavy satin which bore the date, July 4, 1823.

Thou to the Mercy Seat our souls doth gather,
To do our duty unto The.....Our Father
To whom all praise, all honor should be given,
For Thou art the Great God.....who art in heaven,
Thou, by Thy wisdom, rul'st the world's wide
Fame; Forever, therefore.....hallowed be Thy name.
Let nevermore delays divide us from
Thy glorious grace, but may.....Thy kingdom come.
Let Thy commands opposed be by none
But Thy good pleasure and.....Thy will be done
And let our promptness to obey be even
The very same.....on earth, as 'tis in heaven.
Then, for our souls, O Lord, we also pray,
Thou would'st be pleased to.....Give us this day
The food of life, wherewith our souls are fed
Sufficient raiment and.....our daily bread,
With every needful thing do Thou relieve us,
And of Thy mercy, pity.....and forgive us
All our misdeeds, for Him, whom Thou didst
Please to make an offering for.....our trespasses,
And, forasmuch, O Lord, as we believe
That Thou wilt pardon us.....as we forgive
Let that love teach, wherewith Thou dost
Acquaint us, to pardon all.....those who trespass against us,
And though, sometimes, Thou findest we have
Forgot this love for Thee, yet help.....and lead us not

Through soul or body want, to desperation,
 Nor let earth's gain drive us.....into temptation,
 Let not the soul of any true believer
 Fall in the time of trial.....but deliver
 Yea, save them from the malice of the devil,
 And, both in life and death, keep.....us from evil,
 Thus pray we, Lord, for that of Thee, from
 Whom this may be had.....for Thine is the kingdom,
 This world is of Thy work, its wond'rous story
 To Thee belongs.....the power, and the glory,
 And all Thy wond'rous works have ended never,
 But will remain forever and.....forever.
 Thus, we poor creatures would confess again,
 And thus would say eternally.....Amen.

Confessions of St. Augustine.

ABOUT 397 A. D.

BOOK III.

For other than this, that which really is I knew not; and was, as it were through sharpness of wit, persuaded to assent to foolish deceivers, when they asked me, "whence is evil?" is God bounded by a bodily shape, and has hairs and nails?" "are they to be esteemed righteous, who had many wives at once, and did kill men, and sacrificed living creatures?" At which I, in my ignorance, was much troubled, and departing from the truth, seemed to myself to be making towards it; because as yet I knew not that evil was nothing but a privation of good, until at last a thing ceases altogether to

be; which how should I see, the sight of whose eyes reached only to bodies, and of my mind to a phantasm? And I knew not *God to be a Spirit*, not One who hath parts extended in length and breath, or whose being was bulk; for every bulk is less in a part than in the whole; and if it be infinite, it must be less in such part as is defined by a certain space, than in its infinitude, and so is not wholly everywhere, as Spirit, as God. And what that should be in us, by which we were like to God, and might in Scripture be rightly said to be *after the Image of God*, I was altogether ignorant.

* * * * *

BOOK VII.

And being thence admonished to return to myself, I entered even into my inward self, Thou being my Guide; and able I was, for Thou wert become my Helper. And I entered and beheld with the eye of my soul, (such as it was), above the same eye of my soul, above my mind, the Light Unchangeable. Not this ordinary light which all flesh may look upon, nor as it were a greater of the same kind, as though the brightness of this should be manifold brighter, and with its greatness take up all space. Not such was this light, but other, yea, far other from all these. Nor was it above my soul, as oil, is above water, nor yet as heaven above earth; but above to my soul, because It made me; and I below It, because I was made by It. He that knows the Truth, knows what that Light is; and he that knows It, knows

eternity. Love knoweth it.

* * * * *

And it was manifested unto me, that those things be good, which yet are corrupted; which neither were they sovereignly good, nor unless they were good, could be corrupted; for if sovereignly good, they were incorruptible, if not good at all, there were nothing in them to be corrupted. . . . So long therefore as they are, they are good; therefore whatsoever is, is good. That evil then which I sought, whence it is, is not any substance; for, were it a substance, it should be good. . . . I perceived therefore, and it was manifested to me, that Thou madest all things good, nor is there any substance at all, which Thou madest not; and for that Thou madest not all things equal, therefore are all things; because each is good, and altogether very good, because our God *made all things very good.*

You can never have a greater or a less dominion than that over yourself.

—LEONARDO DA VINCI.

Man's whole duty to man is service, and therefore everybody is somebody's servant, and he stands highest who best serves the greatest number.

—ANONYMOUS.

The hand that gives, gathers.—PROVERB.

Idle Talk and Silent Power.

"I," said the shadow, "I can play a thousand tricks upon mortals; I can delude them by countless projections and appearances, I can cause them to enter a life-long pursuit of me, despoil themselves of all their real possessions and frantically attempt to seize the illusory phantoms of my creation. In fact, this world is my sporting ground, and I rule it according to my whim and fancy."

"O, but I," said the stream of water, "I travel playfully throughout the land, bestowing my favors upon whatever posies my fancy chooses. Sometimes I take pleasure in devastation, run riot among those that displease me, or tear them up and root them out. Again, I fertilize and irrigate, but whatever I do I choose my own

way, whether it be straight or crooked, for 'tis plain I own the land."

"Nay, nay," said the fog, "why all this prattle, when it is well known that I can prevent you from seeing even yourselves and knowing where you are? I can make the brightest eyes powerless. My very appearance causes consternation upon a battlefield and prevents the god Mars from recognizing his own. My supremacy upon land or ocean is unlimited and 'tis but justice that my accomplishments should take precedence over your mediocrity."

The Sun came out and in silent solemnity dried up the stream and dissipated the shadow and the fog.—*From "Fables and Symbols," by Clémence de la Baere.*

For Success in Business.

There is a demand for every legitimate supply; there is no stagnation in the spiritual world, and no stoppage of harmonious productivity, no loss or leakage.

Just keep these general ideas in mind. Go into the silence every morning, as I requested you, and God will bless your efforts.

LETTERS.

Judge Righteous Judgment.

Study your books in connection with your Bible every day. Remember that only that is true which God creates, and that no matter how real the appearance may be which does not suggest health and harmony. It has no truth in it. It is with some difficulty that we deny what seems to be so actual and tangible, but when we know that it is the method which was pursued by Jesus, then we know that we are doing that which is

lawful and right, and that Truth is sustaining us.

Declare constantly, "I am the image of God, perfect even as God is perfect. Since there is no spot nor blemish, abnormal growth nor disfigurement, in God, there is no spot nor blemish, abnormal growth nor disfigurement, in God's perfect image, which I am."

Memorize this thought. Repeat it often, and it will actualize itself in what men call a perfect cure.

To a Working Student.

Your very helpful letter has just been received, and I am thinking of you as one who reposes quietly and confidently in the bosom of the Father, in that Universal Principal which is God, to whom imperfection and inharmony are unknown.

There is no tonsilitus in Truth, no shingles in Spirit. Take these simple statements into the closet with you each day. Close the door of the senses. Plead the allness of God. Send your thought to your dear friend and know that she is one with that eternal Power which is God, that eternal Perfection which is divine Love. Real-

ize that God is "the health of her countenance;" that there is no spot nor blemish in Him in whom all perfection lies. Think of her daily as the spotless image of the One altogether lovely.

Think of yourself as the reflection of omnipotent Life, all pervading Love, all-conquering Truth.

The work that God has ordained for you to do is here at hand. You are being prepared by steps and stages of spiritual evolution. The New Birth has already taken place, and you are toddling your way into that perfect manhood which shall manifest as Christ Jesus.

There is no Contraction in Christ.

I can only feel that with time and Truth we shall accomplish that which God intends we shall accomplish, namely, the domination of the body through Divine Mind. If the way at times seems slow and discouraging, let us not, like Lot's wife, look back, but rather look forward to the time when the consummation of our hopes will be an actually demonstrated fact.

The consciousness that there is no power opposed to God is the foundation upon which every Truth student builds his mansion of health, happiness, harmony and

wholeness. To keep the mind so filled with truth and love that error and fear can find no entrance nor abiding place is the acme of wisdom. This is not always easy but it is always right, as the consequence of it will reveal.

Each day I know for you that there is no contraction in Christ, no involuntary muscular action, because all action proceeds from the great and only Actor, which is God.

Bear this in mind daily, and believe me to be thinking the same thoughts.

Success.

He has achieved success who has lived well, laughed often, and loved much, who has gained the respect of intelligent men, and the love of little children, who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul, who has never lacked appreciation of earth's beauty, or failed to express it, who has always looked for the best in others and given the best he had, whose life was an inspiration, whose memory a benediction.

BESSIE A. STANLEY.

Make one person happy each day and in forty years you have made 14,600 human beings happy for a little time at least.

The Big Men.

BY WALT MASON.

(Copyright 1913, by George Matthew Adams.)

The big men dare, and the big men do; they dream great dreams, which they make come true. They bridge the river and link the plains, and gird the land with their railway trains; they make the desert break forth in bloom, they sent the cataract through a flume to turn the wheels of a thousand mills and bring the coin to a nation's tills; the big men work, and the big men plan, and, helping themselves, help their fellow man. And the cheap men yelp at their carriage wheels, as the small dogs bark at the big dogs' heels. The big men sow while the cheap men sleep, and when they go to their fields to reap, the cheap men cry, "We must have a share of all the grain that they harvest there! These men are pirates who sow and reap and plan and build while we are asleep! We'll legislate till they lose their hair! We'll pass new laws that will strip them bare! We'll tax them right and we'll tax them left, till of their plunder they are bereft; we'll show these men that we all despise their skill, their courage and enterprise!" So the small men yap at the big men's heels; the fake reformers with uplift spiels, the four-eyed dreamers with theories fine, which bring them maybe three cents a line, the tin horn grafters who always yearn to collar coin that they do not earn. And the big men sigh as they go their way; they'll balk at the whole blamed thing some day!

Living will teach you how to live better than preacher or book.

—GOETHE.

The unhappy are always wrong, wrong in being so, wrong in saying so.

Blessed is that man who can say discouragement, "Get thee behind me, satan."

THE GLEANER

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

VOL. 5.

MARCH, 1914.

NO. 6

TABLE OF CONTENTS

- 517 Prayer.....*John B. Lowthian*
525 The Great Need.....*W. John Murray*
530 Resolution.....*W. John Murray*
540 Self-Mastery*Rev. Thomas Parker Boyd*
543 The Legend of the Olive Tree,
American Messenger
544 Each in His Own Tongue..*Prof. Wm. H. Carruth*
545 The Soul and the Body.....*Swedenborg*

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street, New York City.

ANNOUNCEMENTS.

On account of the demand for seats being so much greater than the supply at 47 West 72d Street, it has been decided to hold the regular Sunday services of the Church of the Healing Christ in the Princess Theatre, 104 West 39th Street, during the month of January, 1914, and until further notice.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

Prayer.

Prayer, as commonly understood, is the act of asking; the cloak of petition.

There are as many kinds of prayers as there are kinds of beliefs in spirits. Prayer is therefore not merely communion between the Creator, and that which he has created. There are lower forms of religion, the adherents of which do not pray to Deity; they consider God too exalted a being to be reached by human petition, and they make their requests known through the medium of an intercessor. The "intercessors" are the souls of the departed ones, it being supposed that the departed exercise a sort of guardianship over those whom they have left on earth.

The prayer of the Shaman and that of the Medicine Man is too often a curse. These persons make a business of bringing disaster to their enemies through prayer.

They cause injury and death, and destroy the armies of their foes, by the simple process of petition.

What is known as a charm, or incantation, is merely a prayer formula, which becoming traditional, is after a time supposed to possess some peculiar efficacy of its own.

What is known among Theosophists as *black magic*, is really, only this disastrous prayer formula.

In the first edition of "Science and Health" the late Mrs. Eddy has discussed this perverted form of prayer at length; she calls it malicious animal magnetism.

Mrs. Eddy describes the operation of this magnetism in the following words:

"In coming years the person or mind, that hates his neighbor, will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines, or to enter his house to demolish his household, for the evil mind will do this through mesmerism, and not "*in propria persona*" be seen committing the deed." In the two-hundredth edition of "Science and Health" you will find the following from the pen of Mrs. Eddy; "An unscientific mental method

(animal magnetism) is more fatal than drugs and produces more sickness." Also in a later edition the following appears; "The mild forms of magnetism are disappearing and its aggressive features are coming to the front. The looms of crime hidden in the dark recesses of mortal thought are every hour weaving webs more complicated and more subtle."

"This malicious animal instinct incites mortals to kill even their fellow creatures, morally and physically, and worse still, to charge the innocent with the crime." Mrs. Eddy says to her followers; "You need to guard against the mental mal-practitioner, yea, the mental assassin."

Why this advice was necessary in face of the fact that all power is vested in God, remains a mystery.

If these quotations are samples of what may be accomplished through ingenious prayer, what we need most today, is less ingenuity and a greater solidity of righteous faith, on the part of those who pray. These excerpts from the writings of Mrs. Eddy prove two things, first that prayer is a dual weapon; secondly that there is some peculiar motive power which operates through prayer, whether for weal or for woe.

The Medicine Man's prayer is exactly as efficacious to bring disaster to his enemy, as is that of the priest to succor the sick. To the orthodox observer, this fact puts prayer in a strange light, to the analytical mind of the present day, it places the "one who prays" in a strange light. Prayer is power.

The results of prayer depend entirely upon how this power is operated.

The mere act of praying is not necessarily a spiritual office; nor is the energy operating through prayer always divine.

That prayer is *ever* efficacious proves that there is some tremendous force for good or energy for evil back of the form; that prayer is dual in its results proves that there are different combinations of emotion in the mind of the person praying. Two things concern us; first what is the stupendous power back of the form of prayer, and secondly what are the different combinations finding expression in such different results. The power back of the form in both instances is *faith*; the difference in the results obtained depends upon the difference in faith of the one who prays.

The Medicine Man's concept of Deity is that of a spirit which is moved by the desires of the

Medicine Man. The priest after the order of Milchisedec conceives of Deity as spirit operating through man, for the benefit of all humanity. The faith of the Medicine Man is incited by hatred, the faith of the enlightened priest is the "faith which worketh by love."

Hate is a purely personal emotion; love is a universal substance. The operations of hatred end with the life of the one who hates; love's life is eternal. The prayer of the Medicine Man produces results on a single plane of consciousness; the prayer of righteousness produces results throughout eternity. Says James the brother of Jesus: "The body without the spirit is dead." Jesus says: "Be not afraid of them that kill the body and after that have no more that they can do." "Fear him which is able to destroy *both* soul and body."

Hate may destroy the body, but it cannot touch the soul. This confines the operation of hate to the physical plane. Love is unlimited and universal in its gifts and benefactions, and operates on all planes of consciousness. Faith means to trust.

Two kinds of faith operate through prayer, positive faith, and negative faith.

Positive faith is constructive.

Negative faith is destructive.

Positive faith is faith which worketh by love; faith with power.

Negative faith is faith operating "with respect of persons."

"If ye have respect to persons, ye commit sin." "What doth it profit my brethren though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, and be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead, being alone." It may be well to add here that by works is meant, according to the psalmist, works done in *truth*.

In the verse "faith if it hath not works is dead, being alone," the implication is, that to be complete, faith must be combined with or added to something else; and it is this combination with which we have now to deal.

Prayer is one in essence; it is dual in operation. The priest believes in the power of his petition to produce health and it is this belief *combined* with the supplicants hope of receiving health, that produces the desired result. It is belief then combined with hope that produces health. The Medicine Man prays, believing in

the efficacy of his prayer to produce disaster; the victim of his perverted prayer, fears the effect of such prayer; thus it is the petitioners belief, combined with the victims fear of the efficacy of the petition, which results in the destruction, which eventually follows the combination of a belief in, and fear of, *anything*.

This probably explains why in the 8th verse of the 21st chapter of Revelations, where the destruction is foretold of the "Murderers" "Sorcerers," "Idolaters" and "all liars." This list is headed with "the fearful." Fear is the cause of every seeming failure in the world. Fear is therefore the greatest sin in the category of sins. It is the mother of all sin. It is no wonder that Jesus said, "fear not."

The Medicine Man and the mental mal-practitioner have no power in themselves to inject disaster into the lives of their so-called victims. Their victims supply the fear which produces the combination that does the work.

"I know he would not be a wolf. But that he sees the Romans are but sheep. He were no lion, were not Romans hinds." So the mental mal-practitioner is powerless where the object of his malice does not supply the fear necessary to the accomplishment of the mal-practioners design.

Belief, of itself is powerless; combined with fear, it produces disaster and death, Therefore "*Fear Not.*"

Belief coupled with hope is the faith that moves mountains. The Buddha Christ taught that all compounds are spurious. Was he right? Examine and see. Belief combined with fear results in death; this compound is certainly spurious.

Faith combined with hope results in Life. Is this a compound? "Faith is a voluntary assent of the mind to certain truths proposed to it on competent authority." Hope is faith blindfolded. So it is faith combined with *more* faith which produces the knowledge that enables us to "All come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The question may here arise does the addition of one essence to more of the same essence form a combination? The answer is, Yes. Do we not in mathematics combine one unit with another unit to produce a combination of numbers.

We are saved by faith.

Faith is the matrix of knowledge Jesus said, "When ye pray, pray knowing ye have received."

Do we do this?

No; we pray *fearing* that we will not receive.

Some there be that wonder how we can pray, knowing that we have received.

If we have the correct combination to a safe, do we not know that we have access to the contents of the safe before we attempt to unlock it? Is it not just as natural if we know the combination which unlocks the door leading to the dominion and power which God has bestowed upon us that we should ask for dominion, knowing that we already have received it?

We are told that God has not given us the spirit of fear, but of power.

There is no power but of God. The powers that be are ordained of God.

Therefore there is no power in the prayer of the medicine man, in the prayer of the "black magician," in the perverted prayer of the mental mal-practitioner; neither is there any power in the prayer of the individual who doubts that God is able to save to the uttermost.

If these *seem* to have power; it is power with which we have endowed them by believing in them.

By subtracting the faith we have in error and adding it to the

faith we have in good, we are adding faith to faith, thereby producing the combination which results in good. When we subtract from our consciousness all belief in any power but the power of God we break the combination that produces disasters and death. Then can we safely pray knowing that we have received.

Prayer in its highest sense is communion between the Creator and that which he has created. In this communion our most exalted desires ascend to the Great Sculptor. When they are moulded and returned to us in the form of our desire. Prayer does not enable God to do more than he has done. It is a means by which we become conscious of our ability to recognize what He *has* done.

God's work is finished. Our work is to grow into the understanding of our relation to God, and to take up the responsibilities of our divine birthright, which is to manifest dominion and power.

It is our duty to God to image in our daily lives the goodness which God *is*, and to bring into visible manifestation in deeds the "Love which is God."

Action determines progress. If we pray for *universal* benefits and live an individual life, we are not sincere with God, neither are we

honest with ourselves. We must be as ready to dispense benefits as we are to receive them.

Sincerity is one of the first requirements of acceptable prayer. God does not place His spiritual gifts in unworthy hands. It is not enough to be virtuous, we must be virtue itself before we can manifest the Divine Idea.

It is the custom to pray regardless of whether or not our lives attest the sincerity of our prayer. This may account for barren prayer.

The argument is not infrequently used, that because of the difference in the age and in social and economic conditions it would be impossible to live as Jesus did, but no one ever argues that this difference makes void any of the Nazarene's promise to humanity. We claim the promise regardless of this age. This shows an unique lack of logic. The life of Jesus was a complete demonstration of un-selfed service to mankind. Time plays no part in eternity. Every promise was given by the un-selfed Nazarene was purely conditional. Jesus took nothing for granted. If we would receive the benefits of the promises, we must fulfill the conditions which Jesus laid down.

Unselfish service was the foundation upon which Jesus built his

promises. Jesus was an authority on prayer. His instructions on the subject of prayer were brief and explicit.

He enjoined silent prayer rather than praying in public. He disclaimed against self-justification and pleaded for humility on the part of those who prayed. He forbade the use of vain repetitions, and left it with his followers to decide, they being evil and knowing how to give good gifts to their children, whether or not God who is love would deny to His children the *good* things for which they asked him.

In praying for others, Jesus enjoined his followers to be persevering in praying. Two things only did Jesus tell his disciples to ask for themselves—*daily* needs, and that they enter not into temptation.

In the millions of petitions that fall from the lips of men and women daily, yea hourly, how many confine their requests to daily needs, and that they may be delivered from the temptation of asking today, for the needs of tomorrow.

Prayer will not cancel the penalty due the sin.

“Away with those who preach,
The washing off of sin,
Thine own self is the stream
For thee to make ablution in.”

It is with prayers "As with sunbeams. The more they are condensed the more they burn."

It is the concentrated prayer, not the wordy petition that accomplishes the most potent results.

Prayer is a science as infallible as the science of numbers.

The condition necessary to the interpretation of prayer, is that the interpreter be equally infallible.

We judge God's possibility by our performance and God's performance by our limitation.

We make the mistake of thinking that that which is difficult for us to perform may also be difficult for God to perform, instead of realizing that *all* things are equally easy and possible for Him to accomplish, therefore we introduce an element of doubt into our prayer which lessens our faith, and so weakens the power of the prayer. As a consequence we may never receive the answer we should have had if doubt had not crept in and if faith had been triumphant.

Creation is the result of Divine Imagery. By a process of deific alchemy God's thoughts are transmuted into ideas in the mind of man.

Praying is a method of imaging; the process is simple.

Enter your closet, shut out of the mind the false concepts regarding the condition which has instigated prayer, and replace the false with the true.

The length of prayer is determined by the understanding of the one who is praying. Knowledge determines the frequency of prayer. To be *instant* in prayer is of chief importance. This means in case of the sudden appearance of a false image—as in case of accident. We should resort to prayer *instantly*, image the perfect manifestation of Divinity before the imperfect concept finds its way into the consciousness. Once in consciousness the false concept must be displaced before it can be replaced with the true image. If your consciousness must be emptied before it is filled your work is doubled, perhaps tripled, and it may be that your understanding will not be equal to the task imposed upon it. This explains why some cases of mental healing are instantaneous, while others are healed slowly and perhaps not at all. The prayer of "faith which shall save the sick" is the realization of man's unity with God, and the knowledge that it is God's good pleasure to give us the kingdom.

In praying for the restoration to health of one who appears to be

ill, the realization that we live and move and have our being in God, restores *harmony* instantly.

God being unchanging Good and man being made in the similitude of good man is Good manifested, therefore man cannot be sick.

If God permits illness neither mind nor medicine can heal it, for the works of God are eternal.

We ascend to God in prayer, in order that we may see afresh the Divine Image, and seeing it, fix it so firmly in our mind as a reality, that we can reflect this image in the consciousness of our patient, "As unto a light that shineth in a dark place until the day dawn." "Take heed therefore that the light (understanding) which is in thee be not darkness (doubt)."

"God is light, in Him is no darkness at all." It is not asking God to do, it is realizing what God has done, that causes the scales to fall from our eyes and enables us to see the reality of Being, instead of a concept of disease.

Would we pray for harmony in our surroundings; let us realize that God is not the author of *discord*; and we live in Him. Our life is hid with Christ in God: "Nor stormy tower, nor walls of beaten brass, nor airless dungeons, nor strong links of iron can be retentive to the strength of spirit. So every bondsman in his own hand bears the power to cancel his captivity."

Is it poverty that we would overcome, know that we are in Him and of Him, in whom all fullness lies. It is your Father's good pleasure to give you the kingdom, "and that my Father hath for me will come to me." Sin, sickness and death are but ghosts, which flee at the approach of spirit.

"Because God made not death."

"The end of learning is to know God."

"Because your dominion was given you from God and your sovereignty from the Most High." True prayer is knowledge.

Get but the truth once uttered, and 'tis like
A star new-born that drops into its place,
And which once circling in its placid round,
Not all the tumult of the earth can shake.

—LOWELL.

The Great Need.

"But one thing is needful."—LUKE 10: 42.

In an age of unrest and dissatisfaction it were well for us occasionally to ask the reason for it all. If unrest and dissatisfaction were confined to the poor then the question would be self-answered, but how often we find most unspeakable misery among those whom we have every reason to believe are plentifully supplied with this world's goods. The complexity of modern life is not a new thing, it is merely an exaggeration of an old disease.

When Martha complained to Jesus that her sister Mary was leaving the cooking and dishwashing to her, Jesus merely said, "Martha, thou art careful and troubled about many things, but one thing is needful."

Devotees of the simple life have interpreted these words of Jesus as a rebuke to those who run the gamut from cocktail and oysters to black coffee and creme de menthe. Invitations to dinner

often spell concealed misery, mental and physical. One's hostess all too frequently sows the seed of indigestion in the well-meaning effort to give us a good time. She is so "cumbered with much serving" that her own appetite is seriously impaired, her own dinner a most unenjoyable thing, and all too frequently an otherwise sweet disposition is well-nigh if not completely ruined.

Husbands innocently subject their wives to much discomfort by bringing guests home with them without giving the necessary warning. They feel that in order to entertain their friends they must fill them up to a point of distress. Looking at the picture which is presented in the Bible reading for the morning we see an ancient illustration of a modern practice which is responsible for much family dissension. A guest comes to the house where two sisters share the duties of

housekeeping. Martha does the cooking before dinner and the dish-washing after, while Mary sits in the parlor with the guest. Sometimes Mary does not even set the table. Again Martha has prepared *many* things, and unless they are served as they should be served something is going to get cold, and the "cook's delight" will become the "cook's regret."

Both Martha and Mary were desirous of making the visit of Jesus a pleasant one, but their methods were entirely opposite. One sympathizes with Martha, and yet we find Jesus commending Mary. It is as if the household drudge were chided while the parlor ornament was praised. Looked at from a purely material point of view the "one thing needful" is a simple, single dish which makes for increase of nutriment and decrease of drudgery, but it has a deeper significance than this. When we analyze the situation we see that Mary was not entertaining Jesus quite so much as she was being instructed by Jesus, for we are told that she "sat at Jesus' feet and heard his word." It is one thing to "feed the Preacher" and it is quite another thing to hear his word with receptive ear and heart. Martha cooked for the minister and no doubt some ministers

would have felt it their duty to praise the products of her culinary art, but Jesus was a minister to whom the "Bread of Life" and "The meat of the Word" were the most important foods for man.

Tired and hungry and thirsty he one day sat at Jacob's well when a samaritan woman came to draw water. His disciples had gone into a near-by village to buy food, and on their return to the well they found him talking to the woman of Samaria. They were much surprised because the Jews had no dealings with the Samaritans who were considered unclean, morally and physically. Hoping to break up the conversation they said to Jesus, "Master, eat, But he said unto them, I have meat to eat that ye know not of." This meat or food is spoken of in others parts of the Bible. In the Book of Revelation John says, "And to him that overcometh, will I give to eat of the tree of life which is in the paradise of God."

This mystical statement is full of meaning to him who has the key to it. The paradise of God signifies spiritual wisdom and its delights. And the tree of Life which is in the midst of the garden is that state of spiritual consciousness which enables the

individual to do the works of the spirit. To partake of this tree means to come into direct communication with the Fount of all knowledge and of all-power.

In the ancient philosophies the tree of Life was represented with its roots upward and its branches downward. Instead of drawing its sustenance from the earth it drew it from the air which caused it to bear its fruit downward instead of upward. And the reason for this inverted picture was to suggest the necessity of spiritual aspiration. With the roots of thought firmly imbedded in the soil of materiality we shall bear the fruits of materiality which are manifest as sin, sickness, disease and poverty.

"If ye sow to the flesh ye shall of the flesh reap corruption, but if ye sow to the spirit, ye shall of the spirit reap life everlasting," said Paul.

With the roots of Thought pointing in the direction of the spiritual we discover the secret of longevity and come into such tranquility of mind as insures peace, that peace which the world cannot give. While in the world we are not of it. Mingling with our fellow-men we are not at the mercy of what is called the World-thought or Race belief. Like the man on the mountain-top

looking down upon the fogs which envelop the valleys beneath we regard the commotion of the world-thought much as the Psalmist regarded it when he said, "Only with thine *eyes* shalt thou behold the reward of the wicked," with thine understanding thou shalt see that the All is Good. This is the "One thing needful" that we should know that the All is Good, for with this knowledge all else becomes easy. This is the meat, the Bread of Life, which the world knows not of.

A noted writer has said that things become necessary to the sustenance of life on the physical plane as they become more and more subtle and immaterial. We have the mineral and earthly elements in our food. A due proportion of these is essential to the preservation of the corporeal structure. Then we have water, which is an element less gross than minerals, and we can live longer without food than we can without water. Again we have the air, which is more subtle than water and a thousand times more necessary to life. And lastly, we have the universal ether which is spoken of in Scripture as "the breath of God," and without which life on the plane of the mineral, vegetable and animal would be impossible. Now, back

of all this is the Paradise of God, which is not a place but a state of spiritual consciousness or recognized and realized At-One-Ment with God. This is the state in which we receive a perpetual influx from the universal Substance which men call God. In our old beliefs we used to think that if we had the "One thing needful" we could well afford to dispense with all else. We might have sickness and poverty and divers torments and tribulations, but if we in spite of these retained our faith in God we had the only thing that is really worth while. In Divine Science we know that if we have "the one thing needful" which is a knowledge of the law of Good we shall have the fruits of this tree of knowledge. Knowing that God is the only Cause and Creator, and that He creates nothing unlike himself we shall rise above sin, sickness and disease and enter into the enjoyment of moral, mental and physical freedom.

When Mary sat at the feet of Jesus and listened to his word she must have listened to the sweetest discourse ever heard on the Science of Being. Old beliefs gave place to new Ideas. That which had once been unreal and intangible now became the Real and the Tangible, while that

which had been most real and tangible to her senses now became the ephemeral and the illusory. Matter receded before Mind and error disappeared in the light of Truth. A new-born soul she was enraptured not with Jesus as some aver, but with the Christ-Truth which he so clearly taught and demonstrated. She had chosen the better part which could not be taken away from her. She began to see through a glass darkly the facts of Divine Science, and these facts brought a certain tranquility even in the days of her trouble.

In our days of sickness and sorrow it is well to have faith in God, but better still it is to know that only the good is true. To know that God can heal our infirmities is one thing, to understand that God is not the author of them is better, for it enables us to heal ourselves and others with Truth. To say to error "Get thee hence" we must speak with the authority of one who knows its nothingness and consequent powerlessness. If Jesus spoke with authority and not as the scribes and the pharisees it was because he knew only One Power in the universe, and that Power as always working for good. "The one thing needful" then is to know that as Individuals we are

one with the Universal, that as children of God we are the manifestations of Life and all that tends to make Life enjoyable. We are the inheritors of Peace, Power and Prosperity, but unless we are aware of this fact and put in our claim for it we shall drag out a weary existence. We may in a vague way believe that we are joint-heirs with Christ to the kingdom of health, happiness and wholeness, but we shall not enter into the enjoyment of our inheritance until we actually understand and demonstrate it.

Divine Science is the twentieth century teacher of Truth. It reiterates and emphasizes the teachings of Jesus and reveals man as spiritual and not material.

It is the "one thing needful" to this age if this age would be free from being "careful and troubled about *many* things" that are necessary neither to health nor happiness.

It teaches Concentration on the necessary through a process of Elimination of the unnecessary. It supplants complexity and disease with simplicity and ease.

Let no threat'ning ill appall thee,
Trust in God what-e'er befall thee,
Serve Him with thy latest breath ;
Be thou faithful unto death !

Man may praise thee, men may jeer thee,
Ever keep in sight to cheer thee
What the Heavenly Master saith
Be thou faithful unto death !

Let no loss or suff'ring rue thee,
God at last will triumph through thee,
Crown thee with the victor's wreath ;
Be thou faithful unto death !

—CHAS. W. WENDITE.

Resolution.

BIBLE READING: SELECTED VERSES.

"A Christian is not a work of opinion; but of greatness of mind (especially when he is hated by the world)."

Let us become spiritual, a perfect temple of God.

Fear God, and keep his commandments. For if thou keepest his commandments thou shalt be powerful in every work, and all thy works shall be excellent. For by fearing God thou shalt do every thing well.

But fear not the devil; for if thou fearest the Lord, thou shalt have dominion over him; because there is no power in him.

Now if there be no power in him, then neither is he to be feared.

Clothe thyself with cheerfulness, which has always favor with the Lord, and thou shalt rejoice in it. For every cheerful man does well; and relishes those things that are good, and despises sadness.

But the sad man does always wickedly. First he doth wickedly, because he grieveth the Holy Spirit, which is given to man, being of a cheerful nature. And again, he does ill, because he prays with sadness unto the Lord, and maketh not first a thankful acknowledgment unto him of former mercies, and obtains not of God what he asks.

When a man's prayer shall be accompanied with sadness, it will not suffer his requests to ascend pure to the altar of God.

Therefore cleanse thyself from sadness, which is evil, and thou shalt live unto God.

When evil coveting shall see thee armed with thee fear of the Lord, and resisting it, it will fly from thee.

For if thou shalt serve good desires, and be subject to them; thou shalt be able to get the dominion over thy wicked lustings; and they shall be subject to thee as thou wilt.

"Thou shalt easily keep these commands, and they shall not be hard; howbeit if thou shalt suffer it once to enter into thy heart that they can not be kept by anyone thou shalt not fulfill them.

God . . . created the world for man, and hath made every creature subject unto him; and given him all power, that he should be able to fulfill all these commands.

He is able to fulfill all these commands who has the Lord in his heart.

Fear not the devil, for he has no power over you.

The devil doth indeed affright men; but his terror is vain. Therefore fear him not, and he will flee from thee.

The devil can not rule over the servants of God, who put their trust in him.

They that are full of faith resist the devil stoutly, and he departs from them, because he finds no place where to enter into them.

God will heal you of your former sins, and ye shall have dominion over all the works of the devil.

Be not then afraid in the least of his threatenings, for they are without force, as the nerves of a dead man.

Take heed therefore that ye serve God, and have him in your hearts; work ye the works of God, being mindful both of his commands and his promises, which he has promised; and be assured that he will make them good unto you; if ye shall keep his commandments.

We shall meditate for a few moments, and take this thought with us into the silence:

Silence Thought;

The same power that worked in Jesus works now in me, for there is no other power.

"The Lord is in his Holy Temple, let all the earth keep silence before him."

Audible repetition of the Lord's Prayer.

Golden Text: Luke 16: 4. "I am resolved what to do."

<p>Our subject this morning is RESOLUTION. Properly defined the word "resolution" means fix- edness of purpose and unques-</p>	<p>tionable adherence to the same. Good resolutions are strictly in order at this season of the year. But we need above all things to</p>
--	---

know what we are resolving; again we need to know *by what* power and through *what* power we mean to keep these resolutions.

A few nights ago, in this very vicinity, good resolutions were being made over wine cups, over well provided tables; and I have no doubt that a very small percentage of these good resolutions will be kept, many of them being broken within twenty-four hours. Someone has said that the distinguishing difference between man and a pig is the difference between resolution and the lack of it. Man resolves; the pig never does. But may it not be that the pig in one respect has somewhat the advantage? Making no New Year resolutions, there is no necessity of the pig changing his standard of living. He is always the same, and his degree of enjoyment consists in the fact that he does not have to resolve. He simply has to go about his business as a pig and live from day to day.

Good resolutions are the natural and necessary outgrowth of a belief on the part of man, in the possibility of attaining the ideal; and not only so, but they are most frequently the result of the recognition on the part of the individual of the fact that he is not living up to the best that is in him. Otherwise there would be no necessity

for making New Year resolutions, or resolutions at any other time of the year. It is simply this, that man through the recognition of his inherent divinity, through the recognition of his God given powers, and through the recognition of the fact that he has not demonstrated these powers over sin, sickness, disease, poverty and perplexity,—it is this that causes man to realize that he must make new resolutions.

The pity of it is that he always makes them about this season of the year, and a fortunate man, and a very strong man is he if he lives up to his resolutions for an entire week.

The fool in the Bible says, "This will I do." It was a resolution, but it was not a good one. Having amassed a great deal of this world's goods, and not having disposed of any of it in any charitable ways, we find him hemmed in by his possessions, limited by the boundaries of the things that had become almost cumbersome to him; and he said, "This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years, eat, drink and be merry." And the words of truth came to him, "Thou fool, this night thy

soul shall be required of thee, then whose shall these things be?

A great many resolutions are being made for a time, years ahead. Many of us are preparing for old age. Many of us are accumulating now in order that we may enjoy later on. You have all known the man who has striven during a long period of hard business life to acquire enough to build him a mansion such as he could live and enjoy. And you have all known how frequently it has happened that when it has been erected and everybody ready to move in, he has been seized with what has proven his final illness. He has merely built a place in which to breathe his last it all too frequently happens.

Again you have known men who have labored and made a very good resolution, justified themselves for their labors and rather congratulated themselves on their own particular resolution,—a resolution which has made far more misery and more pain and more disease and sin in the world than anything I can think of as I stand here this morning,—the determination on the part of so many men to see to it that their children do not have to work as they did work.

I remember some years ago a man saying, "My son will never have to do what I had to do." I

will see to that." And he did; long before his son was in a mental position or condition to meet the ordinary temptations of metropolitan life, he was supplied with means far beyond his wisdom. His father said he was giving him a start in life. It subsequently proved that he was merely giving him a push down the toboggan slide to debauchery, disease and moral death. The young man has never had to work as his father did; and there is a reason for it,—he has never been able to, and unless he turns to truth he never will be.

So some of our good resolutions are not good at all. We resolve that the year 1914 will be a better year mentally, perhaps, than the year 1913 was. We are resolved to correct our bad habits, to put aside our expensive pastimes and to rise above our irritabilities, and so far so good. The resolution is good, but it embraces altogether too much.

A resolution that embraces a year is a dangerous resolution, because not being able to live up to it as so few are, there is always a tendency to self condemnation and remorse, and these qualities are most destructive, debilitating and disease producing. Saints suffer most from them; sinners rarely do.

Supposing you take three hundred and sixty-five pieces of glass and attempt to look at the moon through them. You can not see it. The sun gives back nothing but a faint glimmering, an indistinct light. But if you take one pane of glass from the pile and look through it, everything becomes distinct and clear. You see everything with clear vision. And so it is with our daily lives. Every resolution that takes three hundred and sixty-five days in the year into account is a bad resolution and is bound to produce unhappiness, especially to that one who is serious and desirous of living a life to the best advantage.

George McDonald, I think it is who says, "It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear." *"It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear."*

Divine Science has come to teach men how to live on twenty-four hours a day. It has come to take these New Year resolutions and make them everyday resolutions, beginning early in the morning. It has come to emphasize the necessity of daily prayer. If we do not pray as we used to, it is merely that the form and the character of the prayer has changed.

We are not a prayerless people because we do not mouth our prayers. Our prayers are the deep and silent meditations upon the law of God. They are the interior visions of man's indissoluble connection with all that is good and pure and perfect and permanent.

The prayers of Divine Scientists were going up on a thousand hills on New Year's Eve, ushering in the New Year. The brawlers on Broadway ushered in the New Year in a somewhat boisterous manner, but the silent watchers on the hills of Divine Science all over the world were welcoming it as a new bead in the great rosary of eternity, a new bead of time in the rosary of eternity, during which he or she is to live by the hour.

In the early morning long before the turmoil of the carnal mind begins to manifest itself, long before (we begin to feel the irritabilities which sometimes emanate from the kitchen), we must consecrate ourselves to the All Good. This is a sacred responsibility which every student of Divine Science should impose upon himself as a daily resolution.

If we find it necessary to make our morning ablutions, to wash, and to go through all the other necessary performances before we go out into the world, in order that we may not attract unfavorable

attention, it is much more so that we cleanse the mind from errors of thought that make for weakness, debility, inefficiency.

It is the word "inefficiency" that Divine Science has come to grapple with. The quality most signified by the word "inefficiency" is the thing that Divine Science has come to meet and to conquer.

We are not going to resolve this year merely to be better men and women morally. We are going to resolve to be successful men and women, and we are going to begin at once and keep at it daily, affirming that we are one with the Great Universal God, who is success himself, and meeting the thoughts of failure and incompetency and disease with a strong front, asking God to be strengthened and nerved with ceaseless affirmations of our divinity, praying each day for that unconquerable, invisible power of mind which conquers everything which is weak in us and imperfect.

We are going to labor for prosperity, because prosperity when gained through the working of the Holy Spirit, makes for peace. There is nothing that I know of to which we can trace more misery than the thought of lack, the belief in poverty, the belief that we are held in bondage by our own personal limitations or by the ma-

chinations of other men. Do what we will, we can not succeed. Strive as we will, failure is unavoidable, and poverty is the one thing that leads to pain and present death.

No other religion in the world has so strenuously and stubbornly fought this giant evil, as has the religion of Divine Science.

Jane Addams tells us that instead of poverty being the result of drunkenness and debauchery, she has discovered through a long period of investigation that drunkenness and debauchery, and worse sins, are directly or indirectly attributable to poverty.

