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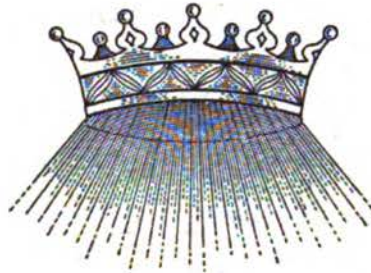
# The Gleaner

A MAGAZINE DEVOTED TO THE  
SCIENCE OF PRACTICAL CHRISTIANITY

Vol. 6

OCTOBER, 1914

No. 1



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# THE GLEANER

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Practical Christianity.*

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113 W. 87th Street, New York City.

## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**

## The True and False Ego.

Bible Reading: Our Bible Reading this morning is selected with a view to its appropriateness to the subject of the morning, which subject is the True and False Ego.

"But there went up a mist from the earth, and watered the whole face of the ground.

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

"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

"In the sweat of thy face shalt thou eat bread till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

"Another and a more spiritual record of creation.

"And 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.

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God saw everything that he had made, and, behold, it was very good.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

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"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness.

"And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

"I will even betroth thee unto me in faithfulness: and thou shalt know the Lord.

"Be ye therefore perfect, even as your Father which is in heaven is perfect.

"And call no man your father upon earth; for one is your Father, which is in heaven.

"The kingdom of God is within you."

Let us take for our silent prayer this morning.

"I am spiritual and not material, therefore I am subject to the law of the Spirit only."

"The Lord is in his holy temple, let all the earth keep silence before him."

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

Our text is from the 1st Epistle of John, 3d chapter and 9th verse: "Whosoever is born of God doth not commit sin: for his seed remaineth in him; and he can not sin, because he is born of God."

#### THE TRUE AND THE FALSE EGO.

In discussing the True and the False Ego it will be necessary before we enter into any real discussion, to give the definition of the word Ego as it appears in our best lexicons, a simple concise definition of the word Ego is, "the self considered as a state of consciousness."

Ego is a word that is used very popularly among psychologists, spiritual scientists and others, but it is a word that is not entirely understood by the world at large.

It represents a state of consciousness. This takes it out of the realm of matter and puts it altogether in the realm of mind. Removes it

altogether from the category of the body and makes it a condition of the soul.

The ego then is not material but mental, and in its largest and fullest and most perfect interpretation, spiritual. So as we deal with the true and the false ego this morning, I shall have to call your attention to the records of creation that we read from the book of Genesis.

I say records, because there are two records of creation. The one defining man made of the dust of the ground, the other portraying him as the image of God spoken into existence by the Word of God, the thought of God expressed in form, the image of God as the persistent idea in Divine Mind.

In one record you remember we read, "It repented the Lord that he had created man upon the earth." In the original it reads, "The Lord God," and there is a difference between the "Lord God" and "God." The difference between the Jewish Jehovah and the patriarchal Elohim, the difference between God as Spirit and the man made tribal, anthropomorphic God.

And it is only as we understand these two concrete definitions of Deity that we begin to appreciate in any degree whatsoever what constitutes the true ego of man.

The false ego is that which gains all its knowledge through the channels of observation. It looks out upon the world in which it lives and moves and breathes, and sees only that which changes, that which vacillates, that which comes and goes, that which is perishable, and because of this observation it builds a theory about itself and around itself which is wholly and grossly material.

It struts about in the vanity of its own conceits and feels that it is an ego dependent neither upon God nor upon other men. It is successful by reason of its own ingenuity. In the heyday of its youth and prosperity it recognizes no greater need than to enjoy itself.

This is the ego which is not yet awake to the reality of itself. This is the ego which is laboring under the delusion that mortal existence is spiritual life, that mortal man is the image of God, that it is dust and unto dust shall return, but during the process of coming and going it is going to enjoy life, to enjoy itself. It is going to enjoy itself in this life,—"because we shall be a long time dead," it declares.

These are the phases of philosophy which the ordinary man, who does not realize what constitutes the true God, indulges in.

But when the new birth takes place, when the scales fall from his eyes, and he begins to see himself as he really is in truth, then he begins to see that all previous to his new birth has been illusion and delusion and deception.

The recognition of man's true ego is the means by which the individual rises above sin, sickness and sorrow. It is the way out, not only of the flesh, but of all that goes with the flesh, the pains and the passion, the fears and anxieties and the apprehensions. It is the one straight and narrow way by which the individual becomes connected intelligently and consciously with the Universal.

Everywhere you go you find men and women and children believing in the false ego, claiming human parentage without even a thought of their divine parentage or inheritance, and because of this we see that which is called human misery, notably—unhappiness and poverty. Because men do not really know themselves. It is a maxim of profound philosophy, that true salvation consists in a knowledge on the part of the individual of the real identity of himself,—that he must become acquainted with himself. "Know thyself." said the ancient Greeks,

"and if thou knowest thyself, thou shalt then know God, because thou shalt know that thou art a reflection of that which is immutably perfect, immutably pure and immutably persistent."

This knowledge then takes us above the range of the false and deceptive senses. It demands, in short, a rejection of much of that which we have believed to be true concerning ourselves and concerning other men. There are those who declare that such knowledge of oneself was limited to Jesus of Nazareth. That he alone of all men in human history, was intelligently acquainted with himself as the Son of God, and that we must ever content ourselves with the belief that as the sons of man we can become in some degree like the sons of God.

The true ego is the son of God, and hence this wonderful text of John the apostle, "Whosoever is born of God can not sin, because his seed remaineth in him. *Whosoever is born of God can not sin, because his sin remaineth in him.*"

The seed of the Holy Spirit remaineth in the Divine Idea, which Divine Idea by the way, is the true ego of yourself, it is the divinity of yourself, the reality of yourself. And when you understand this, you will be lifted above

the plane where sin, sickness, sorrow and pain seem to be real and necessary.

In order to rise above sin, sickness and disease, we must enter then into something like that state of consciousness which characterized Jesus and the early apostles. We must begin to think of ourselves as we are in Truth. We must begin at once to reject the testimony of the senses concerning ourselves. We must begin to realize that in our true ego, in our real divinity, we were never born, we can never grow, we can never die; that we are the persistent pictures in the mind of God which never changes.

This is not the picture universally held by men. The picture of man almost universally held by men, is that of a child which comes into being at birth, nestles at its mother's breast, toddles, walks, runs, jumps, sins, suffers and dies.

This is the picture almost universally held concerning man, until we come into the larger thought of God and the consequent larger thought of man, in which we discover ourselves, come to ourselves as the prodigal son of old came to himself. Not until we come to the recognition of ourselves as divine entities, spiritual realities, can it be said that

we know anything at all about ourselves.

Merely to know or believe that we were born as infants toddled along through childhood and ran along through adolescence, and then slowly but surely wither away in decrepitude and old age, is not to know what we really are.

Man is not matter. Man is not a body with a soul inside of it, although this is a very popular belief. Man is a soul, a spiritual ego, with a body as a natural accompaniment, or useful instrument.

It makes a great deal of difference whether we consider man as a body with a soul inside of it; like a cage with a bird inside of it; or as a soul, as an ego, with the body as its instrument, which it may use for great and glorious purposes.

Heretofore we have put the cart before the horse. We have made the lesser the greater. We have put the unlimited and the immortal at the mercy of the limited and the mortal. We have considered man to be his body, when as a matter of fact, man is more than his body. Man is the owner of his body and not dominated by it. In the old thought we have been taught that we were dominated by the body. We have been urged to guard against the



"demands of the flesh." A more absurd phrase was never coined than the phrase "the demands of the flesh."