It is amazing what men and women will do, and even little children, in order to escape from its ugly clutches. In the older churches it has been rather extolled as a virtue, the poverty virtue, or the virtue of poverty. Men and women have taken it upon themselves and called it voluntary poverty; they have imposed upon themselves all sorts of indignities, physical indignities. Not the least of which is the wearing of hair shirts, the partaking of black bread, and the comfortless slumbers on bare cots in a monastery cell. These are all excellent resolutions based upon a false premise,—the premise that God loves us most when he deprives us of most of the comforts of life.

Our New Year resolution then, is to overcome this giant enemy. There are many ways by which we can do so. First, it seems to me, is the way of efficiency. Efficiency in all that the word implies, mental efficiency, moral efficiency, physical and financial efficiency. How often we find men handicapped by lacking one or the other of these phases of efficiency.

We find a man who is morally and financially well able to go into business, but he is neither mentally or physically fit to carry it on. We find men who are mentally and physically able to go into business and make a success of business, but who lack the financial efficiency. We find other men who are mentally and physically and financially able to go into business, but who are not morally efficient. Each succeeds for a time, all fail eventually.

Therefore efficiency is that state of consciousness which makes for individual perfection along each and all of these lines. Perhaps you say this is too utopian; Perhaps we feel that no one can be efficient on all these lines, and that if we have two or three of these qualities, we must perforce fail in the other.

And yet Jesus, the most efficient man that ever lived, said, "Be ye perfect, even as your Father which

is in heaven is perfect." Let your perfection be complete. Let it not be one-sided; let it not be three-sided, but let it be four squared. John described efficiency by the four square city. Spiritual power, moral strength, physical endurance and financial substance. Here we have a description of the perfect man.

We are asked sometimes if we expect to realize this upon this earth? This question always comes from the belief that we are going to have absolute perfection on some other earth, or in what we call the kingdom of heaven. But in Divine Science we learn where the kingdom of heaven is. We learn that it is within us, that it is a state of consciousness wherein is no fear, no failure, no limitation whatsoever. A state of such sublime consciousness that all things are possible to the individual who feels (and not merely affirms), who feels his oneness with omnipotence.

Our New Year resolution then should be not in the form of the prayer which one uttered many years ago, "My God, give to me such tasks as thou knowest I can perform." Our prayer this morning is to be "My God, enable me to know that I have strength to perform all tasks."

We are not praying for a lessen-

ing of responsibilities, but for an increase of power. We are not asking to do less this year than we did last year, but more, infinitely more, and for more strength to do it with. It is not that we as individuals, or as a church, would ask to have lesser responsibilities, but that we should ask to have wisdom and more strength and more power to take on more responsibilities. He was a wise man who said, "Responsibilities gravitate in the direction of that man who is willing to assume them."

"Responsibilities gravitate in the direction of that man who is willing to assume them," and not only responsibilities gravitate in the direction of the man who is willing to assume them, but strength gravitates in that direction also, and he is endued with power from on high, he is strengthened with the strength of the Infinite.

Efficient men are not clock watchers. They never stand outside the door of the factory waiting until the last whistle blows. They never begin to get their things ready ten minutes before five o'clock, so that they can leave the gates of the factory quite on the minute.

Efficiency is that state of mind which enables the individual to do that which comes to his hand to do, and to do it with all his might,

grateful for the power, grateful for the opportunity. And here is a point,—all the loud and shrieking noises in this vicinity a few nights ago, did not close the door of opportunity. When we rang out the old year we did not close the door of opportunity, of personal opportunity.

The year 1914 has come to you and to me with increased responsibilities and increased power to perform them, and we are going forth in the power of Mind, Divine Mind, that same Mind that animated Jesus, that same Mind which has controlled all the great men and women in the universe,—we are going forth in the power of this Mind to conquer everything that is unlike God near ourselves, and we are going to do it a day at a time.

We are going to get up in the morning and we are going to quietly seclude ourselves, unless we can have family prayers. And I may say that a house without family prayer is very like a house without a roof; it is at the mercy of the elements. Anything can pour into it at any time. We can not afford in Divine Science to feel that we can dispense with family prayer. If we can not do it collectively, let us do it individually. Let us strive though to do it collectively, because where

two or three are gathered together in the name of truth, there truth is most sensibly felt.

It is just as unsafe for us to neglect this as it would be for the engineer to take out his train on the New York Central road without having previously inspected and oiled it and cared for it, going over it carefully, inspecting it thoroughly. It is just as ridiculous for us to think of taking out our train on the road of life without inspecting it, and more so, because it involves so much more.

This is not an Old Thought sermon on the necessity of prayer, It is a New Thought sermon on the necessity of meditation, concentration and affirmation. The mere fact that we have got away from praying with our lips so much, does not mean we are to stop our meditations, and in the morning, in the early morning, before the outer world is astir with strife and contention, let us quietly betake ourselves into the silence. Let us during those moments realize what we are, who we are, and to what we are united. Let us assert and affirm our divine powers as the sons and daughters of God. Let us realize that nothing can come up during the day that we have not indwelling strength sufficient to meet it with. Let us realize that there is nothing that can come

up that can destroy our cheerfulness, our peace, above all, our cheerfulness.

If you followed the Bible reading this morning from the Apocrypha, you have found it says that the sad man's prayers do not ascend into heaven. You know sadness is like ballast in a balloon. It prevents our affirmations from finding lodgment in the truth. They stay with us, and they do not go up at all.

Sadness is the promoter of more diseases than we dream of,—self pity, self sympathy, trying to live tomorrow, or a week hence, suspecting some great calamity, and never thinking of present blessings.

We do not count our blessings. We anticipate our curses before they come upon us; and they do come upon us. They are like Job's boils. The things we fear the most come upon us. The things we love the most will also come upon us. Love the good and you will attract it. Love the truth and you will feel it. Love the prosperous, love prosperity and you will gravitate in the direction of the atmosphere of prosperity. You will seek those localities where prosperity reveals itself, manifests itself. You will get off the back streets, if for no other reason than to see the other people who are

manifesting this thought of prosperity.

You may find yourself walking on Fifth Avenue with Second Avenue clothes on, but that does not make any difference. You are being attracted there into the atmosphere of prosperity. You are being taken out into the atmosphere that makes for strength.

No man can rise above rags and tatters physically or mentally, so long as he remains in the atmosphere of rags and tatters. We must come out from it. "Come out from among them, and be ye separate." We must begin to proclaim ourselves and to manifest ourselves.

My resolution this year is to daily refuse to listen to negative suggestions of any kind, to daily fortify my mind with the truth of God, with the truth of my own being, to daily refresh my memory with divine facts, to daily assert that I am one with the infinite inexhaustible source of supply, that I am the reflection of infinite indestructible health, the manifestation of universal and unending life.

I know that if I do this every morning, and I am not keeping to any more work for myself than this,—I know that I shall be taken

care of during the day. I shall go out into the world with the feeling that God preserves me, that God accompanies me, that no evil can befall my dwelling, no plague come nigh me.

Let us not be spasmodic about it. Let us not wind our spiritual watch every few days and then wonder why it runs down so often. Let us resolve to do our work every day, and the All Good will bless and strengthen us.

Let this be our resolution.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God; therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure."

Now unto him that is able to equip you with strength to keep your good resolutions, be honor and majesty, dominion and power, both now and evermore.

If I shoot at the sun, I might hit a star.—MASSILLON.

Self-Mastery.

This is the central idea of the New Thought. A man is what he makes of himself. He may master all things about him if he will learn first to master himself. If he would right the wrongs about him he must right himself. If he would reform others he must first reform himself. If he would help others in sorrow he must himself first rise above sorrow. If he would relieve pain, he must first master pain in himself. So, likewise, health, morality and all virtues must first live in him before he can import them to others. This is the essence of what is called "New" Thought, and it sounds very like a proverb from a very old book, "He that governeth his spirit is better than he that taketh a city."

Self-mastery is also the ideal of philosophy. To attain to the good, the true and the beautiful was its highest note. It was not a question of what a man was by heredity or environment, but what he was by persistent effort. It is related of Socrates that once while teaching a class of young men a physiognomist came in and asked to try his skill on the

teacher. He summed up his delineation of the facial characteristics of Socrates in the sentence, "This man's head and face indicate him to be the incarnation of all the vices known to man." Socrates checked the indignant protests of his disciples by saying, "What this man says is true, but my philosophy has lifted me above it." Self-mastery was the ideal although perhaps few attained it.

Self-mastery is the supreme achievement of the Christian religion. Its emphasis is always laid upon life itself. Records, creeds, and organizations are the paraphernalia but religion is a life; and the meaning of life is interpreted by a life so complete in all the elements of self-mastery that loving hearts in his own age and every age have called Him "the Master." Self-mastery was His theme, yet He taught only what He was. He was and is, and ever will be the great ideal and example of self-mastery. To be like Him is to reach life's supreme goal.

Self-knowledge is the first step in self-mastery. To know thyself is the first essential to being thy-

self. The Master set forth for Himself, and for every disciple oneness with the Father. A life conscious of such a background cannot fail of approximating unto the ideal—self-mastery—for life becomes a divine thing as we become conscious that the life of God is expressed through us. And its expression and operation is through the agency of the WILL. "Be it unto thee as thou wilt," was the master's way.

In a practical way self-mastery consists in *Concentration*.

First, the ability to call out all one's forces and to strike the objective of action with the precision and impact of a rifle bullet. This is what we need to do, and usually what few of us can do, unless there is first some outer stimulus. Many people can't get their physical forces in line without the stimulus of liquor, coffee, coca cola or some other liquid "jimmy" to pry open the door of physical lethargy.

Many a man cannot get his mind to work without walking the floor or pulpit, swinging his arms, pounding the desk—or a pipe. Many cannot glimpse the sources of joy and spiritual activity without inspiring music, elaborate ceremonial, or a magnetic speaker. Under the impulse of some crisis men and women have

done exploits that surprised even themselves, but they could not calmly gather themselves together, get their forces in hand and do the thing to save their lives. Yet the Master taught the normal way of doing this when He said, "Enter into thy closet and shut thy door, etc." This entering into the silence is in its first stage of negative, passive condition which comes as an empty bucket is brought, to be filled. These moments of receptive waiting are followed by a sense of strength, of resources, and we enter upon the positive, affirmative stage, in which "thy Father who hath seen thee in secret shall reward thee openly."

The second factor in self-mastery is RELAXATION. It is fully as important to be able to disperse your forces after their use, as it is to concentrate them. We waste a vast amount of vitality bragging about what we've done. Oftentimes the mental excitement of reviewing a past performance is greater than at the time.

The third factor in self-mastery is *accommodation*.

How few have learned to use just such forces as are needed for a given task. Some people burn up all their nervous energies about the most trivial tasks. I

had a patient who in telling me of a recital she was to give and of the 200 invitations she was sending out, actually used as much vital force as if she had been revealing to an audience of a thousand people some epoch-making truth. Sufficient unto the task is the energy thereof, and one must learn to accommodate the steam pressure to the load to be moved.

An indefinable poise tells you when you are in the presence of a self-master. Besides, there are many definite marks of its attainment.

The ancients have a saying, "The eye cannot see until it is incapable of tears." This is another way of saying that the emotions must be under control. What one of us has not seen, over and over, some well-meaning but foolish friend come into the household plunged in grief and cause an explosion of hysterical weeping by starting to do so them-

selves as a sign of their sympathy. Sympathy held in control would be far more effective to comfort those who mourn.

The ancients also declare that "the ear cannot hear until it has ceased to hear scandal." They also have a proverb, "The tongue cannot speak with the masters until it has learned not to wound."

These are all marks of self-mastery as they also are signs of divine grace in one's life.

The chief factor in acquiring self-mastery is the WILL. Only the irrevocable purpose of a will that does not deviate from its ideal, no matter how many failures, can hope to reach self-mastery. "If any man wills to do His will he shall know of the doctrine," are the words of the great Master. Begin to will it, and begin to do it, and ye shall know it.

Rev. THOMAS PARKER BOYD,
The Emmanuel Press.

No process is so fatal as that which would cast all men in one mould. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is to be unfolded in unbounded diversities. It is rich enough for infinite manifestations. It is to wear innumerable forms of beauty and glory. Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach.

—CHANNING.

The Legend of the Olive Tree.

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and thinking it might want water, he prayed to God for rain, so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable, so he prayed, and the sun shown out.

Now, the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for the frost, and hoar frost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and after prayer the south wind blew upon his olive tree and—it died.

Some little while after the hermit visited a brother hermit, and

lo! by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive, and when I thought it wanted water, I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shown, and when I deemed it needed strenghtening, I prayed and the frost came—God gave me all I demanded for my tree as I saw fit, and yet it is dead."

And I, brother," replied the other hermit, "I left my tree in God's hands, for He knew what it wanted better than I."—*American Messenger*.

If we can say with Seneca, "This life is only a prelude to eternity," then we need not worry so much over the fittings and furnishings of this anti-room; and more than that, it will give dignity and purpose to the fleeting days to know they are linked with the eternal things as prelude and preparation.—MINOT J. SAVAGE.

Philosophy, wisdom and liberty support each other; he who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.

—ANON.

Each in His Own Tongue.

A fire mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution,
And others call it God.

A haze on the horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland,
The glow of the goldenrod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our heart's high yearnings
Come welling and surging in,
Come from the mystic ocean
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And thousands, who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration—
And others call it God,

Prof. WM. H. CARRUTH.

The Soul and the Body.

It is known that all things, universally, relate to good and truth, and that there is no single entity in which there is not the relative of these two. Hence it is that there are two receptacles of life in man; one that is called the will, which is the receptacle of good; another that is called the understanding, which is the receptacle of truth. And as good is of love and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good is of love is because what a man loves he wills, and when he performs it he calls it a good; and that truth is of wisdom is because all wisdom is from truths,—nay, the good that a wise man meditates is truth, and this when he wills and does it, becomes a good.

He who does not rightly distinguish between these two receptacles of life, the will and the understanding, and does not form for himself a clear notion of them, will seek in vain to obtain a knowledge of spiritual influx. For there is an influx into the will, and there is an influx into the understanding; into the will of man there is an influx of the good of love,

and into his understanding there is an influx of the truth of wisdom. * * * These two receptacles, the will and the understanding, are as distinct as heat and light; for as was said above, the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom.

There is an influx from the human mind into the speech and into the actions. The influx into the speech is from the will through the understanding; and influx into the actions is from the understanding through the will. They who only take cognizance of the influx into the understanding and not at the same time of that into the will, and who reason and form conclusions from it, are as those who are blind of one eye, who only see the objects that are on one side and not at the same time those that are on the other.

The soul flows into the human mind, and through this into the body; and carries with it the life that it continually receives from the Lord, and thus mediately transfers it to the body, where by the closest union it makes the

body, as it were, to live. From this and from a thousand attestations of experience, it is plain that the spiritual united to the material,—as it were a living power to a dead power,—enables man to speak rationally and act morally.

It appears as if the tongue and lips speak from some life in themselves, and that the arms and hands act in like manner. But it is the thought, which in itself is spiritual, that speaks; and the will, which likewise is spiritual, that acts; and both through their organs, which in themselves are material because taken from the natural world. That it so appears in the light of day, if only attention be given to this consideration:—Take away the thought from speech; does not the mouth instantly become mute? And take the will from action; do not the hands instantly cease?

* * * * *

Looking from a higher (region) into a lower, or what is the same, from an interior to an exterior, is called influx; for it is effected by

influx. It is as the interior sight in man. Unless this flowed continually into his external sight, or that of the eye, it could never take in and distinguish any object for it is the interior sight which, by means of the eye, takes in the things that the eye sees; and not the eye, although it appears so.

From these principles it may be seen too, how much the man is in the fallacies of the senses who believes that the eye sees; when yet it is the sight of his spirit, which is the interior sight, that sees by means of the eye. * * * It is his spirit that sees, not the eye; but it is through the eye. The same may also appear from dreams, in which a man sometimes sees as in the light of day. But further: it is the same with this interior sight, or that of the spirit. This does not see of itself, but from a still more interior sight, or that of its rational mind; nay, neither does this see of itself, but there is a sight yet more interior, which is that of the internal man.—*Swedenborg*.

A truly noble nature cannot be insulted.—SYRUS.

God looks at the clean hands, not the full ones.—SYRUS.

By forgiveness of injuries the learned are purified.—MANU.

THE GLEANER

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

VOL. 5.

APRIL, 1914.

No. 7

TABLE OF CONTENTS

547	In God We Trust.....	<i>W. John Murray</i>
560	Injurious Friendship.....	<i>W. John Murray</i>
563	Jesus in Divine Science.....	<i>W. John Murray</i>
568	Calls Appendix Useful.....	<i>Selected</i>
569	Stand Where the Fire Has Been.....	<i>Selected</i>
570	The Golden Rule.....	<i>Selected</i>
571	Malformation is Not of God...	<i>W. John Murray</i>
572	My Eternity (Verse).....	<i>Silverwood</i>
573	Gleanings.....	
574	God the Protector.....	<i>W. John Murray</i>

Copyright 1913, by W. John Murray.

WILLIAM JOHN MURRAY,

Editor.

S. VAN ALLEN MURRAY,

Associate Editor.

113 W. 87th Street, New York City.

ANNOUNCEMENTS.

On account of the demand for seats being so much greater than the supply at 47 West 72d Street, it has been decided to hold the regular Sunday services of the Church of the Healing Christ in the Princess Theatre, 104 West 39th Street, during the month of January, 1914, and until further notice.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

In God We Trust.

“What time I am afraid, I will trust in thee.”

Trust is defined as 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 country 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. Anyone 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 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 wealth and strength and hope and courage through her study; but she had not yet learned 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 different 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 that, that 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 criticise 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 ex-

plained, 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 by 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 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 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, elusive 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 any simple 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 families where heretofore all has been joy and gladness, after the reading of the will, have 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 men 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's else 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 tomorrow 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 tomorrow is going to bring with it new necessities, greater needs, and fewer means wherewith to meet them.

We do trust God for tomorrow 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,” nor worry over tomorrow 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 take it; be-

come appalled by it; add terror to terror; 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 promises; seize hold upon thy truth that we are now the sons of God; that we have a right to prosperity, to peace, to power, to health, 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; the metaphysician is a dreamer, a speculative philoso-

pher, one who expects things to come out of the clouds. No; that 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 personal 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 onto 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 sym-

bol; 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 tenacity 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 frequently 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 grand-children 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 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 has 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 there are. So that, after all, the desire for money and the love of money is not the cause of peace and 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 crow bar 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 malady 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 or 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 God, 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 unto 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 in-

tegrity and veracity of another individual. And, when taken up higher, it is a radical reliance 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.

Take care that the divinity within you has a creditable charge to preside over.—MARCUS AURELIUS.

If you want your neighbor to know what the Christ spirit will do for him. let him see what it has done for you.—HENRY WARD BEECHER.

For right too rigid hardens into wrong.

Injurious Friendship.

"I was wounded in the house of my friends."—ZECH. 13: 6.

There are many phases of injurious friendship, as every thoughtful person is well aware. "Show me your friends and I will tell you what you are" or what you will presently become, is a statement that has greeted our ears times without number. Our prisons and our hospitals, as well as many of our private homes, contain the evidence of that form of injurious friendship which has led from one drink to a dozen and thence to disease, degradation and death. These are sights so familiar as to escape comment. So common are they that we have come in many instances to believe that depravity will endure as long as humanity endures. We argue that men have always erred and they will ever continue to err. Much that we call sociability is merely a nice name for stupidity. One man says, "I would never think of drinking alone," and by this he implies that he requires the assistance of his friends in order to make a fool of himself. This is a phase of injurious friendship that is very popular at the

present time. In Divine Science we "treat a man" to make him well, this is real friendship. In the word of sense we "treat a man" and he "treats us" and we both become drunk, this is injurious friendship. We mean well enough but we produce bad results.

Our intentions are good but our method is bad.

A short time ago a young married woman lunched with another young married woman and a friendly game of Bridge took up the rest of the afternoon. This led to a series of games during the season, with the result that a pearl necklace, the gift of a husband who was a slave to work and wifery, was used for the purpose of raising money wherewith to pay an accumulated gambling debt. This is another phase of injurious friendship. Time is not long enough to dwell upon the innumerable phases of friendship which at first seem enjoyable and beneficial but which subsequently prove to be obnoxious and injurious.

Like the man in Scripture, many of us have been wounded in the house of our friends in one way or another, but there is a way by which we are all wounded that we do not become conscious of until we come into the Truth of Divine Science. There is also a way by which our friends are wounded by us when we would fain be hospitality itself. Some-time ago a woman who had not been feeling quite as well as usual was asked to pay a visit to a sister who was in a position to give her luxuries that she could not have in her own home. One of the luxuries was a well-known society doctor who believes implicitly in the efficacy of serum injections. In the beginning of this case the old family physician regarded her symptoms as quite consistent with his patient's time of life. It was a general rather than a specific malady and one that he had every reason to believe would run its course and leave the woman as well as ever, but of course he was of the "old school."

He never got more than two dollars for a treatment in his life, therefore it could not be expected that his knowledge of medicine was as great as the knowledge of the man whose consultation fee was twenty dollars.

Money was no object to the rich sister and the invalid must have the best, and the best decided in favor of serum injections. A new and an undiagnosable disease has now developed, and it is a grave question in the minds of many as to the cause of it.

Some are foolish enough to believe that if she had been let alone her chances for recovery would have been better, and among those who so believe are physicians as well as laymen. It would seem indeed as if she had been wounded in the house of her best friends.

Time and again people inform me that the greatest hindrance to their physical recovery is the persistent habit on the part of friends and relatives of reminding them of their disability.

We seem to feel that the only way we can express our friendship for a man is to inform him of his sickly appearance.

Why should we feel called upon to tell a man how ill he *looks* when he knows much better than we know how ill he *feels*?

It is sometimes said of students of Divine Science that they are lacking in human sympathy, but the only ground for this assertion is that we are learning to resist the temptation to remind our friends of their maladies.

A young man who was grievously ill secured room and board with a family wherein Divine Science is the only medicine.

Books were left conveniently around where he might find and read them but nothing was said about treatment.

He had come out of an atmosphere of disease into an atmosphere of health, and chameleon-like he took on the hue of his surroundings. No one told him how pale or thin he looked and if he missed these daily reminders he never spoke of it.

His improvement is so remarkable that his relatives and others declare it is due to change of air, and so it is, but the change is more Godly than geographical.

If we are wounded in the house of our friends we may also be healed of these wounds in the house of other friends.

Through the study of science these helpful, healing friends are constantly increasing.

In our moments of adversity we know where to find them, and we always find them, "Holding the right Thought."

We never go to them with a burden of fear or of care that it is not borne away on the wings of Faith and Love.

We do not expect them to tell us how ill we *look* but how well we *are*, and their words, audible or inaudible as the case may be, clear away the clouds which temporarily obscure the radiant sun of Joy and Gladness. We go into their presence weighed down with fear, we leave it buoyed up with courage.

We speak of them as rare souls as if comfort's art were confined to the few, when as a matter of fact it is a universal privilege which only a few enjoy at present, but this will not always be so. Speaking of this Royal Friendship one says:

"I never crossed your threshold
with a grief

But that I went without it; never
came

Heart hungry but you fed me,
eased the blame,

And gave the sorrow solace and
relief."

Beware of the common error; let self-reliance be the rule, and reliance on others the exception.

Jesus in Divine Science.

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

At this season of the year when the atmosphere is laden with the desire to give and to get it might be well for us to consider the occasion of it all.

What are we celebrating? and, why are we celebrating? Who was Jesus? What did he do? And for what is the race indebted to Him?

There are many theories concerning Jesus. Some declare he never existed at all, others declare he was a man like ourselves, while others declare he was "very God of very God."

Of one thing we may all be certain and this is that such a character as Jesus is described to be, must be a possibility, otherwise such a character could not even be imagined by the mind of man. To be sure it is the Ideal, and being so it is our example.

We have as much reason to believe in the actuality of Jesus of Nazareth as we have to believe in that of Saul of Tarsus who wrote so powerfully concerning the Nazarene and described him as the one who had come to bring "life

and immortality to light." It would be as impossible to leave Jesus out of Divine Science as it would be to leave Galileo out of the science of astronomy or Edison out of the science of electricity. If Jesus asked the pharisees "what think ye of Christ?" It was because he knew they were ignorant of the Christ Principle, notwithstanding this fact that they were expecting the fulfillment of the prophecy of Isaiah. Seven hundred years prior to the birth of the man of Galilee the prophet Isaiah speaking to the children of Israel had said, "The Lord himself shall give you a sign; Behold, a *virgin* shall conceive, and bear a son, and shall call his name Immanuel," which means "God with us." The peculiarity of the birth of Jesus is a much mooted question, and one that is constantly being asked of the student of Divine Science. When the devout Catholic or Protestant turns in his extremity to Divine Science as a healing remedy he almost invariably asks of the scientist, "what think ye of Jesus?" Was he

human or divine? Was he the offspring of Joseph and Mary? or was he the visible manifestation of Mary's conscious communion with God? In short what is the belief in Divine Science concerning the Virgin Birth? *Now, before proceeding to dwell upon this unusual phenomenon it might be well for us to say that in Divine Science we do not believe that individual salvation is dependent on the unqualified acceptance of this doctrine of the church, especially since no rational or scientific explanation is vouchsafed by the church.*

The salvation of the individual of to-day from sin, sickness and disease is dependent, not so much on man's belief in the Mystery of the Incarnation or the Divinity of one man, as it is dependent on the recognition of the inherent divinity of all men. When men become most divine in their conceptions Jesus will become more divine in their comparisons. Our grossly material conception of things puts bounds on all human possibility. It would have us believe that anything out of the ordinary is out of the possible. Ignorant men repudiate the possibility of welding copper and iron, but the evidence of its ancient practice may be seen in any great museum of natural history.

One of the principal objections

to the Virgin Birth is that it is contrary to natural law, but who is to define what is and what is not natural law? Are not many of man's greatest achievements contrary to natural law? Evolution on a purely physical basis suggests that what is the natural law for the individual at a certain period of his development would not be considered natural at all at a higher stage of his evolution. The incubator which hatches chickens from the eggs of different and indifferent hens is contrary to natural law. We do not so regard it now because we have become used to it, but there was a time when the suggestion of its possibility provoked ridicule.

A noted writer sarcastically remarked concerning an early advocate of incubation. "We have an artist that hatches chickens by steam, the very brood-hen is to be superseded." To the shallow mind everything that is not common-place is contrary to natural law. In Divine Science we neither deny nor affirm the virgin origin of Jesus, but we stubbornly refuse to declare its impossibility on the ground that "all things are possible to Divine Mind." If we believe that a withered arm was restored to its positive perfectness, that a dead Lazarus was called forth from the tomb and a cruci-

fied Jesus resurrected himself by the exercise of the power of mind over what we call matter, and all in direct opposition to what is called natural law, where shall we draw the line of demarcation between the possible and the impossible? If physical science gives to the hate-thought and the anger-thought sufficient power to create a countless host of death-dealing bacteria, why should it be thought a thing incredible that the Love-Thought of a highly developed soul such as Mary is described to be should seize hold of the Divine Promise.

If we know ought of "The Power of the Word" spoken and unspoken, why should we place a limit upon it simply because we can only prove it in fact? If the power of our own word on its negative side can produce disease and discouragement, and on its positive side result in health and a cure what hinders the Initiate from speaking *the* word with greatest authority? In theology we talk glibly of "The Power of The Word," but when pressed for an explanation we are dumb. If the word, as popularly understood, is the means or vehicle by which Thought is conveyed from one mind to another, it is reasonable for us to assume that "The Word," as understood in Divine Science,

is the means or vehicle by which God or Divine Mind communicates Its Ideas to the receptive soul. If we regard it in this light we are now prepared to consider the words of our text in their spiritual import. "The Word was made flesh and dwelt among us."

The word incarnate means to "assume form," and bearing this in mind we shall endeavor to trace the form of Jesus back to the formless Divine Mind, and thus see the process by which a spiritual Idea may be brought into what we ignorantly call material manifestation. Beginning with the prophecy of Isaiah, "Behold a *virgin* shall conceive, and bear a son, and shall call his name Immanuel," tradition tells us that the House of David, through which the promised Messiah was to come, set apart with uninterrupted persistency its selected virgins for the purpose of prophetic fulfillment.

Seven hundred years elapsed between the time of Isaiah and the advent of Jesus of Nazareth, during which time the Divine Idea communicated to the soul of one progressive spiritual thinker gradually became a nation's hope and the confident expectation of its most spiritually minded members. "And behold, there was a man in Jerusalem, whose name was Sime-

on, and the same was just and devout, waiting for the consolation of Israel (the fulfillment of Isaiah's prophecy) and the Holy Ghost (Divine Science) was upon him. And it was revealed unto him by the Holy Ghost (Divine Science) that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him (Jesus) up in his arms, and blessed God, and said, Lord, now lettest thy servant depart in peace according to Thy Word. For mine *eyes* have *seen* Thy salvation which Thou hast prepared before all people. A light to lighten the gentiles and the glory of the people of Israel."

The spiritual Idea or seed of Truth sowed in the fertile soil of Isaiah's mind had assumed such Form in the Infant Jesus that the Holy Simeon recognized what he had so long visualized, "The glory of the people Israel."

When it is understood that every visible object is the external representation of an Invisible Idea it will become easier to believe in "The Power of The Word" to manifest itself in sinless, spiritual form such as Jesus was, and this without male intervention.

Given its man of genius we have wireless telegraphy, given its woman of intensest spirituality we have an Immaculate Conception. The word Immaculate means, "without spot or blemish, stainless, without taint or sin, undefiled, pure." And the word Conception means, "The act or process of forming an Idea." Now, in Divine Science we believe that Jesus not only transmuted one visible form of substance into another, as water into wine, but we believe that he *gave form* to loaves and fishes by the Immaculate Conception of their reality and abundance in Divine mind.

To *make* a loaf of bread from visible ingredients requires only the skill of the baker, to *create* a loaf from the invisible substance of mind is the work of the Divine Alchemist. He is rash who asserts that a thing cannot be done because it has not yet been done or that it cannot be done again if it ever has been done. When Jesus without visible means converted the unseen into the seen, the intangible into the tangible, he was merely proving what his mother had proved before him, namely, that Creation rests not on a physical but on a metaphysical basis. In thousands of Christian pulpits to-day the story of the nativity is being told.

The salutation of the Angel Gabriel to the Virgin Mary is being rendered by many a choir and sweet voiced soloist alike but who shall interpret those wonderful words of Mary herself. Who shall explain the mind emotion of the prospective mother of Jesus, as bowing before the Heavenly Evangel, or silent messenger of Truth, she says, "Behold the handmaid of the Lord be it unto me according to thy word." In order to enter into some appreciation of the spirituality of this remarkable young woman, it will be necessary to consider for a moment the brief struggle between sense and soul or error and Truth which preceded this final acquiescence to "The Power of the Word." When the Divine Idea or the unspoken word, symbolized by the angel Gabriel, first utters Itself from the Great within there is instantaneous conflict. Intellect and the old order are in opposition to Intuition and the new order. Opinion based upon man's wisdom challenges Truth. Listening for the moment to popular belief Mary, halting between the seeming physical necessity and the acknowledged metaphysical possibility, exclaims, "How shall this be since I know not a man?" She does not say, "How *can* this be?" but "How *shall* this be?" It is

not the thing itself she doubts but the method. This doubt is presently dispelled, as is evident from her words of submissive recognition of a power which she cannot define. "Be it unto me according to thy word." Remembering that the word is the Logos or Creative Principle in action we should echo this prayer of the mother of Jesus.

When we first turn to Divine Science we are assailed by the very same doubt by which Mary was assailed in her triumphant hour. Popular belief has convinced us that the only method of healing is medical or surgical, or a combination of both. Disappointed in these and discouraged by future prospects of Heavenly Evangel through someone interested in our welfare suggests Divine Science. The method of cure is explained as being purely spiritual, eliminating everything of a medical or surgical nature, and at once there arises this universal doubt, "How can this be since I can't take drugs?" So long have we believed in the power of pills that we cannot understand how Divine Principle can heal us without them. We cry for a visible means of accomplishing that which can be better accomplished by the invisible Power of the Word. We desire above all things to be healed, but we have not yet

reached the point where we can say without reserve, "Be it unto me according to thy word." Our Conception of things is not Immaculate since it is tainted with the belief that Divine Mind needs material assistance. In such a state of spiritual opacity is it to be wondered at that we doubt the remarkable phenomenon connected with the birth of Him whose birthday we celebrate?

In closing I beg to remind you of what we said at the beginning,

namely, that we in Divine Science do not insist on the unqualified acceptance of the so-called mystery of Incarnation as a doctrinal belief necessary to salvation, but we recommend its study as a proof of the Power of Mind. Let us meekly and reverently say with her who has since been called the handmaid of the Lord, "Be it done unto me according to thy word," of Life and Love and Truth. Amen.

Calla Appendix Useful.

To the Editor of the Herald:

With a professor at Johns Hopkins University declaring that the operations on tonsils and appendix are "surgical insanities," and now the announcement of specialists at that great institution that "appendicitis" is due to grouch, and hence that smiling good nature is the sure preventative, what are we to think of it all? Is it that they have a chair of Christian Science or are preparing for that at the university?

There is another way to look at it, however. A man who has eaten to excess, especially of ani-

mal food and all its accessories, and in consequence thereof has a violent attack of indigestion and inflammation of the bowels, and is suffering pain—well, how can he smile broad and long enough to prevent the inflammation from reaching the appendix by continuity of tissue, the only way this organ ever becomes affected?

For be it known the appendix is not only a most useful organ, but an absolutely inoffensive one. This accounts for Prof. Mackenzey's dictum that the operation is a "surgical insanity."

CHARLES E. PAGE, M. D.

Stand Where the Fire Has Been.

An experience never to be forgotten is that of those who have encountered prairie fires on the Western plains. In the distance they have seen the clouds of smoke, and have smelled the burning grass. If the winds be blowing from the direction of the fire, their position is one of extreme danger. The swiftest horse can scarcely outrun the flames. On they sweep with the fury of the hurricane, consuming everything in their path. In such circumstances the only safety is to set fire to the grass at one's feet and stand where the fire has been. The surging waves of flame must cease at the border of the newly-burnt zone.

In a very graphic way this illustrates the work of Christ. He interposes Himself between the sinner and the waves of destruction that were bearing down upon him. In His own body He bore

the penalty of sin. Sin, so to speak, burnt over Him; and in the gospel He is calling men to come to Him for safety. Having spent its fury upon Him, it can not harm those who stand with Him.

It was on the cross of Calvary that the fire burned fiercest. It was the hour of the prince of darkness. The fury of Satan exhausted itself on the "Sinless Sufferer" there. And "there is therefore now no condemnation to them that are in Christ Jesus." Standing where the flames have been, the sinner need not fear the fires of sin. They have no power over him. He has a life that is hid with Christ in God. No power on earth or in hell can pluck him out of the Father's hands. What an assurance of safety! How gladly ought men to avail themselves of it!—*Selected*.

Out of the shadows of night
The world rolls into light;
It is daybreak everywhere.

—LONGFELLOW.
Last words from his pen.

The Golden Rule.

For right too rigid hardens into wrong.

This rule of love is not peculiar to any particular time or people. It is very ancient. Although expressed in different phrasings by the wise ones of different nations, the meaning in each is the same; the message of love identical. Six hundred years before Christ, Thales, one of the earliest Greek philosophers, enunciated it in these words: "Blame not in another the offense that thou committest thyself." Another saying which comes from the Far East contains the same idea: "Be careful not to press upon your neighbor's head a hat that hurts your own."

The Chinese, who pre-eminently are a practical people, yet give emphasis to the Golden Rule. Confucius, when asked by a disciple to put into a single word the whole law of virtue, instantly gave the word "Reciprocity." This means to the fullest extent, "love thy neighbor as thyself;" and the Chinese sage preached and taught the precept in every possible way, and at all times, thus giving it the weight of his authority.

It is a beautiful rule, evenly balanced, moderate, well defined, simple, comprehensive to the last degree; it covers both the greatest and the smallest things of life. It implies the identity of the human race everywhere. It means that men and women under the same conditions are alike; that given equal conditions and circumstances, the human race is true to itself. The highest capacities of one man correspond to those of another under the influence of this rule of life which does justice to the principle of sympathy, which recognizes compassion, kindness, forbearance. It compels our recognition of the manhood in our fellow-man in proportion as we estimate our own; it bids us not to put people down but to help them up; not to weaken but to strengthen feeble wills; not to enervate but to inspire the soul.

The Golden Rule meets the simplest actions, it covers the largest needs. If followed in daily life, a wisdom sweet as the heart can desire may be learned from it.

Malformation is Not of God.

The one thing that you are to know and to realize is that the only formation are those which are spiritual. There are no malformations, no deformations. *Formation* is the only reality, and it is always like its Former, even as effect must ever be like its cause. Erroneous thinking and spiritual ignorance would cause us to believe that imperfection and inharmony can be the outcome of perfection and harmony, and it is this error of belief that we are to overcome with Truth.

Truth tells us that a good tree cannot produce evil fruit; so that a good God cannot be the author of an ugly disease. And, this being the case, we are to deny and repudiate that which *seems* to be real, but that which we cannot

logically trace to the great Author of all things. If disease proceeds from God, we cannot cure it. If it does not proceed from God, we can dismiss it, with the abiding conviction that it has no place in divine Mind, or in the divine economy.

Having no foundation in Truth, disease exists as a mere belief only, and a repudiation of this belief sets us free.

Look away from the body to that infinite Spirit wherein disease has neither place nor power. Resist the temptation to consult the body, or to regard its appearances. "To be absent from the body is to be present with the Lord." And it is this spiritual absence from the body which gives the body an opportunity to respond to the healing activities of Divine Mind.

Like the bird be thou,
That for a moment rests
Upon the topmost bough;
He feels the branch to bend
And yet as sweetly sings
Knowing that he has wings.

—VICTOR HUGO.

My Eternity.

A daughter of God, and divinely fair,
Happy, and healthy, and free—
Age cannot wither, or whiten my hair
Death shall not conquer me.

Sorrow, and sickness, and phantoms of fear,
Fade like mist in the morning sun;
When this truth shines forth in my heart more clear,
My eternity has begun.

And having begun it must needs go on
Beyond the limits of Time,
So all need for hurry, or worry is gone;
I will rest in a peace sublime.

I will rest, and loiter, and take my ease,
And enjoy each passing day.
I will read, or work, or sing as I please,
Or pass all my time in play.

I will visit each planet, sun and star
Learn the music of the spheres.
I will fly on the wings of thought afar.
Thru' endless ages of years.

I will talk with all the old time sages,
The prophets of Holy Writ,
I will learn the wisdom of ages;
And laugh at Shakespeare's wit.

For me shall the cherubim tune their lyres,
For me shall the angels sing.
My heart's in touch with telepathic wires.
Strung from the throne of the King.

The All-Good is mine, the All-Good is me.
I'm human, yet also divine
And fellow mortal whoever you may be,
Whatever is mine is thine.

ELIZABETH L. SILVERWOOD.

Cleanings.

Resolve.

To keep my health,
To do my work,
To live,
To see to it I grow and gain and give,
Never to look behind me for an hour,
To wait in weakness and to walk in power,
But always fronting onward toward the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On with what strength I have,
Back to the way.

—CHARLOTTE PERKINS STETSON.

No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day, that the weight is more than a man can bear.—GEORGE MACDONALD.

Man's rank is his power to uplift.—GEORGE MACDONALD.

If you want to build so as to break down even in this life, build as worldly men tell you to; but if you want to build so that you shall abide throughout eternity, build as God Almighty tells you to.—HENRY WARD BEECHER.

"Two men looking through the bars,
One sees the mud, the others sees the stars."

To enjoy a thing exclusively is commonly to exclude yourself from the true enjoyment of it.—THOREAU.

"Cold and reserved natures should remember that though not unfrequently flowers may be found beneath the snow, it is chilly work to dig for them, and few care to take the trouble."

God the Protector.

"In God have I put my trust: I will not be afraid what man can do unto me."—Ps. 56: 11.

If the study of the Bible reveals anything it reveals the protecting power of God, and it is for this reason that the Book of Books takes on a new power and a new beauty for the student of Divine Science. We do not claim for the Bible that it is the word of God from cover to cover, nor do we say that it was written at all times under Divine inspiration. There is much in it that we cannot endorse, but there is so much more in it that we can endorse and draw comfort from that we overlook the personal opinions of the writers in our determination to discover principles.

As we understand it the Bible is a history of the evolution of the soul. It represents the ascension of Thought from materiality to spirituality and reveals the fact that while God never changes man must change his *concepts* of God in order to avail himself of the promises.

Remembering past blessings the Israelites, when pressed by their enemies, cried unto the Lord, "O our God . . . we have no might against this great company that

cometh against us; neither know we what to do; but our eyes are upon thee."

Despairing of any help or assistance from man they turned in their blind hope to a God they did not understand.