The flesh has no demands at all. Separate mind from matter, or the flesh, and what you call the flesh demands nothing. It goes through certain well ordered processes of dissolution, decay, disintegration. There are no fleshly demands. The body never craves whiskey, nor suffers pain. All of these so-called demands of the flesh are really states and stages of the lower consciousness. They are the expressions of the lower ego, the belief that man is material and not spiritual.

And when once we discover ourselves, when once we realize that we are that spiritual ego, that divine idea, then we realize simultaneously that the body is neither subject to sin nor sickness, that neither passion nor pain reside in the body, that there are no clamorings nor hankerings of the flesh for satisfaction,—that all these are purely mental, and all directly traceable to spiritual ignorance.

When the son of man becomes conscious that he is the son of God, then at once he becomes superior to the so-called demands of the flesh, through the recogni-

tion and realization that there are no such demands. It is no longer a fight between two contending forces. It is the realization of one's divinity as the son of God, and that the body is his servant, not his master, his most efficient instrument, and not the means by which he is held to the earth, or prevented from ascending into heaven.

These are some of the secrets that Jesus learned and taught to his immediate disciples. They are the secrets concerning the true ego, the divine reality of man. They are the revelations of man to himself by which he becomes conscious of his God-given Dominion over materiality.

The Psalmist said in one of the verses I read this morning "Thou hast made him a little lower than the angels,—thou hast given to him dominion." The Psalmist was speaking of man, but before he says this, he asks the question, the mighty question, "What is man that thou art mindful of him, or the son of man that thou visitest him?" And then he answers his own question from the inner realm of his devout soul,—"Thou hast made him a little lower than the angels; thou hast crowned him with glory and with honor; thou hast put all things under his feet,

thou hast made him to have dominion over all the earth." This is man.

How often most eloquent sermons have been preached upon the question, and the answer left out altogether. "What is man?" says the eloquent preacher, "that thou shouldest be mindful of him, or the son of man that thou shouldest visit him?" Dust to dust, a flickering in the face of immensity, an atom in the great world of aggregated atoms! "What is man that thou art mindful of him, or the son of man that thou shouldest visit him?" We have reduced him to a speck of dust!

But you ask, perhaps, why do these two reports appear in the Bible, and why is the material record so persistently emphasized? Why is it the record that we read at funeral sermons if we are very orthodox? Dust thou art and unto dust thou shalt return." Why do these two records of creation appear?

Because it is frequently easier for us to understand a great truth by the process of comparisons. If a thing can be pointed out to us so that the opposite of it appears ridiculous, then the opposite of it becomes more clear to the mind. So Moses was holding up these two records of creation.

One based upon man wholly as

a material thing, made by the Lord God,—which is man's conception of God, and not God at all,—made of the dust of the ground a man, from whose side a rib was taken and from which a woman was made. A process of difficult manufacture.

And over against this we have the other and more spiritual order of creation, in which it says, God said, "Let us make man in our image and after our own likeness,"—and man was made at once. No bungling, no surgical operation, no removal of a rib. Nothing of the kind. Man was made by the speaking into existence of a Divine Idea.

It is because of these two pictures that we have come to have such a peculiar and imperfect idea of ourselves. We have come to regard ourselves as the offspring of Adam. We trace our ancestry back to Adam. We speak of such a thing as original sin. Jesus never spoke of it. We are baptized in order to be cleansed from it,—and we do not know what it is!

What is the original sin? The original sin is the belief that man can ever be anything other than spiritual. It was a belief based upon ignorance,—the belief that man could be material at all.

And so Moses held up these two pictures of creation to the

eyes of the Israelites, and he said, Choose this day which you shall serve? Both you can not have.

You can not think of yourselves as 'spiritual entities and at the same time think of yourselves as material motes or atoms! You can make no progress so long as you are divided in your opinions, thinking you are both spiritual and material. You must choose this day which you shall serve.

And the wise man says, I prefer to be spiritual. I prefer to believe, and I want to understand that I am the offspring of God, that God who is the only Father and Mother of man and the universe. I prefer to believe it, howsoever little I may understand it at the present moment. I prefer to believe that I am a son of God, that I am not a manufactured bit of dust, that I have not been evolved into this present state or stage of consciousness by a personal deity, but that I am the Spoken Word of the Almighty, the persistent Idea in the Mind of God.

I prefer to understand what constitutes my true ego my true reality, and through this understanding to rise above the things that make for misery and unhappiness, for pain and disease and death. Because it is only as we become acquainted with ourselves

that we can so rise.

It is only as we become acquainted with these great facts of Being that we can overcome the so-called mortal laws, which the false ego has created for itself by holding up the wrong mental picture about itself.

Today we must begin if we are studying Divine Science at all, to think of ourselves after the Spirit. "Yea, though we have judged Christ after the flesh, yet now, henceforth, judge we him so no more." We are not to judge ourselves as mortals, subject to the laws of gestation, birth, maturity, age, death and decay, but we are to judge ourselves as Ideas in the Mind of God. We are to see ourselves as He sees us.

Does he see us sinful, sick and suffering, poor and perplexed? Not at all. God sees man as he created him, after his own image, in his own likeness, that is the way he has always seen him, and throughout all eternity will continue to see him.

It is we who have the false picture. Looking through the camera of human thought we see ourselves as material beings, upside down, and the right side on the left, and we have not yet learned to interpret the phenomena. We have not yet learned to realize the true nature of ourselves.

When someone speaks to us of our spiritual Identity, we feel it is something indefinite, abstract. We can think of it as something which may take place, or something we can become acquainted with after we die, but as a present fact,—it is hardly to be believed.

And yet all liberty and peace and power and domination consists in the knowledge of the fact, the great immutable fact that man IS NOW,—not going to be,—the image of God; that man IS NOW the Son of God, is now a Divine Idea, IS NOW a spiritual reality, a dominator of circumstances and conditions.

This is coming to ourselves. This is the new birth. This is the process by which we put off not only all our former theories concerning ourselves and concerning other men, but it is the means by which we become strong and healthy, pure and perfect not over night, perhaps. But it is just as sure and just as certain, as that a little knowledge of mathematics increased will enable us by persistent effort to solve the most difficult problems through study and application. Just so the Science of God will enable us to rise over *all* our limitations,—not only a few of them, but over *all* of them *here and now*.

"Beloved, NOW are we the sons

of God," says John the apostle, "and it doth not yet appear what we shall be, but we know that when he shall appear," when God shall appear as the only Creator, as the only Father, "we shall see him as he is, and shall be like him."

Jesus says, "Call no man your father upon the earth, for one is your father, even God." Don't trace your ancestry to the flesh. Realize that the only Father and Mother that man ever had or can have is God, and from him you have inherited life and health and strength and power and purity, and stand fast and claim your inheritance. Disregard all the suggestions of your Adam parentage. Call no man your Father upon the earth, for one is your Father, even God."

This brings you then to the consciousness of your true ego. You find at once that you are a spiritual being begotten of the Father before all generations. Speaking of this true ego, you can say of it just what Jesus said of the eternal living, palpitating Christ, "Before Abraham was, I am." "*Before Abraham was, I am.*"

You have existed throughout all eternity in the Mind of God. You, like the living Christ, are without "beginning of years or end of days." You never began.

You can never end. You did not begin at birth. You can not die at death. Though some theologians tell us we did begin at birth but we can not end at death,—thus predicating immortality with one end! An impossible thing.

If man is never going to end after death, then it is certain he never began at birth. And so while it seems an extravagant statement, mortal existence is not existence at all in the real sense of the word. It is a great big delusion, a dream of life, in which there is no intelligent control. And it is only as we are born again that we can begin to see what we really are.

Man is not mortal, made up of material elements. Man is a spiritual being, the Son of God. Spiritual, because God is Spirit. Life-like because God is life.

Can you think that "the image and likeness of God" is so wholly and utterly unlike God as to be sinful and sickly, decrepit and deformed,—is this the image and likeness of God?

Would you accept as the likeness of yourself the photograph of something so utterly unlike yourself that no one would recognize it as you? Think you that God would accept for himself, as his own likeness and image, a finite miserable and sinning mortal?

Not at all. *Not at all.*

This all has to do with the false ego. This is all the result of looking out upon the world, affirming and judging everything according to appearances. But when you begin to judge righteous judgment, when you begin to think of yourself as you really are, and not as you appear to be, then the true ego begins to demonstrate itself and manifest itself through you in power, in poise and in peace.

Those old Greek philosophers were not so far from the truth when they said "Know thyself." The great secret of all is to "Know thyself." But no man can know himself if he merely thinks of himself as a body with a soul inside it. So long as he believes he is a finite being, subject to all the laws of materiality,—birth, growth, maturity, decay and death, he can not know himself. This is not man,—no more than a cage is a bird. Really it has nothing to do with man at all.

All that our bodies are, all that they represent this morning as we sit here, or stand here, is the sum total of our beliefs about them. We are so many years old. We are well and strong, or we are ill and weak, as we think about our bodies. Our bodies are nothing more nor less than the sum total of our thoughts and our beliefs.



They are the pictures of the false ego, our mistaken beliefs about ourselves. And when this mistaken belief gives place to the truth, then this very body that sits here begins to get stronger and healthier and purer, because it must perforce respond to the state of consciousness that governs it. That is all it is. It represents your state of consciousness.

And since your ego is your state of consciousness, the higher and the loftier and the purer the consciousness, the nearer we are to the true ego, the nearer we are to understanding what constitutes the Divine Idea of the Son of God.

Every son of man has within him the germ of the son of God. Every son of man IS the son of God in fact, but he must realize his divine sonship.

It does not make any difference how much of an inheritor you are of earthly property, if you are not conscious of the fact you may starve in a garret, while the inheritance is awaiting your disclosure to divide it up equitably among the rest of the family.

It does not make any difference how much the son of God you are, or how much the child of the Infinite you are, if you do not know it you can not claim your inheritance. You can not claim your inheritance

unless you know there is such a thing.

And so it is the function of Divine Science to introduce man to himself, to introduce man to the great fact that he is the son of the King of all the earth, that he is the Prince of the house of David, and that he is the child of the Infinite, joint-heir with Christ to the kingdom,—*joint-heir*.

And when he becomes fully conscious of this he puts in his claim. But we can not put in our claim so long as we believe we are mortal men, the offspring of the flesh and the servants of the same. How can we claim the inheritance of the Sons of God so long as we believe we are mere sons of men with all the fleshly accompaniments of sin, sickness, disease, death and poverty?

The great lawyer Jesus came to tell humanity that an estate awaited their claiming the same. Up to that time they felt they were miserable sinners, "worms of the dust", even as you and I,—that only by some special divine clemency could they enter into the peace and the power and prosperity that should mark the children of God. Only by some special intervention of Divine Providence, or what we call the grace of God."

But Jesus said, Ye are all the children of God. Ye are all children of God,—“I go to my Father and to your Father, to my God and to your God”. He preached the idea of equality, divine equality, that every true ego was as much the manifestation of God as he, and the only difference between them was a difference in understanding. He *knew* what he was, while we are *ignorant* of what we are. He knew himself to be the true child of the only Father there is.

Jesus said, “Who is my mother, and who are my brethren?” The only relationships which Jesus acknowledged were the relationships of the Spirit.

I do not wish you to go away feeling that I have not the most profound respect for earthly parentage so-called, but let us not over emphasize it.

If we feel that we have inherited certain limitations, moral, physical or financial, let us have recourse to the truth. Let us claim divine paternity and maternity. Let us insist upon it that our father and mother is our Father and Mother, and our childrens' Father and Mother and their childrens' Father and Mother, the Father and Mother of the universe, because there is only one Father and Mother, even God.

Trace your ancestry back far enough if you are going to do it. If you are going back, go back to the root of your genealogical tree. Go beyond Adam, always go beyond Adam, to Adam's Father and Mother, if there ever was an Adam. Go back to God. Claim your divine inheritance as the true spiritual ego, the “image and likeness” of the one altogether lovely, in whom there is no spot nor blemish, no limitation, no inharmony, and no lack of any kind.

See your nativity as the child of God, feel it in every fibre of your being, express it in every atom of your being. It is possible.

This was the message of Jesus, “To as many as believe on me is given the power of God to become the children of God” jointly with every other man. “To as many” to those who believe on the teachings of Jesus in spirit, to just so many will be given the power to become conscious children of God.

Let us take this thought home with us. Let us dwell upon our divine relationship. Let us realize what the ego really is. Let us take it out of the gloom of finite limitation. Let us rise above the body with all its so-called sensations. Let us prove to ourselves that it has no sensations other than those we give to it by believing in them.



Just to realize that the body is sensationless is to realize that neither passion nor pain, neither sin nor sickness can attack us. But just so long as we believe that sensation is resident within the body, just so long we shall serve it. Realize that sensation is mental and spiritual, and you become the master at once. The master of your own fate.

"We know that whatsoever is born of God sinneth not ; but he that is begotten of God keepeth himself, and the wicked one toucheth him not.

"And we know that the Son of

God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Christ Jesus. This is the true God and eternal life.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God ; and I will write upon him my new name," the true ego.

---

### **Profitless Cares.**

I left my cares behind me yesterday,  
And learned to greet with kindness those who doubt me ;  
What right have I to lag upon my way,  
Or bitterly spread gloominess about me ?

The little troubles that I thought I had,  
As soon as I inspected them, departed ;  
What right have I to halt those who are glad,  
And try to teach them to be heavy-hearted ?

My tasks, once hard, have ceased to terrify ;  
I find that joy may even lurk in duty ;  
Where others praise the scene, what right have I  
To sadly try to blind them to its beauty ?

Why feed the little fears that bring dismay,  
Why sadly rise each morning to renew them ?  
I left my cares behind me yesterday,  
Because there was no gain in clinging to them.

—*Chicago Record Herald.*

## The Friend.

A friend is a person who is "for you," always, under any suspicions.

He never investigates you.

When charges are made against you, he does not ask proof. He asks the accuser to clear out.

He likes you just as you are. He does not want to alter you.

He likes your success. And your failures endear you to him the more.

He is better than a lover because he is never jealous.

He wants nothing from you, except that you be yourself.

He is the one thing with whom you can feel safe. With him you can utter your heart, its badness and its goodness. You don't have to be careful.

There are many faithful wives and husbands; there are few faithful friends.

Friendship is the most admirable, amazing and rare article among human beings.

Anybody may stand by you when you are right; a friend stands by you even when you are wrong.

The highest known form of friendship is that of the dog to his master. You are in luck if you can find one man or one woman on

earth who has that kind of affection for you and fidelity to you.

Like the shade of a great tree in the noonday heat, is a friend.

Like the home port, with your country's flag flying, after long journeys, is a friend.

A friend is an impregnable citadel of refuge in the strife of existence.

It is he that keeps alive your faith in human nature, that makes you believe it is a good universe.

He is the antidote to despair, the elixir of hope, the tonic for depression, the medicine to cure suicide.