Their crude concept of God was that of a far away personality who in times past had helped them and killed their enemies, but they were not sure that He would always protect them. Their variable minds could not conceive of an unvarying Principle, and hence they were at the mercy of their own emotions, not the least of which was the fear of what other men might do unto them. Any man who has lived at all has experienced the awful uncertainty which attends a fear of man on one side and a blind trust in God on the other.

Every reformer in the world of politics or of religion can testify to the undefinable dread of what vicious men may say and do.

One does not need to be a reformer in order to experience this subtle fear of other men. All one has to do is to offend a man

ignorantly or intentionally and at once he begins to fear the consequences. Some fear bodily harm, others fear injury to business through withdrawal of patronage, some fear social ostracism, while others fear that twentieth century ghost called malicious animal magnetism. The fear of what men may do unto us is the prolific source of more disease than the casual observer dreams of.

A prominent woman desirous of appearing at her best at a recent social function anticipated the event with positive dread for the simple reason that one would be there who had become hostile to her. Now in polite society there could be no wordy dispute nor hair-pulling contest, but there could be menacing looks on one side and a fearful suspicion on the other. I knew a man once who had to address what he believed to be an unfriendly audience. A gifted speaker of unusual presence acted like a country schoolboy rendering his first recitation. His lecture was a disappointment to himself and his friends, and all because he feared the influence of one person in that vast audience. A man prominent in the business world and happy in his home life carries about with him an omnipresent dread. In his early days he made a mistake, and at the time he paid

a big price for it. He left the home of his parents and came to America where he quickly earned enough to satisfy his creditors and buy their silence.

Years went by during which he acquired wealth and a family which respected and loved him, when one day a man from home, a lawyer's clerk, arrived on the scene, and from that day on inner peace was an unknown quantity. A boy's mistake made the best years of a man's life a long drawn out period of torment, not because he had not made just reparation, not because he feared the law, but because he feared what men might do unto him. A young man refused to accept promotion with a large concern for the reason that it would arouse the antagonism of an older employee who thought the position belonged to him. He valued peace more than promotion, but peace at such a cost is not peace. There may be external quiet, but under such circumstances there is always internal commotion. The question naturally arises, "How shall we overcome this common fear which makes for so much unhappiness?" Shall we remain in an inferior station in life rather than provoke animosity? Shall we defy curious men to do their worst and be on our guard con-

stantly against the worst? or shall we take refuge in the Truth that Good is the only Power?

We have been falsely educated. We have been instructed into the belief in a conflicting dualism. If we have grown away from the belief in the personalities of God and the devil, we have in too many instances only exchanged this belief for a belief in two opposing principles, the one of Good the other of evil. The belief in two powers forever warring with each other is debilitating and destructive, and while entertaining this belief it is impossible to do our best work.

One cannot too often fortify the mind with the fact that God is the only Power, for it is in this fact that we find our refuge and our strength. We can never say with the Psalmist, "I will not be afraid what man can do unto me" until we divest man of all power save the power to reflect Divine Love and Wisdom. Just so long as we endow man with power to injure us just so long we shall be injured, but one injury will come from our false belief and not from any inherent power on the part of man to work us mischief. As a race and as individuals we have suffered great harm from the belief in evil. Evil there seems to be on every hand, but a principle of evil there

cannot be if we admit God to be the only Principle. The Bible says God is Spirit, and divine metaphysics affirms that God is Reality, the only Reality, and whatsoever is not of God is not a reality but a mere appearance which the understanding of Reality explains away.

To the natural man this is foolishness, but to the spiritually enlightened it is the wisdom of God unto salvation. When through Divine Science we can see man as the image of his maker we shall lose all fear of him. We shall so think, speak and live that we shall be lifted up above the plane of strife, and if we be lifted up we shall draw all men unto us with bands of love. Looking at man through the eye of Love we shall look away resentment and animosity as the X ray looks away this "all too solid flesh" as Shakespeare puts it.

God becomes our unfailing Protector in the degree that we realize the Omnipresence and Omnipotence of Good. The sense of danger disappears as we become conscious of the fact that "only the Good is true." In the All-Good we have put our trust, we shall not be afraid what man can do unto us for man can only do Good unto us.

THE GLEANER

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

VOL. 5.

MAY, 1914.

No. 8

TABLE OF CONTENTS

577	Where is Hell?	<i>W. John Murray</i>
580	Day by Day (Verse).....	<i>Selected</i>
581	The True Crucifixion.....	<i>W. John Murray</i>
586	Seeing Ourselves	<i>Selected</i>
587	Power.....	<i>W. John Murray</i>
592	Contentment (Verse).....	<i>Selected</i>
593	Gospel Portraits.....	<i>John Lowthian</i>
596	The Use of a Bit of Cheer.....	<i>Selected</i>
597	The Proof.....	<i>W. John Murray</i>
600	Meditations.....	<i>Selected</i>
605	Our God is a Consuming Fire.....	<i>Selected</i>
606	Gleanings.....	

Copyright 1914, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street, New York City.

ANNOUNCEMENTS.

On account of the demand for seats being so much greater than the supply at 47 West 72d Street, it has been decided to hold the regular Sunday services of the Church of the Healing Christ in the Princess Theatre, 104 West 39th Street, during the month of January, 1914, and until further notice.

The Dorcas Society meets every Thursday afternoon at 3 o'clock, at No. 113 West 87th St., for the purpose of making and mending clothing for the children of the Child's Right Association. This is the Orphanage located at Croton-on-Hudson under the auspices of the Church.

The "Retreat" for those needing accommodations while under treatment is now ready. For particulars please write "Secretary," No. 113 West 87th St.

Practitioners may always be reached by telephoning 4145 Schuyler, day or night.

Where is Hell?

"And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell."—MATT. 11: 23.

In discussing the subject of Hell we are fully conscious of the fact that we are treading on warm ground, but as it is a subject which even the most thoughtful men of the day cannot refrain from discussing, we will be pardoned, I am sure, if we look down into its abysmal depths with the searchlight of Divine Science.

When the question of hell's reality presents itself we are amazed that a man of acknowledged intelligence and international reputation should place himself on record as a most firm believer in a literal hell.

We are inclined to feel that the belief in a literal hell is confined to the ignorant and superstitious, so that when two of our brightest intellects array themselves on opposite sides of this burning question, we are astonished. In speaking of hell Dr. Eliot, former president of Harvard University, says, "In this present day no *educated* person believes in a hell. This declaration will, no doubt, be publicly disapproved by some

rather archaic ministers and also by some editors of religious papers." He anticipates objections, and, strange to say, the first public objection comes from a source which disproves Dr. Eliot's first statement, namely, that, "In the present day no *educated* person believes in a hell." Of course, much depends on what Dr. Eliot considers an educated person. As a champion of hell's reality, we find no less an intellect than that of Prof. L. T. Townsend, of Massachusetts, arraying itself against Dr. Eliot's unqualified declaration, and it behooves us to give him a fair hearing since he is neither foolish nor ignorant. In answer to Dr. Eliot's statements, which are more destructive of the old order than they are constructive of a new and more demonstrable system, Prof. Townsend has this to say: "When any man says, 'I do not believe in hell,' one cannot but feel that an unscientific attitude has been taken and that whatever evidence may be presented to him is likely to be

thrown out of the window." He argues that because one cannot tell where hell is located, it is no proof that there is not such a place.

Speaking of Dr. Eliot's personal limitations, he says, "Dr. Eliot sometime ago visited countries in the Far East. He doubtless has crossed to Europe several times, but how little he has travelled compared with what he has not. He has not walked along the star decked Milky Way; he has not visited the Dipper, nor the Southern Cross, nor Jupiter, nor Mars, the moon, the north pole, nor the south pole, nor has he yet taken the death journey." He stigmatizes Dr. Eliot's views as the ravings of an intellectualist whose investigations are almost, if not entirely, confined to this little planet upon which we move as specks of dust in an ocean of immensity. Dr. Eliot feels that, "The fear of hell has not proved effective to deter men from wrongdoing." Prof. Townsend argues that the preaching of the doctrine of hell during the last ten years has not made it responsible for the present existence of graft in politics, licensed crime and traffic in souls, because the doctrine of hell has not been preached.

The doctrine of hell has not been abolished, but it has been

discontinued as a subject for sermons and it seems next to impossible to tell whether the pulpit or the pew is responsible for this.

An eminent clergyman says, "Hell is a bugaboo which no longer terrifies." When the bugaboo is explained away and the fear of hell is eliminated, what is to deter man from gratifying his most evil propensities to the full?

With no belief in future punishment what is there to compel church attendance? and without church attendance what is to become of the race? ask our orthodox friends. These are vital questions which perhaps never trouble the man who thinks more about the White Way than the Milky Way, but they furnish food for thought to him who looks above the level of his eyebrows.

To the student of Divine Science the question, "Where is hell?" is not nearly so important as the question, "*What* is hell?"

"Surely," says one, "You in Divine Science do not believe in hell." And we answer without hesitation, "We certainly do." If in Divine Science we did not believe in hell we would be of all men most miserable. A belief in hell is essential to our mental and moral development. A young woman came to New York some years ago, in order to make a liv-

ing for herself and her young brother. In a city where it is hard for a young woman to make a living for herself alone, she soon found herself in a perilous position, financially physically and morally. She was ordered out of her rooms with her dependent little brother on a day when her breath froze on a ragged little veil which she wore. She became ill and someone gave her a drink of whisky to thaw out the frozen blood in her veins. She became addicted to the habit, a reproach to herself and a menace to men, that was hell.

A beautiful young married woman surrounded by every luxury, looked forward to the birth of her first baby with fondest expectation, it came but a bungling piece of obstetrics resulted in a deformed child and an invalid mother, that is hell.

Another woman is afflicted with a loathsome disease, for which a trusted but untrustworthy husband is consciously responsible. He is repentant but not clean; she is bitter but not well; they live together and they don't; this is hell.

A man lives in the same house with the mother of his children and he has abundant evidence to prove that she is unfaithful, this is hell.

A man was taken to the hospital a few months ago, and while he lay suffering his wife and their five children were evicted. The oldest boy was arrested for stealing coal in the railroad yards. He wanted to warm an exposed shed in which they had taken refuge. With her oldest child in the Juvenile Court and her younger children in the shed she visited her husband in Bellevue and lied to him. She told him they were "getting on fine," that was heroic but it was hell.

We see so much of hell all round us that we grow accustomed to it, and we wonder if anything *can* be worse after death. We argue that we have hell enough here. What do we know about conditions after that which we call death?

Like Prof. Eliot we have never walked the Milky Way, nor have we visited Mars, nor taken "the long journey," then why should we be so cock-sure about hell? The fact that hell is not literal material fire and brimstone does not destroy it altogether it merely changes our opinion about it. Who shall say that the fiery torment depicted by Dante is worse than the everpresent fire of remorse which kills the appetite and drives sleep to the dogs? We now know that hell is a state of

consciousness and not a geographical situation. It is neither up nor down, but like the kingdom of heaven it is within. We carry it about with us when we are filled with hate, lust and fear. We are not in it quite so much as it is in us. A worthy minister declares that Jesus taught a literal hell, but the words of our text would suggest an entirely different concept. Speaking of the city of Capernaum he said, "and thou

Capernaum which art exalted unto heaven shall be brought down to hell." The city of Capernaum in an orthodox hell is inconceivable, but a city noted for its beauty, wealth and licentiousness reduced to a cess-pool of iniquity and finally wiped off the map suggests the destructiveness of immorality. The worst hell is sin in the process of its own suicide.

Day by Day.

I heard a voice at evening softly say,
 Bear not thy yesterday into to-morrow;
 Nor load this week with last week's load of sorrow.
 Lift all thy burdens as they come nor try
 To weight the present with the by and by.
 One step and then another, take thy way—
 Live day by day.

Live day by day,
 Though autumn leaves are withering round thy way,
 Walk in the sunshine. It is all for thee.
 Push straight ahead, as long as thou canst see.
 Dread not the winter whither thou mayst go,
 But when it comes, be thankful for the snow.
 Onward and upward. Look and smile and pray—
 Live day by day.

JULIA HARRIS MAY,
 in *Atlantic Monthly*.

The True Crucifixion.

"And I, if I be lifted up from the earth, will draw all men unto me."—JOHN 12: 32.

To-day is the day on which all Christendom is celebrating the triumphant entry of Jesus into Jerusalem. It is the first day of a week which is called Passion Week, because of the many painful experiences which were crowded into the life of him who did what none other man did before him.

If we point out a few of these experiences it is not because we wish to emphasize the painful and the negative, but to show how these may be overcome, and to reveal the fact that the steps Jesus took in his ascent from sense to spirit we must take.

We must learn the fickleness of human affection before we can cultivate that Divine Love which knows no change. To love in spite of ingratitude is an art that is not acquired over night, but when it is acquired disappointment becomes a thing of the past. Outside of Divine Science the common tendency is to depend on *men* and *things*, but a little under-

standing of Divine Science makes it clear that no real growth is possible until we learn to depend solely and absolutely on *God* and *Thoughts*.

We sometimes feel that the loss of personal friends is a great calamity, and yet in our moments of keenest need how inadequate mere human friendship is. We have an evidence of this in the last week of the Nazarene's earth life. Viewing Jesus from the standpoint of his Divinity only is like reviewing the life of Napoleon in the glaring light of his most successful achievements.

We see the victory but the struggle is concealed until we have eyes to see. Not until we start on the Path to Power do we understand the Divine Humanity of Jesus. Jesus did not come to play a part in what has since been called "The Divine Drama," he came to live a life according to Divine Principle, and in this way to act as the pioneer of a new Faith. The glad Hosannas of the children

in the Temple had scarcely ceased when the thoughts of Jesus turned to his prospective crucifixion. On that first Palm Sunday morning his grateful patients had cut down branches from the palm trees, the fragrance of which ascended like sweet incense as he rode over them, but in the evening of the same day Jesus said within himself, "Now is my soul troubled, and what shall I say? Father save me from this hour?" How differently we interpret things. All that his disciples and those whom he had healed could see as they wended their way to their respective homes was the picture of their benefactor as the recognized Messiah. To their minds Palm Sunday was the beginning of glorious things for Jesus, to his mind it was the first day of a week during which his understanding of Divine Science was to be put in the severest tests. With all his Divinity he was just human enough to fear death.

Standing at the foot of a mountain on which he was so soon to be crucified he presents a pathetic figure. He was young, and tradition tells us he was "The most perfect and beautiful of all the sons of men." Life was sweet and death was repulsive, and that great unreasoning instinct which

always recoils at the horror of the unknown was welling up within him. In all the agony of one who dreads an experience which cannot be avoided he cried, "Father, save me from this hour." And then, as if that piteous appeal had lifted him up above the clouds of fear and doubt to a height from which he could see to what it was all tending he began to rebuke himself. Why should I ask my heavenly Father to save me from this hour? What am I saying? What am I thinking? Why should I beg to be saved from an experience which is to test and prove my understanding of the Science of Life?

Looking back over his life he saw that he had been gradually leading up to this final sacrifice.

He had very early in life crucified in himself the lusts of the flesh and subsequently he had risen superior to limited friendship and blood relationship.

His whole effort had been to prove the Universality of Love. Human affection might enable one to risk his life for his own child but Divine Love alone confers the ability to lay down one's life for a race.

The difference between all the crucifixions which were going on at the time of Jesus and his own crucifixion lies in the fact that his was

voluntary. Others had it forced upon them, he accepted it as the means to an end. He had power to lay down his life and he had power to take it up again, therefore he was superlatively heroic. We must not infer that Jesus went to his crucifixion with a certain stoical indifference. It was the culmination of a tremendous struggle of the soul in which the Divine conquered the human. When the mist of fear disappeared Jesus saw everything in its true light. Under the spell of fear he cried to be saved from the impending horror, but in the light of Divine Science all was changed.

He had come to prove the supremacy of Mind over matter, of Love over hate, and of Life over death, and as this fact dawned upon his consciousness he saw the reason for it all. To be saved from that hour was to lose an opportunity. Man's superiority over death *must* be demonstrated and hence he says, "But for this cause came I unto this hour." The time had arrived, inexorable Duty was revealing its own method, and like the wise man he was he knew he must conform to it.

The struggle of Jesus is the struggle of every man written large. It is the struggle or process by which the individual is led from an unwillingness to a wil-

lingness to put Truth to the test.

The work that God has for us to do brings with it its own light and in this light we see, not a task to be performed many years hence, but an immediate necessity which sometimes surprises and terrifies us.

A great crisis presents itself and we stand in our Garden of Gethsemane between duty and fear. Our thoughts turn in the direction of human aid and comfort only to find Peter and James and John asleep. They are physically weary and perhaps dreaming of the glories of the day that is past. The mental anguish which drives sleep from our eyes is unknown to them.

They cannot watch with us for even one short hour. Much as they love us they cannot enter into a struggle that is purely within ourselves, and of which we alone are really conscious. They might with Peter draw the sword but the problem is not to be solved in this way, and so we go on to what we have called the "bitter end" but which proves subsequently to be the sweet beginning of a better order.

Step by step we are led to the point of greater demonstration, but ever and always the task at first appals us. We emphasize the gravity of the situation and

plead our own weakness and insufficiency of understanding. The burden is heavy and we are not strong. Others might succeed but we are confident of failure and so we pray, "Father save me from this hour." Is not this the experience of every man who has ever accomplished anything really worth while? Who can reveal the inner struggle of the soul on the eve of battle but that soul itself? "Every heart knows its own bitterness" says the wise man, but every heart does not know its own powers until these powers are put to the test and prove themselves in the hour of affliction.

Standing beneath the shadow of the cross Jesus said, "And I, if I be lifted up, will draw all men unto me." He consoled himself with the conviction that his experience would work for the good of the whole. In his voluntary crucifixion we have what Judge Troward calls "The Great Suggestion." "If the universal spirit could thus inspire one to die for us who was already beyond the necessity of death, then it cannot be less loving in the bulk than it is in the sample." We have in the love of Jesus a suggestion of that universal Love which men call God. Studying the way of the Cross in its physical aspect

only we have a sorry picture. We see the best man who ever trod this planet spat upon by men whom he prayed for and subjected to indignities which were carefully avoided in the case of the two thieves who were crucified with him.

On one hand we see the most brutal treatment of his person, and we are moved to pity, on the other hand we see the demonstration of his Principle, and at once we are actuated to emulation. If we are not careful we emphasize the crucifixion of his body and forget the elevation of his soul, which is the most important feature of the whole transaction. We have taken too limited a view of those words of Jesus embodied in our text, and in consequence their real spiritual import has not been perceived. We read the text, "And I, if I be lifted up from the earth will draw all men unto me," as if it were confined to the act of lifting up the prostrate body of the Master on the cross of Calvary. We seem to feel that the shedding of his sacred blood is a sufficient atonement for our sins, but a little thoughtful consideration of the great tragedy and its subsequent effects upon the race shows us how unreasonable it is for us to suppose that men are drawn to Christ or Christianity by dwelling

on the picture of the crucifixion.

When Jesus said he would draw all men unto him if he were lifted up from the earth, his statement had an esoteric as well as an exoteric meaning. Compared with the crucifixion of the two thieves his was an act of supreme love, but it has even a deeper significance than this. The real lifting up which was to draw all men unto it, was the lifting up from the earth of the Christ-Idea. It was the exaltation of Universal Principle above mere particular personality.

When the I of Jesus is lifted up above the earth or the plane of personality, the awakened soul perceives it to be the persistent Reality of himself. It is the Ideal in the Mind of God which antedates all personality.

When Jesus said, "Before Abraham was, I am," he was referring to the Real I which must be lifted up from the world of lower concepts symbolized by the earth to that realm of spiritual understanding which we call heaven. Not so much by the lifting up of the physical Jesus as by the exaltation of the spiritual Christ are we drawn unto that Divine Principle which robs death of its sting and the grave of its victory. The last words of Jesus on the cross have special significance for the student of Divine Science. "It is finished,"

said the Great Teacher. To the ordinary beholder that was the inglorious finish of a man who had proclaimed that if men believed on him they would never see death. "He saved others, himself he cannot save." In cruelest derision they said, "If thou be the Son of God come down from the cross." Poor blind fools they could not see that he had no thought of coming down from the cross. His one idea was to use it as a stepping stone to a bigger demonstration. Even his disciples regarded his experience as a calamity, to him it was an opportunity.

The worst that error can do is to kill its victim, and we may say "It is finished," meaning the victim, but this is not what Jesus meant at all. Paul says, "The last enemy that shall be destroyed is death." Along the path to Power Jesus had met all the enemies of spiritual development. He had conquered sin and sickness and poverty for himself and others.

Death itself in the case of other people had been conquered by his understanding that Life is the only Reality. He had saved others and now he must save himself, not because of the taunts of his enemies but because of the paramount necessity of overcoming

everything that is unlike God. When Jesus said, "It is finished." it was the last word in his Book Of experience. Error had spent itself and Truth was now to prove its complete and absolute Dominion. He had no intention of coming down. To be lifted up from the earth was his great desire. To be remembered as the living, loving, Healing Christ which the dying Jesus was about to demonstrate was his persistent prayer. There is another way by which the Christ is to be lifted up and this is from the hidden depths

and centre of our own being.

When this is done we shall see all men drawn unto it, for it is the spiritual magnet which attracts by reason of its unfailing lovingness. When the I of you is lifted up from the sordid and the selfish it will exert a drawing power which is irresistible. To lift up the Christ in ourselves is to find ourselves, and to find our true selves is to find God, and when this is done the veil of sense is rent from top to bottom. This is the first Resurrection. 'Thanks be to God.

Seeing Ourselves.

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy of gain, selfish and careless of the needs of others. Worst of all, they are forever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed," said the man. "Why only look at this fellow coming toward us! I know his face, though I cannot just remem-

ber his name. See his little shark-like, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you did not perceive."

"What is that?" asked the man.

"Why, that is a looking glass we are approaching," said the angel.—LAURA E. RICHARDS.

Power.

"Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you."—LUKE 10: 19.

The desire for power is one of the most natural desires of the progressive mentality. The possession of power is that by which we distinguish men of action and achievement from men of indecision and failure. Whenever we think of a supreme being we always associate with it the quality of unlimited Power. An impotent God is inconceivable and hence we speak of God as Omnipotence itself. To acquire power is as instinctive in the normal man as flying is in the bird or swimming in the fish.

It has been said that few rich men care for riches as such. Their aim is not to lay up treasures for themselves upon the earth but to gratify an irresistible desire to exert an influence.

When we analyze this desire we discover that it is not so much a personal lust as it is the working out through the willing individual of a universal Law.

When we thoughtfully consider the desire for power we are amazed at the comparative fewness

of those who love money for money's sake.

The great majority do not care for wealth itself but for what it enables them to accomplish, for the power which it enables them to manifest.

Over against the few grasping, gluttonous millionaires who do nothing but dissipate their energies and their inherited wealth there is a veritable army of prosperous constructionists. These men delight in their power to float and sustain large enterprises and to furnish employment and support for thousands who might otherwise go without either.

Whenever we see a man who has no desire to manifest power we see a man who has no desire to succeed.

Desire for power is an evidence of worthy ambition, and worthy ambition is a state of mind which makes for superiority.

A true desire for power transcends all limitations by refusing to recognize them. Power is an indwelling and native quality of the

soul. It is not an importation from abroad nor is there any convenient hypodermic by which it may be injected into the system, if it is not within, it is not anywhere. Some years ago I went to see a professional hypnotist in a public exhibition and I witnessed something which gave me much food for subsequent thought. One of his feats was to place his hypnotized subject in an horizontal position with neck and ankles on the backs of two chairs. The subject maintained this rigid position for several minutes while the hypnotist requested a number of the heaviest men in the audience to come up on the stage, and while all of this stage play was going on the hypnotised man maintained a position as immovable as an ironing board. This in itself was a feat which no ordinary man could perform, but in addition to this the heavy men who had been selected from the audience now climbed up and stood on the outstretched body, and this without causing it to bend in the slightest degree.

Call this phenomenon what we will the fact remains that no man in the full possession of his senses can be made to believe that he can maintain a rigid position for such an indefinite period much less sustain without bending such

an enormous weight.

The question naturally arises as to the source of power which the subject uses in order to do this remarkable feat. Does it come from the hypnotist who is quite incapable of doing the same thing himself? Is it a superhuman strength from without? or is it a latent power in the man himself which the hypnotist liberates by the act of a powerful suggestion to the subconscious mind?

The first question needs no answer, for we are confident that the subject is not using the operator's power, and the second question is almost as simple, for we know of no power outside of oneself that is, in the space by which he is surrounded which he can in his unconscious state, appropriate for any such performance, therefore we are constrained to believe that it is the liberation of a latent power in the individual. Not from the operator, nor from some invisible mechanical or material agency does the subject get his remarkable power but from within himself, and these experiments, if they serve no higher purpose, they at least reveal an indwelling power which may under given conditions be liberated and utilized. We see these performances and we call them marvelous, but only in rare instances do we care to search out

the law of it all, for law there is. Hypnotism, briefly defined, is the act of suspending the activities of the conscious mind, and for the time being inhibiting the processes of reason.

Hypnotists tell us that it is impossible to hypnotise a subject who persists in exercising the faculty of reason because such a subject argues against the suggestions of the hypnotist and this renders hypnosis impossible.

Psychologists tell us that the subconscious mind never reasons, and herein lies the explanation of this remarkable phenomenon. We are told, and we have demonstrated the truth of it, that it is not the province of the subconscious mind to reason but to accept. Like a good servant its chief and only function is to take orders and carry them out with unquestioning obedience and infallible exactitude. With the conscious mind in a state of quiescence and the faculty of reason temporarily suspended the subject receives the hypnotist's suggestions without protest and without argument. Now all of this furnishes us with the proof that within each individual there lies a power about which we know next to nothing and which if we could intelligently use would enable us to do, without hypnotism, the mar-

velous things which characterised Jesus and his disciples. When a frail woman manifests herculean strength when her child is in danger or a bedridden invalid overcomes palsy in his haste to escape from a burning building we have an evidence of the God Power within which we might call upon always instead of on merely spasmodic occasions.

Divine Science is endeavoring to show us how to discover and utilize this Power which is so necessary if we are ever to become what we wish to become.

We must not become discouraged if we do not immediately strike the "water of life." Men have driven wells in new countries and failing to find water at what they considered reasonable depths have abandoned their claim and journeyed on while others following have drilled deeper and struck artesian waters. We want Power, but the great majority of us do not dig deep enough for it. We try to get it through associating with other people, or failing in this we try to obtain it by surface scraping. We dig a few little holes and then we plead that Power is not for us, and yielding to discouragement we lie down to die of thirst directly over a spring of water whose waters fail not.

At the centre of each man's

being there is a reserve of Power that is inexhaustible. When understood and utilized it makes all other supposed powers of trifling significance for it is "The power of God unto salvation," in scriptural language, or "The power of Good unto Successful achievement," in the language of Divine Science. Men have yielded up the ghost with enough reserve strength back of them to have played the game for years.

I once watched a poker game among some of my friends in which two of the players raised the bets again and again until one put down his hand as a signal of defeat. I saw both hands and knew that the man who quit had the better hand. He quit through fear. We put down our hand in the game of life because we are afraid to call the devil's bluff. Evil can only make a bluff at power. Divine Science has come to tell us what is in the other fellow's hand and to assure us that the Great Dealer has given us the winning hand over all error. Until we learn something of the Truth we are persuaded that the cards are stacked against us and that the devil is dealing from the bottom. If we win an occasional game it is only to encourage us until we presently lose everything. We reason that we can beat the

game, and this mental attitude hastens the end. We forget that the Power that created us can sustain us.

It never seems to occur to us that the Power that is recreating every cell in the body can keep it up indefinitely.

We have associated power with the physical when as a matter of fact it is purely metaphysical. "Mind is the only Creator" says Divine Science, and all creation is mental phenomena.

Divine Mind is the only Power in the universe, and every man is an inlet to this inexhaustible reservoir. Not only is he an inlet to it but he is an outlet from it or expression of it in the degree that he knows his One-ness with It.

In the inner recess of man's being he is one with God, omnipotent Good, and his ability to demonstrate this depends upon his consciousness or *awareness* of the Truth concerning it. "Ye shall know the Truth (concerning your inherited power) and the (*known*) Truth shall make you free (from the belief in incapacity and impotency)."

When Jesus said to his disciples "Behold, I give unto you power over all the power of the enemy, and nothing shall by any means hurt you," he did not equip them with visible means of protection.

The power which Jesus gave and still gives is the power which comes from true education. When a man knows enough to conquer the beast in himself he can conquer the beast of the forest. Love is more powerful than lead, notwithstanding popular opinion.

The power which Jesus gave is the power of mind over matter and Love over hate, and the power which Divine Science confers is the power of drilling deep enough into the subconscious mind to make the connection. To have a power and not to be conscious of it is all the same as not having it at all. Jesus did not give his disciples a power which God had not already endowed them with, he merely stimulated it into activity. He called forth that which they had with him before the world began. The universal desire for power is due to the instinctive belief that man has a right to it. It is like the poor man's cry for a comfort he has never had but feels he ought to have. It is God, implanted for in no other way can man prove his relationship to the All-Power other than by the expression of it in and through himself. We do not claim Power for the purpose of tyrannizing over others nor for the purpose of idle boasting but because it is the proof of discipleship. Power

belongs to the Son of God and fear is its only enemy. When "Perfect Love casteth out fear" we rise by the very buoyancy of our nature into the pure air of courage and conquest, and this is why Jesus said, "Be not afraid, only believe." Believe that the Power in you is the Power of God, for there is no other Power and affirm always "My power is unlimited." The Power that is in you is the same Power that created the world and presides over their moments. It is the power of Thought which you may use for purposes of highest construction. If you are now using your Thought-Power in negative and unproductive ways begin at once to use it in positive and productive ways.

God gave to you all that He could give to you when he gave you the Power to *think*, for it is through this power of Right-Thinking that you create for yourself the things you pray for, even as it is through the process of wrong-thinking that you bring into your experience the things you take drugs to get rid of. Think truly and you shall invite heavenly guests, and they shall come in and sup with you.

You shall radiate the Power of the Infinite and prove that the finite has no power. Admitting the existence of only One Power

you lose your fear of other so-called powers, and "nothing shall by any means hurt you" because the poisonous pangs of error are removed by Truth. "The Lord God omnipotent reigneth" and nothing else can dispute its loving government, and it is within your

power to prove this.

Stand up then in the strength of Truth and proclaim the Power which animates you as the All-Power of which you are the unlimited Expression. "I can do all things through Christ (Mind Power) which strengthens me."

Contentment.

O birds that sing such thankful psalms,
 Rebuking human fretting,
 Teach us your secret of content,
 Your science of forgetting;
 For every life must have its ills,
 You, too, have hours of sorrow;
 Teach us, like you, to lay them by,
 And sing again tomorrow;
 For gems of darkest jet may lie
 Within a golden setting,
 And he is wise who understands
 The science of forgetting.

Each night is followed by the day,
 Each storm by fairer weather,
 While all the works of nature sing
 Their psalms of joy together,
 Then learn, O heart, the song of hope;
 Cease, soul, thy thankless sorrow;
 For though the clouds be dark to-day,
 The sun shall shine tomorrow.
 Learn well from bird, and tree, and rill,
 The sin of dark resentment,
 And know the sweetest gift of God
 Is faith and sweet contentment.

Gospel Portraits.

There are four portraits of Jesus the Christ: each portrait is the outgrowth of the artist's point of view. Mark was the first to attempt a likeness of the Nazarene. This disciple's mother was the head of the family, and probably much of the household responsibility and many of the details of domestic economy fell on the shoulders of Mark. Activity is the keynote of a well regulated household and no doubt Mark's home training accounted for his appreciation of efficient mental, as well as efficient physical activity. The tradition that Mark had had his thumbs amputated in order that he might be unfitted for the priesthood, showed that he preferred an active life rather than one of contemplation. It is natural, from his viewpoint, that Mark should draw a picture of Jesus in tireless activity—the Master at work. The dominant feature which Mark's portrait reveals, is his emphasis on the rapidity with which Jesus thought, and

the directness with which he transmuted his thoughts into action. Mark is not concerned with the *manner of Jesus' birth*; he sees only the *greatness of His activities*.

Matthew was a publican of the subordinate type. He belonged to a class held in abhorrence by the Jews, and a class which, to their minds, was comprised of the greatest of all sinners. Matthew naturally clothes his model in the raiment of a king, and dwells on the royal ancestry of his Master. Mark emphasized the ministry of Jesus; let him—Matthew—reveal His royal birth. Matthew sees in Jesus the portrait of a Jew. He draws his picture for a Hebrew audience, and depicts Jesus as the Messiah whom the Jews had long expected.

Luke sees the Nazarene from quite a different angle. Essentially a man of culture, of Gentile extraction, and pre-eminently spiritual. Luke portrays Jesus from the point of view of a conscien-

tious physician. Familiar with the insidiousness of disease and the futility of remedies, Luke was undoubtedly thrilled with the Master's mental domination over disease. He was so fired with enthusiastic admiration for the man who not only healed people of their sickness, but who also forgave them their sins, that his portrait accentuates the humanity of Jesus. Luke is not touched by the side of Jesus which had appealed to Mark; nor by that which had stirred the emotions of the publican, Matthew. Luke had lived his life with gentle folk. Perhaps he had discovered that with the destruction of the veneer which tradition—the transmission of opinions, doctrines, customs and practices from generation to generation—lends to personality, the gentle folk did not differ in vicious tendencies from the common people. Perhaps he had observed, that the distance men fell, depended entirely upon the heights from which they had descended. Howbeit, Luke does not refer to the royal ancestry of Jesus. He chooses an humble background for his picture—a lowly birth in a manger, surrounded by simple folk.

John is the last of the quartette of artists to portray the Master. The mother of John was the sister

of Mary, the mother of Jesus. His parents were of the better class and his mother was a practical Christian; he had the advantage of early religious training. It was therefore not surprising that in the man Jesus, John sees the Christ manifested. His portrait is that of a God-man. It was not that the disciples disagreed in the portrayal of Jesus, but rather that each drew the picture as he saw it, and each emphasized the side of the Master's character that appealed to him most strongly by reason of environment and early life. To the active Mark, Jesus was Divine Activity; to the despised Matthew He was a Man of Authority; to the beloved physician He was the Great Healer; to the mystic John He was the Ideal Made Manifest, the Divine Idea in Form, the Word Made Flesh.

Each of these portraits reveals a vital quality in the character of Jesus. Mark uses the word "straightway" over three dozen times in his Gospel. He uses the word advisedly, for no one ever lived but Jesus whose mental and physical activities led from start to finish in the *one* direction of spirit attainment. Matthew's portrait with all its kingly distinctions is, according to Renau, "the most important in the world."

What king ever ruled over a kingdom to the glory of God as did Jesus the Christ, over the domain of Self?

Is not Luke's portrait of the Great Physician true? Did a better diagnostician ever live than was Jesus? Is there any record that when Jesus was called upon to heal disease, he diagnosed the mind by manipulating the body? The Master "looked not with the eyes but with the mind," and thus he never made the mistake of treating the effect to destroy the cause. The Great Physician recognized that mind governs the body. He traced disease to its mental lair and there disposed of it. The method of attempting to mend the mind by drugging the body is a species of lunacy.

Shakespeare says that "anything that's mended is but patch'd; virtue that transgresses is but patch'd with sin and sin that mends is but patched with virtue." Jesus did not believe in patchwork. He was essentially a surgeon. He removed from the mind the fear which produced the disease in the body. He ministered to minds diseased and "When the sick have no other medicine

But only hope,"

can you imagine Jesus saying to an afflicted person "there is

no hope"? Jesus *never* diagnosed a disease as incurable. He was the one Son of God who believed and demonstrated *that ignorance never wrought an ill, that intelligence does not cure.*

John's portrait depicts Jesus the Christ as a whole. The "beloved" does not choose for his subject a *quality* of the character of the Nazarene. Instead, he portrays the Divine Essence, or Christ operating through the human manifestation—Jesus. It is evident that John agreed with Plato, who said, "Mind is the place of ideas, and mind is God."

John recognized Christ as the Divine Idea in Jesus, he saw the Idea manifesting itself in the form of a Son of God.

John establishes humanity as the emanation of Divinity, and finds the origin of man in God. He dwells on the incidents in the life of Jesus, which evidence the fact that Jesus had realized the golden dream of the Divine Alchemist—the transmutation of substance. John relates the incident of the wedding in Cana of Galilee, the scene of Jesus' first demonstration, when He proved His knowledge of alchemy.

Jesus taught the idea of the unity of all things; that everything about us—trees, houses, men, etc., are but different mani-

festations of one elementary substance. Jesus understood what it is, that causes these manifestations or atoms, to combine with the same regularity of difference in order to transmute or change wood into iron, iron into flesh, or stones into bread. Jesus had discovered the unity of all things, *He found the unit in God*. He was Master of the hitherto hidden law of the transmutation of substance. He recognized in spirit, the uniting force, triumphing in Nature in the laws of gravitation, molecular cohesion and chemical affinity—in other words, the force which

through natural attraction draws together two chemicals which unite to form a third, in which are included the vital qualities of the two. John realized that Jesus had combined all the attributes necessary to the formation of a perfect man, and had manifested them through his individuality. What John saw in Jesus was the Word made Flesh, or the Human transmuted into the Divine.

"Without controversy, great is the mystery of godliness which has been manifested in the flesh," through the God Man, Christ Jesus.

The Use of a Bit of Cheer.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite and seem to think nothing better than a little hearty blame. They are mistaken, conscientious in their blame as they may be. There are sore burdens enough in life, bitterness and pain enough, hard work

enough, and little enough for it, enough to depress a man and keep him humble—a keen enough sense of failure, succeed as he may, and a word of hearty commendation now and then will lighten his load and brighten his heart and send him on with new hope and energy, and, if he have any reasonable amount of brains at all, will do him no harm.—SELECTED.

The Proof.

"And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which happened unto him."—ACTS 3: 9, 10.

Speaking of this remarkable cure as it is recorded in the New Testament a noted Divine once asked, "In view of this miracle need I tremble for the cause of Christianity? Need my reason be ashamed of my faith?"

In last Sunday's *Times* an article headed, "Schism Peril in Anglican Church," reveals how a small incident in East Africa threatens to cause an irreparable conflict. It states that "The famous Kikuyu controversy, which appeared as a cloud no bigger than a man's hand on the East African horizon last summer, is fast becoming a storm that threatens to shake the Church of England to its foundations."

Some of the most eminent men in Great Britain, and for that matter in the world, are greatly agitated over the Kikuyu controversy, therefore it might be well for us to give a brief outline of the cause of the trouble since it is as extraordinary as it was unexpected. It seems that the Moslem faith has been advancing very

rapidly in East Africa. And in order to check this advance representative Missionaries of various Christian denominations assembled together in the little town of Kikuyu.

The conference was eminently successful and the fraternal feeling was so strong that at the close a united communion was held, two of the most prominent Bishops officiating, and herein lies the start of a schism which threatens to rend the Anglican Church in two, or two and twenty.

Banded together by a common purpose, these worthy Bishops representing different denominations indulged in united communion, and for this crime? they are accused of heresy.

Now, in view of such happenings, ought we not to tremble for the cause of Christianity? And should we not be ashamed of our faith? When sectarian differences can frustrate national and international progress is there not ample cause for trembling and shame? or is there another side of

this doleful picture that should serve to stimulate us with more lively hope?

One man feels a certain sense of security about the cause of Christianity because a man who was lame from his mother's womb was healed by Peter at the very dawn of the Christian era. This is poor logic, for if in our own impotency we have only the works of the early Christians to point to as a sufficient warrant for our own faith we are much like a weak man who constantly reminds us of the strength and achievements of his ancestors. Of what avail is it that our ancestors performed great feats of strength if we ourselves are unable to do the smallest tasks without exhaustion. How are we going to convince the man who doubts the actual personality of Jesus, and who regards the so-called miracles as so many exaggerations of the oriental mentality? When a President Eliot repudiates the *works* of Jesus but is perfectly willing to use the *words* of Jesus as the foundation of an ethical system which he declares must be the religion of the future who is to question his prophecy?

Will this so-called "Religion of the Future" be an improvement on the religion of the present?

Is not the Christianity of the

churches an ethical system based upon the admonitions set forth in the sermon on the mount?

Does not every Christian Church in the land teach the Fatherhood of God and the consequent Brotherhood of man? Are not all the Christian charities the outgrowth of the teachings of Jesus, what else then does President Eliot desire? So far as I can glean from the newspapers President Eliot desires the elimination of rite and ritual, of creed and ceremony, but if this be the only change then the desire is iconoclastic.

To remove the extraneous growth from the body of the church without restoring the function of spiritual healing may be called a "successful operation" but the patient grows weaker and less efficient in consequence.

The original function of the Christian Church was to minister to the needs of humanity on every plane of its being, and until this function is again restored in all its perfectness let us be careful about making a bad matter worse.

We deprecate mere symbology, but we cannot safely dispense with it until we find the thing symbolized. Coxcombs may vanquish symbology with a grin but it rises up to mock them. It is the shadow of the thing they cannot perceive.