When you are vigorous and spirited you like to take your pleasures with him; when you are in trouble you want to tell him; when you are sick you want to see him; when you are dying you want him near.

You give to him without reluctance and borrow from him without embarrassment.

If you can live fifty years and find one absolute friend you are fortunate. For of the thousands of human creatures that crawl the earth, few are such stuff as friends are made of.—FRANK CRANE in the *Washington News* letter.

## God the Protector.

Bible reading : The Bible verses are variously selected as being appropriate to the subject.

"All the ends of the earth shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before thee.

"For the kingdom is the Lord's; and he is governor among the nations.

"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices den.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as a rose.

"And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called The way of holiness; and the unclean shall not pass over it.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory;

"Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

"Thy people shall all be righteous; they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind."

Let us take for our silence thought this morning,

"Infinite love guides and protects me."

"The Lord is in his holy temple, let all the earth keep silence before him."

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

I want to read a clipping this morning that no doubt many of you have read during the week. I merely read it for the benefit of those who have not.

It is headed, "Lost Baby Found in Bear's Den. Child plays with mother and cubs, and is saved from exposure by the warmth of their bodies."

"Fifield, Wis., Tuesday. An old black bear and her two cubs played

the part of mother and playmates for Baby Ball, the two year old son of a farmer living near Fifield. Yesterday the little boy was found nestling close to the cubs in their brush bed, hidden in a patch of briars.

He disappeared from his home two days ago and a country wide search has been carried on to find him.

"The big doggies played, but

baby's hungry," was the greeting the little fellow gave the men who found him.

The child was starving apparently, but was not suffering from exposure. It was evident to the men who found him that he had been kept alive by the warmth of the bears' bodies.

The child wandered from the home of his parents Sunday. A patch of cloth from the blue rompers he wore, was found to-day on a bush near the roadside. Investigation and a search further into the woods disclosed the bears den and the child sleeping with the two cubs.

Another clipping that perhaps most of you have seen. A contribution to our daily literature from Miss Marion L. Oliver, the daughter of former Assistant Secretary of War, Robert Shaw Oliver. It is headed, "How the Hopi Indians Defy the Rattlers Bite."

The article is too long to read, but it goes on to say that at a certain season of the year the Hopi Indians go through what they call their Snake Dance. She sets forth in this article what I have never seen set forth before about this Snake Dance. She says that it is only indulged in by the priests at the expiration of a sixteen days siege of fasting and prayer which is the only means by which they

acquire the art of handling poisonous snakes and permitting them in some instances to bite them without any bodily ill following. These clippings from this week's papers are especially appropriate to our discourse of the morning which deals with the protecting power of God.

The instance of the child brought safely home from the bears' den, which we have just read, may be variously interpreted by those who regard it from their particular viewpoints. The man who has little religion, if any, might say, It was a very lucky thing for the child. Another who has a great deal of religion, but very little understanding of the divine law, might interpret it as a providential escape, a spasmodic intervention of divine providence. While yet another who was skilled in the art and science of divine metaphysics, might see in it the working out of law, a law as fixed and unchangeable as the law of the Medes and Persians.

Everywhere we see evidence of law. Scientists tell us that nothing really happens by chance, or what we call Luck; that back of all visible phenomena there is an invisible, eternal cause of things. And he who realizes this is ever seeking to peer beneath phenomena and to find this changeless law.

Physics tells us that the law of gravitation manifests itself in the tendency of every particle of matter to attract unto itself every other particle of matter,

Psychology tells us that the law of gravitation is as operative in the realm of mind as it is in the realm of matter, so that every thought tends to attract unto itself thoughts of similar character, and that this is as inviolable a law in the mental realm as is the law of gravitation in the physical or the material world.

And so we are going to try this morning to point out not only that as Divine Scientists we believe in the protecting power of God, but that we absolutely know it according to law. We no longer believe that such an incident as that of the child recorded in the papers of this week, was a lucky instance. We do not believe that it was an intervention, a spasmodic intervention of divine providence. Rather do we see in it the evidence of a law exact, changeless, perpetual. A law that would work every time in the same way under the same circumstances.

There are those who believe that if law were back of this peculiar incident, that every child would be carefully cared for and nurtured by every bear under every circumstance. But since the

facts do not substantiate this belief, then chance, not law, is the real factor in the case.

Now, if you have carefully read or listened to this account as it was read, you will see strange mental peculiarities on the part of the child himself. You will see that his mental attitude was not an attitude of fear at all. The child never associated with the "doggies" any harmfulness. To him they were harmless, playful, kind doggies and not ferocious bears of the forest. He attracted to himself that which he believed. Kindness is attracted by kindness, ferocity by ferocity.

He was saved in the presence of seeming danger. But to the child it was not danger. He never sensed danger for a moment. The only thing he sensed was hunger. No thought of danger at all.

In the case of the Hopi Indians we find another peculiar mental attitude, an attitude superinduced by prayer and fasting. The two means by which Jesus says man is to gain supremacy over the animal world, and to gain supremacy over the so-called unconquerable diseases of mankind. "This kind cometh forth by nothing but by prayer and fasting," said Jesus. In Divine Science we are learning that all supremacy and all dominion is based upon scientific prayer



and scientific abstinence from the things that make for limitation, the things that make for fear and failure.

We are learning that this law of attraction or gravitation in the mental world, brings to us just what we think most persistently about,—danger, if danger; freedom, if freedom. And this applies to all conditions of modern life, to poverty, pain, disease and death itself.

I left on my desk another clipping this morning, which would have substantiated this last statement, a clipping which bears testimony to the experience of a servant girl over in New Jersey, who permitted her palm to be read by a couple of wandering gypsy women. She was told by them that on the 10th of the month she would die, but for a monetary consideration they would indulge in certain incantations which would drive off the evil spirit. Her mistress came down, and they decamped before they could indulge in these incantations to remove the spell which they themselves had cast.

In less than half an hour the girl was frothing at the mouth, filled with terror. A terror which pills and potions and powders are utterly unable to eradicate from

her consciousness. She is now in a sanitarium for people whose minds are affected.

Her mind was affected by what? Not by death, but by the fear of death which had been cast over her receptive mentality by two demoralizing women. And so it is that she is slowly but surely attracting unto herself the thing which she fears most, as did Job of old.

Now, we have these wonderful promises in the Bible concerning the possibility of nullifying the poison of so-called poisonous insects, animals, etc. We have the consciousness that "no evil shall befall us, nor shall any plague come nigh our dwelling" if we only "dwell in the secret place of the Most High" as the soloist sang this morning.

What is this "secret place of the Most High?" Is it a place occupying space in the physical world? Can we point it out on our map or maps? The "Secret place of the Most High" is the understanding of man's relations to God. It is the realization of the spirituality of the universe and all the things therein. It is the ability to look out upon the world and men and beasts as we call them, through the single eye of Divine Love and see in them the varied and various



manifestations of Infinite Mind.

Bostwick, the lion tamer, I think it is, who tells us that lion taming is a profession which is largely, if not wholly dependent upon the moral character of the tamer, and not upon his physical courage.

That is really interesting. He tells us of instance after instance where men of loose moral character have become easy prey to the beasts they were seeking to tame. He especially warns his assistants against the use of liquor and tobacco, and against those invisible states of mind which animals can detect far more readily than man can detect them. He tells them that they should never go into a cage in an irritated state of mind.

Animals sense your mental attitude quickly, and all your physical courage will not protect you, for the reason that you attract unto yourself the very thing that you think. He says I would advise you young men never to attempt it. Always see to it that you have expunged from your consciousness every thought that is of an animal character,—all irritability, impatience, anger, or even the desire to get even by any means whatsoever. Eradicate it, or else give up your business, because you can never accomplish anything.

A well known old horseman

said to me sometime ago, you can never cure that vicious horse by fighting him, for he will fight back sure. You can only heal him by love. This was a negro who knows nothing about Divine Science at all.

A very well known woman says, You can never cure a bad boy by whipping him.

We see then in these various departments,—in the lions den or cage, in the stable of the vicious stallion, and in the domicile of the wayward boy, that the only power that will work a change, or a so-called miracle, is the power of Divine Love.

We may say that this child who was so signally protected was not conscious of the power of Divine Love. We may say that the child was not consciously co-operating with the law of Love. But it does not make any difference whether we consciously or otherwise co-operate with the law. It makes no difference whether accidentally or intentionally I touch the electric button in this room, I may suffuse it with light, and I become a beneficiary of electric science in the degree with which I co-operate with it, intentionally or otherwise.

The child was co-operating with the law of Love insofar as it was fearless. It had played with the

"doggies." It was not afraid of them. They were not angry with him. It did not strike them. It cuddled close to them and they to it, and so we see the remarkable manifestation of the protecting power of love regardless of people's knowledge of the law, or lack of knowledge of it.

Jesus said, "The sun shineth upon the just and the unjust alike." Why? Because that is the nature of the sun. Whosoever comes out into the sunshine be it prince or pauper, murderer or saint, the sun in its universality will shine upon him.

And just so it is with Infinite Love. Whosoever comes out into the full radiance of its light, will profit by it, whether he does so ignorantly or intelligently. Better, of course, to come out intelligently and understand the law, than to be a mere beneficiary who does not understand the law. It does not detract from Edison's enjoyment of light or motive power or heat because he understands the science by which they were brought about. Not at all.

In our old thought many of us believed that God worked spasmodically, that He would save the child of one man, and permit the child of another to be devoured. We did not take into consider-

ation the mental attitude of the different children.

Do we not see one child who will pet any kind of an animal, and another child who shrinks and runs away from any kind of animal? Do we not see women do the most courageous things with animals, and other women who shrink in terror from the approach of the smallest animal? Is it because of something in the animal or something in the child or the woman?

It is related of Sir Charles Napier that on one occasion when a hungry tiger darted out of a thicket in India, searching for prey, he fastened his eyes upon the tiger, and presently it lowered its head and slunk back into the thicket from whence it came.

His friends afterwards asked him how he did it. He said, "By first conquering the tiger within myself." Bostwick says, "In order to train animals, you must first conquer the animal in yourself."

Tradition tells us that Jesus went out into the jungle and nothing sought to harm him. He played with the serpents, with the so-called ferocious beasts of the forests, as do some of the Hindus to-day, if tradition tells us truly. Not because of any physical power

that he held over them, but because of a metaphysical power, the power of a great love.

The naturalists tell us that since the age of the camera came in, and the age of the rifle is slowly but surely going out, the very nature of the beasts of the forest are changing. They realize, they seem to know by some intuitive process of reasoning, that the camera is a harmless instrument.

I have heard of a woman in this thought who takes her camera out in the forests of the Far West who has gone so far as to take the so-called destructive bear and her cubs and place them in position, just as she would domestic animals, to be photographed.

She goes out alone and never fears, because she has been studying along these lines, and she knows something of this law underlying our text of the morning, "And a little child shall play on the cockatrice's den." Not for the sake of doing it, not in order to brag about it, not because it prefers it to the company of other children, but because back of it all there is the law, the law of Infinite Love. The law which changes and subdues the animal nature of the lion, the tiger and the leopard, and makes them harmless acquaintances instead of ferocious enemies.

Perhaps some are saying, I would much rather protect myself by means of a well constructed rifle, than to rely upon the law of love. That is because you have tried the rifle more frequently than you have the law of love. We always doubt the power of that which we have not been accustomed to use. Have we ever tried love? That is the great question.

Let us analyze our own minds this morning for a moment, and let us see,—I was going to say, how much we had tried love?—let us see how little we have tried it?

Has any one hurt our feelings or displeased us in any way, do we love them? Do we pray for them? Do we pray for those who spitefully use us? Do we bless them that curse us? Do we return blessing for cursing, and love for envy and jealousy and malice?

Then what right have we to say how much can be accomplished in the animal world? Since it is so easy to resent every little insult (which may not be an insult at all), how can we affirm that the rifle is more sure than love? Merely because we have tried the one and not the other?

Are all the stories about Jesus and the men who subdued their own animal natures, and subse-

quently the animal natures of the beasts of the field, are they all to be classed under the head of mythology? Is there no truth in the ability on the part of an educated, refined, spiritual consciousness to transmute the very animal natures of the beasts of the earth?

One man will try to make a dog do tricks by beating it. Another man by patient long continued love will accomplish the same thing without ever inflicting an injury. He will win its undying affection because of what? Because of his underlying love. Another man may get a child to do something through love which another can never get through fear. And this must go on all along the line down to the very heart of what we call the brute creation.

The Hopi Indians did not exercise any peculiar form of black magic. I am rather pleased to know this, but relied on their fasting and prayer. Because it suggests that it was a form of white magic, if we are going to use the word "magic" at all.

It suggests that through their prayer and fasting they had become convinced of the harmlessness of the things of God's creating. Whether they arrived at it in the way that we in Divine Science arrive at our conclusions

or not, makes no difference, so long as they arrived at the conclusion that prayer and fasting could evercome animality and poison. The result was just the same.

This is the prophecy of the kingdom of God, of the coming of the kingdom of God. "The leopard shall lie down with the kid; the wolf and the fatling shall feed together, and the lion shall eat straw like the ox, \* \* \* and a little child shall lead them" through the consciousness that there is nothing injurious in all the world.

I do not ask you to go out and test it this morning. I do not ask you to find the most ravenous beast you can find and experiment upon it. That is not the idea.

The idea is merely to inculcate in your minds and in my own mind, the great thought that the only power in the universe is God, and the power of God is the power of Infinite Love. And when we become fully persuaded of this thought and conscious of this unity of power, all other seeming powers go by the board.

When we feel this inner consciousness of Love we begin to transmute the conditions by which we are surrounded, we begin to nullify the effects of the false beliefs and erroneous thoughts we

have held, we begin to send out thoughts of love for thoughts of hatred, and in this atmosphere thoughts of hatred die, because thoughts of hate can not live in an atmosphere of love.

We begin to hold what we call right thoughts for other people, even when we know that they are holding wrong thoughts for us, and thus deprive wrong thoughts of their power. It is only when we appropriate the error of another's thought that it has the power to poison us mentally or physically. It is only when we believe in the so-called power of animal magnetism that it has any power at all.

People say to me, I am afraid to go into a certain atmosphere, because I know that they are holding wrong thoughts. My dear children don't you see that you might by avoiding those people fail to get the very experience that you most need, just as Daniel might have avoided the very experience that gave to him the power to prove that love governs the animal kingdom, even as it does the human kingdom.

No doubt you have seen two pictures of Daniel in the lions den, one representing him in one position and the other in another. The most popular picture, the one we see most frequently in the art

stores, is that which represents Daniel looking at the lions with his hands behind his back, but looking at them with apprehension. He is trying to realize the protecting power of God, but nevertheless keeping his eye on the lions.

That is a popular attitude of mind with most of us. We believe in the protecting power of God, but just the same we are going to keep our eye on the brute.