Symbology is the crutch upon which we lean until we learn we can walk without it. Rite and ritual will never yield to ridicule and hence the necessity of a better order if we are to have a religion that is susceptible of proof. What the world wants to-day is just what the world wanted in the days of Jesus. The world wants proof, and what is more the world is entitled to proof. The words of our text suggest one of the most powerful proofs of spiritual healing to be found in literature. We see a man lame from his mother's womb, a man upwards of forty years old. He was well known in the sense that his affliction made him a familiar figure. Multitudes had seen him, many had relieved him and those who carried him daily to the Temple had handled him with frequent regularity. The cure was not done in the night in an obscure corner of the earth but at nine o'clock in the morning in one of the largest cities, when the people were crowding into church. We believe in the truth of the incident quite as much as we believe in any historical event, but we nevertheless cannot feel the assurance that our friend felt when in view of the incident he asked, "need my reason be ashamed of my faith?"

In Divine Science our reason is all too frequently ashamed of our faith.

Exercising our reason on the promise that God can cure if He can create, we nevertheless have more faith in drugs than we have in Deity.

Reason assures us that God is our source of supply, but we have more faith in money than we have in mind.

After Jesus had instructed Peter in the Science of Mind and Peter's reason consented to the verity of Jesus teachings, we find Peter being rebuked for his lack of faith.

Reason supports the theory that there is but One Power in the universe, but is our faith placed in this One Power without reserve?

In spite of reason we have more faith in evil than we have in good. Long after reason assures us of evil's nothingness our faith or belief in evil keeps it ever before us.

The Christianity that is to convert the heathen and check the advance of Moslemism in Africa and materialism in America is that form of Apostolic Christianity which says to the beggar at the gate, "Rise up in the name of Jesus Christ and walk."

Far more eloquent than sermons and infinitely more convinc-

ing to the man in foreign lands will be the *proof* of the power of mind over matter, of Love over hate, of Life over death.

No man can withstand the power of a Love that is universal, but it will always be difficult to make converts to Christianity so long as sectarian differences are

more manifest than spiritual unity. Let us pray for a larger understanding of the religion of Jesus, a more general adoption of the practice of Father Damien and a fuller knowledge of the Healing Christ. We have nothing to fear from Moslemism.

Meditations.

BY H. HUNTER SHERMAN.

OF GOOD WISHES.

Good wishes are prayers. I sometimes think that even the humblest of these are destined to be in a way prophetic, constituting a sort of magnetic force endowed with tendencies to produce good for its object and counteract evil, in a manner beyond the power of any of us to realize or understand.

OF THOUGHT.

Whatever be your philosophy or belief, keep your mind and soul open to the light, not allowing yourself to sink into conservative stagnation, for there are those that would rather starve on a lie than be fed with the truth. To the Christian thinker is such alertness no less essential. Let him be no intellectual coward, but meet and consider every thought, question, and doubt, fairly and

honestly, striving always to absorb the truth and reject what is false or useless. For if a man be afraid to trust his armour in the conflict, why not cast it aside rather than be uselessly burdened with the weight of it. For indeed no warrior can hope to be invincible who struts about with a tin shield and a wooden sword. Be strong in your faith, for if it be any but a sham one, and your fight be any but vain boasting or curious impertinence, you cannot but be victor.

God has given each of us the faculty of spiritual discrimination which it is our duty to develop. For if we leave our spiritual conceptions loosely scattered, then while here with one we conquer, there another is vanquished by superior force; if we amass them, then we are able to meet wholly

or in part all adverse doctrines or perilous creeds.

But inflexible dogma is bigotry, bigotry is ignorance, and ignorance is chaos. Preserve honesty of heart and mind, and the light of God will find its way in.

OF VIRTUE AND INNOCENCE.

I cannot tell which is the more beautiful; innocence such as we see in a pure and spotless child, or the virtue we behold in a strong man or noble woman. And yet I rather think it is not a question of beauty but of worth.

Innocence is a tablet of gold, unpolished, uninscribed. It is worth so much, no more, and though valuable it cannot in itself be more so. Virtue is that same tablet, yet not the same. To its simple value is added the cost of labor and the excellence of adornment. It is no longer blank, but beautifully inscribed. Dark pictures of battles, of awful suffering, of passionate and tempestuous surroundings; scenes of glorious victories, of mighty conquests—a standard raised, a city taken, all cut and chiseled into the pure metal with exquisite effects of light and shade. Truly it is a beautiful and priceless work.

OF TEMPTATION.

Beyond a certain point in the struggle, the more we oppose

temptation, the less we see of its glamour and the more we realize its heinousness. It begins to attract less while it repels more. This is the approach of victory. But beware of reaction; a premature relinquishing of tension too often means a total overthrow.

So temptation is a force which the longer we resist, the more its strength is assimilated into our resistance and turned against itself.

OF OLD AGE.

To littleness and ignorance, old age brings only pity or ridicule; but to greatness and knowledge it lends a new air, venerable and commanding.

OF DEPARTURE.

What a pathos in departure! In this it resembles death; like death it creates voids, not only in the sensibilities of those that leave, but as well in the hearts and environments that are left behind. And the greater the love and fellowship that bind hearts together, the sadder and more terrible the aspect of separation. Tears belong to adieux, whatever other emotions are involved. When friends and those we love are leaving us, we do not know that we shall ever see them again, that death or the vicissitudes of life shall not separate us forever.

Even in the departure of those we dislike, it is possible and proper to have some regrets, if not for the severance of relations as they have been, at least for the fact that they were not otherwise. Then more than at any other time can we recognize qualities in them that tend to expiate their faults and partially redeem them in our eyes.

And with this regard, it is interesting to observe that we sometimes regret leaving places and environments where we have been discontented or unhappy. Any pleasures that we may have experienced, any panaceas that we may have known, any friendly relations that we may have enjoyed, come readily to our minds, and for an instant only perhaps, but still for an instant we are tempted to tears. A plant that is transplanted from however uncongenial soil and climate must still first endure having its roots torn from the earth, its tendrils wrenched from that to which it has learned to cling.

But the heart of man is made to adapt itself to change, and such emotions are necessarily and perhaps providentially more or less brief and subject to the touch of time. So it is that we are able to turn, however tearfully from the seceding ship—the vanishing

land, to seek new friends and pleasures, or contentment in some other clime.

OF LAUGHTER.

Laughter is the epitome of character. I want no better introduction to a man than to hear him laugh. The paramount qualities of people, more frequently than by any other way, find expression in the infinite tone and inflection of the laugh. We school our voices and manners, and we frequently affect laughter, but there is a spontaneity in it that is difficult if not impossible to control, so that the affectation itself is a revelation of insincerity.

No less is laughter indicative of mood and thought; and in this connection there may be some who suggest that a man's mood is not necessarily his character, and that indications of the first are not to be confused with revelations of the last. But as we think and feel we are, and it is of course our habitual thoughts and moods that go to make up our permanent and individual selves. Montaigne says that we frequently laugh and weep for the same reason, and another writer declares that we laugh in order that we may not weep—so importunate is our surrounding sorrow; but however much akin the causes of weeping and laughter,

the fact remains that men for the most part weep alike and reveal little, but that they laugh differently and reveal much. The laugh is indeed well worthy of study as furnishing so direct a means of insight into character.

OF COURAGE AND COWARDICE.

Courage is not mere boldness, nor cowardice plethoric fear. In the greatest fear lies the possibility of the greatest bravery; the one is a concomitant of the other. Your true hero is one, who, realizing all the perils and hardships of an undertaking, does his duty in the face of difficulties and in spite of his fear.

The so-called coward is one—a man like yourself, but cursed with a keen realization of conditions, a horrible calculation of results, which you are not sensitive enough to feel, or feel so readily. Without fear the battle is already half won. For you, the valorous, the strong-hearted, will spring unhesitatingly to arms and dash with undaunted ardor into the thickest of the fray. But he, this other, must first grapple with the unseen hand which clutches at his heart and throat, must first cool the fire-floods surging in his brain. What wonder then, that if he follow you, he falters and perchance fails. You view him with

scorn, whereas you should look upon him with pity. His failing effort has occasioned him more suffering than all your conquering action; yet he is covered with opprobrium, while you are crowned with laurels.

There are so-called heroes that know not bravery; there are so-called cowards that are brave.

OF COURAGE AND STRENGTH.

The main requisite for well and successful living is the spirit of courage and fortitude. A weak temperament, however otherwise admirable, is little better than worthless. It is not exemplary because it is not positive. Better have done evil and be a man, than have lived spotless of all but cowardice; for in the one case there is power to reform, and in the other not even the strength to sin.

What is honor without courage? What is goodness without strength? A single firefly in a heavy darkness, a tiny beam in a deep well; they are light, but they do not illuminate. Virtue is a capacity for resistance, an ability to overcome.

There is no one more miserable, or more worthy of pity than he who has no normal and reasonable control over this world of people and circumstances, and who is

afraid to meet and cope with the conditions and vicissitudes of life. We are loved and respected not alone for what we *are*, but for what we are in connection with what we *do* and are able to do. We must be exponents of goodness before we can know the full reward of good living. The world excuses failures only when coupled with successes.

For this weak and negative one, therefore, there is no love but pity, no friendship but charity. His soul is full of vain hopes, of torturous yearning, of ambitions which are beyond his abilities and therefore snares to his undoing. The best things of life are beyond his reach; they tempt but forever elude him. On his horizon are fair lands whereat he may never arrive, the mirage of cool waters whereof he may never drink. His greatest efforts as regards success are pathetically inefficient and ineffectual. And if he have the habit of introspection, if by bitter contemplation, he have attained to knowledge of himself and of his weakness, how must the realization of his own incompetency be ever present in his consciousness, and he be ever mindful of "The spurns that patient merit of the unworthy takes."

If this be the only mortal existence, if there be for him no

other mundane life wherein he may with greater gifts retrieve the faults of this, then is his living here but vain misery, and it were indeed better for him had he never been born.

OF INJURIOUS RESTRICTIONS.

When a man is denied all proper and efficient outlet and expression for the great forces of his nature, his health, mental, moral and physical, are gravely menaced. Constant, abnormal restraint; the indifference, belittlement, subjugation and inadequacy of environment; misapplication, and the stifling of affections and ambitions—all produce an inward pressure of energy, which eventually either bursts its bounds and dissipates in the maddest excesses, or consumes itself to the ruin of the nature that possesses it. And this explosion of energy is of itself exhausting, like a heavy blow delivered against the air, which for lack of resistance strains the muscles and carries the whole body with it.

OF DOUBTS.

A brave man, when he sees what appears to be a phantom before him in the night, will not flee incontinently, for then he will be convinced that he has seen a ghost; but will pursue and clutch at it, when immediately he will

perceive that it is a paper blown about by the wind, or more likely some mischievous boy clothed in white to terrify the passer-by. After which, he that has pursued will more than ever be persuaded that there are no ghosts.

So it is with those doubts that with their defiant and blasphemous attitudes shock and terrify our whole natures. They have but the semblance of the real, and

their formidableness is but superficial. If we attack them honestly and fearlessly, sooner or later they will yield, and in a matter truly surprising to us, so that our victories from being uncertain are very decisive and complete.

What indeed is atheism but a grotesque phantom set to frighten us with much moaning and waving, and wagging of its hideous head?

Our God is a Consuming Fire.

Deep down in every human heart
There glows a fire; white-hot; divine;
Of every humblest one a part,
Thou liv'st, oh fire, in mine!

Fed by each thought of Love and joy,
By tinder-fuel of earnest prayer,
By sacrifice of gilded toy,
And what is falsely fair.

Quench not that flame by thought of lust,
By hatred dark, and lurking spite,
And see thou put not out with gust
Of doubt, that Little Light.

For one day shall that flame, white-hot,
Mounting, consuming, from the deep
Within thee, spare thy weakness not,
And through thy being leap.

Then shalt thou shine (oh God, thy will
Be done) and men shall see and say
"The truth lacks not a witness still,
How clear and light the way!"

EDITH A. TALBOT.

Gleanings.

"Let us fill urns with rose-leaves in our May,
And hive the thrifty sweetness for December."

Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile to see
The fair white pages that remain for thee.
—ELLEN WHEELER WILCOX.

Each has his features, whose exterior seal
A brush may copy or a sunbeam steal;
Go to his study, on the nearest shelf
Stands the mosaic portrait of himself.
—HOLMES.

If I cannot realize my Ideal, I can at least idealize my Real.
—W. C. GANNETT.

Every evil thought or deed has sentence against it speedily executed in
the character.—MARION D. SHUTTER.

The mind that is parallel with the laws of nature will be in the current of
events, and strong with their strength.—ESSAY ON POWER.

It is easy in the world to live after the world's opinion; it is easy in
solitude to live after our own; but the great man is he who in the midst of
the crowd keeps with perfect sweetness the independence of solitude.
ESSAY ON SELF-RELIANCE.

The greater part of our life is made up of our relations to other people, and
to idealize our own lives we must idealize our relations with others.

THE GLEANER

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

VOL. 5.

JUNE, 1914.

No. 9

TABLE OF CONTENTS

607	The Real Resurrection.....	<i>W. John Murray</i>
612	Battle Hymn of the Chinese Rvolution..	<i>Selected</i>
613	Christ and the Cloud.....	<i>W. John Murray</i>
617	Abdul Baha on the War in Tripoli.....	<i>Selected</i>
618	Doctor Had a Preference	<i>Selected</i>
619	The Holy Ghost.....	<i>John Lothian</i>
627	Why Rage and Jealousy Make You Ugly.	<i>Selected</i>
630	Crop Forecasts.....	<i>Selected</i>
631	Letters.....	
634	Gleanings.....	
636	To You—My Friend (Verse).....	<i>Nowland</i>

Copyright 1914, by W. John Murray.

WILLIAM JOHN MURRAY,

Editor.

S. VAN ALLEN MURRAY,

Associate Editor.

113 W. 87th Street, New York City.

SUMMER ANNOUNCEMENT.

The Summer School in Divine Science will commence Monday June 15th at Blythedale, Croton-on-Hudson, N. Y. Those needing rest, recreation and instruction in Truth may learn of terms for tuition and accommodation by writing to **Secretary, No. 113 West 87th Street, New York, N. Y.**

Beginning with the first Sunday in June the church service will be held at 11.00 A. M., in the Laurel Room of the Hotel Astor, which is cool and central.

The Real Resurrection.

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?"—MARK 16: 3.

It were especially fitting on this glad Easter morning that we speak on the subject which is being used as the theme for sermons in every Christian Church in the land. The belief in the resurrection of Jesus is a belief that has survived agnosticism because spiritual instinct is a greater influence in men's lives than mere human opinion. We may call the belief in a literal resurrection of the body a foolish superstition if we feel so inclined but this does not make it so. That which we believe but cannot prove is not necessarily a superstitious belief. We believe more things than we can prove for the reason that other men have proven them. Our belief must not forever rest on the personal power of demonstration, for belief always precedes demonstration as the cause precedes the effect. I must believe that I can do a thing before I make any attempt to demonstrate it, if I do not believe I shall not make the attempt. In Divine Science we believe in the literal resurrection of Jesus because we

believe in the law underlying it. We do not celebrate it as a mere historical event but as an evidence on a large scale of that science of re-construction, which, if we are at all observant, we see going on around us and in us on a small scale. We must not treat the Resurrection of Jesus as a miracle which occurred just once in human history but can never occur again for if it ever happened it can happen again under similar conditions and according to the same Law.

We are apt to repudiate what we cannot understand or else we go to the other extreme and declare that Law may be suspended on one occasion but never again, and this is the popular belief concerning the Resurrection of the Master of Life.

Believing that death occurs according to law, we cannot see how this law can be set aside except as it is set aside by a miraculous intervention of Divine Providence. In our ignorance of Spiritual Law we have more faith in death than

we have in Life and we do not see that, "According to *our faith* it is done unto us." We merely conclude that we must succumb to the "inevitable", and death is the inevitable when we judge according to appearances. The mission of Jesus was to preach and to prove the Science of Life.

He came says Paul "to bring Life and Immortality to light." Jesus came to reveal the fact that immortality is not a post-mortem probability but a present day possibility when its science is understood and intelligently co-operated with.

Jesus did not create nor institute Immortality, he simply made it manifest. Immortality is ever present. Electrical energy has filled all space for all time, the electrician merely makes the unmanifest manifest in the form of light, heat and motive power.

We must not confine the Power of the Resurrection to the future nor limit it to the past, neither must we look afar off for that which is so near. Like the kingdom of heaven the Resurrection is within us.

This morning I looked out of my window and the naked anatomy of the trees suggested death. There they stood without bud or blossom or fruit, apparently cumbering the ground since they were

neither beautiful nor productive and yet I am aware that the Creative Energy which I cannot see is working in and through them, so that which now appears to be the lifeless body of a tree will presently bear testimony to the resurrecting force of that Life which is universal. At this time of the year the resurrecting process of visible nature is silently changing one form of substance into another. Ice and snow are being dissolved into water and the congealed sap is thawing out and circulating through the artereal system of the forests. The robins are chanting their Easter songs and the spring flowers are beginning to clap their hands.

That which has been dead has come to life again but it is all so common place, because of its frequency that only he who really loves nature appreciates it.

We are living in a universe of Resurrections. We tread on them as we walk on the grass. We are glad for it all but it is the gladness of the animal who comes out of his cave into the warm Spring Sunshine but who never inquires the law. Paul the Apostle believed in the resurrection of Jesus but his prayer was that, "I might know Jesus and the power of his resurrection."

He was satisfied concerning the

phenomenon but he must know the cause and the method, and he quickly discovered that the transformation which took place in the body of Jesus was due to a spiritualizing of his mind during all the years of his preparation.

From his early youth Jesus had been cultivating the Resurrection—Consciousness.

If material thinking could result in Mortality, spiritual thinking could result in Immortality and that right here was the conclusion of Jesus, and he proposed to put it to a practical test.

Let men think they could forever annihilate him by putting him to death, he would show them that death would be swallowed up of life and this on its own vantage ground. He would solve the problem of Immortality in the solitude of the sepulchre.

The modern psychologist proves to us that we can stimulate circulation in any part of the body by concentrating our Thought-force on that particular locality but this is merely corroborative of that Divine Science of alchemy which Jesus knew so well. If focused thought can increase circulation in the foot why cannot a stronger and a more spiritually concentrated thought from the omnipotent mind thaw out the congealed blood in the frozen arteries

of what we call a corpse. If the focused rays of the sun can start a fire and the X rays reveal the invisible bony structure of men and animals, and they do, why should it be thought a thing incredible with us that a highly developed spiritual consciousness concentrating all its powers of directed Thought-force upon the re-animation of an inanimate body should result in the restoration of complete circulation?

Is it that we have more faith in a burning glass than we have in a mind aflame with the fire of the Holy Spirit?

Some one has said that Jesus was more alive in the tomb than most men are on Broadway and yet the senses would not support this declaration.

The only man that is dead is the man who does not know he is alive—spiritually.

Buried in the belief that we must die we are dead already on top and it is only a question of time when we shall go down into the grave of our own fears and false beliefs, unless our attention is called to the eternal Truth of things. Bewildered and befogged by the clouds of sense we cry with the women of old "Who shall roll us away the stone from the door of the Sepulchre?" They were on their way to anoint a dead Jesus

when as a matter of fact they were going to be greeted by a risen Christ. Entombed in materiality we are ever going *out* to find the wrong thing and it never occurs to us to go *in* and find the Right Thing.

We seek the living among the dead. We look for life where Sensuality abounds. We mistake shadow for substance and when our mistake dawns upon us we ask someone to do for us what we can only do for ourselves. The door of the sepulchre opens from the inside and we have the key in our pocket. In our effort to resurrect ourselves from sin and sickness and sorrow we have tried to pick the lock with the blunt instrument of will-power. We have not known that righteousness or right thinking is the only way to remove obstacles and that this is an individual responsibility and necessity. The stone at the door of the sepulchre is spiritual ignorance which cannot be rolled away except through spiritual enlightenment or Divine Science. Not who but what shall set the captive free is the question, and the answer is Truth. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power," says John the Divine.

The first death occurs when the enlightened individual crucifies the old man with his deeds. When Paul said "I die daily," he was referring to the gradual destruction of carnality in his consciousness. The "First resurrection" is the awakening of the mind to the realization of the immutable unity of things. We must learn that dualism is inconsistent with scientific discovery and when this is learned we shall know that there are not two opposing forces in the universe. All force is one and it is good. We shall learn that there are not two substances in the universe, the one spiritual and the other material but that all is spirit, and this will naturally lead us to the point where the true character and substance of the body will be revealed.

The same spiritual power which transforms consciousness from a material to a spiritual basis will transform the body according to natural law for consciousness constructs its bodily manifestation after the pattern which is most persistently held up to it.

Spiritual consciousness conceives of the body as spiritual and this raises the body above the plane of corruption where it is seen to be "like unto his glorious body." Two facts must be persist-

ently borne in mind during the process of Regeneration, the first is that there are not two bodies, the one spiritual and the other material, and the second fact is that we do not transform a material body into a spiritual body. The only change that can ever take place is a change of concept. When we change our concept of the one and only body the visible will become conformed to the invisible mental picture. If in our ignorance we have thought of the body as material and mortal we must now begin to think of it as spiritual and immortal. The "dust to dust" theory must give place to the Truth that the body is the "temple of the Holy Ghost," and through this change of concept we shall see a corresponding change in what we call bodily but which are really mental conditions. The body will improve under the same law which improves the mind. Passion will give place to purity, carnal appetite will go down before spiritual desire, disease will disappear at the approach of health, and death will be swallowed up in the conscious-

ness that Life is the only Reality.

We must not be disappointed if we fail to accomplish at the beginning of our investigations and applications of Divine Science what Jesus accomplished at the end of his. If through the spiritualizing of our consciousness we can overcome sin and sickness and sorrow we have every reason to believe that one day we shall overcome the "last enemy" since to overcome the preceding causes is to forestall the effect. We reason falsely if we suppose that death is the door to immortality. The consciousness that Life is spiritual and never at the mercy of so-called matter and material laws is the door through which we enter into that inner mansion in the Father's house where death is unknown. The Real Resurrection is the "Rising up" of the mind above the plane of matter, and when this is fully accomplished the angelic voice from within the soul will say of the fully Regenerate individual, "He is risen." The same Resurrection law applies to all as it applied to Jesus. "Thanks be to God."

"Life itself, is but that power in the individual which is able to make the *external*, subject to an inner law, which can assimilate that which is alien and thus, though constantly dynamic, change only its condition and *never its essence*."

Battle Hymn of the Chinese Revolution.

Undoubtedly the most interesting political event of the twentieth century, and possibly—who can tell?—the most important since the French Revolution, is the uprising in the Celestial Kingdom in behalf of a republic. It is interesting to note that in the Orient as in the Occident an epoch-making event of this kind must find expression in poetry. The Chinese revolutionists have their Marseillaise. They went into the battle of Wu Chang singing of Liberty and of Washington and Napoleon as the “sons of Liberty.” The song has been rendered into English as follows :

Freedom, one of the greatest blessings of Heaven,
United to Peace, thou wilt work on this earth
Ten thousand wonderful new things.
Grave as a spirit, great as a giant
Rising to the very skies,
With the clouds for a chariot and the wind for a steed,
Come, come to reign over the earth!
For the sake of the black hell of our slavery,
Come, enlighten us with a ray of thy sun!

White Europe! Thou art indeed
The spoiled daughter of Heaven.
Bread, wine—thou hast everything in abundance,
For me, I love Liberty as a bride.

Through the day in my thoughts, through the night in my dreams,
I survey the woes of my fatherland.
But the inconstant nature of Liberty.
Prevents me from attaining her.
Alas! my brethren are all slaves!

The wind is so sweet, the dew is so bright,
The flowers are so fragrant,
Men are becoming all kings—
And yet can we forget what the people are suffering?
At Peking we must bow our head
Before the wolf of an Emperor!
Alas! Freedom is dead!
Asia the Great is nothing else but an immense desert.

In this century we are working
To open a new age.
In this century, with one voice, all virile men
Are calling for a new making of Heaven and earth.
May the soul of the people rise to the peak of Kwang-tung!
Washington and Napoleon, you two sons of Liberty,
May you become incarnated in the people!
Hin-Yun, our ancestor, guide us!
Spirit of Freedom, come and protect us!

—*Current Literature.*

Christ and the Cloud.

“And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.”—ACTS 1: 9.

We shall strive this morning to shed a little light on that much mooted question and fervent expectation of The Second Coming of Christ. In order to do this so as to appeal to the intelligence rather than to the emotions we shall have to examine the doctrine in its metaphysical or spiritual import. Looked at in a purely physical or personal way the Messianic appearing is somewhat obscure and mystifying. The Jew is looking for the *first* appearance of the Messiah, the Christian is confidently looking forward to the *Second* coming of Christ. One race has waited 6,000 years for the *first* coming of the Prince of Peace, and it is still waiting. Another race believes he has

already come, and for two thousand years it has prayed for and expected a Second Coming, and it is still waiting. One race asks, “Why does not the Messiah come and give to us our place among the nations?” the other asks, “How long shall the Second Coming of Christ be delayed?” Accepting prophecy and its fulfillment on a purely physical basis, both Jew and Christian have been disappointed.

In attempting to personalize that which can never be otherwise than Impersonal we have stood in our own light.

Enveloped in a cloud of spiritual ignorance it is impossible for Jew or Christian to perceive the fact that the Christ neither comes

nor goes. There is no first coming nor second coming of the Christ in the strictest sense of the word. We cannot say of that which is everywhere that it is ever anywhere in particular.

If a cloud comes between us and the sun shall we say that the sun comes and goes? What is that comes and goes if it is not the cloud?

Now, it is on the spiritual significance of this word *cloud* that we must lay most stress if we would reach a satisfactory and satisfying solution of this perplexing doctrine of the Church.

The writer of the Book of Acts tells us that, "A cloud received him out of their sight," and Jesus, when warning his disciples against the tendency to personalize the Impersonal, said, "And then (at any time) if any man shall say to you Lo, here is Christ, or, lo, he is there; believe him not." And then (when men see Christ as the Real of each) shall they see the Son of Man coming in the Clouds with great power and glory. You remember we said that in order to understand and appreciate what is meant by the Second Coming of Christ we would have to examine the doctrine or promise in its spiritual import—Looking at it in any other way both Jew and Christian are disappointed while

the spiritual understanding of what the Messiah really means brings with it reconciliation and re-union.

The word Cloud means mental obscurity, a state of mind which does not perceive Truth Clearly.

Looking for the Christ as a physical personality we "see through a glass darkly." Beholding the Christ as the everywhere—present healing and saving Principle we see "face to face."

The "Christ in us" is "the hope of glory." The Truth we perceive through the Spiritual sense is the Healing Christ.

"Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth. For as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the son of man be." The coming of Christ is a perpetual process of spiritual unfoldment and a spasmodic delight to the individual when he catches a glimpse of it, as is evidence by the simile of Jesus. As the lightning cometh out of the east and illumineth the earth so one glimpse of Truth means Realities hitherto unknown.

As the Cloud cannot extinguish the sun, so the Cloud of spiritual ignorance cannot obliterate Christ, the worst that it can do is to make the Christ *appear* to be absent, and this is bad enough to be sure.

Instead of the spasmodic delight occasioned by a momentary consciousness of Truth or Christ we should so live as to feel its perpetual presence. Jesus plainly reveals the fact that the coming of Christ is an individual experience and not the sudden appearance or re-appearance of a personality. He tells us that two men shall be working in the field, one shall be *taken*, and the other left. Two women shall be grinding at the mill, the one shall be *taken*, and the other left. The word taken must not be construed to mean a transportation of the body from an earthly field to a garden of Paradise. When a man is taken with an idea he does not necessarily change his physical position. Spiritual ignorance has placed a false interpretation on these mysterious statements of Jesus. We have invented what we call "Divine Selection" so that we interpret these statements as if Jesus intended to convey the idea that Christ takes one man from the field and leaves the other, takes one woman from the mill and leaves the other when the fact of the matter is that the taking is done by the man in the field and the woman at the mill. "Behold I stand at the door and knock," says the Christ. The still small voice of Truth is ever uttering itself and

we are taken or left according to our receptiveness or unreceptiveness. The taking and leaving is not done by God but by man. We expect God to do for us what he has empowered us to do for ourselves. We look for a first coming of the Messiah and the Second Coming of Christ and we do this because we do not understand that the Messiah and the Christ are words which signify the same identical thing. The Messiah and the Christ signify the Way the Truth and the Life. Speaking of the Christ—Truth Jesus said, "Before Abraham was I am." The Christ is not born, neither can it die. It did not come into Being at the birth of Jesus, neither did it disappear on the morning of the Ascension.

It says to humanity what it said then, "Lo, I am with you *always*, even to the end of the world." It *appears* to come to us from afar even as the sun seems to appear after hours of absence but this is because the cloud of ignorance has passed away. As the lightning passing from the east to the west reveals what the darkness conceals, so one glimpse of the Christ—Truth explains many mysteries—The Holy Ghost or Spiritual Knowledge explains things which "angels desire to look into."

If we are really desirous of the

Second Coming of Christ we must "gird up the loins of our mind, be sober and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ" I. Peter 1: 13. The revelation of Jesus the Christ is the revelation of Truth's perpetual presence.

Revelation does not mean re-appearance it means to disclose what was before unknown.

Jesus revealed the Fatherhood of God and man's powers as the son of God.

Revelation does not mean creation any more than it means re-appearance.

The "revelation of Jesus the Christ" did not create new powers for man which never existed before, it disclosed latent possibilities.

It was not the purpose of Jesus to confer new powers upon man but to teach man to use those powers which are his eternally.

If a cloud stands between us and our success it is not our success that must be argued against. We must not too readily concede that the sun has ceased to shine because the cloud obscures it. If the cloud of sickly thinking obscures for the time what God has bestowed upon us we must not say we have "lost our health."

Health can no more be lost than the sun can be lost.

There are many clouds which come between us and the Sun of Righteousness but the blackest of them is the cloud of ignorance, for out of this cloud comes fear and doubt, despair and disease.

But as Christ disappeared in the cloud so the Christ appears when the cloud is densest.

"Christ cometh in the clouds." We are never so ready to receive Truth as when we are most conscious of our need of it and we are never so conscious of our need of it as we are when all else seems to have failed. In our gloom the glory of Truth is made more manifest. When darkness falls upon the earth the stars appear in the heavens but they are always there, they are simply invisible in the larger light of the sun. As the Clouds of Sense disappear we shall see Christ as that omnipresent Truth which emancipates from sin, sickness and sorrow. "Say not in thy heart, who shall ascend into heaven (that is to bring the Christ down)? or, who shall descend into the abyss (that is to bring the Christ up from the dead)? But what saith it? The word is *nigh* thee, in thy mouth and in thy heart; that is, the word of faith which we proclaim."—ROMANS X: 6-8.

Abdul Baha on the War in Tripoli.

Through personal channels the following notes of some recent utterances of Abdul Baha, the beloved "Master" of the Bahais, have come to hand. They will be read with sympathetic interest by all peace lovers and workers. It must be understood that they are simply notes taken by one of his hearers in Paris, Mrs. Mary Hanford Ford, not a verbatim report.

"I am not happy this morning. I am full of sadness. The news which the paper brought us this morning was such as must fill one with anguish.

"Animals fight, and when they fight it is for a cause, an end to be gained. Men are fighting now—for what? For the ground, our sepulchre, our tomb, our cemetery!

"The earth is the first and lowest of terrestrial things created by the Divine Will—and it is our tomb, our sepulchre, our cemetery, our death, not our life, and these men are fighting not for liberty, or an ideal, but for ground, for the place of death, not life, for a sepulchre, a tomb, a cemetery!

"God has never forgotten the world, and no matter how black have been its conditions, there

have always been societies established for the cherishing of love and equality and fraternity.

"You are a people banded together to increase friendship among nations and races, and brotherhood among men. So now while these men are creating death, you think life; while they are guilty of cruelty, you think tenderness; while they make destruction you think construction; while they create war, you think peace.

"We must hope, we must hope, we must not despair. We must look forward to the time when war and dissension will disappear, when love and unity will reign and the light of God will shine upon all banners and into all hearts and unite them to one another and to Him.

"There has been another battle to-day and much blood has been shed. The poor have given their lives as a sacrifice to the greed of others. Men are fighting for the earth—for land—and it belongs to no one but God. Kings have fought for it from Charlemagne to Napoleon I., yet they have no right to it. One fought wrongfully to wrest it from another who

wrongfully possessed it. All people are merely tenants of God upon one land, yet, nevertheless, empires have disappeared in the struggle for its possession, and again men are shedding blood for that ownership of mere land.

"While man might become a centre of good, for unity, he fights like ferocious beasts for the right of land. God wishes men to establish just equality, not to transgress laws; to help one another and live together in love. Do what God asks, be the cause of

unity and peace; wipe out the horrors of war and hatred. Be ye capable of all good, eager to work for the cause of unity and peace, sacrificing all for this. Be eager to suffer for such an end; forget yourself; forget personal danger, personal evil and inconvenience. Have no fear of evil to yourself in the great cause of unity and peace. Be dissolved in love, so that you may lose consciousness of everything except the good of all."

God is the truth, and light his shadow.—PLATO.

God gives us always strength enough and sense enough for everything he wants us to do.—JOHN RUSKIN.

Doctor Had a Preference.

Dr. Mason, a physician of considerable prominence and ability, suddenly developed a serious illness when far from home, in a little town of Oregon. He felt able to prescribe for himself, but knew that what he really needed was careful nursing. The widow of the late medical practitioner of the town was recommended to him, and he asked to see her. She was thin, angular, and severe of aspect, and at first glance he decided he needed more cheerful at-

tendance. So he tried, as gracefully as possible, to express his doubts as to the volunteer's ability to nurse.

"But," protested the lady, "I nursed my father until he died, I nursed my mother until she died, I nursed both my sister and brother until they died, I nursed my husband——"

"Yes, yes," interrupted the doctor, "but you see I want to live."
—*Woman's Home Companion.*

The Holy Ghost.

It was the sabbath day "and it came to pass that Jesus went through the corn with his disciples." The disciples were an hungered and began to pluck the ears of corn. They tore the husks away, and then with the cob in one hand, with the other rubbed off the kernels which they were about to eat. This was against the Pharisees interpretation of the law of the sabbath. Was not plucking the ears, reaping; and rubbing the kernels from the cob—was that not threshing? And this on the sabbath day!

Then the Pharisees went to Jesus and said, "Behold thy disciples do that which is not lawful to do on the sabbath day."

He said unto them, "Have ye not read what David did, when he was an hungered, and they that were with him.

How he entered into the house of God and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the

sabbath, and are blameless?" "The son of man is Lord even of the sabbath day."

After that Jesus went into their synagogue and behold, there was a man which had his hand withered, and they asked him saying:

"Is it lawful to heal on the sabbath days?" He said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Then saith he to the man, stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."

"Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw."

This was too much for the Pharisees. They had witnessed the healing of the withered arm and had "held a council against him, how they might destroy him." When the blind and dumb

both spake and saw, they began to slander him.

They said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation."

"If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

"And if I by Beelzebub cast out devils, by whom do your children cast them out? They shall be your judges."

In this text Jesus draws a sharp line of demarcation between exorcism and spiritual healing without understanding. A case of exorcism by one of the children of the Pharisees is related in Acts 19: 13, as follows:

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus saying, We adjure you by Jesus whom Paul preacheth.

"And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

"And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

"And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed

against them, so that they fled out off that house naked and wounded."

In Mark 9: 38, a case of healing by spiritual means without understanding is revealed by St. John as follows:

"Master, we saw one casting out devils in thy name, and he followeth not us: we forbade him, because he followeth not us.

"But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

"For he that is not against us is on our part."

Jesus did not decry the practice because of the practitioner nor did he confound a philosophy with the mistakes of the philosopher.

"But if I cast out devils by the spirit of God, then the kingdom of God is come unto you."

"Can one enter into a strong man's house, and spoil his goods, except he first bind the strong man,"

"He that is not with me is against me; and he that gathereth not with me scattereth abroad.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

"And whosoever speaketh a word

against the Son of man, it shall be forgiven him; but whosoever speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in this world, neither in the world to come."

In these last texts Jesus is emphatic and absolute; there is no room for argument. He declares the fact that while men may break all the ten commandments and find forgiveness, there is a sin which cannot be forgiven "neither in this world nor in the world to come;" the sin against the *Holy Ghost*.

The declaration is one which leaves the reader in grave perplexity. It seems an echo of eternal damnation and therefore to conflict with the assurance of universal salvation.

The hour has struck when it becomes necessary for us to search the scriptures for enlightenment as to what constitutes the *Holy Ghost*.

When a precious gem is lost, the first step towards its recovery is to admit its loss; the next, to acquaint all concerned in the search with an accurate description of the treasure to be recovered.

Let us employ the same method in our spiritual search. First, you will admit that we have lost the true interpretation of the term *Holy Ghost*. Nineteen hundred

years of the intellectual pursuit of the spiritual interpretation of this term, has failed to reveal it.

It is impossible to give an accurate description of something of which we know nothing. The next step therefore is to find out what the *Holy Ghost* is, otherwise we cannot acquaint ourselves with the deplorable sin that is outside the pale of forgiveness.

In the New Testament the words *Holy Ghost* appear eighty-eight times. It is evident that Peter and Paul understood the nature of the *Holy Ghost*, and had seen the results following a sin against it. To corroborate this we have the story of Simon the sorcerer. This man had seen the miracles and signs which were done by the disciples and had discovered that after these miracles they had received the *Holy Ghost*, and had been endued with power. He offered the disciples money saying:

"Give me also this power, Peter said unto them, "Thy money perish with thee, because thou hast thought the gift of God, which is the *Holy Ghost* may be purchased with money."

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." Acts 8: 19.

Peter had a similar but more

disastrous experience with one Ananias and his wife, as is shown in the 32, 34 and 35th verses of the fourth chapter of Acts, and the first eleven verses of the fifth chapter.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.

"And laid them down at the apostles feet: and distribution was made unto every man according as he had need."

"But a certain man named Ananias, with Saphira his wife, sold a possession."

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet."

"But Peter said, Ananias why hath Satan filled thine heart to lie to the *Holy Ghost*, and to keep back part of the price of the land."

"Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

"And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things."

"And the young men arose, wound him up, and carried him out, and buried him."

"And it was about the space of three hours after, when his wife, not knowing what was done, came in."

"And Peter answered unto her, Tell me whether you sold the land for so much? And she said, Yea, for so much."

"Then Peter said unto her, How is it that ye have agreed together to tempt the spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."

"Then she fell down straight-away at his feet, and yielded up the ghost: and the young man came in, and found her dead, and carrying her forth, buried her by her husband."

"And great fear came upon all the church, and upon as many as heard these things."

Paul relates a similar instance. Barnabas and Paul were sent forth by the *Holy Ghost* to preach the word of God in the synagogues of the Jews at Paphos, where a certain sorcerer, a false prophet a Jew, whose name was Bar-jesus:

"Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God."

"But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

"Then Saul (who also is called Paul), filled with the *Holy Ghost*, set his eyes on him."

"And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

"And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand."

"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

The Pharisees charged to the account of Satan, the works performed by the *Holy Ghost*. This offense seemed peculiar to the Pharisees. Simon attempts to buy the power conferred by the *Holy Ghost*, and is spurned by the disciples. Ananias seeks to deceive the *Holy Ghost*, and forfeits his

life in consequence. Elymas attempts to dissuade the deputy from believing in the *Holy Ghost* "and immediately there fell on him a mist and a darkness and he went about seeking some to lead him by the hand."

Are sins against God pardonable while an offence against the *Holy Ghost* is unpardonable?

What then is the *Holy Ghost*. Luke describes the descent of the Holy Ghost as follows: "The Holy Ghost descended in a bodily shape." St. John describes the same instance in the experience of John the Baptist. John had never seen Jesus, therefore did not know him, but he had been told of the spirit, that Jesus was he upon whom John should see the Spirit descending and remaining. The Spirit has ever been descending upon the sons of men, but Jesus was the only son upon whom it descended and remained, until the son of man became the son of God.

Jesus defines the *Holy Ghost* as a teacher. He speaks of it as a comforter and says:

"The comforter which is the *Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The clause "he shall bring all things to your remembrance" throws definite light on the character of the *Holy Ghost*, as it proves that the *Holy Ghost* is like God, in that God is Omniscient—all knowing.

Our search has revealed two things: that the *Holy Ghost* has form and that the *Holy Ghost* is of the character of God.

St. John supplies the last clue necessary to the identity of the *Holy Ghost*. He says:

"There are three that bear record in heaven, the Father (Mind), the Word (Idea), and the *Holy Ghost* (Expression) and these three are one." I. John 5: 7.

Thus is the *Holy Ghost* revealed as that which is of the character of God in expression, which is form. The *Holy Ghost* is Mind; it is the Idea of Mind; it is the Expression of Mind; it is the whole of Spirit or the *Holy Ghost*.

The denial of the *Holy Ghost* is more than the denial of God: it is more than the denial of Christ; it is the denial of both God and Christ, the manifestation thereof.