The other picture is that of Daniel with his back turned to the lions, his eyes steadfastly fixed on a hole in the wall through which the sunlight is pouring in all its brilliance and beauty. All the anxiety is gone from his face, calm, poised, trustfully he looks at the hole whence comes the sunshine from God, and a noticeable change has taken place in the faces of the lions by which he is surrounded. Some are manifesting a look of wonderment; others, kindness; others, apparent indifference to his presence, but none manifest a look of ferocity, carnality or hatred.

The whole atmosphere of the den has changed because the whole atmosphere of Daniel's thought has changed.

We look out upon the world of our experience with steadfast eye and with fists clenched in the back, believing, hoping,—trying to hope



yet more—that God will protect us in some mysterious way, or that the mouths of the lions of poverty and pain and perplexity will be shut, but just the same we are keeping our eye on the poverty and the pain and the perplexities. These are our enemies and they are apt to tear at us at any moment.

Then when Divine Science comes and says turn your back upon them, look steadfastly at the law of God. Look into the very face of the Infinite and see that there is nothing but love in the universe, nothing but love and yet more love. There is nothing to fear. There is nothing in the kingdom of God to fear, and there is nothing outside of it, for the kingdom of God is *everywhere*.

Change your position. Turn your back on the things you fear and look at the things you love—life and truth and liberty. Fill your consciousness with thoughts of God and of the things that are, and dismiss from your consciousness the things that are not, and presently you will see that there is nothing but the great white light of God. You will not be conscious of the animal natures back of you, because you will realize that there is only one thing in the universe, and that is God.

“They shall not hurt or destroy

in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters that cover the sea.” “They shall not harm or destroy in all my holy mountain.”

What is this mountain? It is what the singer sang about this morning “the secret place of the Most High” the knowledge that there is nothing in the universe but God the Eternal. Fearlessness of everything because Love alone guides, governs and controls. This is the “secret place of the Most High.”

We do not have to die to get into it. We do not have to leave New York to get into it. We do not have to leave our kitchens and work-shops, or our law offices to get into the kingdom of God, into the “secret place of the Most High.” All we have to do is to retreat within ourselves to find that indissoluble connection with love, to realize that there is nothing, evil or injurious in all the world.

We want to give our children and our children’s children this thought of love. We want always to hold them in this great protecting thought of love. This reveals to us law as the protector. If hitherto we have believed in a personal anthropomorphic God, who has in a spasmodic way

saved children under certain circumstances, we must now know that the impersonal law of love will always save children anywhere, under any and all circumstances, wherever it is complied with, co-operated with.

It does not require that you know anything about the law. It simply requires that you comply with it, co-operate with it, ignorantly or otherwise, you connect with the law. A dog might put his paw on the little button there and we would have light just the same as if you pushed it intentionally.

And so it is throughout the universe, and as every particle of matter attracts every other particle of matter, so every thought of love attracts other thoughts of love. It may come through a "big doggie" which men call a bear, or it may come through a lion, a leopard, a snake, it makes no difference so long as you fill your consciousness with the thought of love, the only force in the universe is love manifesting itself through its varied representatives.

Then comes the thought of security, and like Jesus of old, we may go out into the woods where the birds and the beasts of the forest will be kind to you. But

even then you have got to hold on to the thought that love dominates even men. Try to bear that in mind, that love dominates even men, for you might come in from the forests where you have conquered the beasts of the field, and you might find more beastliness among your fellow men than you have ever found in the forest. But even then you must learn to control all animal instincts in beasts and men and self through love, love divine.

This is spiritual domination, absolute, unqualified dominion. Other dominion there is none. Love is the great dominator of the universe.

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"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.”

---

### **Do You Wonder?**

He opens his desk in the morning  
But before he attempts any work,  
He settles the war for an hour or more  
In a talk with his managing clerk.  
He looks at a couple of letters,  
He sketchily skims through the news,  
And says that the dope seems to bear out his hope  
That the Giants are going to lose.

He goes out to lunch at eleven,  
And sits round and puffs a cigar,  
While he stoutly contends to a couple of friends  
That this fighting is going too far.  
He’s back at his desk at two-thirty,  
And stays till a quarter past four,  
Then he strolls to the square and he loiters round there  
For an hour to look at the score.

He goes to the club in the evening  
And plans out the Russian campaign,  
He tells all the bunch of his newly born hunch  
That the plans of the allies are vain.  
He sits round deploring till bedtime  
The prices of food stuffs and cotton,  
Then he climbs into bed, wearied out and half dead,  
And he wonders why business is rotten!

## To a Children's Governess.

It was good to get your letter this morning, and to know that your thought turns to the ever present Christ to assist you in carrying out what seems to you to be a grave responsibility, namely, the caring for of other people's children, in the absence of those other people.

You have as your divine protection the 91st Psalm. Read it daily; think of it often. Realize that no evil shall befall them or you; neither shall any plague come nigh their dwelling or yours. Rest securely in the unfailing arms of that infinite Love in which there is no fear, and realize that your one great and only responsibility is to trust God.

Trust God supremely. Take refuge in his divine promises. Know that in perfect love there is no fear, and nothing to fear, for the everlasting arms are underneath, and round about, and en-

compass you and your precious charges.

Study such books as you find about the house which relate to this great subject of Divine Science. Become conscious, if only for a single moment each day, that the word *Omnipresence* means that there is no other presence than the presence of God; that the word *Omnipotence* means that there is no other power save the one universal Power, which is God. Close the door of your mind against everything that would suggest another power, and another presence, other than the power and the presence of God.

In this brief moment all sense of evil and error, fear, worry and anxiety, will disappear. It is through this holy communion that you are to become conscious of your God-bestowed powers, your God-sustained freedom.

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## In the World and Not of It.

The Science of Mind does not necessitate the removal of ourselves from the world quite so much as it enables us to live in the world while at the same time being

above worldliness. There is a difference between the world and worldliness, and he who realizes this difference and permits the mind to dwell upon divine realities, may

be in the world and not of it. It is possible for us to so live that we may radiate that healing light which enlighteneth every man that cometh into the world. When man is not an influence for good, he is a hindrance to the social, religious and economic development of the race. He is a stumbling-block and a rock of offense. And only as he awakes to the consciousness of his divinity is it possible for him to realize his place in the great scheme of things.

We sometimes think of the idealist as a fruitless dreamer, and yet it is to the idealist that we owe every great development in the world's long and painful history. The man with a vision is the man who initiates those movements which make for emancipation. Without a vision it is impossible for us to conceive of the things that are already coming to us. The emancipation of the slave, the equal franchise, and man's complete and absolute dominion over matter, are dreams that are being actualized in our very midst. Tomorrow they will be so commonplace that we shall wonder that we ever opposed them or doubted

the fulfillment of their prophecies. To-day's dream becomes to-morrow's actuality and thus it is that dreamers are the prophets of better things. Mental Science is already an actualized dream. By persistent application it has been lifted above the plane of abstract philosophy and placed on the solid foundation of concrete demonstration. It is the science by which man and woman becomes convinced of his and her supremacy over the things that make for limitation.

Whatever hinders our progress along the line of personal legitimate achievement, we may rest assured is not created by God. And whatever is not created by God has neither reality nor power wherewith to intimidate or to check our development.

Like the acorn which contains all the potentialities of the oak, so man contains within his own soul the seed of all his future development. Mental Science is the Gardener. Its purpose is to caress by its own warmth the apparently lifeless seed into that flowering tree whose "leaves are for the healing of the nations."

### **Extract from Letter Received from one of our Students.**

After narrating many hardships, our student, goes on to say: "A tramp was hanging around the depot whom I requested to fall in line at my place—to hold it down, so to speak. This was done with the understanding that I return at 8 A. M. to take my place in the line again. For this service I was to pay him 5 francs. I returned to the hotel at 1 A. M. and got up at 4. Taking a large piece of bread in one pocket and 'Lessons in Truth' in the other I started for my place in the line. At the corner a cabman was sleeping in his carriage whom I woke up gently by saying, 'Bon jour, Monsieur.' My object in waking him up gently was to prevent a scene, as those poor fellows are working day and night and are inclined to be surly and independent. He consented at once to take me to the station, and strange to say I did not see another cab on our way to the station, as I looked out of the window devouring the largest half of my loaf of bread. On the benches were refugees from Belgium sleeping the

sleep of the weary, and forgetting the while the hunger which has now become such a common experience. Arriving at the station my man was on the spot, faithful to his promise, and taking his place I found myself well in advance of the great patient throng. I kept fear and worry away by reading several chapters in 'Lessons in Truth,' the first chapter being on Faith, which I needed very badly. Ten days before two bombs were dropped near the station from one of two aeroplanes which circled around in ominous fashion over our heads. \* \* \* Safe outside of Paris, we have much to be thankful for, and I especially appreciate the good I have received from you. I feel sure that had it not been for Divine Science I could never have reached my people. This morning at 4 o'clock, I was reading your lectures in the GLEANER. I go into the silence daily and realize more and more that Christ-Truth has been guiding me in all my ways."

CARL H. WEIDEMAN.

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"The hearing ear, and the seeing eye, the Lord hath made even both of them."—Prov. 20: 12.

# THE GLEANER

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Practical Christianity.*

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## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**



## Crossing the Bar.

Sunset and evening star,  
And one clear call for me !  
And may there be no moaning of the bar  
When I put out to sea.

But such a tide as, moving, seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep,  
Turns again home.

Twilight and evening bell,  
And after that the dark !  
And may there be no sadness of farewell  
When I embark.

For though from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face,  
When I have crossed the bar.

—TENNYSON.

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## The Birth of Jesus.

It would seem that whenever ignorance weaves a net work of vice which holds its captives in a thralldom of degradation that God sends his representative to loose men from their ignorance. The divine solvent for sin seems to be the advent among men of a sinless life. It is a truth that "the mysterious hand which governs the universe seems to hold in reserve for every great crisis of society an extraordinary man." Such a man was Jesus. His birth

was an incident. If his *life* had called forth a fraction of the emulation, that his *birth* has occasioned speculation, the kingdom of God had come upon earth. Unfortunately, it is not the first time in history that the substance of a life has been concealed by the shadow of its birth.

The birth of Jesus "was on this wise." A child of sixteen years just budding into splendid womanhood, becomes engaged to a man much older than herself. Accord-

ing to the custom of the Jews an engagement conferred upon the man all of the privileges of a husband, without it may be inferred, bestowing upon the maiden all of the rights of a wife. In the early dawn of this betrothal the girl finds herself in the shadow of a great mystery. It is the spring tide. Trees and flowers alike are mating. The wind is wafting the symbols of love on its very breeze. Maiden trees bow their heads to better receive the shower of blossoms with which their eager mates would array them. It is the wedding of nature, the symbol of creation.

The child's thoughts turn to marriage and its holy mission, maternity.

The responsibility of the step which she is about to take confronts her. She is perplexed, perhaps frightened, but only for an instant because she is so royally endowed spiritually, that immediately her thoughts revert to her heavenly father. The extremity of the trusting child is God's opportunity. The Divine responds quickly. He sends his angel or the divine idea that love is the only force in the universe to unfold in the spiritual consciousness of this divinely illumined girl. The divinity of motherhood arises before her. For this cause she

was born. Maternity was her destiny; her divine mission. It is the highest endowment that God has bestowed upon her sex. She is more than mere man, she is equal with God. The girl's heart leaps for joy. Surely she has found favor with God. In the recesses of her innermost being a tremendous power throbs. It is in tune with the nature of her being. God has made her party to the divine operation which men call creation. She is not afraid. God is the creator. She is merely a chosen vessel graciously fitted to bestow upon humanity the greatest proof of His love that He could give to a suffering world. She will not thwart God's plans, instead she will fulfill them. God shall have a representative and he will be great because he will be the son, the representative of God.

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word"—according to thy idea. Has ever a woman risen spiritually to the potential possibility of her womanhood, who will not agree with the reasoning of the Madonna. Is not the son born to every mother great? Is not "genuine motherhood next to the Godhead?" Then in what did the mother of Jesus differ from the multitude of mothers that while their mother-

hood has been lost in obscurity, not infrequently, in less than a generation, for over nineteen hundred years "all generations" have called *her mother-hood* "blessed?"

She differed from all other women in that her *conception* of sonship was divine. Before the virgin "was with child" she conceived mentally the divine Truth, that God is the cause, the origin of man. *This was the Immaculate Conception.* Mary realized that the greatness of the individual was his divine origin. The Holy Ghost symbolizes *the all of God.* The overshadowing of the Holy Ghost means to envelope in a haze of brilliance. It is easy then to comprehend that when the woman *who chose herself* to be the channel through which the essential qualities of the essence of God should crystalize into, and be given to the world in the form of a man—ascended spiritually to the plane of thought where she could separate the occasion of begetting from the cause of Being that she was overshadowed by the all of God.

Imagine the spiritual illumination necessary to efface from the mind the illusions of sense, and reveal the divine facts of Being. Imagine the high degree of spiritual enlightenment necessary to efface from the heart the madness of lust and reveal a holy love that

has for its only aim the revelation of God in man. Well may the mother of Jesus be called the Virgin mother. She conceived her child mentally as a divine idea, and not once did this spiritual image grow dim. She loved much, and it was the infusion of her holy conception of Love into the being of Jesus *before his birth*, that "endued him with power from on high" after he was born.

If the mind of an individual were merely an incident of the body there might be a reason for doubting its imaging faculty. When it is understood that instead of an incident of the body, mind "*is its creating, organizing life.*" It would seem absurd to trace to any lesser cause than mind for the cause of all formation or external manifestation. What the light and warmth of the sun does for the plants, the spiritually illumined consciousness does for its images. It vivifies and stimulates them into newness of life. The descent into the human consciousness of a virgin, of the image of the constitutional qualities of the character of God, when fanned by the pure flame of a sacrificial love, flamed into the life of a God. Fervently may we say "Mary the Mother of God."

The man Christ Jesus was a rare manifestation of the operation

of spirituality through humanity.

He was conceived by God. He was brought forth from a divine conception into a living manifestation by God. If human parentage was the *occasion* of his princely advent among men does that detract from the divine Cause of which his life was the beneficent effect.

Jesus had his affinity with the all. This was his mother's legacy.

Is the conception of Jesus as a divine image other than an immaculate conception? God being Mind would create mentally from the very nature of his Being.

Is Jesus less divine should he chance to have two parents than if he had one? All life is the life which is God. If it is brought into manifestation through an intervening medium is God less the cause? As well deny that if I erase this sentence by employing the aid of an eraser, that the eraser, not I, am the cause of the obliteration.

If there is such a thing as darkness there must first exist light. If there is such a thing as physical generation, there must be spiritual causation. It has been said that "when the ocean tide flows back and takes possession of a river, it gives to the stream the qualities of the ocean." In the consciousness of the virgin the ocean tide

of God's creatorship took possession of the river of the *occasion of creation*, and imparted to the *occasion* all of the qualities of the cause.

Therefore the life of Jesus was so thoroughly one with the life of His Father, that "the thread of his life, without a break unwound from the life of God"—Jesus was because God is. The humanity of his life proved its divinity.