What is that which would deny the All of Spirit? It is ignorance. To create something out of nothing is impossible. If *nothing* could become *something*, it would not be *nothing*. Ignorance is *nothing*; in the world to come it will still

be nothing. In order to forgive, it is necessary to destroy the sense of sin in the consciousness. Nothing having no consciousness is destroyed already; therefore while ignorance may not be forgiven in this world nor in the world to come, it may be forsaken *here and now*.

This knowledge is what the *Holy Ghost*, or the whole of Spirit brings to your remembrance—that God who is knowledge being all Power, ignorance has no power.

You may read every verse in the Bible which refers to the *Holy Ghost*, substituting the words the *Whole of Spirit* or *All of the Spirit* and you will find that it does not change the sense of any text, while in many cases it throws light on texts which might otherwise seem obscure.

Take for instance this verse "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that *Jesus is the Lord*, but by the *Holy Ghost*." I. Cor. 12: 3.

Is it not true that no one understanding the Trinity can condemn Jesus who was the divine manifestation of the invisible Christ? And is it possible to understand how the visible Jesus is the invisible God, other than by a knowledge of the whole of Spirit or the

conscious recognition that God, Christ, and Jesus as Mind, Idea and Expression, are one essence in a threefold manifestation?

Wisely did Jesus say "Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

"Woe unto you, ye blind guides, which say, Whoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!"

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?"

"Verily which is the greater, the visible manifestation or the Invisible Mind? which is the greater, God or the temple sanctified by God?"

Why preach Christ, while practicing Belial? What the world is famishing for is not *preaching*, but *practicing* the truths which are being heralded from every pulpit in the world. Why talk unity and practice multiplicity? Can you not see that if you are the "temple of God" it is your reasonable service to keep yourself unspotted from the world, building up yourself on your most holy faith, praying in the *Holy Ghost*?

Ananias lost his sense of life

through ignorance "the Soul (sense) that sinneth, it shall die." He had not realized that the deception that he was practicing on the man who was manifesting God, touched "All of Spirit." When he discovered what he had done, the sense of fear that overtook him, obscured his physical sense of life.

Elymas was so blind mentally that he did not recognize the far reaching effect of trying to shut the gates of heaven in the face of a man who was seeking admission. When he was brought face to face with his mental blindness, the mental disease was mirrored on the physical, and Elymas was altogether blind.

Throughout the testament strong emphasis is laid on the necessity of being full of the "Whole Spirit" of Truth. The birth of Jesus was on this wise. He was a child of the Whole Spirit of God. Joseph was acting under the influence of the Whole Spirit when he set aside his personal opinions and accepted the divine fact that what was conceived in Mary was "of the Whole Spirit."

John the Baptist represented what Jesus revealed, namely the Whole Spirit.

Water is a symbol of universality. John's baptism typified a universal repentance of sin. A

repentance that induced the regeneration which prepared men for the baptism of Jesus—the baptism of the *Holy Ghost* or the descent on man of the realization of his unity with God. The fire of his realization consumed all concepts of existence and revealed the facts of being, namely, that man is God manifested?

“Every tree that bringeth not forth good fruit is hewn down and cast into the fire.”

It was this practical realization of the presence of the Whole Spirit of God that sustained Jesus through his life of demonstration. It was not until after the crucifixion, that the Great Master received the *Holy Ghost* in all of its entirety. Jesus’ life evidenced the fact that he was so complete a manifestation of God, that he could live in his body to the glory of God. His crucifixion proved that it is possible to so impregnate the body with the Divine Presence that death is unnecessary to further development. It was after the crucifixion that the Master received the Whole Spirit of God, and Jesus was consumed in Christ and Christ is lost in God.

“Wherefore henceforth know we *no* man after the flesh; yea, though we have known Christ after the

flesh, yet now henceforth know we him no more.”

Paul explains the mental operation by which we immerge into the Whole of Spirit as follows:

“In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

By pureness, by knowledge, by long suffering, by kindness,” do men merge into the conscious knowledge of the Whole of Spirit where “real knowledge” abounds and love unfeigned abides. The result the apostle sums up as follows:

“If any man *be* in Christ, he is a new creature; old things (thoughts) are passed away; behold, all things (thoughts) are become new.”

“And all things (thoughts) are of God, who hath reconciled (harmonized) us to himself (Mind) by Jesus Christ, (Idea) and Expression.”

“The night (of ignorance) is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light”—the Whole Expression of God, that we too may “do always those things that please him.”

JOHN LOTHIAN.

Whatever anyone says or does, I must be good.—MARCUS AURELIUS.

Why Rage and Jealousy Make You Ugly.

BY WILLIAM LEE HOWARD, M. D.

Very recent discoveries of the activities and uses of certain little glands in the body show how the body and mind are injuriously affected when the functions of the glands are disturbed. These glands and secreting bodies are the thyroid, the adrenals, the pancreas, the pituitary body in the brain and one or two other secreting bodies.

That distressing disease known as goitre is due to the drying up or disturbance of the thyroid gland, situated around Adam's apple.

Any prolonged interference with the thyroid gland through emotions causes a very troublesome nervous disorder and may end in idiocy. Affection of the pituitary body may cause paralysis of the intestines or kidney disease. Violent anger can cause such a disturbance. In fact, a vast array of diseases is now known to follow disturbance or affections of these secreting glands.

The great importance of these discoveries lies in the fact that it is powerful emotions, anger, uncontrolled outbursts of temper and intense jealousy which directly affect these internal bodies and glands. Many times we can trace serious

mental troubles and nervous disturbances to these causes.

"She became insanely jealous," you often hear said of a girl who had to be taken to an institution. True but not in the way we have formerly thought. That is, it was not the insanity due to intense jealousy and the emotions following, but the effect of this temper and emotion upon the secreting gland which caused it to cease its daily work and so interfere with the health of the brain.

What's the difference? many will ask.

Just this: It shows us how rigidly we must control our strong emotions and temper so as not to affect these secreting glands, for if we do this then there can be no mental disturbance.

There is another very important fact to remember about controlling the emotions and temper, and this is that if they are not controlled they will in time show upon the face, in the form of a poor complexion, and give you a voice that is harsh, rasping and repelling.

More and more we are commencing to realize the powerful influence

psychical conditions exert upon our lives. These psychic influences, emotions, thoughts, impulses, controlled and uncontrolled outbursts of temper, directly exert their powers for good or evil upon the health and appearance of the individual.

When a person "gets mad," shouts, lets the tongue spit and fire with accusations and suspicions, wants to strike and sometimes kill, we have a temporary insanity. The emotions have run away with judgment, sense and decency. The face becomes livid, the lips blue, the heart stops its regularity, and the hands and fingers become cold. Keep up this state of affairs by repeated attacks of loss of self-control, and the mind and body are certain to be affected.

Why? Because this anger brings on a tension of all the muscles—internal and external. All the blood vessels are contracted. They are put in the same dangerous state they would be in if you tied them by a thread or string. This is the reason you turn pale, have blue lips, cold extremities. You interfere with circulation, and this is always dangerous. This is the cause of sudden deaths in those old enough to have hardened arteries, but not old enough to know how to control their temper.

Anger, frenzy, send through the

shocked nervous system impulses to the glands I have mentioned, these either pour out too much secreting substances thus temporarily poisoning the body and brain, or prevent any secretion.

The frequent loss of self-control, causing paleness and blue lips, will end in a muddy complexion and mottled skin. The finger nails will lose their pink of good health; the neck and bust their plumpness.

The outburst of temper so powerful that the individual loses all sense of what he is doing, the youth who strikes to kill, the girl who bites and scratches and ends in crying and hysteria, simply open the thousands of tiny tubes in the glands and out pour valuable substances meant to provide for continuous good nervous and mental health.

These fits of ungovernable temper cause a sudden change in the character of the blood, and this is a dangerous state if repeatedly repeated. The bite of a human being under normal conditions is not poisonous—that is, the saliva is harmless. But a bite from the anger-mad man is very poisonous. The saliva has suddenly been made poisonous.

These being scientific facts, cannot you see that the brain, the nervous system, will become poisoned in time if you do not early in life learn to control temper and emotions?

Because they do not learn to do this is the reason so many merge from ill-tempered children through savage youth to murderous states of frenzy, and finally insanity.

It is not, essentially, a moral question, the learning to control temper and anger, but purely a physical and medical one. Morality and good health are so closely bound together that I do not believe they can exist separately. It is not sufficient to tell a girl that if she does not want a bad complexion and flabby bosom she must learn to control herself in every way—emotions, temper, impulses, jealous thoughts.

The good physician who is trying to help her will further state that outbursts of rage are repulsive, cause loss of good friends, prevent making valuable acquaintances. Flashes of undue temper, spiteful and ugly words are invariably signs of ill breeding.

If a girl grows up with complete lack of self-control, she is physically unfit to battle with life, morally unstable, socially an outcast.

Now you see how health and morals compliment each other.

Certainly a strong temper, a self-respect which will not allow of insult and injustice, is one of the

noble qualities of man and woman. The dignified control of a temper which resents any interference with personal rights is a factor which makes for bodily health, strength and mental power.

This self-control keeps the blood and juices of the body properly balanced, gives just the right tension and stimulation. This condition makes you feel so self-contented when you have been under perfect self-control, yet have relieved your mind by strong words carefully considered. By a dignified self-defense, where you protect your rights yet suppress your anger, you strengthen both brain and tissues of the body.

Without a strong temper under perfect control you lose your will power. Without will power we can accomplish but little in a world where man progresses through will force. With a good, strong will power we can accomplish wonders, conquer ill health, obtain mental force, be happy and make others happy.

And do you know the great big exercise which develops WILL POWER?

CONTROL OF YOUR TEMPER.

—*New York American.*

No action will be considered as blameless, unless the will was so; for by this will the act was indicated.—SENECA.

Crop Forecasts.

ONE POINT TO KEEP IN MIND WHEN NEWS IS UNFAVORABLE.

[Special Correspondence of the Evening Post.]

LOUISVILLE, Ky., May 14.—There are some facts worth keeping in mind when discussion begins on the crop situation. Most people like to talk pessimistically. The critic gets a closer hearing if his criticism is unfavorable than if he praises the play and the actors. That is why, as a rule business men are apt to dwell on the dark side of a crop outlook instead of on the pleasant features of it. But the habit of optimism is spreading, and is having a good result on business. A salesman who took a position with a new house was talking with the head of the concern when the latter asked him:

"Well, how have the crops been in your section?"

"I don't know," was the reply.

"How's that?" asked the astonished man. "You have just come from your territory, haven't you?"

"Yes," he answered; "but I have made it a point never to talk

about crop conditions. I have found that the small-town dealer, who hears the chronically pessimistic stories of the farmers, who are never sure of a crop until they have it sold, is invariably looking for the worst possible thing to happen. If I give them a chance, they will fill me up with a sentiment as blue as the traditional indigo. For that reason I make a point of not talking crops. When a storekeeper starts anything in that direction, I change the subject diplomatically, and talk about the big business everybody else in his line is doing."

The manufacturer agreed that his salesman had the right idea, and since then he has made that plan the policy of the house.

"Don't be a calamity-howler," he tells his men regularly; "and don't listen to calamity-howling from your trade, either. Cheer up, and talk as though you expected good times. If they don't come, you are none the worse."

"To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come."

Letters.

MY DEAR MRS.....:

I have just returned from Mrs. She seems depressed and complains that while she has been greatly helped (some conditions said by the physicians to be incurable have been entirely elimi-

nated), she was no sooner relieved of the conditions, than every other disease that she had ever had or ever heard of seemed to come pouring in upon her.

Would you advise an operation, or what would you advise?

MY DEAR MRS.....:

If I were privileged to advise, I should advise a radical reliance on Truth. It is true that some people have lived in spite of an operation, others have lived in spite of many operations. But that is not an argument in favor of operations. It merely argues that the desire to live is deep rooted.

As for the return of the old symptoms, that is very natural and easily explained. You have heard the theory of the conscious and sub-conscious mind. The conscious mind is the acting mind; the sub-conscious mind is a store room of the acting mind.

Will you suppose that this mental store room is the result of having built a partition across the acting mind, making two rooms out of what was intended to be one. All of the impressions which have accumulated in the experi-

ences that have been thrashed out in the conscious mind are relegated to the sub-conscious mind.

The operation by which the sub-conscious mind receives impressions, may be likened to a reel upon which is wound all of the impressions thrown out of the conscious mind.

When we first come into the understanding that by a purely mental process we are able to produce or erase a physical condition, it is our conscious mind that receives and acts upon this intelligence. It may be taken for granted that by the time we are ready to apprehend the truth, our sub-conscious store room is filled to over-flowing. Thus when we attempt to introduce into the sub-conscious, the impressions resulting from our new discovery, there is "no room in the Inn."

Here begins the task of reversing

the real, and emptying all that this mind contains, back into the conscious mind.

Then the task of elimination takes place, by the conscious mind repudiating and disposing of false concepts, and replacing these with the Divine Realities of Being: thus fulfilling the scripture, "He who hath made us both one, hath broken down the middle wall of partition between us."

Do not be alarmed when same old symptoms appear. You must empty your mental store room of

trash, before you can fill it up with truth. There are no windows in our sub-conscious mind. This explains why everything which has found its way into this store room must be brought out through the door leading into the conscious mind, where the wheat is separated from the tares. The task of elimination takes but a short time. Examine every thought. Any and all impressions that do not bear the stamp of God's approval, cast out immediately.

DEAR MISS:

Your letter just received and I am so grateful to God that you are realizing your God given freedom. I think of you very often and always with a prayer of thanksgiving.

I shall count it a privilege if I may be instrumental in helping your brother-in-law.

I shall speak of one incident that has occurred since I saw you. A person who was practically passing away with an intestinal disturbance, came to me for treatment. She was of little faith, having tried all manner of physicians without success.

The second time I treated her, she asked me why I treated inaudibly. I replied, "I am treating

inaudibly because I made statements which if said audibly might result in an argument, for instance, I am telling you that you are well which statement is not true from your point of view, and as you might contradict it if I spoke it aloud, I prefer to tell it to you inaudibly.

She then asked me to treat her aloud. At first I hesitated, it was such an unusual request. Then I remembered that she was an unusual patient, and began an audible treatment.

First I assured her that she was not afraid; that God had not given her the spirit of fear, but of power and of a sound mind; that every function of her body was operated upon by God; that her

intestines were sinless spiritual channels, radiating and expressing the activity of God; that God is the only actor therefore all action is spiritual and perfect; that her organs were made out of the substance of God, therefore they were perfect instruments of God's activity; that her nerves were to her body what a telephone system is to a city—the means whereby messages are conveyed from one person to another; and that her nerves were conveying messages from God, to the most remote parts of her body, messages of peace and poise, of dominion and power.

Lastly I assured her that the waters of life were flowing through her body, washing away all concepts of disease, and laying bare the divine realities of Being—Spirit and its formation.

My patient was silent for a moment and then said, "How do you expect what *you* say to affect *me*?"

I replied, "Words are symbols that uncover certain images in the mind. If I speak of a rose to you, I have uncovered the image of a rose in your mentality. If I speak of health, the picture of health is uncovered in your mind. In the course of time that image is mirrored in your body and then you are well." She seemed satisfied, and is proving the truth of my statements.

I am telling you this in order that you may see further into the method by which you are coming into your inheritance. You are God manifested, therefore you are in form what God is in essence, and all that is, is wrought out of Spirit, therefore your organs are unchangingly perfect. Your breath is the breath of life—and every breath you draw revivifies your being.

Think on these things and know that it is God who works with you both to will and to do.

Yours in His Service,

The true wealth of a man consists in the number of things he loves and blesses, and by which he is loved and blessed.—CARLYLE.

To find fault, some one may say, is easy, and in every man's power; but to point out the proper course to be pursued in the present circumstances, that is the proof of a wise counsellor. . . . Those enjoying prosperity should always be ready to assist the unfortunate, for no one can say what the future may bring forth.—DEMOSTHENES.

Gleanings.

He who commits no crime requires no law.—ANTIPHANES.

The making a fact the subject of thought raises it.—EMERSON.

They are never alone that are accompanied with noble thoughts.
—SIR PHILIP SIDNEY.

Virtue pardons the wicked, as the sandal-tree perfumes the axe which strikes it.

"Fear is a condition of *sloth*, in which any enemy may take possession of us.

That is the noble man, who is full of confident hopes; the abject soul despairs.—EURIPIDES.

He is wise who knows others, but he who knows himself has become enlightened.—LAO TZE.

"Thus the wounds which duty inflicts upon us, always hold the balm of their own feeling."—FEUCHTERSLEBEN.

God's law is a law of progress for all men alike, with no right in any man or class to exercise of any undelegated authority.—MAZZINI.

There are two kinds of intelligence, that of the carnal man, and that of the spirit; the former argues, the latter knows.—PARACELSUS.

"The man of genius affects the world long before he is understood. He touches the imagination of men and draws them into the circle of his spiritual preceptions."

For when a man is brought up honorably, he feels ashamed to act basely ; everyone trained to noble deeds blushes to be found recreant ; valor may be taught, as we teach a child to speak, to hear those things which he knows not ; such love as the child learns he retains with fondness to old age—strong incitements to train your children well.—EURIPIDES.

“A spiritual atmosphere, comparable to the physical one, surrounds the world, surrounds each century and even each day. This atmosphere is the combined result of the influences of all the individuals in a given epoch. Once formed, however, it reacts again upon each unit in the human mass. Thoughts, perceptions and images float unseen about us, we breathe them in, assimilate them and communicate them again without being conscious of any of these processes. One could then call this atmosphere the outer soul of the world. The spirit of an age, ‘zeit-geist,’ is its historical manifestation ; the curious phenomenon of fashions, a *Fata Morgana* within its wide domain. The smallest social groups are permeated by this spirit of the world and this age ; our most intimate thoughts are touched by it.”

“There is no thing we cannot overcome,
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.”

“Back of thy parents and grandparents lies
The Great Eternal Will ! That too is thine
Inheritance,—strong, beautiful, divine,
Sure lever of success for one who tries.”

“There is no noble height thou canst not climb ;
All triumphs may be thine in Time’s futurity,
If whatso’er thy fault, thou dost not faint or halt ;
But lean upon the staff of God’s security.

“Earth has no claim the soul cannot contest ;
Know thyself part of the Eternal Source ;
Naught can stand before thy spirit’s force ;
The soul’s Divine Inheritance is best.”

—SELECTED.

To You—My Friend.

Could every fragment of a master thought
Be 'prisoned, held in shackles, chaste and pure;
Or, deep within a virgin marble wrought,
That through a million years it might endure;

Could every master dream be fairly caught
And crystalized, and duly handed on
To future ages, burdened, trouble-fraught,
And drenched in tears of other ages' scorn;

Could every fleeting dream be quickly seized,
And forged into a bare reality;
E'en then, would all our sorrows be appeased?
E'en then, could we face all eternity?

E'en then could we gaze, wide-eyed, unappalled,
Upon the beauties spread before our eyes?
E'en then, could we stand free, untied, unthralled,
And sense reflected joys of brighter skies?

Why seek to have our cups completely filled?
Why seek the KEY in fantasie far flung?
Such questions 'waken echoes which have thrilled
The silences since first this world was young!

My friend! Look up, and dream your mighty dreams!
Cast high your eyes, and keep your vision clear.
So strive to seize the fragmentary gleams
That you may bring their TRUTHS a bit more near.

Be satisfied with fragments, for the whole
Cannot appear in all entirety.
E'en God, to make your body and your soul,
Contents Himself with ALL ETERNITY!

July 28th, 1913.

—EUGENE CARROLL NOWLAND.

THE GLEANER

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

VOL. 5.

JULY, 1914.

No. 10

TABLE OF CONTENTS

637	The Aim of Jesus	<i>W. John Murray</i>
640	Endeavor (Verse).....	<i>Selected</i>
641	What is Sin.....	<i>W. John Murray</i>
644	Supersensible (Verse).....	<i>Selected</i>
645	A Good Connection	<i>W. John Murray</i>
649	The Testing Time.....	<i>W. John Murray</i>
653	True Freedom	<i>W. John Murray</i>
656	The Ploughing of the Lord (Verse)	<i>Hale</i>
657	The Great Want	<i>W. John Murray</i>
661	Fellowship Universal (Verse) ...	<i>H. H. Bamhart</i>
661	Seek the Beautiful at Home.....	<i>Selected</i>
662	Letters.....	
663	The Real Test for the Clergyman.....	<i>Selected</i>
664	To-Day.....	<i>Selected</i>
665	Gleanings	

Copyright 1914, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street, New York City.

SUMMER ANNOUNCEMENT.

The Summer School in Divine Science will commence Monday June 15th at Blythedale, Croton-on-Hudson, N. Y. Those needing rest, recreation and instruction in Truth may learn of terms for tuition and accommodation by writing to **Secretary, No. 113 West 87th Street, New York, N. Y.**

Beginning with the first Sunday in June the church service will be held at 11.00 A. M., in the Laurel Room of the Hotel Astor, which is cool and central.

The Aim of Jesus.

"But the natural man receiveth not the things of the spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned."—I. COR. 2: 14.

Supreme among all teachers stands Jesus the Nazarene prophet, not only by the excellency of his character, but also by the sublimity of his subject. The personality of Jesus is most unique. It is not so much his remarkable personality which interests students of Divine Science as it is the Principle which he taught and demonstrated. A prophet has many things to say to his generation, but he has only one all inclusive *message* to deliver in which is included everything of lesser moment. It was not the purpose of Jesus to teach his disciples how to organize a new party, neither did he instruct them in the art and science of using existing institutions for personal purposes. His one great aim seems to have been to acquaint them at first hand with God, and through this acquaintance to make them independent of party and politics alike.

His message was the message of Life, but in order to interpret

Life so that men might enjoy it more abundantly, it was necessary for him to raise the minds of men above the range of the merely objective, to the perception of the changeless Truth of Being.

Again and again he calls attention to the fact that we must not mistake mere existence for real Life. If we have looked at Life through the camera of mortal thought, we have had nothing better than an inverted image of God and man, and the universe.

This may be illustrated by looking through the photographer's camera which represents the object in front of it as upside down, and the right side on the left. It is a doctrine as old as the oldest philosophies that man can only arrive at an exact understanding of spiritual Truth, in the degree that he learns to intelligently correct the misleading impressions of the senses.

Paul says in his letter to the Corinthians, "We walk by faith,

not by sight." Faith in this connection is not blind, rather is it the elevation of the mind above the plane of sense.

A noted writer says, "All the profoundest truths, or truths of the spirit, are contradictions, that is, they are the direct opposites of the first appearances."

A man does not have to be very profound to believe what he sees. Profoundity comes in when the individual begins to *correct* what he sees, according to that science by which Jesus accomplished those works of the spirit, which have since been called miracles. The aim of Jesus was not principally to heal the sick, but to inculcate the Truth by which healing is accomplished. To heal a sick man without imparting the science by which his healing takes place is to leave him at the mercy of his own spiritual ignorance and future experiences.

When Paul says that "the natural man receiveth not the things of the spirit," he simply means that until we learn to interpret visible phenomena as the symbol of invisible thought we shall never understand the real aim of Jesus.

The things of the spirit are foolishness, to what Paul calls the natural man, or the man who accepts only that which his senses

tell him. When the body seems to say "I am sick," the "natural" or spiritually ignorant man at once adds his mental consent to this so-called bodily testimony, thus becoming an incriminating witness against his own health and happiness.

The "natural" man accepts what he ought to reject. If a Divine Scientist should tell him to deny a disease which is as real to him as the hair on his head, he would doubtless feel offended at the Scientists stupidity or sorry for his simplicity.

The idea of denying a tangible tumor is, to his mind, a mild form of insanity, but this does not make it so, it merely reveals the natural man's ignorance.

When the natural man tells you that a hump on his back is as real as the hair on his head, he is stating what to his sense of things is an incontrovertible fact, but he is overlooking another fact, a most important fact. He is overlooking the fact that while a hump on the back seems as real as the hair on his head, it is not as natural or normal as God intended, and this is the fact that it was the aim of Jesus to emphasize.

To the mind of Jesus, disease was an excrescence like a barnacle on a ship. It was not natural because it was not made by God

and he flatly denied everything that was not made by God, no matter how real it was to his senses.

Always before the mind of the Master was the interrogation point of the Spirit. Jesus never asked if disease were real, he merely asked if God were the author of it, and this question answered in the negative, there was no occasion for further questioning. Not, "How did disease originate?" but, "Did God make it?" was the point at issue, for on this point hang all the law and the prophets. The aim of Jesus was to reveal the will of God and to define the word Reality. If men regarded as Real that which is only apparent, they were to be disillusionized, but it must be by their own consent, for even Jesus could not "convince the fool against his will." There were places wherein "he *could* not do many mighty works because of their unbelief." If a man prefers to believe the testimony of the senses, in opposition to scientific facts, science is not the loser, neither is such a man the gainer.

It is an axiom of Jesus that "a tree is known by its fruits," and this being the case, we need to consider the fruits which grew on their respective trees of physical sense on one side and spiritual

science on the other. Physical sense declares man to be at the mercy of matter, spiritual science affirms man to be a spiritual being with absolute unqualified control of his bodily organism. Accepting no higher testimony than that of the senses, we would deny some of the most important facts in the universe. We would deny the existence of God because we can neither see, hear, touch, taste nor smell the Divine Presence.

We would repudiate the human mind, on the assumption that the most skillful surgery has failed to reveal it, forgetful of the fact that the most real things are the most invisible things. If man were to deny all that he cannot see, he would be infinitely more foolish than the Divine Scientist whom he ridicules for denying some of the things which he does see.

It was not the aim of Jesus to deny the evidence of the senses altogether, his chief objection was when this evidence did not coincide with the Truth.

So far as the senses support science, they are valuable and to be relied upon. When they do not, they are unreliable and dangerous.

For this reason he said "Judge not according to appearances but judge righteous judgment." If a group of people should gaze at

the moon when it is at the full, it would convey different impressions to each. To one it would appear as large as a cart wheel, to another as large as the head of a barrel, while to another it might not appear larger than the top of a silk hat. The testimony of the senses is not questioned concerning the reality of the moon, it is questioned with regard to the magnitude and distance of the moon.

If we are curious to learn the size of the moon and its distance from the earth, we must study the science of astronomy, for the senses afford us nothing beyond the mere fact that there is a moon.

This holds true of everything else in the visible world. The

senses tell me that I am material, composed of so much blood, brains, bones, etc., and if I desire to know something of the mental and spiritual side of my nature, I am compelled to use a faculty which can neither see, touch, taste nor smell. I am compelled to use my Reason, and Reason assures me that the report of my senses concerning myself is not true. I am not material and mortal. I am spiritual and immortal. And this is one of the things (or truths) of the spirit which the natural man receiveth not. This Truth must be spiritually discerned, and once discerned the "Aim of Jesus" is seen and appreciated.

Endeavor.

"What hast thou for thy scattered seed,
O Sower of the plain?
Where are the many gathered sheaves
Thy hope should bring again?"

"The only record of my work
Lies in the buried grain."

"O Conqueror of a thousand fields!
In dinted armor dight,
What growths of purple amaranth
Shall crown thy brow of might?"

"Only the blossom of my life,
Flung widely in the fight."

"What is the harvest of thy saints,
O God ! who dost abide ?
Where grow the garlands of thy chiefs
In blood and sorrow dyed ?
What have thy servants for their pains ?"
"This only,—to have tried."

JULIA WARD HOWE.

What is Sin?

"Whatsoever is not of faith is sin."—ROMANS 14: 23.

In the query column of the *New York Herald* during the last month, the subject of sin has been freely discussed, and it is interesting to note the divergent views which have been expressed on this ancient as well as modern subject. One man commences his letter to the *Herald* by declaring that, "In an absolute sense there is no sin."

Another writes that an experience of nearly seventy-four years, has convinced him that sin is a human product, for which God is in no wise responsible.

A saintly woman, a devout student of the Bible, admits the reality of sin, but asserts that it is not eternal. She gives it as her firm and hopeful conviction that during the next thousand years—which is the seventh thousand year of the history of man—both sin and death will be abolished.

She quotes Paul to prove her contention that death is the consequence of sin, but she does not define sin itself.

It would seem as if sin is a something which is either so obvious as to need no definition, or else a something which is so subtle as to defy definition. A pagan philosopher defines sin as a "missing of the mark." And somewhere we have read that the Greek word for sin is one that is used when an archer shoots at a target and misses it. Aristotle tells us that "The only sin is ignorance." Emerson says that the only sin is limitation, and the immortal Shakespeare asserts, "There's nothing either good or bad but thinking makes it so."

These words of Shakespeare have been the basis of much sophistry. Sophistry argues that

what is sin to one man is not sin to another; that what is sin at one time is not sin at another time, by reason of the difference in the underlying motive.

There seems to be no standard by which to determine what is and what is not sin.

When the rich young man said to Jesus, "What shall I do that I may inherit eternal Life? Jesus answered keep the commandments." And when the young man protested that he had done this from his earliest youth, Jesus bade him sell all that he had and give to the poor, and then consecrate himself to the ministry of healing.

He had evolved to the place where the sin of commission had given place to the sin of omission.

In our spiritual infancy it is a sin to do wrong; in our spiritual manhood it is a sin not to do right. There is a wide difference between negative and positive Christianity. The first observes the commandments, the second sells all that it has, gives to the poor, and follows the Inner Christ in deed and in Truth.

As we grow in the understanding of Divine Science, we become more discriminating. Sin becomes less in one respect and more in another. Seen in the light of Truth, it becomes less powerful

and more disgusting, and this enables us to overcome it. In an absolute sense sin is nothing; in a relative sense it is the one thing that prevents progress. Now, it might be interesting to know what John the Disciple regarded as sin, for it will shed some light on a subject which needs to be understood before we can dismiss it altogether, merely to state "There is no sin" is not to overcome it. In a scientific sense, "There is no darkness," but this is no reason for refusing to turn on the light. John places fear at the head of the worst sins in the category, and we are somewhat amazed at this when we are first made aware of it. Why should the fearful be classed with "the abominable, and murderers, and sorcerers, and idolators and liars?" Have we not been taught that fear is as natural to man as is the instinct of self-preservation? Do we not argue that every man is afraid of something? Then why head the list of sinners with the fearful? One would imagine that fear was in itself sufficiently distressing, without adding to it the prospect of cumulative pain.

If we study the psychology of fear, we shall see why John gives it such a prominent place in the list of sins. It has been said that "Fear is the mother of crime."

We fear hunger, we steal; we fear detection and conviction; we lie, and in some instances we kill. We fear that someone may supplant us in the affections of one whom we love; we become jealous and hateful and destructive. We fear illness and we superinduce it. We fear death, and it comes upon us like a thief in the night. We fear criticism and we crawl into a corner. We fear to invest and we fail to acquire, and often envy the man who has overcome his fear and who has acquired. We fear poverty, and it puts its icy arms about us and hugs us to death. There is much to be said against fear and nothing in favor of it. So much for John's definition of sin.

In the words of our text, Paul tells us that, "Whatsoever is not of faith is sin." This is like saying that whatever is not coined in the national mint under government supervision is spurious, no matter how excellent the imitation, the man in the bank refuses to take it. I used to marvel at the skill of a young man in a bank in detecting spurious money. I foolishly thought he must have made a study of spurious coins and currency, when one day I learned the secret of his success. Through long association with good money, the grey matter in

his finger tips detected instantly the false from the true. He could not tell any more than I could tell the component parts of a spurious coin; he simply knew that *whatsoever is not of the real is not genuine*. It was not necessary for him to know where and by whom the spurious coin was made, neither was it necessary for him to be warned that such coins were in circulation. He had a coin standard in his mind, therefore his judgment was well-nigh infallible. One may argue that the detection of the false from the true coin is due to the fact that there is a coin standard, while it is impossible to say what is and what is not sin, owing to the fact that there is no moral standard. We are told that morality is a geographical thing, and not a universal law, but the words of Paul give us something to think about. That is sin which is not of faith, and the inspired writer declares that, "Faith is the substance of things hoped for the evidence of things not seen." Faith, in the Pauline philosophy, is knowledge or science; and that which is not of science is not true; and that which is not true is error, and error is the only sin there is.

One would suppose that those who seemed to take pleasure in

driving nails into the hands and feet of a good man would be regarded sinners of the worst kind, but Jesus said, "Father forgive them for they know not what they do." These unfortunate men were in error, and their sufferings would begin when they became conscious of it. God does not punish sinners, sin punishes itself and the process is painful.

In concluding I would say, according to Divine Science, that whatsoever beclouds our spiritual

vision is sin. Man made in the image and likeness of God, is a spiritual transparency, a window-pane, through which the Sun of Righteousness shines into human hearts and homes.

That which we call sin is made up of the specks and smudges which gather on the window-pane of consciousness, through wrong-thinking. These cast their shadows into our daily experiences, and we call these shadows disease, and poverty, and so forth.

Supersensible.

The harp is ever singing to itself
 In soft and soul-like sounds we cannot hear;
 The stars of morning sing, and soundless words
 Make God's commands run swift from sphere to sphere.

Each flower is always sending incense up
 As if in act of holy worshiping.
 Till fragrant each is one great altar, like
 To heaven where saints their prayer-filled censers swing.

The stars send out a thousand rays, writ full
 Of mysteries we cannot read or see,
 Of histories so long, and going forth
 So vast, the volumes fill infinity.

Celestial presences have walked with man,
 Alluring him to Nebo's lofty height;
 Transfigured forms in tender light, too oft
 Invisible to our low range of sight.

O Source Divine of things so fine and high,
Touch all thy children's souls with power to see
That vibrant earth and air and boundless sky
Still throb with immanent divinity.

BISHOP HENRY W. WARREN.

A Good Connection.

"Take my yoke upon you for my yoke is easy and my burden is light."—MATTHEW 11 : 29, 30.

Out in the everyday working world, where men, ambitious men, are striving to improve themselves financially, socially and morally, we hear emphasized again and again, the value of a good connection. To become identified with a good concern at a small salary is preferable to a larger income with a poor concern when the opportunities are necessarily limited.

A young lawyer makes a good connection when he is taken into a well established law firm, where present practice and future possibilities are the stepping stones to prosperity. In the matrimonial market the value of a good connection cannot be overestimated, since it makes for intellectual, social and in many instances financial improvement, on one side or the other or on both. In

the use of that very necessary means of communication, the telephone, a good connection is a most essential thing, for without it the most serious mistakes may occur and much trouble ensue.

I point out these common everyday experiences because they suggest the necessity of the individual being identified with something other than himself. Man is not only a social animal but he is more or less dependent on other men for the very necessities of physical life, and he is wise who knowing this selects for his associates those who make for his uplift on every plane of his being.

We are not to seek other men for what we can get out of them, quite so much as we are to cultivate the acquaintance of those who can assist us in getting the best out of ourselves. He is my

best friend who encourages me in the development of my own latent capacities. When Emerson says, "Hitch your wagon to a star," he urges us to aim at the highest and best in ourselves; but when Jesus invites us to partake of his yoke, he is calling our attention to the fact that we can do our best work when we make the best connection.

When we examine the life experiences of Jesus it is somewhat difficult for us to reconcile these with the words of our text. Misunderstood, reviled and rejected, ridiculed, and crucified, it would seem as if his yoke were the hardest and his burden the heaviest of any man in the world's great history. Men who have suffered, frequently say, when thinking of their hardships, "I would not care to see a dog go through what I have gone through." The memory of their sufferings and the love of others, makes them feel like the protectors of the race.

The man who begins life under most unfavorable conditions, labors diligently and self-sacrificingly to prevent his children from a similar fate, and in some instances goes to the extreme of making things too easy. Now, in view of these things we marvel that Jesus should say to those who had witnessed his sufferings, "Take my

yoke upon you for my yoke is easy and my burden is light," and it is not until we begin to penetrate beneath the surface of the statement, that we begin to realize its mystical meaning. We must examine each word in its true significance, and doing this, we are startled when we discover them to have a meaning that we have not usually attached to them. Take the word "Yoke," for instance. We almost invariably associate with it the idea of bondage. If we speak of an individual or a nation as being "under the yoke," we mean that they are subject to the despotism of other men or other nations.

If we speak of people who are unhappily married, we speak of them as being "unbearably yoked." On its negative side, the word "yoke," stands for a cramping, crippling attachment; but on its positive side, it has an altogether different meaning. The word "yoke," is defined as "an attachment or cross-bar used for coupling draft-animals." It is a word which is used for an attachment, such as you have seen abroad, which is fitted to the shoulders, and from the ends of which may be suspended pails of milk. The dairy-maid can carry more milk and spill less by this means than by any other. It not only bal-

ances her burden, but it lightens it according to the law of equilibration. The dairy-maid may not understand the law, but co-operating with it she profits by it. Not understanding the law of equilibration, one would naturally suppose that the addition of a wooden yoke to two pails of milk would increase instead of decrease her burden, but the law explains away the difficulty. Her yoke is easy and her burden is light, and this according to law and not according to personal favoritism, for any girl may do what she does if she will comply with the same requirements.

In the light of these two definitions of the word "Yoke," both of which suggest the idea of co-operation, we trace the meaning of our text. When Jesus says "Take my yoke upon you for it is easy," he simply suggests that we become attached to or at-one, with the Principle of being. If the ox can draw more, yoked to another ox, than it can draw alone.

Man can accomplish more by union with God than he can accomplish in any other way. When a man tells you that religion and trade cannot be yoked together, it is because he has never tried the experiment. It may require a little more skill to drive a pair or a four-in-hand, than to drive

single, but it can be done, and one can travel faster and carry more under such conditions.

The yoke of Jesus was not a bondage to conventional custom, nor a submission to ignorant human authority. It was an attachment to and a co-operation with Divine Law. As the yoke lightens the burden of the dairy-maid, so the yoke of spiritual knowledge or Divine Science will enable us to do more with less fatigue, than we can possibly do without it. A little boy with a big bundle, asked a good-natured truck driver if he could put his bundle on the truck, and the good-natured truck driver said, "sure." The boy readily complied, and presently the truck driver looked around and discovered the boy walking. He at once yelled above the noise of the traffic "Get on yourself sonny."

When we take up the yoke of Jesus, we discover that both ourselves and our burden have been given a lift. Now we see that the real yoke is a union with the Infinite, by which we work together with all the forces that make for Peace and Power and Plenty.

But what is the burden? What is the burden that Jesus carried about with him? Was it the constantly harrowing reflection that he was misunderstood, and a

gradual shrinking from humanity on his part, in consequence? We can think of a more "timid saint" being burdened by such a reflection as this, but never of Jesus. The burden of Jesus was not "The sins of a world," as certain theologians have told us. Isaiah poetically exclaims "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good that publisheth salvation, that saith unto Zion, "Thy God reigneth." The burden of Jesus was the carrying of comfort to aching human hearts. If he bore the cross he also bore the message of health to the sick, strength to the weak and courage to those bowed down with the sense of failure and incompetency. It was

a glorious burden, and he who has carried even a little of it has experienced to some extent the joy of Jesus. If you have ever borne the burden of comfort and consolation to another, you have merely exchanged it for another burden. Depositing the seed of comfort in another's heart you have taken away with you the ripe fruit of a deed done in love. Don't you see that it is possible to so interpret our text as to remove its meaning from the grievous to the glorious?

Is it not also clear to us, that we desire above all things in the world, both the yoke and the burden, since they mean so much of personal and unalloyed happiness? Let us take away with us the thought that *our* yoke is easy and *our* burden is light and that we accept both cheerfully.

We lie in the lap of immense intelligence, which makes us organs of its activity and receivers of its truth. When we discern justice, when we discern truth, we do nothing of ourselves, but allow a passage to its beams. If we ask whence this comes, if we seek to pry into the soul that causes—all metaphysics, all philosophy is at fault. Its presence or its absence is all we can affirm. Every man discerns between the voluntary acts of his mind and his involuntary perceptions. And to his involuntary perceptions, he knows a perfect respect is due. He may err in the expression of them, but he knows that these things are so, like day and night, not to be disputed.

—EMERSON.

The Testing Time.

"Jesus wept."—JOHN 11: 35.

There comes a time in the history of every man, when he is tested to the uttermost, concerning his loyalty to Divine Principle. So long as all goes well with us, it is comparatively easy to live up to certain rules of conduct, but let tribulation arise and at once we lose our balance. We pledge our loyalty and devotion to certain institutions, such as political parties and religious movements, and when these need us most, we are inclined to lose interest or blame the leaders for whatever difficulties have arisen. Loyalty is so rare that when one of Jesus' staunchest disciples professed it somewhat vehemently, Jesus reproved him, and subsequent events proved Jesus to be right.

On the eve of Jesus' trial and execution he sought to comfort his disciples and prepare them against the day of their own testing. A man's loyalty to his friend is sorely tested, when that friend is brought before the magistrate. Many thoughts arise in the mind, and we wonder if through all his

seeming goodness there runs the almost invisible thread of hypocrisy. We look back over our long acquaintance with him, and here and there the imp of fear for personal safety, suggests the "little straws" that we noticed at the time, but closed our eyes because "we were not quite sure." When he needs us most, we are least in evidence and we justify ourselves for our loss of interest, by declaring that we are the most surprised persons in the world.

When Jesus told his disciples what was about to happen to him when he went up to Jerusalem, Peter declared, "Though all men shall be offended because of thee, yet will I never be offended." Jesus answered and said, "Verily, I say unto thee, That this night before the cock crow, thou shalt deny me thrice." Jesus knew the weaknesses of man, but he did not despise him on this account. When a man can face disloyalty and ingratitude, and still maintain his sweetness he is on the way to Godhood.

There are two occasions noted in the Bible on which "Jesus wept," but on neither of these occasions do we see any trace of weakness or fear. Looking out over Jerusalem he wept over it as he said, "Oh, Jerusalem, Jerusalem, how oft would I have gathered thee together as a hen doth her chickens and ye would not." His tears were tears of disappointment not discouragement, for he knew that ultimately, the Truth for which he stood and suffered must become universally accepted. One may be disappointed at the tardiness of otherwise intelligent men, when one sees their seeming repugnance to accept a new idea. Does a New Idea present itself in the world of politics or religion, at once the stand-patters harden their hearts against it. Whatever runs contrary to prevailing opinion, whether it be Single Tax or singleness of mind, the men of many taxes and many minds will cry as their early ancestors cried, "Away with him, crucify him, crucify him." We are disappointed when the so-called thoughtful men of the day array themselves against a self-evident Truth, but we ought not to be discouraged for the reason that "Truth is mighty and *must* prevail." A reformer may weep and still not be a coward. We have seen that

when Jesus wept over Jerusalem it was because of Jerusalem's apathy in spiritual matters, and its extravagant indulgence in sensuality. Recognizing that a man cannot sow tares and reap wheat, he knew it was only a question of time when Jerusalem would learn through suffering, what it now refused to learn through Science. Jesus must have felt toward Jerusalem, as a mother feels toward her child when he persists in doing that which can only result in moral and physical disintegration. Anyone can weep when calamity comes upon *himself*, but it requires the love and the foresight of a Jesus to weep because of calamities coming to *others* which as yet are far off. Blinded by our excesses we do not see that we are already preparing food for the buzzards, but the man of God sees the approaching vultures like tiny specks on the distant horizon. It is only a question of time when sin will draw its wages, in sickness and sorrow. Only the fool thinks he can "get by," and this is why, standing within the shadow of his crucifix, but remembering the unyielding mentality of Jerusalem, "Jesus wept."

One only needs to labor along spiritual lines in New York at the present time, in order to appreciate the mental attitude of the master

over the city of Jerusalem, it is when we try to analyze the cause of his grief at the tomb of Lazarus, that we are confronted with a different order of things. He had returned to Bethany from a distant field of ministry, at the earnest solicitation of two of his dearest friends. Martha and Mary had sent for Jesus in their hour of extremity. Their brother Lazarus had died, and there were many reasons why they wanted Jesus to be with them. In the first place he had been a frequent guest in their home, and more than this, he had discussed freely with them that which he only spake in parables to others. Not only had he healed Mary, but he had been a continual source of instruction to them, so that it was perfectly natural for them to turn to him in their loneliness, as to a strong tower of refuge. But when all these facts are taken into consideration, we are still somewhat surprised at the manner in which Jesus treats the situation.

When Jesus received the message concerning his friend Lazarus, we are told that "he abode two days still in the place where he was." Unlike most men under the circumstances, he seems not to have been excited at all. Instead of rushing with all haste to the bedside of Lazarus, he pro-

ceeded in a most leisurely manner, arriving in Bethany four days after Lazarus had passed away.

Martha and Mary greeted him with those memorable words, "Lord if thou hadst been here, my brother had not died," and Jesus said, "Thy brother shall rise again," whereupon Martha said, "I know that he shall rise again in the resurrection at the last day," to which Jesus replied, "I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live."

He then asked to be taken to the tomb where Lazarus had been laid, and as they turned in the direction of the tomb "Jesus wept." And heretofore we have not questioned the cause of his weeping. It has all seemed so self-explanatory. In the presence of death and especially in the presence of grief-stricken mourners, it is a most natural tendency to weep, and so we say with the Jesus who stood by at the time, "Behold, how he loved him." Now, all of this seems very reasonable, until we begin to analyze it under the lens of Divine Science, and then we discover discrepancies. Men do not weep over circumstances and conditions over which they feel a conscious superiority and control. Jesus did not weep because Lazarus was dead, since he was about

to call him forth from the grave and prove at the same time his teaching of the supremacy of Life over death.

The grief of Martha and Mary could not have been the cause of his weeping, because presently he would turn that into joy.

We must probe deeper than these surface conditions, if we would discover the subtle reason for this rare emotion on the part Jesus. We must remember that he had spent much of his time with this little family, and that most of his conversation at their hearth was along lines of Truth. He had confided to them the deep things of Divine Science. On one occasion he said, "Mary hath chosen the better part," that is, she is more interested in the kingdom of God than in the things of this world. He had instructed them in spiritual mysteries, and they had seemed to understand, but when the testing time came, they were found wanting. The knowledge of Truth they had gained intellectually, they could not apply spiritually. It was all so beautiful while they listened to it as it fell from his sacred lips, but when it was most needed they could not use it. Not only could they not prevent their brother's death, but

they could not prevent their own grief. It would seem as if they never understood it at all; and remembering how he had taught them, "Line upon line, precept upon precept," "Jesus wept." We are not surprised that Jesus should weep under such circumstances, but is there no excuse for Martha and Mary? How often we hear Divine Science students declare their unqualified belief in its Divine Principle, while at the same time they confess their inability to demonstrate it. They are confident of the Truth of Divine Science, but when it comes to proving it in the face of danger they "go all to pieces," as one student puts it. We might call this lack of faith, for such it is, but why should there be such a woeful lack of that which is so essential to success?

There are two reasons for this lack of faith, one is lack of knowledge, the other is lack of courage.

We have not been taught the Truth, therefore we are ignorant, or if we have been taught the Truth we are afraid to put it to the test, and the reason for this is that it is contrary to that which we call common-sense and human experience alike.

True Freedom.

"There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of the Spirit of Life hath made me free from the law of sin and death."—ROM. 8: 1, 2.

It might appear from the words of Paul the apostle, that there are two conflicting laws at work in the universe; the one to bind and the other to make free. Everywhere the belief in duality seems to prevail. When we would do good we find evil present with us. We seem to stand between opposing forces, and in most cases error appears to be more real and powerful than Truth.

The great desire of the human heart is for freedom, and this desire is instinctive since it proceeds from the sub-conscious conviction that freedom is the natural heritage of man spoken of in the Bible as "The glorious liberty of the sons of God."

Black or white, educated or ignorant, we long for liberty, that liberty which spells the right and the privilege of self-expression. Whenever man is not expressing himself in terms of health, wholeness and prosperity we may rest assured that back of all his perplexing experiences there is but one controlling reason for it and

this may be summed up in two words—spiritual ignorance.

Spiritual ignorance is not only the root of all discord, but it is the parent of all calamity. Through spiritual ignorance we forge our own fetters and construct the prison bars by which we surround ourselves. Like bats in a cave we succeed only in striking the walls. We wish to escape but we cannot see the Light; we desire but we do not demonstrate the freedom which we should enjoy; we grovel in the dust when we fain would soar above the things that make for unhappiness, ill-health and poverty. The wings of faith and love are glued to our sides by the frozen moisture of fear and doubt so that we cannot fly. We try to be resigned to conditions over which we believe we have no control, but ever and always that indefinable something within rebels at the suggestion of incompetency and inability.

Without knowing what it is that makes for unrest we are told all too frequently that we should

endeavor to be content with our lot, but that irresistible force which in spiritual Psychology we call the "Divine Urge," impels and compels us to climb to heights as yet unattained. The leavening yeast of the Holy Spirit never rests. Its ceaseless activity manifests itself in ways we call disgruntlement and dissatisfaction, but this is because we have not yet learned to interpret our emotions according to Divine Science. We see the fermenting process in the meal of scattered thought, but we do not see the "Bread of Life" which is the result of mental concentration. We are conscious of the "Great Unrest," but we do not see to what it is leading us. It seems like impending Revolution, but as a matter of fact it is a true spiritual evolution, and he who realizes this will be calm and collected in the presence of it all.

Whatever compels us to seek refuge in the Truth is good though we may regard it otherwise. If discouragement and disease drive us like tired children to the arms of God they serve a most holy purpose for soon or late we must learn that back of all appearances the One Law rules supreme. If Paul speaks of the law of sin and death he speaks also of the Law of Life, and it is on this law of the Spirit of Life that we should

place all the emphasis.

In the days of our spiritual ignorance there seems to be a law by which we are compelled to do what we ought not to do and to leave undone the things we ought to do. Otherwise intelligent men would have us believe that it is as much a law of man's being to be sick as it is for him to be well, and that death is as lawful as Life, so that we have come as a race to accept abnormal conditions with as much grace as possible on the assumption that they are inevitable.

In the world of legal jurisprudence we have decisions, decrees and judgments which are supposed to be in accordance with law, but which in all too many instances are nothing better than a Judge's opinion. And because of this we have established Supreme Courts and Courts of Appeal to which cases may be carried when the justice of the lower courts decision is in doubt.

Now, if we can take the position that the so-called law of sin and death, pain and poverty is nothing more than a decision of the Lower Court from which we can make an appeal, we have taken the first step toward Freedom. Once let us accept the decision of the Lower Court as final and at once we conclude that an appeal only means

additional expense. Strong men fight for their rights, weak men relinquish them. We are amazed at times to see how the same man acts under different circumstances. I see a man against whom the Lower Court had decided at once appeal the case. He spares neither trouble nor expense because a principle is at stake. I see him emerge from it all with the glow of triumph on his cheek despite the fact he may have less money in the bank. He has lost, but he has won, and his victory establishes a precedent in law.

Later on I see the same man under different conditions. He has been tried and convicted and sentence has been passed upon him, and I am astonished that he accepts the sentence without comment or criticism or even the suggestion of an appeal. I am at a loss to account for the changed attitude of the man. Yesterday he was full of fight, to-day he accepts defeat with the submissiveness of despair. Yesterday he refused to accept the personal opinion of the Judge, preferring to take his case to the Supreme Court, to-day the Judge's word is Law and there is no possibility of appeal.

The Judge, in this instance, is a noted specialist, and the jury is composed of the family doctor

and as many others as the family can afford, and this makes all the difference.

He has been taught to believe that the noted specialist's decision is the last word, and as a result of this belief he begins to prepare for the long journey, when a friend suggests an appeal to "The Law of the Spirit of Life in Christ Jesus." The man under sentence of death may be a member of a church in good and regular standing, but he leaves to the last what ought to be the first and most natural impulse of his soul.

When drugs, climate and operations have each and all failed to restore health and strength, when hope has fled and the grave yawns for its prospective occupant we half-heartedly turn in the direction of the Great Physician.

This is not because we are naturally averse to seeking God in our hour of need, it is largely because we have not been taught to do so. We have gone on the principle that, "Man's extremity is God's opportunity," and it would seem as if we had to reach our direst extremity. So long as the old institutions and the old order of things hold out any hope we stay with them, and the remarkable thing is that Divine Science cures us at all under the circumstances.

If we do not understand Paul's words as they appear in the Bible let us paraphrase them so that we may grasp their meaning and apply them to our daily philosophy of life. "The Law of the Spirit of Life in Christ Jesus" interpreted in modern English simply means "The Law of Spirit's control over so-called matter and material conditions." And he who understands this law transcends the so-called law of sin; sickness and disease through the understanding that there is but One Law, even

the Law of Immutable Good. When it is understood that sin and death are contrary to the Law of Love and Life then it will be seen that sin and death have only the power over us which we endow them with. The law of sin and death so-called is a law so long as we submit to it, but once let us make an intelligent appeal to Truth and the Supreme Court of Divine Justice reverses the decision of medical opinion and human ignorance, and the Truth has made us free.

The Ploughing of the Lord.

The ploughing of the Lord is deep,
On ocean or on land ;
His furrows cross the mountain-steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will ;
The kings and nations drag the plough,
His purpose to fulfill.

They work his will because they must,
On hillside or on plain,
'Til clods are broken into dust,
And ready for the grain.

Where prophets lone the deserts trod,
Where monarchs dragged the plough,
Behold the seed-time of his Word,—
The Sower comes to sow !

EDWARD EVERETT HALE.

The Great Want.

"He that humbleth himself shall be exalted."—LUKE 18: 14.

"Two men went up into the temple to pray; the one a Pharisee and the other a publican," said Jesus, by way of introducing a parable which has since been used to show the great gulf between hypocrisy and humility.

The Pharisee has been held up to our gaze, as one who felt he was the personification of all the virtues, and it would seem when we look at the picture which he paints of himself as if he were far above the average. His purpose in going up into the temple was identical with that of the publican. They went into the temple much as many of our best business men go into the down-town churches today at the noon-hour. They went in to pray, and when you analyze the prayers of the Pharisee and the prayers of the publican you will see that they were actuated by much the same impulse as we are actuated. The Pharisee's prayer was one of thanksgiving, the publican's prayer was one for mercy.

The Pharisee with upturned face thanks God that he is not an extortioner, nor an adulterer, nor an

unjust man, and after recounting the vices which he does not indulge in, he narrates his virtues. He fasts twice in the week, that is to say he holds his appetites within safe bounds. He gives tithes of all that he possesses, that is to say he gives regularly and consistently to the support of the church and its various activities, and while he thus prays his prayer of thanksgiving, the publican standing afar off with down-cast eyes, smites upon his breast, saying, "God be merciful to me a sinner." There is nothing about the Pharisee that would prevent him from being a member of any Christian Church in good and regular standing, in fact he is much above the average, while there is much about the publican that would make him undesirable as a church member, and yet Jesus declares that the publican went down to his house justified rather than the Pharisee. Does this mean that a man who lives a clean life and thanks God for the fact is less just than a man who lives an unclean life but asks God to be merciful to him? Is a self-confessed sinner more

just than a self-conscious saint? The question naturally arises as to why Jesus should commend the publican's mental attitude, notwithstanding the peculiarity of his life. What did the publican have that the Pharisee did not have?

Dr. Jowett tells us that the publican had the "Great Want." Looking out over the world from the mountain top of self-appreciation the Pharisee could see only his own virtues. Financially prosperous, morally clean, and socially acceptable, what more could he desire? In a vessel already full there is no room for another drop. It is impossible to add one single joy to complete satisfaction. When a man is satisfied little can be done for him, no matter how much he may need it.

One of the oldest firms in this city is a victim of Pharasaism. Established over a century it has prided itself on doing business at the same old stand, in the same old way. It has stubbornly refused to change its location or its business methods.

It takes comfort in the declaration that it is not an extortioner, that it does not deceive its customers by misrepresenting goods nor charging more than the goods are worth. Neither is it an adulterer, that is to say, it does not

dilute its productions with cheaper ingredients, meanwhile asking the same price as for the unadulterated article. It is not unjust for one of its greatest boasts is that it has always paid standard wages and salaries. Like the Pharisee of old this firm has set aside so much every year for philanthropic purposes, that is, it has paid tithes of all that it possesses.

Over against this old and honorable firm there is a much younger firm in the same line, which has forged steadily ahead along the line of prosperity. Moving up-town with the tide of travel it assumed greater expenses than seemed wise, but increase in trade more than made up for it. In the march of progressive prosperity, they made many mistakes, which made for financial loss, anxiety and discouragement, but these lessons taught them also the lesson of humility, by revealing the weak places in their business methods. When the old firm would boast of its time-honored, but out-of-date methods, and act as if the younger firm could teach them nothing about the business, the younger firm would smite its breast in the remembrance of its past mistakes, and declare, "There is always something to learn."

Now, in the eyes of progressive business, the younger firm is more

justified than the older one. It has made mistakes and it humbly admits them. It sees its weaknesses and it hastens to correct them, while the older firm sees only its virtues, and blames external conditions for internal stagnation.

Pharasaism is not confined to the business world, for we find it where we least expect it. Some weeks ago, I was invited to speak in a prominent Episcopal Church in this city, on the subject of Divine Science, and the restoration of Apostolic Christianity to the Twentieth Century. The object of this lecture was to point out the possibility of a return of the healing power of Christ to the Church, whenever the Church is ready to appropriate and demonstrate it.

The Church proper with its organ and choir were placed at my disposal, while other lectures were going on in the smaller rooms of the Church.

Now, the point I wish to emphasize will be more clear to your minds, if I point out the fact that I was there by special invitation of the pastor of this particular church. I had not asked for permission to speak to his people, but had been earnestly solicited to do so. It would not have surprised me if the pastor had introduced

me to his people as is customary, but this little formality was purposely dispensed with, and the pastor himself adjourned to one of the smaller rooms to listen to a lecture on art.

Now, art is a delightful subject, but when you remember that the pastor's business is religion, it is natural to suppose that he would prefer a subject that would be helpful to his business, but his mental attitude was one of complete satisfaction along religious lines.

He might be able to learn something about art, but the field of Religion has been thoroughly explored, and a new discovery is an impossibility. Like the Pharisee of old he lifts up his eyes unto heaven and says, "Father, I thank thee that I have nothing more to learn. I am rooted and grounded in the faith of my fathers. I go about my churchly duties with ceaseless regularity. My program for the week is made out months and years in advance, and I follow it to the letter. I am perfectly satisfied with the ordinances of the church and have no desire to go outside of it for information on spiritual matters. I thank thee O, Heavenly Father for this grand old church, with all its traditions, and in addition to all of this, I thank Thee that I am not as these

dear people who are now in the church proper, for they believe that the Day of Miracles is not past. They believe that the sick may still be healed by the power of prayer, a belief which we have outgrown these many centuries. I thank Thee that I am settled in *my* religious convictions, while it is manifest that *they* are unsettled, since they have given up the faith of their fathers, to follow after strange doctrines."

"Now, the thing that is lacking in the Church, is the thing that is lacking in the business world and in the individual.

It is the "Great Want." A man's physical needs may be met on a very small salary, but unless he wants culture and an environment

favorable to it he is not progressive. A business may be able to meet all its obligations, but unless it extend its activities, and increase its trade and employing capacities it cannot be said to be a progressive business. It may boast of its integrity, but the younger firm will get the trade.

A church may be extremely orthodox and circumspect. It may have all that it needs in the way of system and support, but unless it feels the Great Want of the Art of Healing, the outsider, symbolized by the Publican who smites his breast in the recognition of his spiritual poverty, will go down to his house justified, rather than the churchman who feels no such want.

The Deserving Life.

Everything in this universe moves by an invisible law. Think not of the external conditions, but look within and live the deserving life. Whatever you desire will come to you in right time in response to the conditions within. If you want to understand the great spiritual law, have

first peace, calmness and poise. Know this, that you cannot move a straw from its place if you do not deserve the power to do it. Why then should you worry? Just simply live the deserving life; everything you desire will come to you.—*Yoga Monthly.*

Fellowship Universal.

Human fellowship of God,
United now we stand,
One in the hearts great loving throb
For each soul in the land,

Human fellowship of God
United now we move,
To bring each child of human birth
God's heritage of love.

Human fellowship, we sing
A glory great and new.
Of God in man, in woman too
One labor, God's to do.

Human fellowship, arise,
Sing freedom of the soul,
Sing health and peace God's good increase,
One anthem of the whole.

HENRY H. BAMHART.

Seek the Beautiful at Home.

A man once resolved to seek and find the beautiful. He thought of the mountains of Switzerland and the beautiful plains of Italy, and the forests of America and other wonders of the world; but, before his plans were settled, a voice seemed to say to him: "Begin at home." Yes, the beautiful is always with us. You can make the place where God has put you beautiful. If it is but an attic in a poor-house, or a fireside, or a bench in a workshop, or a seat in a school, or a place in your mother's heart—make it beautiful. And the sadder and the darker the place, be the more eager to make it beautiful. Love which loves others unselfishly is the great beautifier.—SELECTED.

An Indian's Speed to a Friend.

"That you may always have a safe tent and no sorrow as you travel; that you may always have a 'cache' for your food and food for your 'cache'; that you may never find a tree that will not give sap nor a field that will not grow grain; that your bees may not freeze in winter, and that the honey be thick and the comb break like snow in the teeth; that you keep your heart like the morning — and that you come slowly to the 'Four Corners' where men say Good Night."

Letters.

My frequent talks with Dr. and Mrs. Murray very strongly impressed me with the fact that by faith anything can be accomplished. For several years I had found it impossible to see to read and write without wearing glasses, and owing to a tendency to leave them at home or break them was often very much inconvenienced. Here was a great chance to test that great truth. What a relief it

would be not to have to bother with glasses any more, so I handed them to Mr. Murray. Directly afterwards I had to work over a lot of figures and account books for three days, I thought I felt that my eyes were being almost pulled out of their sockets. I held on to the faith, and now for five months I have been reading and writing without experiencing any trouble or difficulty.

HERBERT HOLCOMB.

I am thankful for having been cured of a very bad cough, which troubled me 4 or 5 hours every morning, and was caused by an operation on my throat. Since taking treatment 18 months ago, I have been entirely free from a cough. Ever since I was a child

I have not been able to enjoy life for the awful fear of taking cold, as I had one cold after another, but in the past 18 months I have also, with one exception, been entirely free from colds.

ANNA M. JACKSON.

552 W. 141st St., N. Y. C.

The Real Test for the Clergyman.

Absolution and healing go hand in hand. Every priest in the Episcopal Church reads or pronounces the absolution and forgiveness of sins after the general confession has been made. He regards it and his people also consider it an authoritative pronouncement of the forgiveness of their sins. If a dissenter should ask is that form equivalent to saying, "thy sins be forgiven thee" most of them would say yes. Suppose the dissenter should challenge his authority. Then he must fall back on the historical argument that it has been handed down from apostolic days, or if the questioner is insistent he must turn to the example of the Lord himself when asked for his authority. When they asked Jesus by what authority he forgave sins, he did not refer to any commission from the Jewish church of that day. If he had done so his ministry standing on that ground alone must have failed. He met the challenge fairly with the words,

"That ye may know that the son of man hath power on earth to forgive sins (then he saith to the sick of the palsy), 'Arise, take up thy bed, and go unto thy house.'" It was as easy to say "thy sins be forgiven thee" as it was to say, "take up thy bed and walk." The fact that he could say the one and have the results follow was proof that he had authority to say the other, and be equally sure of results. The two were so inseparable that he could not very well say one without including the other. Has a man who cannot speak the word of health to the body any good and sufficient reason to show wherein he has power on earth to forgive sins? Can he say, "believe me for the very works sake?" The commission includes one as much as it does the other. There is a call to-day to make full proof of the divine commission. The proof lies in apostolic success as well as in apostolic succession.

REV. THOMAS P. BOYD,
The Emmanuel Press.

. . . Watch narrowly

The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray, as chance shall favor.—BROWNING.

On-Day.

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the Immortal Soul the need
Of that Supreme Creator, God. The wraith
Of dead beliefs we cherished in our youth
Fades but let us welcome new-born Truth.

Man may not worship at the ancient shrine,
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a being all divine ;
No humble worm, whose heritage is sin,
But born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,
But deep his reverence for that mighty force,
That occult working of the great All Source,
Which makes the present Era so sublime.
Religion now means something high and broad
And man stood never half so near to God.

E. W. WILCOX.

Society everywhere is in conspiracy against the manhood of every one of its members. Society is a joint stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater.—EMERSON.

Men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them, and will yourself be injured. And so with men.—TOLSTOY.

Gleanings.

It is by no means true that the virtues have universally any other pleasure in their exercise than that which is incident in the attainments of their proper ends.—ARISTOTLE.

The building of a character that can stand against the destruction of time is a greater work of genius than the most immortal triumph in art or literature or statesmanship.—HENRY FRANK.

When good is near you, when you have life in yourself—it is not by any known or appointed way; you shall not discern the foot-prints of any other; you shall not see the face of man; you shall not hear any name—the way, the thought, the good shall be wholly strange and new. It shall exclude all other being. You take the way from man, not to man. All persons that ever existed are its fugitive ministers. There shall be no fear in it. Fear and hope are alike beneath it. It asks nothing. There is somewhat low even in hope. We are then in vision. There is nothing that can be called gratitude nor properly joy. The soul is raised over passion. It seeth identity and eternal causation. It is a perceiving that Truth and Right are. Hence it becomes a Tranquility out of the knowing that all things go well.

—EMERSON.

What a farce to talk of the schools providing equal opportunity for all when there are hundreds of children in our city schools who cannot learn, because they are hungry.—SUPERINTENDENT MAXWELL.

A man does not represent a fraction, but a whole member; he is complete in himself.—SCHÖPENHAUER.

A single grateful thought turned heavenward is the most perfect prayer.

—LESSING.

There is a way from every point in a circle to the centre; from the farthest error there is a way back to God himself.—RÜCKERT.

Bad is by its very nature negative, and can do nothing; whatsoever enables us to do anything, is by its very nature good.—CARLYLE.

Before the revelations of the soul, Time, Space and Nature shrink away.
—EMERSON.

The Delphic Oracle pronounced Socrates the wisest man of Greece, and Socrates modestly replied, "'Tis because I alone of all the Greeks know that I know nothing."

Plato maintained that we could grasp truth only so far as we had elevated our mind by thought to its divine essence.

Strength results alone 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.
—SELECTIONS FROM BUDDHA.

The earth is our work-shop. We may not curse it; we are bound to sanctify it.—MAZZINI.

If a bee stings you will go to the hive and destroy it? Would not a thousand come upon you? It you receive a trifling injury, then, go not about proclaiming it. Let it drop.—ANON.

"Peace of mind comes in its own time as the waters settle themselves into clearness, purity and quietness. Throw no stones into it if you would *keep* it undisturbed."—RUSKIN.

Be substantially great in thyself, and more than thou appearest unto others.—SIR THOMAS BROWNE.

Compose thy mind, and prepare thy soul calmly to obey; such offering will be more acceptable to God than every other sacrifice.—METASTASIO.

THE GLEANER

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

VOL. 5.

AUGUST, 1914.

No. 11

TABLE OF CONTENTS

667	Abundance	<i>W. John Murray</i>
677	Adversity.....	<i>W. John Murray</i>
684	The Calf-Path (Verse).....	<i>Sam. W. Foss</i>
686	Letters.....	
687	How to be Happy (Verse).....	<i>Selected</i>
688	Resolve (Verse).....	<i>Charlotte Stetson Perkins</i>
689	Poem.....	<i>Maltbie Davenport Babcock</i>
690	Patience (Verse).....	<i>Selected</i>
691	The Undertow (Verse).....	<i>Anonymous</i>
692	Gleanings.....	

Copyright 1914, by W. John Murray.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street, New York City.

SUMMER ANNOUNCEMENT.

The Summer School in Divine Science will hold its second session during the month of August at Blythedale, Croton-on-Hudson, N. Y. Those needing rest, recreation and instruction in Truth may learn of terms for tuition and accommodation by writing **Secretary**, No. 113 West 87th Street, New York, N. Y.

The CHURCH OF THE HEALING CHRIST will resume services on the third Sunday in September in the Laurel Room, Hotel Astor, Broadway and West 45th Street, New York, N. Y.

The Wednesday Evening Meetings are being continued for the benefit of those who remain in New York during the summer, and are conducted by Mrs. M. V. Crowe, at Dr. Murray's residence, at a quarter past eight o'clock.

Dr. Murray will be in New York on Mondays, Wednesdays and Fridays until the middle of September, between the hours of 2.00 and 5.00 P. M. His address is 113 West 87th Street. **Telephone**, Schuyler 4145.

Abundance.

Bible Readings :

"Give ear, O my people, to my law; incline your ears to the words of my mouth.

"I will open my mouth in a parable; I will utter dark sayings of old.

"Which we have heard and known, and our fathers have told us.

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

"For he established a testimony to Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children.

"That they might set their hope in God, and not forget the works of God, but keep his commandments.

"And might not be as their fathers, a stubborn and rebellious generation, a generation that set not their heart aright, and whose spirit was not steadfast with God.

"The children of Ephraim being armed, and carrying bows, turned back in the day of battle.

"They kept not the covenant of God, and refused to walk in his law.

"And forgot his works and his wonders that he had showed them.

"Marvelous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

"He divided the sea and caused them to pass through; and he made the waters to stand as an heap.

"In the day time also he led them with a cloud, and all the night with a light of fire.

"He clave the rocks in the wilderness and gave them drink as out of the great depths.

"He brought streams also out of the rock, and caused waters to run down the rivers.

"And they sinned yet more against him by provoking the Most High in the wilderness.

"And they tempted God in their heart by asking meat for their lust.

"Yea, they spake against God: they said, Can God furnish a table in the wilderness?"

Silence Thought: Let us take for our silence this morning,—My God has supplied all my needs according to his riches.

"The Lord is in his holy temple, let all the earth keep silence before him."

Audible repetition of the Lord's Prayer.

Our subject this morning is ABUNDANCE.

Golden Text: "He that hath a bountiful eye shall be blessed."—PROV. 9: 22.

In these days of liberal education on lines of mental science, we are coming to realize more fully than ever before in the history of the world, the power of thought to produce good, bad and indifferent conditions in life.

No true student of Divine Science ever rails at systems, economical conditions or industrial situations. He never strives to account for his failure to demonstrate abundance on any grounds other than his own limited concept of things.

There was a time when we believed that we were the victims of circumstances, that there were certain uncontrollable conditions

out in the world by which we were more or less limited in our prospects and opportunities. We felt very sorry for ourselves, and thought that we could do much better if an opportunity presented itself, or if external conditions could be changed. It never occurred to us in the past that we ourselves could be very largely instrumental in changing those conditions. That by silently subjecting them to scientific treatment, we could eliminate them from our experience by a larger thought.

There is no more persistent and no more distressing error of the human mind than the thought of poverty. And there are almost

as many phases of it as there are phases of physical disease. The fact that we have limited it to what we call financial difficulties, does not change the fact that poverty has many, many phases.

We have rich men who are poor,—men who are driven by force of necessity to Divine Science in order that their poverty may be overcome. It is not that they have not sufficient of this world's goods, but they are lacking in the one great essential by which the things of this world are enjoyed. They are suffering from poverty of health or lack of vitality. This is not because they cannot engage the very best specialists, nor is it because they are not in a position to travel in search of health.

A rich man is perfectly willing to pay for anything he can get, but there are some things money cannot buy, and thus it is that someone suggests to him in his dire extremity that he turn to one of the many phases of spiritual cure.

He comes at first to Divine Science somewhat incredulously. He does not expect to forestall death very long. He has been schooled to believe that the only safe and sound method by which to overcome disease is *materia medica*. Not until he has tried

every school and all the "pathies" and cults, do we find him really ready to be healed by the indwelling Christ. Not until he realizes that his poverty of health is absolutely incurable according to the old systems of therapeutics, do we find him ready to lay down his all at the feet of Truth, and Truth heals him. He then becomes rich in health as well as in this world's goods. This is one of the many phases of poverty overcome by Divine Science or the Science of God.

There is another phase of poverty which, perhaps, is not quite so common as this, but which is equally distressing to the man who is suffering from it. It is set forth in one of the illustrations of the New Testament, where a young man came to Jesus and asked, "What must I do to inherit eternal life?" Jesus said, "Sell what thou hast and give to the poor, and come follow me." And the young man turned away sad and sorrowing, because he had great possessions. He was very rich in this world's goods, and yet he sensed a lack. And so he asked Jesus what he should do to enter into the life more abundant, the life most profitable. And when Jesus told him that the only way by which he could enter into that larger sense of the Infinite

was to rise above dependence upon visible things and become conscious of his unity with God through usefulness to humanity, we find him going away and taking his poverty with him.

This phase of poverty is treacherous. It never leaves the wealthy young man who feels it in peace; he never rests until he seizes hold upon the spiritual life. Go where he will, appear as he may to enjoy himself so far as visible appearances are concerned, there is always a felt want, a soul need. This is not a very common form of poverty, but it is all the more painful on this account.

And then we come to that phase of poverty which is so common that it seems as if everybody, at some time or other in life, has been touched by its chilling fingers. And we feel that this phase of poverty is something which can not be readily overcome.

In fact in the old thought we were taught that it were almost a sin to try, especially by means of prayer, to rise above it. To ask for money were mercenary. We might pray for health and strength and life, but to bring the sacred office of prayer down to the mart of trade were indeed a degradation. And so it is not any wonder that even after we come into the larger and the newer thought of things, we

still find ourselves wondering if it is right to pray for money. The bias of our early education, the trend of theological thought, all point in the direction of the sinfulness of it. Why should we seek this world's goods? Why should we not rather seek the kingdom of God and his righteousness? Why not seek both? Solomon says, "He that hath a bountiful eye shall be blessed."

Solomon saw the law back of prosperity and the law back of poverty, and he saw that only as an individual rises through an understanding of the larger and fuller Law, which is not only the Law of Life and health and strength but the Law of Unlimited Abundance, can he enter into the peace and power and prosperity to which the son of God is richly entitled.

Many of us, perhaps for the first time in our lives, are learning through the proclamations and affirmations of Divine Science, that poverty as well as pain and disease are due to ignorance and laziness.

We may at first resent this rather harsh statement and declare that we are neither ignorant nor lazy; that we are fairly well educated and perfectly willing to work. In fact we are willing to do what a few years ago would

have been somewhat humiliating to us. We have overcome pride, and yet we find ourselves wholly incapable of besting this terrible malady of poverty.

Sometimes those who have been years in Divine Science tell us that while they have been wonderfully successful in overcoming their diseases and their sins, poverty remains an unconquerable enemy. Affirm as they will, deny as they will, realize as they will, they still find financial lack to be the one great thorn in their side.

Why is this? Is it because God is the health of the body, the purity of the mind, the strength of the soul, but is never a part of the ordinary mundane things of life where the rent man must be appeased, and the shoe man must be paid for his shoes, and the grocer must have the money for his groceries? Sometimes we argue that if God will only give to us health and strength we can make the money ourselves. But how often we find a man to whom health and strength have been given as the result of his study of Divine Science, still utterly and quite incapable of making money?

How often do we find a holy good woman struggling with the most abject poverty, and sometimes feeling that it is for some good, wise and inscrutable purpose

of God? In Divine Science we know that poverty is just as much an error and just as much due to ignorance as is sickness, disease and sin.

We are ignorant. We are ignorant of one of the greatest facts in the world,—the fact that prosperity is something that works out from the center to the circumference. We have the seed of prosperity within the soil of our own souls, just as we have the seed of life and health and strength, and it only needs to be worked out scientifically, courageously, hopefully and faithfully.

By some strange method of instruction and of sub-conscious communication, we believe that prosperity can only come to us from without, through the endeavors of other men or through our own personal endeavors in the objective world. We think that we can obtain money and substance and abundance only by certain external methods. We can thoroughly believe that health and strength and peace and poise can be worked out from within, but prosperity is another matter. The moment we begin to think about prosperity we begin to think in terms of the external, the objective. It can only come to us through our connecting up with some good firm, through becoming

acquainted with some charitable person, or through associating with those who are in a position to help us better ourselves in life. We are ever looking out for persons, places and powers in the demonstration of prosperity.

It is so easy to realize that God is health, that God is purity; but to realize that God, just God, is prosperity, is very difficult. We think we could make this demonstration if we could secure a good situation or discover some philanthropic person to whom we could pour out our tale of woe, and thus draw from his abundance. It does not seem that we ourselves shall ever be able to draw from the great Abundance of the Infinite.

When we think this matter over thoughtfully we shall find that most of us are tapping channels; we are drawing on the great Universal storehouse by proxy. Perhaps we are putting a one-inch pipe into a channel, when we might just as well put a three-inch pipe into the Reservoir itself.

We learn in Divine Science that health is a God-given faculty of the soul, a God-given condition implanted within which we must work out intelligently, courageously, knowingly, resolutely. And the same law holds good when applied to the question of so-called

financial poverty.

Why should we live on the abundance of another? We have been taught that the poor shall lean upon the rich; that the dependent shall lean upon the independent. Why should we not learn the great glorious lesson of absolute dependence upon the Infinite? Why should we not call upon the indwelling God, who is just as much our substance as he is our health and strength and our life? Why trust God for to-morrow's strength and health and not for to-morrow's financial needs?

We are the victims of a race habit, we are the unwilling subjects of race belief—the belief that we can only be fed by means of man. It does not occur to us that we can be fed by ravens; that we can go out into the wilderness and that there God can provide a table for us in abundance.

One of the great complaints of Moses against the children of Israel, was that after the many manifestations of God's providence, after so many proofs of the power of God to supply them under all their divers difficult conditions and circumstances, when another emergency arose they cried with one great cry, "Can God furnish a table for us in the wilderness?"

What can not God do? The Israelites had been fed with manna; the rocks had been smitten for their sake, and water had gushed out; it had gushed out in rivers of water. Quail had fallen in abundance. And yet when another crucial test of their faith in the Infinite came, they questioned! "Can God furnish a table for us in the wilderness?"

Perhaps we think they were a somewhat ungrateful lot of people, but how about ourselves? What are we doing? After we have been healed, comforted, consoled, refreshed and reinvigorated by Divine Science, when we come to the place where financial stress and need befall us, we say, "Can God take care of that?" Hitherto hath he helped you! When you were sick he healed you. When you were sorrowing he comforted you. Now when you are in financial stress, he will minister unto you. We can understand how God can heal us when sick, comfort us when sorrowing, and strengthen us when we are weak, but we cannot understand how we are going to pay the rent tomorrow. We do not see where that is to come from.

How can we see where it is coming from when we are looking outside ourselves? We are looking everywhere but in the right

place, the one place where it is to come from.

Were not our strength, peace and poise, gifts of God which were stored up within us, and which we caused to manifest in visible form? Were they not produced of themselves from seeds which had reposed in the soul from the very earliest dawn of time?

We do not say we do not see where health is to come from, nor that we do not see where strength is coming from. But when it comes to our finances, we say immediately, "Here is Mr. So and so's bill unpaid, and here is the rent overdue, and the grocery man threatens to cut us off his list if we do not pay up, and we cannot see where it is all to come from.

I realize the painfulness of the situation, because I have experienced it. I know what it is to sit all day long treating the sick, and on the 29th of the month to wonder how the rent is to be paid. What I say here is out of a heart that has been touched with similar infirmities, for I have had to realize that not only is God the health of my bones, but that He is my supply as well, and I have proved this fact in some measure.

Frequently it was some poor woman who had been healed or helped a year or two before, who

brought me the needed amount, some grateful soul who had been saving up all this length of time bit by bit, and whom I had absolved in heart and mind from the debt. And so in time I learned to be sustained by the Infinite, to lean on God.

I am giving out these pages from my own diary because Jesus succored others with that by which he was succored. He did so because he knew the sustaining power of the Infinite. For a man who is rich in this world's goods to tell a poor man that God is the source of his supply, is all very well, but unless the rich man has proved this fact in his daily life, he is merely a theorist.

Poverty is a many-sided thing. Not only is there spiritual poverty and artistic poverty, but there is that form of poverty that is so dreadful and so appalling and so terrifying and so seemingly insurmountable, that we have come to believe there are and must be two classes, and that one arrays itself against the other. We ignore, or at least are ignorant of the fact, that we have the power to rise above all limitation, through a divinely natural and legitimate process,—through the exercise of right thinking. And that right thinking depends upon no other human soul in the world.

Divine Science teaches us our absolute independence of men, and our complete reliance upon God Almighty. This independence of men does not make us cold or harsh, or unsympathetic. It merely transfers our desires from the finite to the Infinite. That is why Solomon said, "Put not your trust in princes, but trust in the living God."

We sometimes think that Jesus placed very little confidence in men, and yet on that eventful morning in the Garden of Gethsemane, he felt the great need and lack of human companionship. He felt that at that crucial time in his life, the men with whom he had suffered much, and whom he had taught, would be with him to the last; and so he asked them to watch while he went away to pray. Then he withdrew and prayed alone, and he came back because he felt the necessity of human sympathy. But the disciples were sleeping! Peter and James and John were fast asleep. He awakened them and said, "Could ye not watch with me one short hour?"

No doubt they shook themselves together, and said, "Certainly Lord, we wish to watch with thee!" He went away a second time and came back and found them sleeping again. Then

he said to them, "Sleep on, sleep on. I am alone and yet I am not alone, for the Father is ever with me."

These are the tragical points in human life, but they are the great points, because they take us away from dependence upon external things, even upon one's very best friends and relatives,—father, mother, brothers, sisters. These sad experiences transplant our faith in the only thing that is really worth while,—in the All-Sufficient, in that Infinite Life where there is no lack, no poverty, no pain, no disease.

They bring the individual in touch with the Universal by processes not altogether pleasant perhaps, and that is why the Psalmist said, "Thou leadest me in paths unknown, in paths before untrod." We have never been that way before. We say, "This is all new to us,—to rely upon the Invisible, upon the secret power of thought within ourselves, and to feel that it is sufficient. Our thoughts can make for prosperity, for that which can be transmuted into the very coin of the realm.

There is no lack in God. In Him all fulness lies. If we can trust God for our life, for strength and power; if we can trust God for that force which surges through every channel and artery of our

being, can we not trust Him to furnish a table for us in the wilderness?

This new thought in Divine Science has come to emphasize the oldest thought in the world,—*Absolute reliance upon God*. It has come to reveal to us the meaning of the lessons of life. It has come to take out of the category of calamity those failures which we have believed to be destructive and to place them in the category of *education*. It has come to emphasize the fact that the clouds of impending evil are only the shadows of present good. The poverties and the pains of life are bugle calls to a study of Divine Science and the application of its laws. It is enabling us to interpret our experiences in the light of God and to see that they are not calamities, but the beckonings of the Holy Spirit calling us to the only means by which we can escape their consequences.

We see how useless it is to turn to man. Much as we think of him, as keenly as we love him, he is cruelly disappointing when most we are in need of him.

We must not put the aspiring needle into a channel, but drive a tunnel into the great Reservoir of Truth. We must realize that we are one with that God to whom limitations and poverty and pain

are absolutely unknown. Then we shall begin to utilize our indwelling forces.

For a time we may have to go to one another for help, but the day will come, and it is not far distant, when the individual will appeal only to the Universal; when he will turn like a tired child away from fretful humanity to his own divinity within, and there find peace and hope. Then rising into the larger life he will become a minister of God unto righteousness. He will become what man is intended to be, a distributing agent for all the gifts of God. He will become a channel through which to distribute the blessings of God to weaker individuals. His great joy comes in the consciousness of power, the power which he feels and realizes and has no doubt about whatsoever.

Jesus was just as free on the distributing end as on the receiving end. Most men are like funnels, big at one end, the receiving end, and small at the distributing end. No wonder that sediment collects and that we shut off the

source of supply through stuffing the pipe with the seeds of selfishness!

We are distributing agents of the Divine Mind; we are in the employ of the greatest Employer in the Universe. We are mediums through which Universal Substance manifests itself to other men, women and children who do not realize as much of the Truth as we, perhaps, but who in turn will grow up and learn to depend upon the thing that we are depending upon.

We must not ask the question, "Can God furnish a table for us in the wilderness?" God can furnish a table for us at any time and anywhere, and the man who can realize this has his needs met from within.

"God is able to make all grace abound towards you, that you 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.

The more the self, the I, the Me, the Mine, that is, self-seeking and selfishness, abates in a man; the more God's I, that is, God Himself, increases in him.—THEOLOGICA GERMANICA.

Adversity.

Bible readings—Ex. 14: 9-15; John 4: 1-29.

Thought for the silence: "The all-pervading Spirit of God."

Golden text—"He needs must go through Samaria."—John 4: 4.

Speaking of adversity, Shakespeare says,

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;"

We fail to see the precious jewel in the head of our adversity because we have eyes only for the toad. The ugly shell of the oyster quite obscures the possibility of the beautiful pearl within. All down through the ages prophets and poets and priests have sought to instill into the human mind something of the true nature and character of adversity. With far-seeing vision, these men have observed, not that present adversity was going to culminate in something far more serious, but that it was merely the channel or avenue through which the human mind must pass in its stages of evolution.

In the Old Testament we read that the Egyptians were hotly pursued by the Israelites, and that the Israelites wanted to escape from life-long despotism and tyranny.

Under the careful guidance of Moses, they had arrived at the great Red Sea. To-day when men are going through their own particular dilemmas, when they know not which way to turn, we often hear them say that they are "between the devil and the deep sea."

No doubt the Israelites thought of Pharaoh as the quintessence of devilishness, and so on that particular morning they cried unto the Lord in their distress. They even murmured against Moses, the man whose one hope and desire was to lead them out of a state of spiritual ignorance, human misery, physical degradation and moral filth. The human race has ever cried out to its leaders in the moments of its anguish, "Why did you bring us here? It were better for us to die in the old conditions. We at least had some

creature comforts. We had the hospitable shelter of a roof, such as it was; but here we are, out in the wilderness, confronted on one side with the pursuing Egyptians and on the other with the great, impassable Red Sea." And Moses, in his anguish of mind, cried unto the Lord for deliverance. And the sure, responsive answer came, "Go forward! trust this particular experience."

With consummate skill and spirituality, Moses tried to impress upon the mind of the progressive student of Truth the great fact that the worst experiences of the soul are but the vestibules through which it passes in its ascent up to higher possibilities. He wished also to impress upon the mind the fact that we must not ask God to do for us what He can only do *through* us. We ask God to relieve the afflictions of the poor while we keep our hands tightly clutched in our pockets. We ask God to minister unto the sick, while, like the priest and the Levite, we walk down on the other side.

The Israelites had come to a great crisis in their lives, just as you and I have come to a great crisis in our lives. They were leaving the old, the antiquated, the brutal, the rude, the rough; and they were coming out into a larger hope and view of things, under the

guidance of this great leader. We have come out of the old thought of God. We have come out of the old thought of man. We are getting a different and a larger and a higher and a broader view of God as Love. We are getting a higher and more satisfying view of man as the son of God, and we are realizing that God's sonship is not limited to only one, or to a few chosen people; that there is no such thing as a chosen people of Israel, if by that we mean that God has in some mysterious manner selected out of the great bulk of humanity a few personages upon whom to lavish his affection and left the great multitude bereft of his love.

The chosen people are not chosen of God, in the strictest sense of the word. They are those who choose for themselves the righteous, spiritual life.

We cannot ascribe partiality to God. The "chosen people of God" does not mean a particular tribe, or twelve particular tribes, or any particular race or nation. It simply means that vast horde of individuals who through mental, moral and spiritual preferences, have come out into the great light of Truth and selected the life of pure religion as the life which they themselves are to live.

The chosen people, then, are

self-chosen. Sometimes we drag a lot of people out of the old, just as Moses thought to bring all the Israelites out of Egypt. They had not chosen the life for themselves, and in the first moment of adversity and difficulty, they begin to murmur, and ask, "Why did you bring us out here?" To-day we are asked, "Why did you unsettle our faith in the old religion? Why did you tear us away from the ancient customs of our fathers, and leave us here without one thing or the other? Why have you taken from us our audible petitions and repetitions without giving us some tangible hold upon a personal God? You have brought us out here into a world of abstractions! We have no personal God, and we cannot get hold of impersonal Principle, and so we are in the desert! It were better to have left us in the old religions where we were comfortable. Better to have left us in the old churches where we could sleep during the sermon.

This state of mind is far preferable to the state of mind that is so perfectly satisfied with old conditions and interpretations,—a state of mind which does not spell progress.

We see adversity in its different phases following ever and always the men of progressive mentality. The moment we emerge from the

lower order of things, that moment we invite those necessary adversities which always come with education. We cannot go from the second grade in the grammar school into the third grade without bringing upon ourselves new responsibilities, new mathematical or arithmetical problems, new grammatical difficulties. These all spell adversity to the mind of the child, and yet they spell progress.

Sometimes we like to think that the great Master-Teacher, the great Metaphysician was spared this particular human experience of adversity. We like to think he was so fully equipped at birth with the knowledge of his divinity that the ordinary experiences of life not only did not touch him, but that they did not come nigh him. And yet, if we study his life carefully, we see that no man in the world ever went through more serious adversities. It is this word *through* that we must emphasize in our minds. It is one thing to get *into* an adversity and get stuck there. It is another thing to get into adversity and to go *through* it.

We are told that Jesus "must needs go through Samaria." It has not meant anything to us in the past that a certain individual at a remote time in the world's

history found it necessary to go from one place to another, and that in order to do so he was obliged to go through a particular district. Jesus was going from Judea to Galilee, and the text says "he needs must go through Samaria." In looking up the necessity of his going through Samaria, we find that it was not geographically necessary. He might have gone around on his way northward. When we begin to penetrate beneath the physical necessity, and the geographical condition, we find a far more subtle reason for Jesus going through Samaria.

Jesus was a Jew, a Jew of the Jews. He was progressive to be sure, but still he was more or less affected by his early education, still having a few of the traditions of the Jews. Slowly but surely he rose above these inherent conditions and came out into a broader light. We like to think that Jesus was born with such a complete, high and exalted sense of his own divinity that he never went through the human experiences that are necessary to bring about our unfoldment; Yet, "he was tempted in all things like as we," and the great glory of his character was that he did not yield to temptation. There would have been no glory if there had

been no temptation; but, being tempted on every side of his being, just as we are tempted, and rising superior to his temptations by a spiritual or mental dominance, we see in him the grandeur of supremacy demonstrated personally. He thus becomes an example to us, and not a mere preceptor.

In order to appreciate the tremendous effort it cost Jesus of Nazareth to go through Samaria, let us consider a particular incident in his life which reveals the fact that he still cherished a certain form of antipathy toward a much despised race. The woman of Samaria said, "The Jews have no dealings with us. How is it that thou, being a Jew, asketh drink of me?" There is deep significance in that. A Jew—an orthodox Jew, would not have touched a vessel that the Samaritan woman had handled, even if there were contained in it the very nectar of life itself. So repulsive was Samaria to the cultured, educated mind of the Jew, he would have gone a hundred miles out of his way rather than cut off two by going through that part of Palestine. And Jesus to some extent shared this traditional antipathy.

On one occasion a Samaritan woman came to him and asked that he go and heal her child. He

said, "I came not to any but the lost sheep of the house of Israel. It is not meet to give that which is holy unto the dogs." Her answer, some theologians have said, was a rebuke,—not to Jesus,—but to his traditional hatred of her race: "Yea, Master, but even the dogs partake of the crumbs which fall from the master's table." She was willing to accept the smallest benefaction from a Jew in the interest of her baby, and so Jesus immediately met her condition of thought.

Some one has said that the great triumph in the life of Jesus was a very unique and subtle form of crucifixion which the world at large never knew anything about. He killed in himself the Jew. *Jesus killed the Jew in himself.* He had come to preach a universal religion, a religion which embraced every living thing on the face of the earth, and if there were one thing to conquer in his consciousness which had been handed down to him through centuries and centuries, it was this hatred of a certain ugly class of people, because they were gross, unrefined, uncouth, uneducated, and above all, unspiritual.

We justify ourselves in holding aloof from certain persons because we are the "chosen people." We are nice, clean, wholesome,

cultured, refined, educated and ethical in our tastes. Perhaps the theologians were right who saw in this refusal on the part of Jesus to meet the poor Samaritan woman's demand instantaneously, a lingering phase of that old traditional hatred, immediately risen superior to by the very attitude of the woman herself. He said, "It is not meet to feed unto the dogs that which has been prepared for the children," and she answered, "Yea, Lord, but even the dogs themselves eat of the crumbs which fall from the master's table, and if but a crumb of thy spirit be the means of restoring my child to health and strength, then please, *please.*" There was no use for any argument, and Jesus healed the child immediately.

And so we see the significance of this marvelous character, who still preserved something of the ancient feeling of the Jews towards the Samaritans, going through the country which his own disciples might have gone around. He overcame his repugnance, and practiced what he came to preach, namely, the demonstration of Universal Love; that there was no class of people, and no individual in the world who was so dirty, so unkempt, so sinful or so sick to which the gospel of Love could not minister, and the first thing the

Master found to do in this particularly despised country, and among this much despised people, and for a despised woman, was to impart something of the Truth which he himself had come to demonstrate. She was laboring under a vague, foolish impression, perhaps, but no more vague and no more foolish than that of the Jews of that particular time. She believed with the rest of her people that God should be worshipped in a particular mountain in the land of Samaria, and the Jews believed that God should be worshipped in a particular temple, in a particular city called Jerusalem. And it was the province of Jesus to make clear to the Samaritan woman, and to every Jew of his time, the fact that "God is neither to be worshipped in this mountain, nor yet in Jerusalem, but in spirit and in truth."

Jesus had come to teach a wonderful lesson, and he must needs go through Samaria. Samaria, like the Red Sea of old, typifies personal experience—necessary personal experience. It typifies the struggle of the soul in its ascent from sense upward, from hell to heaven, from disease and sickness and sin, and sorrow to health and happiness and joy and gladness.

It would be very helpful if we could all spring from Judea into

Galilee at once. It would be very helpful if we could get a convenient way of escape, and go from the land of Pharaoh, with all its Egyptian tyrannies and miseries, into the Promised Land of milk and honey. But a necessary experience intervenes between Egypt and Israel, between Judea and Galilee, which makes for the evolution of the soul, for the developed man and the beautiful woman.

We would escape the very growing pains which are necessary to lengthen our limbs and strengthen our sinews; Sometimes when we come into Divine Science, we marvel that we understand it so well intellectually, that we can affirm so logically and so consistently the truths of being. And yet we do not demonstrate over our ills and our ailments and moral imperfections as quickly as we would like. We think an intellectual conception of this great principle, of this great Science of Being, is sufficient in itself to rid us of our past infirmities. An intellectual understanding of the Truth is nothing more than a staff upon which we are to lean while making our journey from the lowest to the highest. It is the spiritual knowledge of the law, the spiritual realization of man's oneness with Omnipotence itself, that is

going to emancipate us finally and completely.

The intellectual understanding of this Principle is the stage of our evolution where we are neither in Egypt nor Israel. We are for the time being going through a tunnel. We have left the light of one landscape, and have not yet come to the light of the other.

But there is one great boon as we go through this mental tunnel, taking us from one beautiful landscape to another even more entrancing, and that is that we may put on the light. We may not be left in absolute darkness. And the light which we put on in our journey from spiritual ignorance to spiritual enlightenment is the intellectual knowledge of the Truth, which sustains, strengthens and supports us.

"Sweet are the uses of adversity"—sweet is the tunnel experience, because it never leaves us where it found us. Adversity takes us into a broader, better, higher view of things. It imparts to us a knowledge of our own strength. Adversity gives to us the assurance that through persistence and constant loyalty to Truth, it will cease when it has accomplished its purpose. Adversity helps us to realize that the toad is not all there is of it, but that there is a precious jewel in each of our sad

experiences. It helps us to dissipate those mental cataracts which would shut from our view the silver lining of the clouds. It helps us to realize that the clouds of impending evil do not mean greater evils, but that they are merely the shadows of present good.

In Divine Science we are seeing our dark experiences, our seeming adversities, as the shadows of present good. We are seeing our adversities as the indications of better things to come. We are putting a different meaning into these words that have been so long used for pessimistic purposes—"Coming events cast their shadows before." We have always thought of these coming events as calamities. It never seems to have occurred to us when we used this expression, that the events might be fortuitous, gladdening, joy-bringing, life-restoring. Coming events do cast their shadows before, but they are good events, that prophesy health, life, joy and gladness in the morning.

Let us not shrink from our adversities. Let us, like the Israelites of old, go through the Red Sea of our experiences. Let us like Jesus, go through Samaria.

"Think not because the chrysalis struggles that it is in need of you. Oh! I pray you, stay your eager hands lest you spoil its silver wings."

The Calf-Path.

"ALL THE RIGHTS THEY WANTED."

One day through the primeval wood
A calf walked home, as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bell wether sheep
Pursued the trail o'er vale and steep.

And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made,

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath,
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf,

And through this winding wood-way stalked
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;

This crooked lane became a road,
Where many a poor horse, with his load,

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftmess fleet
The road became a village street.

And this before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trode in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about ;

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way,
And lost one hundred years a day ;

For thus such reverence is lent
To well established precedent.

A moral lesson this might teach,
Were I ordained and called to preach.

For men are prone to go it blind
Along the calf-paths of the mind.

And work away from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in and forth and back,

And still their devious course pursue,
To keep the path that others do.

But how the wise old wood-gods laugh,
Who saw the first primeval calf !

Ah ! many things this tale might teach—
But I am not ordained to preach.

—SAM W. FOSS.

To One of Unstable Mentality.

Will you kindly take this thought with me each day, repeating, as often as you think of them, these words of Paul, the Apostle, "God is not the author of confusion, but of peace." I am not confused, tremulous, nor troubled. I am peaceful, perfect, harmonious.

Repeat this thought often during the day, regardless of appearances, for your battle, and my battle, is to overcome appearances with Truth. Jesus expressly declares that we must "judge not after appearances, but rather judge righteous judgment." Righteous judgment is that which declares that only those things which are created by God are true; that imperfection, inharmony, incompetency, are not God-created, and

hence, while they seem real, they have only the reality which we ascribe to them through spiritual ignorance.

We must learn to resist everything that is unlike Perfection, for the scriptures declare that we must "resist evil, and it will flee." It is this divine resistance, through spiritual understanding, that is to bring about the freedom, the poise, and the power which we not only desire, but which God intends we shall manifest.

Be of good courage, and stand in the strength of Divine Mind. Prove your supremacy, if only by slow degrees, and one day you shall become conscious of your fulness of the stature of manhood in Christ Jesus.

To a Timid One.

Endeavor to realize at all times that God has not given you the spirit of fear, but of power, and of love, and of a sound mind and a sound body; because it is through this knowledge, and this realization, of Truth, that you are to manifest that freedom which already lies within.

Within you are all the divine potentialities. It is your divine right to be free, and there is no

power opposed to God to deprive you of your freedom. You shall yet stand up in all the strength of the Holy Spirit, fearless and free.

Be not discouraged; press forward to the goal of perfection, for God has given you the strength wherewith to reach your desired end. Nothing can by any means hurt you. God is for you; nothing can be against you.

To One Perplexed as to the Right Use of the Will.

It is good to know that you are realizing your God-given powers and allying your will with that great Universal Will which wills only the good. Repudiation of the will by Christian Scientists is like the electrician claiming that electrical energy is all, and that the use of the dynamo is sinful and unnecessary. The human will, when working in combination with the Divine Will, is

dynamic and productive always of that which is good and enduring and permanent. To repudiate it because ignorant men reverse its movement, is as great a folly as it would be to refuse to use electricity because it is used for electrocution purposes at Sing Sing.

I am glad to see that you realize that it is only as you use your will power spiritually that you become productive.

How to be Happy.

"When you hear of good in people—tell it;
When you hear a tale of evil—quell it,
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright
Like the Heaven above.

You must have a work to do—pursue it,
If a failure, try again—renew it,
Failure spurs us to success,
Failures come, but come to bless,
Fitting us for righteousness
In the Heaven above."

What does anxiety do? It does not empty to-morrow, brother, of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.

—IAN MACLAREN.

Resolve.

To keep my health! To do my work! To live!
To see to it I grow and gain and give!
Never to look behind me for an hour.
To wait in weakness and to walk in power;
But always fronting onward to the light,
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray,—
On, with what strength I have! Back to the Way.

—CHARLOTTE STETSON PERKINS.

“Every discord may be regarded as a part of the great endeavor to adjust one’s self to the beauty of the universe.”

“When love becomes unselfish, and the peace which follows struggle comforts the soul, it is then that the Spirit speaketh.”

“No soul strives and searches and loves without the Father.”

“Every day that is born into the world comes like a burst of music, and rings itself all the day through! And thou shalt make of it a dance, a dirge, or a life march, as thou wilt.”

—THOMAS CARLYLE.

* * * * * Will you live or die
For aught below your royal heritage?
To him who holds the flickering brief torch
That lights a beacon for the perishing,
Aught else is crime. Would you drop the torch?

—THE SPANISH GYPSY.

Power dwells with cheerfulness.—EMERSON.

In moments high,
Space widens in the soul.

—THE SPANISH GYPSY.

Poem.

Be strong !
We are not here to play, to dream, to drift ;
We have hard work to do, and loads to lift.
Shun not the struggle,—face it. 'Tis God's gift.

Be strong !
Say not, "The days are evil, who's to blame?"
And fold the hands and acquiesce,—oh, shame !
Stand up, speak out, and bravely, in God's name !

Be strong !
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long ;
Faint not,—fight on! To-morrow comes the song.
—MALTBIE DAVENPORT BABCOCK.

The powerful means to true happiness in life, is to let flow from oneself on all sides, without any laws, like a spider, a cobweb of love, and to catch in it all that comes to hand.—TOLSTOY.

Genuine spirituality is not only true simplicity ; it is practical, warm, loving, tender and social.—HORATIO W. DRESSER.

Thus from poverty does the strong educe nobler wealth.
—THOMAS CARLYLE.

"He who knows little, quickly tells it."—ITALIAN PROVERB.

But often the faltering feet
Come surest to the goal ;
And they who walk in darkness, meet
The sunrise of the soul.
—HENRY VAN DYKE.

Patience.

"They are such dear, familiar feet that go
Along the path with ours,—feet fast or slow
And trying to keep pace. If they mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some reed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault. For they and we
Have such a little way to go,—can be
Together such a little while along the way,—
We will be patient while we may."

"Let every thought lead you to a new sense of oneness with the Spirit.
Let every moment be inspired by the consciousness that is not you alone,—
not your own power and virtue that accomplishes and builds and perfects,—
but the Spirit that worketh in you."

"For there is no consistency possible to the growing mind except harmony
with the inner Spirit as it wells afresh into the inspirations of the new mo-
ment. Forms come and go. Terms, methods and systems have their day.
It is the Spirit that abides. And the Spirit dwells ever in the advancing
life."

"The man is the spirit he works in; not what he does, but what he be-
comes."

"A feeling I had, that for my fever-thirst there was and must be some-
where, a Healing Fountain."

"A man protesting against error is on the way of uniting himself with all
men that believe in Truth."

"We become that which we discover in the joys and sorrows that befall us."

MAETERLINCK.

All over the wide fields of earth grows the prunella or self-heal.

—EMERSON.

The Undertow.

'You hadn't ought to blame a man for things he hasn't done,
For books he hasn't written, er fer fights he hasn't won;
The waters may look placid on the surface all aroun'
And yet there may be undertow a-keepin' of him down.

Since the days of Eve and Adam, when the fight of life began,
It ain't been safe, my brethren, fer to lightly judge a man;
He may be tryin' faithful fer to make his life a go,
An' yet his legs get tangled in the treach'rous undertow.

He may not lack in learnin' an' he may hot want for brains;
He may be always workin' with the patientest of pains,
An' yet go unrewarded, an', my friends, how can we know
What heights he might a-climed up to but for the undertow?

You've heard the Yankee story of the hen's nest with a hole,
An' how the hen kep' layin' eggs with all her might an' soul,
Yet never got a setting', nor a single egg! I trow
That hen was simply kickin' 'gin a hidden undertow.

There's holes in lots of hens' nests, an' you've got to peep below
To see the eggs a-rollin' where they hadn't ought to go.
Don't blame a man fer failin' to achieve a laurel crown
Until you're sure the undertow ain't draggin' of him down."

—ANON.

Happiness is a great love and much serving.—OLIVE SCHREINER.

Ye are not bound! the soul of things is sweet;
The Heart of Being is celestial rest;
Stronger than woe is will; that which was good
Doth pass to Better—Best.

—EDWIN ARNOLD.

Gleanings.

I think, therefore, I am.—DESCARTES.

“Each soul that has breath and being
Is touched with heaven’s own fire;
Each living man is a part of the plan
To lift the world up higher.”

Rest is not quitting the busy career,
Rest is the fitting of self to one’s sphere;
’Tis loving and serving the highest and best,
’Tis onward unswerving, and this is true rest.
—GOETHE.

’Tis always morning somewhere,
And above the awakening continents, from shore to shore,
Somewhere the birds are singing evermore.
—LONGFELLOW.

The following little quotation from *The Liberator* seems a good one to remember when we feel inclined to give up and say that we have failed in our projects :

“If the day looks kinder gloomy,
An’ yer chances kinder slim;
If the situation’s puzzlin’,
An’ the prospects awful grim;
An’ perplexities keep pressin’
Till all hope is nearly gone—
Jest bristle up an’ grit yer teeth,
An’ keep on keepin’ on.”

Conscience is the chamber of justice.—ORIGEN.

Give not thy tongue too great a liberty, lest it take thee prisoner ; A word unspoken, is, like the sword in thy scabbard, thine ; if vented, thy sword is in another's hand ; if thou desire to be held wise, be so wise as to hold thy tongue.—QUARLES.

As the bird trims her to the gale,
I trim myself to the storm of time,
I man the rudder, reef the sail,
Obey the voice as Eve obeyed at prime ;
Lowly faithful, banish fear,
Right onward drive unharmed !
The port, well worth the cruise, is near,
And every wave is charmed.

—EMERSON.

I've seen pretty clear, ever since I was a young un, as religion's something else besides notions. It isn't notions sets people doing the right thing—it's feelings. It's the same with the notions in religion as it is with math'matics,—a man may be able to work problems straight off in 's head as he sits by the fire and smokes his pipe ; but if he has to make a machine or a building, he must have a will and a resolution, and love something else better than his own ease.—GEORGE ELIOT IN ADAM BEDE.

"The sweet familiar Nazarene is lost
Beneath the waving of fine priestly hands.
His tender, troubled face looks dimly out
Across the incense smoke
He is buried deep
In piles of craven stone, and lies forgotten
Beneath the triumph of cloud-questing spires."

Who could pin down a shadow to the ground,
And take its measure ?

—DR. W. SMITH.

Just do your best and then the rest must follow right along,
So never say it doesn't pay to sing the world a song.
A hand to raise, a word of praise, are things that you can give;
They're very small, but after all they help a man to live.

The world is slow the good to know, but quick enough to blame,
So never frown on him who's down; it is the coward's game.
Don't sit and wait and say it's fate your troubles to unearth;
But push along with mirth and song, and smile for all you're worth.

—KATHERINE MURRAY.

"All who joy would win
Must share it; happiness was born a twin."

No life
Can be pure in its purpose
And strong in its strife
And all life not be purer and stronger thereby.

—OWEN MEREDITH.

The mind of man is this world's true dimension;
And knowledge is the measure of the mind;
And, as the mind in her fast comprehension
Contains more worlds than all the world can find,
So knowledge doth itself far more extend
Than all the minds of man can comprehend.

—LORD BROOKE.

Although we divide the soul into several powers and faculties, there is no such division in the soul itself, since it is the *whole soul* that remembers, understands, wills, or imagines. Our manner of considering the memory, understanding, will, imagination and the like faculties, is for the better enabling us to express ourselves in such abstracted subjects of speculations,—not that there is any such division in the soul itself.—ADDISON.

THE GLEANER

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

VOL. 5.

SEPTEMBER, 1914.

No. 12

TABLE OF CONTENTS

695	The Sleep Walkers.....	<i>W. John Murray</i>
702	Telling the Truth.....	<i>Albert C. Grier</i>
711	Vanities (Verse).....	<i>Selected</i>
711	Morning Prayer.....	<i>Albert C. Grier</i>
713	Sleep, A Consolation (Verse). . .	<i>H. Hunter Sherman</i>
713	Persistency and Power of Love. .	<i>W. John Murray</i>
722	Sham Sayings (Verse).....	<i>Selected</i>
723	Thou Too Art Risen (Verse).....	<i>Selected</i>
723	Freedom Through Truth.....	<i>W. John Murray</i>

Copyright 1914, by W. John Murray.

Entered as second-class matter, May 8, 1914, at the Post Office at New York, N. Y.,
under the Act of March 3, 1879.

WILLIAM JOHN MURRAY,
Editor.

S. VAN ALLEN MURRAY,
Associate Editor.

113 W. 87th Street, New York City.

SUMMER ANNOUNCEMENT.

The Summer School in Divine Science will hold its second session during the month of August at Blythedale, Croton-on-Hudson, N. Y. Those needing rest, recreation and instruction in Truth may learn of terms for tuition and accommodation by writing **Secretary**, No. 113 West 87th Street, New York, N. Y.

The CHURCH OF THE HEALING CHRIST will resume services on the third Sunday in September in the Laurel Room, Hotel Astor, Broadway and West 45th Street, New York, N. Y.

The Wednesday Evening Meetings are being continued for the benefit of those who remain in New York during the summer, and are conducted by Mrs. M. V. Crowe, at Dr. Murray's residence, at a quarter past eight o'clock.

Dr. Murray will be in New York on Mondays, Wednesdays and Fridays until the middle of September, between the hours of 2.00 and 5.00 P. M. His address is 113 West 87th Street. **Telephone**, Schuyler 4145.

The Sleep Walkers.

"Awake to righteousness, and sin not!"—I. COR. 15: 34.

It might be well for us to preface what we have to say this morning by interpreting the words of our text in the modern language of Divine Science. It is not at all infrequent for us to discover the hidden occult meaning of certain incomprehensible Bible subjects, when we examine them under the lens of spiritual understanding, and this enables us to turn them to good account.

The words of our text, put into Divine Science phraseology would appear as follows: "Awake to the science of right thinking, and make no mistakes." Heretofore we may not have realized that right thinking is indeed a science, with laws invariable and susceptible of demonstration as are the laws of mathematics and of music.

Few men in the hour of extremity, when all appears to have gone against them, seem to have consoling, comforting or strengthening resources within themselves. A man who is not resourceful is perhaps one of the most sorry spectacles in human experience.

How often we have found one who has devoted himself to the

solitary pursuit of making money, in a most dejected and inconsolable state when he suddenly becomes deprived of his wealth. Having cultivated no taste for art or literature, music or travel, he is a deplorable figure, since within his own consciousness there is nothing satisfying and nothing to feed upon.

This dejection and loneliness of soul is not confined to the man who has made money his god, because we frequently find those who have made the development of the intellect their god, in a similar state of loneliness. Of what avail is it to know so much that is of the head, when the heart within sighs for comfort and for that form of peace which makes one independent of the things that are not lasting or eternal?

It has been said that all men are more or less insane, and that those unfortunate inmates of our institutions are only so many well defined and aggravated cases of insanity. That our special form of dementia does not bring us under the observation of the com-

missioners on insanity, is due more to good fortune than to the fact that we are perfectly sane on all points.

Some one has said that the race is somnambulistic, and in this statement I think we shall find much to help us in arriving at a correct diagnosis of existing conditions. The statement itself may seem like an exaggeration, yet it contains a truth which, the more we think upon it, the more clearly it reveals the unmistakable reason for so much that we call failure and incompetency in the world.

Paul the Apostle, speaking to the people of his time, said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" Paul seems to have shared the opinion of our modern writer, that all men were more or less partaking of the character of the sleep walker.

That we are somnambulistic does not occur to us until we begin to analyse our thoughts and their consequent effects upon the mind, body and estate. Then it is that, like the prodigal son of old, we come to ourselves and awake to the great fact that much which we have hitherto regarded as real and permanent, is nothing more nor less than the shifting scenes of imperfect, incorrect and destructive thinking.

Emerson says, "No man needs be perplexed in his speculations," and we have often wondered what was the basis for this dogmatic statement, for the simple reason that most men are at one time or another sorely perplexed in their speculations. It would seem also that this were the natural order of things, and the means by which we acquire wisdom. But Emerson must have realized that perplexity is the natural consequence of a disordered mind, and that a disordered mind is due to ignorance of Divine Principle. Once let the individual come in touch at first hand with Divine Principle, learn its rules and control his thinking mechanism accordingly, and perplexity becomes as much a thing of the past as does the unnecessary friction in the world of mechanics.

When all other so-called resources have failed, man may still fall back upon the understood Principle of his being, and through this bring into visible manifestation that which is conducive, not only to the solace of his soul, but to the betterment of his social and physical states.

The reason for so much perplexity in the world is due to the fact that we are as yet asleep in what one writer has called "the cradle of spiritual infancy." And our social and physical environment

seems linked together in a conspiracy to rock the cradle and thus perpetuate our slumbers.

The poet speaks of mortal existence as "the dream of life," and the mystic understands it to be a more or less imperfect suggestion of that Life which is without beginning or end, and in which birth, growth, maturity and death have neither place nor power.

Once let man become convinced of the inherent divinity of himself, and then all that goes under the head of human experience is resolved into a phantasmagoria which, like the mirage on the desert, appears to be but in reality is not. Through the understanding of Truth and the spirituality of all things, we first awake to the consciousness that we have been in a labyrinth of delusions and disturbed by seemingly unsolvable mysteries.

To be told that this world in which we live and move and breathe, in a physical sense, is an illusion, at first shocks the intellect. But when we ponder upon the statement carefully and are willing to admit that the only realities are the unseen varities, then and only then, are we in a position to enjoy this world. An illusion, to be sure, but nevertheless a beautiful illusion, because it becomes colored with the tints

of Truth. And by a strange paradox, we see more in it, and less, than we did before. Like Jesus on the Mount, it becomes transfigured before us. The ephemeral is seen as the visible suggestion of the Eternal, nay, to the clear vision of the idealist the Eternal shines through the ephemeral as through transparent ether.

It must have been in this way that Gehazi saw all the hosts of heaven, when apparently he and his master were surrounded by the angry hordes of earth. This is what we mean by having great resources within ourselves, and when all the odds seem against us,—to know and to realize that that Infinite Love which is for us, is greater than all the hate and anger and malice and indifference that seem against us.

Divine Science reveals a new resource to man through that experience which is called "The new birth." A *sixth sense* is developed through which man discovers that he is not a leaning willow or a broken reed, but an upright expression of that God who is Unlimited Power, Inexhaustible Substance, Supreme Wisdom and Infinite Intelligence. Until man becomes the conscious possessor and demonstrator of these potentialities, he is not awake to his own eternal possibilities. His resources

are all external to himself. And hence it is that we find the great bulk of humanity reaching out to distant places, to other people, to departed spirits, and to everything but that all-embracing Universal Spirit with which it is indissolubly connected but of which it is as yet unconscious.

Walking in his sleep, man deludes himself into the belief that his dream is the real and the actual. And so we hesitate at times to arouse him lest his sudden awakening cause him to fall.

In his dream of personal superiority he has no desire to be aroused to the consciousness that he is but one of the many sons of God. He must realize however some time or other that while he is not inferior to other men, neither is he superior. This information comes to many of us in the nature of a shock. Spiritual psychology tells us that we grow by shocks. And hence it is necessary, before we can awake from the dream of personal superiority, that we come down in our own estimation before we can go up through scientific apprehension.

Over against the sleep walker who dreams of his superiority over men, we have that other sleep walker whose only dream is one of unutterable inferiority. He is asleep to the reality of his being

who dreams only of failure and looks forward to death as a happy release.

These two are the extremes of spiritual somnambulism. Not superiority nor inferiority to others, but unity with God, is the means by which we can be aroused from our sleep walking without injury to ourselves or to others.

It is only as we put off reliance upon externals that we become conscious of that indwelling resource without which all else is sham and pretense, deception and disappointment. We must learn, some time or other, to stand alone with God. Then and then only, do we prove our superiority,—not over others, but over our own limitations.

"It is only as a man puts off all foreign support and stands alone that I see him to be strong and to prevail. He is weaker by every recruit to his banner. Is not a man better than a town? Ask nothing of men, and, in the endless mutation, thou only firm column must presently appear the upholder of all that surrounds thee. He who knows that power is in-born, that he is weak because he has looked for good out of himself and elsewhere, and so perceiving, throws himself unhesitatingly on his *thought*, instantly rights himself, stands in the erect position, com-

mands his limbs, works miracles; just as a man who stands on his feet is stronger than a man who stands on his head."—*Emerson*.

In this world of upside-downness, the great majority of us are constantly striving to balance ourselves and our affairs, while standing on our heads. Having no resource within ourselves, we are like the man with much gold in his pocket who, in his attempt to escape from a bear climbed a tree only to fall into the hollow thereof. Unable to make himself heard and equally unable to extricate himself from his difficulty, he starved with plenty in his pocket. He had escaped the bear, but he died through hunger.

Having no resource within ourselves, we escape from one calamity only to fall into another. And this must ever continue until we awake to the consciousness of the supreme power of spiritual thought. It is the soul after all which dominates,—not only the body which is most immediate to it, but our affairs about which we are so largely influenced,—when we do not understand the Great Within of ourselves.

We seem to feel that the acquisition of friends and the acquirement of funds will bring us peace. But we must not, in our continued sleep walking, forever deceive our-

selves; because true, lasting and permanent peace does not come in this way.

Nothing has power to produce peace but purity of thought, and purity of thought is not limited to mere morality. He is not pure in thought who believes in a good God and a bad Devil, and who is forever a house divided against himself by reason of his belief in opposing factors.

Just so long as we continue to believe in life and death, prosperity and poverty, health and disease, Truth and error, just so long we shall be deprived of peace, and this through our own intellectual and spiritual impurity.

Unity, not durability, is the foundation upon which peace, power and plenty must be builded, if these are to remain permanent structures. Nothing can bring us peace but the consciousness of this Unity and our oneness with it, since it is through this consciousness that we triumph over the conditions which make for discord.

Let us then arise from the ashes of our discontent and awake to the consciousness of God in all things. Nay, let us awake from the dream that there is anything anywhere but God. It is this belief in a presence apart from God which has lulled the race into a sleep so profound that nothing

but the clarion tones of Christ can arouse it. And this only as it comes to the individual whose ears are open to hear the message of man's redemption through Truth.

Sometime, somehow, we must realize the difference between material existence and spiritual life. For it is only as we distinguish between these,—forsake the one and cleave to the other,—that it can be safely said we are not still walking in our sleep.

Somnambulists, yes, the world is full of us! But who shall awaken us as we stand on the dizzy heights of sin, sensuality and sickness, and call our attention to that Divine reality of ourselves to which evil and error are unknown?

The truth that man is spiritual and never material is not appreciated except by those who have come up out of much tribulation, and who have found the flesh deceitful and disappointing. Him who revels in sensuality and selfishness and thinks that he acquires profit and pleasure therefrom, it were almost folly to attempt to awake him from his destructive belief. And yet, the Christ is constantly saying even to such as these, "Behold, I stand at the door and knock!" Not only through the willingness of the individual who needs to be saved, but through the persistence of the

Christ which loves to save, is the necessary awakening brought about.

The belief in material existence, with its so-called pleasures and pains, is the dream from which we must awake if we would enter into the love and happiness and harmony prepared for us before the very foundation of the earth.

That is a dream which says that man experiences sensation in what we call the material body. And it is because of this dream and the belief in the necessity of satisfying what we call the claims of the flesh, that lust and licentiousness, disease and death have crept into human experience.

Destroy the belief and the dream that there is pleasure and pain in matter, and the consequence of the dream disappear, and joy and gladness and health and happiness take the place of the fruits of that long continued and hideous nightmare induced by spiritual ignorance. The pride of the flesh, the vanity of social preferment, the egotism of financial prosperity,—all vanish when the eyes open to the fact that spirit alone suffices. For what doth it profit a man if he gain the whole world, and lose his own spiritual sense of things, which after all, is the one great unfailing resource in the universe? Take these away from us,—deprive

us of the pride of physical life and social preferment and financial prosperity, and we are of all men most miserable, if we cannot fall back upon the divine reality of our being which enables us to say with Paul of old; "None of these things move me."

To the man who has within himself a consciousness of his unity with God, there is no deprivation. Such a man transmutes instantly so-called calamity into opportunity. What appear to be afflictions are presently converted into stepping-stones by which he rises above the miasma of discouragement and dejection, into which other men,—without this one resource,—are so suddenly plunged.

In the days of your money-making, take a little time for the cultivation of those resources which we call by the names of art, science, literature, travel and music; but above all things cultivate those graces of the soul which, should you be deprived of the ability to enjoy these other resources, would still sustain and strengthen.

The cultivation of this one great resource does not belittle nor deprive us of the pleasure of indulging in all that makes for refinement and culture. On the contrary, it equips us with those

mental qualities which enable us to enjoy these to the full, without being dominated by them. For in addition to all of these, we have the fulcrum upon which they rest.

The world may call us dreamers, but our dreams are not those disappointing dreams of the night. They are the dreams which come with the open vision of the new heaven and the new earth which John saw on the Isle of Patmos. It was because John had this great resource within himself that persecution and tribulation were only so many means by which he was enabled to fall back upon Truth.

It is because of this one great resource within the self of Jesus, that he could say, as he stood in the Garden of Gethsemane, "I am alone yet not alone, for the Father is ever present with me."

The consciousness of the presence of God, the consciousness of our unity with God, is the one great resource when all other things fail, and which ever remains with us to the end. Not to the end of the world, not to the end of ourselves, but to the end of all that would make life unbearable. The end of all that would make for sin and sickness and sorrow.

Let us no longer, then, fraternize with sleep walkers, but let us

awake to righteousness. Let us awake to the necessity of right thinking, and forever cease to make those mistakes which can

only result in such forms of distress and discord and discomfort as make existence intolerable.

Telling the Truth.

We are opening the doors of our Souls, we are opening all the windows and skylights of our Spirit, that nothing but the Light of Truth shall enter, and Truth in its fulness, its Beauty and its Power shall shine through us this day.

We are to talk together this morning upon the subject of Telling the Truth.

As we approach that advent of entering upon our new church home, I am feeling more and more the necessity and the value of perfectly expressing the Truth. We have but one more Sunday in this, our temporary home, and next Sunday I want to speak to you upon the shriving of our souls, the purification of our lives, ere we enter in upon that Promised Land of our new church home. The service this morning shall be of the same nature as I speak to you upon the subject of telling the Truth.

Years ago I saw an advertisement in a paper which was given apart to the service of churches, the forms, ceremonies, and church equipments, and the advertise-

ment was for church clocks, and it said in that advertisement that a clock in a church steeple should tell the Truth. And I have never forgotten that advertisement,—a clock in a church steeple should tell the Truth.

And I am reminded that a minister and a congregation in a Truth church should tell the Truth. When Jesus made one of the strongest pronouncements of His whole ministry. "Ye shall know the Truth, and the Truth shall make you free," his Jewish hearers were amazed at His statement, and they replied unto Him, "We be the children of the Seed of Abraham and we have never been in bondage to any man. Why, then, sayest Thou unto us, 'Ye shall know the Truth, and the Truth shall make you free?' We never have been anything but free.

The Jews have never been slaves to any nation." And Jesus replied, "They who are subjects unto sin are the servants of sin."

If I should have told you in the old thought that you should tell the Truth, you would have resented, as these Jews resented, this seeming aspersion of your character. They thought He had told them that they were slaves and the Truth only could make them free, in a physical sense. And so you would have thought in an exterior sense that I was making a claim that you were untruthful.

How immensely have the limits that we had set upon the word "Truth" been expanded in the light of the Truth! It would be very interesting if I could ask for a show of hands this morning as to how many of you thought when I announced for my subject "Telling the Truth" that I meant that we should not tell a lie. I do not think many of this congregation thought so, which shows how greatly has grown your concept of the Truth in the light of the Truth. In the old thought to tell the Truth was manifestly to tell the appearance of things, to tell what seemed so, or what the world calls so. And so all the question hinges upon another question, What is the Truth? Is it the statement of an outward and apparent man-

ifestation? Or, is it the statement of the thing as it is in God?

To know the Truth is to know God. And to tell the Truth is to tell that which is true of God. And anything that is not true of God is not the Truth. It is a wonderful power that we have discovered, the power that resides in telling the Truth. Perhaps, there is nothing more wonderful in all this world than the wonder of that mighty thing, the power that resides in telling the Truth.

A very short time ago I was called to the 'phone and I heard a strange message. It took me sometime to catch what it meant, but I soon found its meaning. A man who was suffering the terrible effects of drink had escaped from his nurse long enough to call me up over the 'phone and to tell me of the distressing things that were apparent to him. It took me some little time to adjust my mind to a condition of affairs which I knew was not true.

He told me of the fearful sights that were driving him to distraction, and I told him the Truth, first, over the 'phone and afterward over the wireless system which God has provided for the communication of the Truth. He told me that the sights were there, and I told him he was mistaken; I told him that they were trying to de-

ceive us and we would not be deceived,—I put myself in a measure in his place; I put myself in touch with him in that way,—and I told him that we would not let these things deceive us; “but,” said he, “I see them with my own eyes,” and told him the Truth. And in a little while he was quiet, and from day to day the change for the Truth condition in him has gone on for better and for better.

“He saw these things with his own eyes. He felt them, he knew them to be true,” and I knew the Truth; I knew it for him for quite awhile in his stead until by and by he knew it for himself. There’s an Infinite Power that lies in knowing the Truth.

There is not a person in this congregation, I am very sure, who does not realize the situation as far as that man was concerned, but I wonder if all of you realize that the same thing is true about you and about me whenever distressing circumstances present themselves apparently to us, whenever anything is not right in our lives we are in the condition of that drink-crazed man, we are seeing things that are not true; and our condemnation and our sorrow lies in that we believe these things to be true which are not true.

I can realize that it is no short step from that condition in which

practically the whole human race thinks itself, of not only believing but accepting and acting upon these illusions of the mind of man,—I can realize that it is almost an age-long task to pass out from the condition of consciousness which has been inherited by the race and against which there has been practically, until modern days, no voice raised except the lone voice of Jesus, throughout all the ages, that those things which seem to be true are true to that condition in which only those things which are true of God can be asserted and acted upon by the human soul. It’s a long, long journey, but sometimes that journey can be made almost in a moment by the wonderful alchemy of the Spirit of Truth.

I have been wondering what would be the power of any man who always knew the Truth. We have had only one experience among all of the experiences of the races, of what would happen in a man’s life who always knew the Truth. And that one man we know is Jesus the Christ. He is so far away from this age in time and apparently so far away from it in consciousness that we have to perform the miracle of life, of bridging over time and space and entering upon another age and another land that we may become

at one with Him who always knew the Truth.

The world tells us that the circumstances which we see are the truth and unless we tell those things we are not telling the truth. I hope I shall never be subpoenaed as a witness in any criminal trial for I should be compelled to speak with a tongue in which I would not speak, not that it is wrong, not that it is not as yet necessary to call that the truth which the world calls the truth, while the heart, the soul is denying it.

I have been thinking of that circumstance which I told you of two or three weeks ago, of my journey down from my homestead to the city of Cœur d'Alene with the horse that had become fractious and had got his leg over the thill and was threatening my life and his own; I told you that I put my face up against his face, when I was able to get to him in that way, and I told him the Truth. Now, if I had told him the truth as the world understands telling the truth I would have told him he was excited, that he was wild, that he was almost crazy, that he was threatening his own life and mine and that there was great danger for him and for me, and I do not know what would have happened. But I didn't, I told

him, in spirit, at least, that he was quiet, that he was peaceful, he was all right, and it was peaceful and it was all right. But if I had told him what the world calls the truth there might not have been a sermon here this morning by this pastor.

And so the world is believing these things and calling them the Truth. But the Truth refuses to believe these things and refuses to call them the Truth. For the Truth knows a kind of Truth that these things are not, and it knows that by telling these things we reproduce those conditions of in-harmony, and disease, and poverty, and distress, but by knowing the Truth itself that Truth manifests itself in every condition of life.

Am I telling the Truth about myself when I say that I am sick? When I say that I am weak? When I say that I am discouraged? When I say that my circumstances are wretched? Am I telling the Truth about myself? Or, when I affirm, no matter how dark it is, that all is well with me? When we affirm, no matter how much pain I am suffering, that I am all right, and that I am well? In which one of these circumstances am I telling the Truth, the real Truth, about myself?

Yesterday I went to see a woman whom I had promised to call upon

as the result of a telephone message of one of the members of this church; it was not an easy trip to take, but I had said I was going, and I didn't know anything about what I was to find. I am very thankful I went. I found a woman, a medical doctor, who had longed to see me because of what she had read of our work and of what she had heard. And she told me the story of a part of her life, and I want to tell it to you.

She said a few years ago she found an increasing difficulty in swallowing, her throat refused to act. It kept getting worse and worse until by and by she was at the point of starvation. Of course, she went to her medical friends, the other doctors, who would naturally do for her all that medicine and medical knowledge and skill could do, and they told her she had cancer of the throat. And they did all they could for her, but could give her no encouragement.

Finally she left her Canadian home and went to Rochester, Minnesota, where the most famous surgeons in the world do their work, the Male brothers. And she went to the specialist there on laryngeal diseases and they examined, under the microscope, the portions necessary. Then the expert gave his judgment in the

matter. He said, "I can give you no hope. We have all passed upon your condition and there is no possibility for you further than possibly from six months to a year and a half of life, and in order to secure that there must be an operation, the opening of your stomach and the feeding of your body through that opening."

The expert added, "There is one ray of hope for you. One of the young bacteriologists, or specialists, in our department, says that he believes this cancer which you have is not malignant, but every one of the rest of them says that it is malignant and I agree with them." He left her with that ray of hope.

She refused the operation. She went back to her home and her children, and she began to think. I think most of us would think about that time, and think hard. And she said there was one verse of an old song, a metrical translation of the old song they used in their Presbyterian church which kept ringing in her ears. I do not remember the song, but it had in it hope that God would not forsake His children. It kept running through her mind and her whole being, and she said to herself, "God is my Father, and God is my Supply; God heals me, and I believe that He wants to heal

me." And there in the solitude of her own soul she worked out practically every proposition that you and I have come to through reading and the experiences of our lives. I do not know that, until she saw a copy of "The Truth" she had ever read one single line of that which we call Truth literature, except her Bible. But through the natural process of the soul that was founded in faith, she claimed from her Father that healing which she began to see by the illumination of her own soul was always with her. She saw what it takes us so long to see by our reading, she saw by the natural act of her soul that that healing was always there, that God did not need to do it, that it was already done. And all she needed was to claim that healing and take it and make it her own.

She was healed in her soul, but the weeks went by, she was not, apparently, healed in her body. Four months went by and she was gradually growing in the Truth, that Divine Power was conforming her outer being to the likeness in which it was created and in which it has always remained in the Truth. That woman made that claim to herself day by day, and day by day that claim of her Father's healing from the beginning was bringing the Truth nearer

to outward realization.

And one day, four months from the awakening of her faith she came to a consciousness that she could swallow and she went and got a biscuit and she took it and she swallowed it. And from that moment to this there has been no trouble on the part of her larynx in the swallowing of her food. She is not perfectly healed in other respects. She wanted more of the light of Truth, but I was blessed in going to see her, a woman whose whole education had been on the side of the material, of medical science, their ideas and beliefs, by the light of her soul had come into this consciousness and through that Divine Consciousness a cancer of the throat had been healed.

If she had said to herself, I am deceiving myself unless I say that I have a cancer of my throat, and cancers of the throat are incurable; none have ever been cured as far as I know in the history of the medical profession, at least, supposing she had said this is the truth, this is the truth about me, that woman would have been in her grave to-day.

But she claimed the Real Truth about herself. She told the Truth about herself and she told it to herself. She told it to her soul and that soul, under the impulse

of the Divine Spirit of Life, answered it in Life itself for her.

Whenever we say anything about ourselves that is not true of God we are not telling the Truth. And whenever we say that about ourselves which is true of God, then are we saying that about ourselves which is true about ourselves, and then only are we telling the Truth.

It's a high thing to tell the Truth about ourselves, the highest thing in the world to come into the consciousness in the Truth about ourselves. That One to whom we look, not with the slavish eye of imitation, but as the completed structure which we are in the process of making for ourselves, that Master, Jesus, the Christ, made this marvelous statement about Himself,—He did not say I believe the Truth, He did not even say I know the Truth, but He ascended to that high plane on which He could say, "I am the Truth." And the Truth and God are one, and so He said "I and my Father are One."

It is the ascending of the soul into its heights. It is the jubilant beholding of the soul of that great universe of Good which God in the beginning created and called it Good. And when the soul sees this about itself, and when the soul knows it about itself, that soul is forever telling the Truth about itself, affirming the Truth about it-

self. And nothing short of the Perfect is the Truth about any man.

And no one yet has measured the possibility that lies for the manifestation of Good in the Self, that lies in the knowledge of the Truth about ourselves. There is no limit to the possibility of Truth, there is no limit to the possibility of Strength, there is no limit to the possibility of Life, that lies in the control of him who knows the Good about himself. And there resides no limit to the possibility of the Good in the lives of others through our knowing the Good about them, through telling the Truth about them.

I belonged to a lodge one time in which there was a statement that has remained with me since those days. The candidate for higher honors is brought to him who can confer them and he asks if he is in possession of all that is necessary for the raising of his degree, and he who brings him to this officer says, "No, he is not, but I have it for him."

"I have it for him," and that is just the part of one soul for every other soul in this world. The person who comes to me for healing does not know the Truth about himself, and as I am to be able to help that person to healing I must know the Truth about that person for him until he is able to know it

about himself. And I think that that is the measure of the possibility of one person's helping another in the Truth, that by the alchemy of God my knowing the Truth about somebody else is able to do for that person this thing that they are not now apparently at least able to know for themselves.

And if a person comes into my presence with disease and I become conscious of his disease and I believe that disease about that person, I am powerless to help that person. But as I refuse to believe that, and as I look into the soul of that person and know the Truth about that person,—not simply affirm it, that's good if that's all we can do,—but if I know the Truth about him, if I can know it as Jesus knew it,—and that's the secret of His power, Jesus didn't simply believe that every soul was an heir of God and created in his image, but Jesus saw it, He saw it always,—and if we can see it and know it as Jesus did we can heal as Jesus healed.

Mr. Morgan saw it once. Mr. Morgan told me about it and I have told some of you, he told some of us when he was here. One day he was about to leave his office. He went to the elevator and as it came up it brought two women, one of whom he knew, and she was bringing to him the other woman. And he glanced at this new woman and

saw a perfect woman, a woman of angel presence, and he said to himself, I believe, "You are not bringing that woman to me for healing, why, she is perfect," and then the vision faded and he saw a miserable old woman, I believe, standing before him. And Mr. Morgan believed that he saw the perfect woman that God had created standing before him, and the outer clothing of that woman had disappeared before his spiritual eye.

And I believe that was what Jesus saw always, saw about everyone. I believe that this is what he saw about the woman taken in adultery and about everyone whom he healed, not the evil, not the wrong, but he saw the angel purity in which God had created that soul. And whenever we see that about any one else we have transformed that person by the magic of our sight.

Knowing the Truth, then, about everybody in the world is the secret of the transformation of the world. Knowing the Truth about your friend, knowing the Truth about your child, knowing the Truth about your wife or your husband, knowing the Truth about every person in this world who is about to do you a wrong will transform that wrong into a right, will transform the husband or the wife, will transform the character of the child.

A woman told me just this morning of distressing traits in her sin that were driving her almost to nervous prostration, and I told her I would have a message for her this morning, and this is the message, that when she knows the Truth and as she knows the Truth about herself, and as and when she knows the Truth about that boy, the transformation in that boy's character will be consummated.

And so the secret of the Truth lies in telling the Truth about ourselves and about all the world, about everybody in the world, and the Truth is the Good, and is Perfect. I am sure that you will see without any large emphasis on my part that there are other ways of telling the Truth than by the word of our lips. I have known some people who did tell the Truth with their lips, but who did not tell the Truth with their bodies. I am not telling the Truth with the sick body. I am telling error. I am only telling the Truth in reality when my whole being is telling the Truth. And I am not telling the Truth even if I tell it with my lips and with my body unless I tell it with that complete thing, my conduct, unless by the smile on my face I am telling the Truth of the Living God. And there is something deeper than the smile on the face,—its the smile of the Whole Being.

I heard a woman say the other day in regard to a certain man who was a Truth teacher, she said whenever "I see that man on the street the whole scene changes, the whole atmosphere becomes full of light and full of glory." That man in some measure, at least, told the Truth.

Oh, what a glorious thing, what a wonderful thing, to be able without words, and without special act, to be such a receptacle and such an emitter of the Truth of God that whoever meets him on the street has had a new life set tingling in his body, a new spirit set singing in his soul, and his whole being made on fire of God.

Well, I am holding that when you and I step two weeks from this Sunday morning into that temple which Love has wrought, into that building in which there is no unwilling penny, not one penny that's gone into the construction of that church has been even asked for. It represents the love of your hearts, you have builded by your souls. It stands as a Lily of Purity, and into that Lily we are to step with these lives of ours.

There is not money enough in the world to build the church that we are building. And when we step into that building the only question that even God Himself will ask, or is asking, is, Is each life there tell-

ing the Truth, singing the Truth, world which suffers and sins and
reading the Truth, with lips, with waits for its redemption until you
body, with reverence of soul, send- and I have told with perfect tones
ing out the glad tidings of the the Truth to the world which
Gospel of Jesus Christ to all the makes the world free.

Hanities.

How cruel a thing is wrath !
Some farthest, unkind ripple of our rage
Must beat against the one our heart would shield.

How idle a thing is grief ;
Since endless tears call back not one small flower
That drifted to its death, the summer gone.

How futile a thing, revenge !
Since, ere our smouldering, heart-hid hate flares high
All those who wronged us are but still, spent clay.

—MAUD SPRINGER NESOM in *McClure's Magazine*.

Morning Prayer.

Father, we are here this morning to be babes in Thy Truth. We have come here with a multitude of errors, some that we know to be errors and some that we mistake for the Truth. We have come here, not to consider our errors or our mistakes, but to consider Thy Truth. One great Truth has been revealed unto us so that we know it, and that is that everything that is not Good is a mistake. Every circumstance in our bodies,

minds, souls or conditions that is not good is a mistake. That revelation is sure, for in Truth there is nothing but good and there can be nothing but good. Through some sleeping of our souls error thoughts have crept in upon us and we have permitted them to stay.

We are here this morning, Father, for a house-cleaning of our souls. We are here to tell ourselves the Truth about ourselves.

We are here to silence every other voice; we are here to dim every other apparent sight; we are here to disprove the validity of every other appeal, every other claim; and, at least, for an hour in our lives, O, God, to tell the Truth about ourselves to ourselves, to believe the Truth about ourselves, which is believing the Truth about Thee and refusing to believe anything about ourselves that is not the Truth about Thee.

There are multitudes of clamoring experiences, there are multitudes of clamoring thoughts that demand a statement in our being, that insist upon our accepting them as true, and at times, many times, we have been weak enough to accept them as the Truth, but now in the special inspiration of the day, in the special consecration of the service, in the special sacredness of the gathering together of minds similarly intent upon the Absolute Truth, we are receiving a baptism of the Holy Spirit of Truth.

There is nothing true about me, O, God, which is not Good, and I will believe nothing true about any soul in this congregation, or in any congregation, or out of all congregations, that is not true. I believe the Truth about myself. I affirm it about every part of myself; I affirm it about my body;

I affirm it about my mind; I affirm it about my soul; I affirm it about my circumstances; I affirm it about my neighbor; I affirm it about my family; I affirm it about everyman and woman in the world. I affirm the Truth and I tell the Truth to myself, and, over the wireless system of my thought, I send the Truth to every man and every woman in the world, that they are created in the image of God, without fleck or flaw and with no fault at all; that, as children of God, they are heirs of God and joint heirs with Jesus Christ to all His Good, to all His Glory, to all His Power, to all His Beauty and Truth. This is the Truth, O, God, that we are telling for the world; and, Father, we thank Thee for the beauty of it, that it contains no acid, it contains no bitterness, it contains nothing of that which offends, but all of that which blesses, and in its gentle sway, by the gentle wash of its waves upon the soul it cleanses from all impurity and heals from all disease.

And that we have learned this Truth in any measure, O, God, we praise Thy name by the words of our lips and the meditations of our minds and the secret sacrifices of our hearts.

In the name of Him who hath so taught us! Amen!

Sleep, A Consolation.

Peace, heart, and sleep; forget it all,
This needless sorrowing;
Vain the regrets that are not evil's price;
Nor slumber leave to think at all
Of that to come, 'tis useless borrowing
To-morrow's trials, for then thou meetst them twice.
But rather calmly sink into thy sleep,
There buried from thy woes and fates that rave,
As is a vessel sunken in the deep
Secure from storm of overlying wave.
For if to-morrow come, it soon shall flee,
And be ere long a yesterday for thee;
And if thou die, then no to-morrow'll be,
Until that day when this shall seem
But part of a remembered dream.

—H. HUNTER SHERMAN.

Persistence and Power of Love.

"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 as the supreme power. We cannot read Paul or John or Jesus, and ever again define love as a mere human emotion. It is a power, a persistent, ever present power, which, if we are without, we are as nothing.

In Paul's time oratory was considered the art supreme. In those days men assembled in Athens for

the purpose of indulging in this art, being fed by it, listening to it, trying it with the ears and with the tongue. It seemed as if all Greece were emphasizing the necessity, the beauty, and grandeur, and the sublimity of oratory; that it were being used to sway men's minds, politically, ethically, Paul said, "Though I speak with the tongues of men and angels, and have not love, I am become as

sounding brass and a tinkling cymbal."

There is a current belief in the world to-day that oratory and the orator are two widely different and divergent things. We have come to pardon all sorts of failure in rectitude and righteousness on the part of our public speakers, because it is not the orator we go to hear. It is his oratory—not the messenger, but the message. We do not seem to realize that we are not living in the age of such superb oratory as Paul, the apostle, lived in. Oratory has given place to the rhetoric of the pen. We rarely ever hear good public speaking, because it has become, in some degree, a decadent art. We have come to think and to believe, perhaps with some degree of truth, that the message that is conveyed by means of the press, magazines, books and plays, is finding a larger field for its operations, and a larger and more intelligent acceptance. Therefore, oratory has become, in a measure, a lost art.

If the message is to accomplish its highest and best purpose, we cannot divorce oratory from the orator; we cannot divorce the spiritual life from the spiritual teacher. We cannot declare that the message is all that we go to hear, and that the messenger's life is not anything that we should

consider. No one can give an intelligent message of truth whose life is faulty. This fact is forcing itself more and more every day upon those who are working in this field of activity.

In Divine Science we are all messengers of truth and our spoken words of comfort and consolation to humanity have not the force and the power and the virility they should have if our lives are not measuring up to our spiritual understanding.

And thus it was that Paul, speaking of himself, and recognizing his own spiritual responsibilities, says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

This is an object lesson to us of the twentieth century. Love is not a mere human emotion. It is an art and a science which may be acquired by any one who wishes to acquire it. And until love does become artistic and scientific in its demonstrability, it will be just a feeble force, or sense energy, which does not bring with it the greatest and grandest results which love is potent to bring.

There is a larger love, however, than mere human affection, a larger life than that which is limited to ourselves, or to our immediate family. Sometimes when we see

this larger love manifesting itself, we are quite apt to regard the lover as fanatical or at least as somewhat out of the ordinary; and to be out of the ordinary is to be unconventional; and to be unconventional is not to be in the swim. And so we have come to regard our great lovers as fanatics, touched with a peculiar mental disease. I remember one of the greatest lovers the world has ever given birth to, being maligned by a dignitary of the church, a bishop. A letter was written to this bishop by a curate in England, asking him if all that was being said of this remarkable man were really true; if he were such an unselfish lover as some of his biographers were trying to make him out to be. And our worthy bishop wrote back to the curate and said, "Not at all; distance has given a certain amount of enchantment to this peculiar character; but in reality he is a very ignorant man, and not a fit associate for a man or woman of delicate, dainty habits and thoughts." The young curate published this letter from his very worthy bishop, in a little monthly magazine, and in the course of time the publication found its way to Robert Louis Stevenson who was then in his declining days in Honolulu.

Robert Louis Stevenson, up to that time, had been the only white man who had ever set foot upon the Island of Molokai, with the exception of the man under consideration.

With the consent of the Hawaiian government, Robert Louis Stevenson went over there, in a small boat from Honolulu, and his purpose being to visit the leper colony. And he found this man there, who had gone out to Molokai in the days of his youth. He had gone there fresh from the theological seminary, with the halo of his ordination just over his head, and with all the enthusiasm and vigor and earnestness of what we call the true christian missionary. When Robert Louis Stevenson found him, he was getting along in years, and was already touched with the fatal disease of leprosy. When Father Damien went to Molokai from France, he knew that he could never again leave the Island; that this was not an exile for a period of years, after which he might return to his home and spend the rest of his days by his own fireside. With the existing ideas in the minds of the people at that time concerning the contagiousness of leprosy—the impossibility of coming in contact with it without becoming tainted

by it—Father Damien went to Molokai that he could never again return.

And this was the remarkable character that the Reverend Dr. Hyde, a bishop of the Episcopal Church in Honolulu, wrote to his friend, the curate about, and called him an "ignorant cowherd." Those who have never read the open letter of Robert Louis Stevenson in reply to this letter of Dr. Hyde could do nothing better than to get it. This letter may be procured for something like twenty-five cents. Robert Louis Stevenson, in the days of his literary supremacy, never wrote anything like it. This defense of Father Damien is a masterpiece.

Robert Louis Stevenson saw the universality, the unlimitedness, the genuineness, and the greatness of Father Damien's love. He found him there, doing things that the dainty Dr. Hyde would never think of doing. No doubt Dr. Hyde preached many, many sermons from this particular chapter, the thirteenth chapter of the first book of Corinthians. And no doubt he never knew the nature and the character of love. Otherwise, he never could have written that letter; neither could he have ever lived in the manner he did in his palace in Honolulu.

The message without the messenger is just as vain as the gift without the giver. It is only those great teachers and preachers of divine love who have really lived it who have left any mark on the world whatsoever. We are not impressed nearly so much by literature as we are by lives. Jesus never wrote a thing, and he did not preach very much; but he *lived*; and yet he was called a fanatic. We always call our great lights fanatics. We are unable to understand men who are far above and beyond us in their lives and practices. For this reason we place upon them the only estimate we are able to place upon them, which is according to our own standard of thought. That which we would not do we cannot conceive of any one's else doing; and if they do it, it is because they are suffering from some malady of the mind, laboring under the delusion of a mental morphia. They are doing that which they would not do, and could not do, if they consulted their own delicacies of thought. Unable to touch a dirty person on the street, we cannot conceive of Father Damien binding the bleeding stumps of lepers on the Island of Molokai. There must be something in his nature that is susceptible to such horrify-

ing spectacles, and that something in his nature must be a coarseness, a want of refinement.

It was impossible for the people of the city of London to understand Dr. Bernardo. They could not conceive of a man with all the glorious promise of a brilliant future in the world of surgery, spending his time and his means, his nights and his days, his little savings and his little gifts from his father, in the care of ragged urchins.

When a certain peer of the realm heard of Dr. Bernardo's work at a banquet at which they were both guests, he expressed the idea that there must be something of the urchin in Bernardo's nature. Or, perhaps it was that somewhere away back in Bernardo's family there was an outcast, an urchin, a waif, as one of his progenitors. And if he did not remember it and know about it, it was in his blood. And so the man of delicate sentiments might well be excused for not doing the things that Bernardo was doing, because there was nothing in his nature to call it forth.

As a matter of fact, Bernardo was an aristocrat and could point back for generations to a family of culture, refinement, education, daintiness and delicacy.

It might be interesting to those

who do not know anything of Bernardo's work to look into it, and find how this man came to be stimulated with this great, universal love. How he came to abandon a practice which had been formed through a brilliant career, and throw himself with all the force and energy of which his great nature was capable into caring for the bareheaded and barefooted urchins of the East End of London. In forty years he saved about sixty thousand miserable children.

Love is not a personal thing, because when we make it too personal, it becomes inverted. It becomes a mental stiletto, by which we deliberately commit mental, moral and physical suicide. If it were possible for the sun to shine in upon itself instead of radiating itself, it would result in the annihilation of the sun. The sun exists by reason of the fact that it persistently gives expression to itself. And, in like manner, love can only exist as it gives expression to itself.

When we can understand this universal sense of love, we shall understand what Jesus meant by his illustrations of the sun and the rain—"For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." These two illustra-

tions are universal. The sun shines with as much force and brilliancy and resplendency on the vacant lot with all its debris of tin cans and bottles and rags as it does upon the most beautiful piece of landscape gardening in our parks. It is absolutely impersonal and impartial.

This was the nature of that great love of which Paul spoke. There must be no element of selfishness in it. In his dialogue with Thecla, a young woman convert, Paul makes a most remarkable statement concerning the character of the martyrs of his time. She was praising those who were deliberately giving themselves up to be fed to the tigers and lions and leopards and other animals in the Coliseum, and Paul said, "That is not all—all of martyrdom. That is not all commendable. Only they who are forcibly dragged into the amphitheatre, and who still refuse to disown the sacred name of Christ, are true martyrs. Those who rush in there with a certain mad religious frenzy are not martyrs, because in all too many instances, they have never done anything that is worthy in the world."

"Though I give my body to be burned, and have not love, it profited me nothing. Though I give all my goods to feed the poor, and

have not love, it profited me nothing." Though we build great orphanages and magnificent churches, and write big donations to charities and checks to individuals, through a sense of duty, mere duty, and have not real love, it profiteth us nothing.

There are three classes of people in the world,—they who minister to themselves and their immediate families; they who minister to those who come to them from outside, and they who deliberately go out of their way to minister because they cannot help doing good. This last is the kind of "love that vaunteth not itself, is not puffed up, doth not behave itself unseemly." And this is the only kind of love in the universe that will heal the sick. Mere human love will not heal the sick, and that is not decrying the beauty of human love, because it performs many offices.

Human love dries the tears on children's faces and ministers to the sick. It performs a high and a beautiful function, but only in part. And "when that which is perfect is come, then that which is in part shall be done away," not done away in the sense that we shall no longer wipe tears from children's faces, comfort the sorrowing, or console the grieving. But these functions will be swal-

lowed up in that greater ministry which does away with the necessity of tears; which does away with the necessity of grief and pain, and the things which produce physical disease. These phases of human ministration, these lower activities of divine love, will be swallowed up in that greater love which destroys causes, instead of ministering to effects.

It is just as easy to dissolve a tumor as it is to dry a tear. It only requires a larger application of the same dynamic, which is Divine Love. That was the virtue which went out of Jesus when the woman who had suffered twelve years with persistent hemorrhages touched his garment. It was a great and mighty love responding to the demand made upon it. It was as easy for the great love of Jesus to staunch the flow of blood on that occasion as it is for the average mother of to-day to stop the flow of tears from the lachrymal gland of her child. It is simply a larger sense of Love.

Paul strove to make it clear to us that human love is only an indication, a more or less poor representation, of that Divine Love which casts out fear, and heals the sick, which not only comforts the sorrowing, but destroys the very root of sorrow itself.

We have been working in part.

Humanity has been doing its best. Father Damien was doing a most heroic thing when he was making the last days of his leprous friends as comfortable as possible. But how much greater work could he have done had he known that leprosy is not the creation of God? How much greater work could Father Damien have accomplished if he had known what Jesus knew about leprosy? That it was not a spiritual reality; that it had no place and no power in the Realm of the Real; that it had nothing upon which to feed but false belief and ignorant fears?

But we do not for this reason belittle this great, marvelous life of Father Damien. Rather does it suggest to those of us who know something of the Truth, the necessity of the accompanying life. Let us not delude ourselves into thinking that affirmation of Truth, and silent, worthy treatments and intellectual presentations of Spiritual Science are going to do the works of Jesus, without the *life* of Jesus. It were far better for us and for humanity, if the letter of the law were only feebly understood and that the spirit of the law were operating through every thought, fiber and atom of our being. It is the Spirit that quickeneth; the letter profiteth nothing.

To-day there is a current belief

especially in New Thought philosophy, that the healing work is based upon an intellectual presentation of the spiritual fact; that the life of the teacher, or healer, preacher or practitioner, is not such a very necessary thing after all. We indulge in this little sophistry, that the thing we want, and the thing humanity profits by is the message, and not the messenger. What we demand of teachers and healers, preachers and practitioners, we should demand of ourselves. Divine Science stands for the great power of investigation. The world is in need of spiritual healing, but we must be *spiritual*. We must not justify our weaknesses. We must not say, "It is human to err." This is an all too common self-justification, and so long as the race believes in it, it is justified in its weaknesses, in its sins, in its impotencies. "To forgive is divine." To give truth for error, spirituality for materiality, purity for impurity, consecration for selfishness, is to take on that love which heals unconsciously.

This universal Love enables us to see in the drunkard a brother; in the unfortunate woman of the street, a sister. We suffer from over-delicacy. We not only would not touch the bleeding stumps of

the lepers, but we would not touch an unclean person. We shudder, we shrink, at the presence of what we call unclean mortals. On one occasion John Wesley and a friend were walking along a very crowded thoroughfare, when John was very severely jostled by a man who was laboring under the effects of strong drink. After pulling himself together and arranging his clothes properly, the friend who was walking with John asked, "Why didn't you remonstrate with that man? He was positively unpardonable and beastly! John's friend was evidently one of those delicate sensibilities; and so he turned to him and said, "There goes John Wesley, if it were not for the grace of God." How do we know what we would be if we did not know something of the Truth?

John meant by the grace of God—the Love of God. In every human soul there is a certain love of Good. If one man thinks whiskey is good and another man thinks cigarettes are good and another man thinks something else even more destructive than either is good, that is his mistake, poor soul! That is his misfortune. But, after all, the same guides him that guides us. He loves good, but he does not know what good

is. What is good to him is not good to us, and what is good to us is not good to him.

So, after all, every misfortune and misery in the world is really due to our love of good. We only need to be instructed properly so that we shall know what good is, and what is good. And the greatest thing in the universe is Love, such Love as will enable us to see in every so-called son of man the actual existent son of God—such Love as will enable us to penetrate beneath the surface of things, and touch upon the eternal realities.

Father Damien said, "I came to Molokai to save souls, and if the bandaging of human bodies is a part of my labor then I thank God for the strength." He was there to save the man, and if, in saving the man, he had to minister to his feet, very well; that was his privilege.

In Divine Science we say we can minister to the mind so that it will not be necessary to minister to the feet; the feet will be taken care of, if the sufferer is emancipated mentally and spiritually. This is true; but we cannot do it with our own wrists manacled. We cannot save another man from sin while we are willingly and wilfully indulging in it ourselves. That is quite impossible.

Those of us who think we can

preach and write and teach and practice successfully without any great change of life upon our own part, would better think a little, because it does not work that way.

We pray for more love. We pray to be more loving. We say there is not enough love in the world. This is like saying there is not enough electricity in the world. Why should we pray for more love when we are not utilizing what we have?

In the early days of electrical science, learned professors declared that the excessive use to which electrical energy was being put for mechanical purposes was devitalizing the atmosphere. They declared that it would only be a question of time when men and plants and animals would suffer awful consequences from this utilization. These declarations were written by some of our most learned professors in our best colleges; that was about twenty years ago. To-day we are using electricity for every known purpose, and the very opposite is being proved through experimentation. Electricity is being used to assist plant life; to hatch out chickens; and there are a great many who believe that it may produce longevity; that when we understand the science of electricity better, we shall use it to such advantage that death itself

will be forestalled; that man himself is a human battery, generating within his system enough electricity to prolong life indefinitely. It is serving purposes for the race that the race never dreamed of; and this illustrates the point that we cannot use more Love than we can get in return. Electrical scientists tell us that every time we

draw upon electricity, it creates a vacuum, which the energy is waiting to fill instantly. Nature abhors a vacuum.

And so we cannot use more Love than we can get in return. That explains the wonderful words of Jesus, "Give, and it shall be given you, good measure, pressed down and shaken together."

Sham Sayings.

1. Pleasant words easily persuade.
2. Deal gently with the dull.
3. Few are the friends of the thief.
4. No one is pleased with the shiftless.
5. Though one have rice he need fear no sluggard.
6. Loving thy servant, love him when he eats and sleeps.
7. Instruct not in the law him that will not learn.
8. Make not a plough-rope out of a silk thread.
9. In rum-chatties cast no condiments.
10. Running through a field look well to thy feet.
11. Grind no sandal-wood for anointing buffaloes.
12. Having money, buy not a bull without horns.
13. Smell not of the flower which you would give to your God.
14. A good repute may be lost through much talking.
15. With great anger religious duties are not established.

—*Around the World.*

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place, or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes becken me astray,
 "This is my work; my blessing, not my doom;
 Of all who live, I am the one by whom
 This work can best be done, in the right way."

—VAN DYKE.

Thou Too Art Risen.

Then I to self-hood came. Straight rolled the gloom
Like mists from my dull soul away. I heard
The inner voice triumphant: Sepulchred
Thy false delights and sordid aims. Make room
For life! For thee no more the narrow tomb
Of fear and hate and folly, Thine to gird
Thee, will and act. When Resolution stirred
Thee to thy best, when purpose broke the loom
Of thy dead years, bade thee nor shift, nor whine,
But on! through fruiting groves or ashen dearth,—
Then wert thou saved! Re-born a *man*; divine,
Ascended into heaven here in earth,
God's light thy way and thou the heav'nly sign,
Christ led, let thy life teach immortal birth.

RARRIET MORLOCK GLEASON.

Freedom Through Truth.

"The glorious liberty of the children of God" is just now beginning to be understood. For centuries it has seemed presumptuous, almost blasphemous, to claim perfection as our divine right. We have been taught to think of ourselves as miserable mortals, wending our way painfully through a vale of tears, buffeted about between hopes and fears, with no certain knowledge of the future, hopeful of heaven, but afraid of hell, and never feeling that it were possible to become intelligently acquainted with God.

Divine Science has come to enlarge our spiritual perceptions, to

increase our understanding of that health-giving, life-saving Truth which Jesus the Christ came to preach, to teach, to demonstrate. We are learning, through Divine Science, to take possession of our bodies, to govern them harmoniously and painlessly, through the understanding that God rules supremely, not only in heaven, but upon earth, not only in the soul, but in the body.

We are learning to apply the teachings of Jesus to the practical affairs of modern life, and for this we owe endless gratitude to him who said, "I have come that they might have life, and that they might have it more abundantly.

Greetings

TO MY FRIENDS AND
STUDENTS IN THIS AND
OTHER COUNTRIES

At this season of the year when the atmosphere is laden with the desire to give and to get it might be well for us to consider the occasion of it all.

What are we celebrating? And, why are we celebrating? Who was Jesus? What did he do? And for what is the race indebted to him?

There are many theories concerning Jesus. Some declare he never existed at all, others declare he was a man like ourselves, while others declare he was "Very God of Very God".

Of one thing we may all be certain, and this is that such a character as Jesus is described to be, must be a possibility, otherwise such a character could not even be imagined by the mind of man. To be sure it is the ideal and being so it is our example.

We have as much reason to believe in the actuality of Jesus of Nazareth as we have to believe in that of Saul of Tarsus who wrote so powerfully concerning the Nazarene and described him as the one who had come to bring "life and immortality to light". It would be as impossible to leave Jesus out of Divine Science as it would be to leave Galileo out of the science of astronomy or Edison out of the science of electricity. If Jesus asked the Pharisees "What think ye of Christ?" it was because

from sin, sickness and disease is dependent, not so much on man's belief in the mystery of the Incarnation or the Divinity, of one man as it is dependent on the recognition of the inherent divinity of all men—When men become more divine in their conceptions, Jesus will become most divine in their comparisons—Our grossly material conception of things puts bounds on all human possibility. It would have us believe that anything out of the ordinary is out of the possible.

Ignorant men repudiate the possibility of welding copper and iron, but the evidence of its ancient practice may be seen in any great museum of natural history.

One of the principal objections to the Virgin Birth is that it is contrary to natural law, but who is to define what is and what is not, natural law? Are not many of man's greatest achievements contrary to natural law? Evolution on a purely physical basis suggests that what is the natural law for the individual at a certain period of his development would not be considered natural at all at a higher stage of his evolution. The incubator which hatches chickens from the eggs of different, and indifferent hens is contrary to natural law. We do not so regard it now because we have become used to it but there was a time when the sug-

If the power of our own word on its negative side can produce disease and decrepitude, and on its positive side result in health and a cure what hinders the Initiate from speaking *the Word* with greatest authority. In theology we talk glibly of "The Power of The Word" but when pressed for an explanation we are dumb. If the word, as popularly understood, is the means or vehicle by which thought is conveyed from one mind to another it is reasonable for us to assume that "The Word" as understood in Divine Science is the means or vehicle by which God or Divine Mind communicates its ideas to the receptive soul. If we regard it in this light we are now prepared to consider the words of one text in their spiritual import. "The word was made flesh and dwelt among us"

The word incarnate means to, "assume form" and bearing this in mind we shall endeavor to trace the form of Jesus back to the formless Divine Mind, and thus see the process by which a spiritual idea may be brought into what we ignorantly call material manifestation. Beginning with the prophecy of Isaiah, "Behold a *Virgin* shall conceive, and bear a son, and shall call his name Immanuel", tradition tells us that the House of David, through which the promised Messiah was to

such Form in the Infant Jesus that the Holy Simeon recognized what he had so long visualized, "The glory of the people Israel."

When it is understood that every visible object is the external representation of an Invisible Idea it will become easier to believe in "The Power of The Word" to manifest itself in sinless, spiritual form such as Jesus was, and this without male intervention. Given its man of genius we have wireless telegraphy, given its woman of intensest spirituality we have an Immaculate Conception. The word Immaculate means, "Without spot or blemish, stainless, without taint of evil or sin, undefiled, pure." And the word Conception means, "The act or process of forming an Idea". Now, in Divine Science we believe that Jesus not only transmuted one visible form of substance into another, as water into wine, but we believe that he *gave form* to leaves and fishes by the Immaculate Conception of their reality and abundance in Divine Mind.

To *make* a loaf of bread from visible ingredients requires only the skill of the baker, to *create* a loaf from the invisible substance of Mind is the work of the Divine Achemist. He is rash who asserts that a thing cannot be done because it has not yet been done or that it cannot be done again if it ever has been done—

"We can best celebrate the birth of Jesus by doing something for his "little ones" Lovest thou me, feed my lambs." Jesus.

RETURN BLANK.

My 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.....

205.1
cd.

20

THE CHURCH OF THE HEALING CHRIST
LIBRARY.
SEP 22 1914

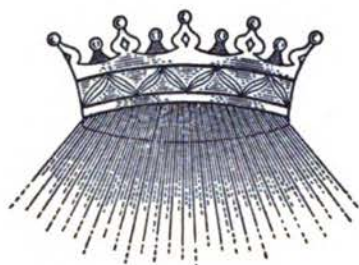
The Gleaner

A MAGAZINE DEVOTED TO THE
SCIENCE OF PRACTICAL CHRISTIANITY

Vol. 5

SEPTEMBER, 1914

No. 12



PUBLISHED MONTHLY BY
THE CHURCH OF THE HEALING CHRIST,
118 W. 87TH STREET, NEW YORK.

10 CENTS PER COPY. \$1.00 PER ANNUM.

ADAMS & WHITE COMPANY, PRINTERS, BUFFALO,