The mission of Jesus was not to preach. He came to practice. That is why "though he were dead yet shall he live." The world is a mirror in which man reflects his own images. Jesus was a mirror in which God reflected himself. He dared to assert his oneness with God, and his life bore the fruit of his testimony in deeds. Tagore has said, "Intellect sets us apart from the things to be known, but love knows its object by *fusion*." It was this fusion or melting of the divine into the human that produced the God man, Christ Jesus. It is the coalescence of divine love with our love that will enable us to manifest the dominion and power which is our inheritance from God.

The proof of this fusion of the divine into the human, will be evidenced by our increased humanity which is the symbol of divinity.

## The Great Request.

"And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to pray."—LUKE 2: 1.

It is especially fitting at this time, when the atmosphere is laden with the incense of prayer, to ask a few pertinent questions. Remembering that all the nations involved are so-called Christian nations, the first question that arises is the question of the *wisdom* of prayer under such circumstances. That God cannot answer all the prayers of all the nations for victory goes without saying since the victory of one nation must perforce spell the defeat of the others.

If we think at all it must be apparent to us that a personal God such as the nations are praying to, cannot possibly give a favorable answer to such utterly diverse supplications.

In their ignorance of the nature and character of Deity these contending forces are asking their anthropomorphic God to bless them and smite their enemies, as if God who is infinite Love could smite anyone. When Cromwell after one of his greatest battles slew 2,000 of those who had laid down their arms he wrote to his friends, "We put

to the sword the whole number of the defendants \* \* \* This hath been a marvelous great mercy. I wish that all honest hearts may give glory of this to *God alone*, to whom indeed the praise of this mercy belongs."

We recoil with horror at such a sentiment and thank God that it was uttered in a day before the Light of God had illuminated the minds of men to the extent which it now has.

But what shall we say when we read in our daily papers such statements as the following, "Our army has steadily advanced since yesterday working frightful havoc in the ranks of the enemy. May God grant us conquest over all our enemies." One regiment kneels in prayer and then arises with increased determination to drive back its supposed enemy at the point of the bayonet. The annihilation of over half of the opposing regiment was no doubt regarded by some as an answer to prayer. Such beliefs as these are the relics of a rapidly dying age of spiritual ignorance.

Men pray in times of danger because it is an instinct. Men pray in times of peace because it is a habit, but when we examine these prayers in the light of Divine Science we see that they are for the most part "vain repetitions" of memorized formula. An ill prayer says Mrs. Browning God uses as a foolishness to which He gives no answer. An ill prayer says the wise man is not heard by God at all, therefore it behooves us to study the *science* of prayer if we would solve problems by not inviting them. It is a poor time to pray for peace after doing all in our power to produce confusion. Prevention is better than cure in the case of natural disturbances as well as in the case of individuals diseases. Paul the apostle said, "We know not what we should pray for as we ought." True prayer does not consist in asking God to extricate us from the difficulties by which we have entangled ourselves. Nations cannot prevent war by preparing for it, nor can individuals prevent disease by wrong thinking and wrong acting, and then delude themselves into the belief that wordy petitions to a far away God will instantaneously stop the consequences of their folly.

To pray for a cessation of hostilities while insisting that the

other fellow must be the first to stop fighting is a mild form of insanity. It is doubtful if there ever was a time when there was such a generous outpouring of powder on the one side and prayer on the other, and this gives rise to another important question. "What assurance have we that God answers prayer?" asks one who prays for peace, and sees only an increase of war.

It is all so bewildering. Small wonder it is that many are crying, "There is no God, otherwise these things could not go on." Under such conditions men become fatalists and declare that, "Whatever is to be will be and all the prayers in the world cannot alter it." We may be shocked at such utterances, but if we cannot give to humanity a better idea of God than that of a capricious human personality who may or may not answer prayer according to his mood of the moment, we had better feel compassion rather than condemnation. When Jesus came to earth he found a prayerful people, schooled in the art of poetic petition, even as you and I, they poured forth their complaints and praises seeking thereby to move the unmovable.

Thinking of God as a mammoth man with magnified human emotions, it was natural for them to suppose that not only could His



love be greater than theirs but so also could His wrath. Laboring under this belief we can readily understand how they sought (for themselves) an increase of His love and a decrease of His wrath. They prayed after the same manner that most of us were taught to pray, and like us they were not sure that their prayers were heard. One day in a certain place Jesus prayed, and, when he ceased, his disciples said, "Lord teach us to pray" This is the "Great Request." This is the giant need and should be the only petition of the soul. "Teach us to pray." When we understand the science of prayer we shall not ask God to be merciful. Such a prayer is a foolishness. It is like asking the sun to shine, the healthy lack to sing or the fresh violet to send forth its fragrance. When Truth teaches us how to pray we shall not ask God who is the Principle of Peace to stop the confusion of war among men. God will never do *for* us what he can only do *through* us, and any attempt to get Him to do so is, and must always be a waste of time. As well petition the principle of mathematics to correct the mistakes on the school boys slate as to ask the Principle of Being to interfere in in this squabble of nations.

At this point the questions arise

which must always arise when our thoughts are directed away from personality to Principle. "How shall I pray if it is not to a person?" What response can a mere metaphysical abstraction make to the needs of the soul? Can a law howsoever perfect see the mistakes of mortals and correct them? Is it not to something greater than ourselves that we must make our appeal for deliverance?

To the question "How shall I pray if it is not to a person? we answer that prayer is not so much a pleading with the Infinite as it is "a study of Truth," the knowledge of which makes for freedom. When we are asked, "What response can a mere metaphysical abstraction make to the needs of the soul? our questioners frequently feel that this is unanswerable. Now the principle of mathematics is a "mere metaphysical abstraction" that is, we cannot cognize it with the physical senses but who will say that it does not respond to our mathematical necessities? A teacher of mathematics may be a warm, generous personality but his warm, generous personality never solves our problems for us. Ever and always our attention is directed to Principle and away from personality, for in this way only can our needs be met in science and in Truth. The next

question differs slightly from the others therefore we use a different analogy. "Can a law howsoever perfect see the mistakes of mortals and correct them? Let it once be understood that law does not have to see the mistakes of mortals in order to correct them and the question dissolves. Law like Principle is immutable and the mistakes of mortals are not corrected by anything that *law* does but by something that mortals *must* do in compliance with the law. Law *is* and in the degree that man understands and demonstrates it, in this degree he corrects his own mistakes.

Paul must have had this fact in mind when he said "Work out your own salvation \* \* \* for it is God (the Law) that worketh in you," when you understand and abide by it.

Does all of this explanation explain God away as some of our critics declare? Not unless you repudiate Divine Principle, Infinite Intelligence, unerring Wisdom, unending Life, unerring Truth, unvarying Love, etc., for in Divine Science we understand God to be all these and more. Through this understanding of Deific character, prayer ceases to be a safety-valve for the emotions and becomes a constant consciousness of the omnipotence and omnipresence of

Good. The Great Request is complied with when the Christ Truth teaches us to pray not only with the lips but with the understanding also. We are requested by our worthy president to pray for peace. How shall we do it? Shall we ask God who is "too pure to behold iniquity" to put a stop to that of which He is not conscious? Shall we with some seek to appease the wrath of God? or shall we declare Peace and hold persistently to it as the positive Reality. Appearance of discord there is in abundance, but our prayers for peace must be the persistent affirmation of its presence and power in the universe. We are not going to ask God to send peace upon the earth rather are we going to assert that *He* has never sent anything else. "God is not the author of confusion but of peace," said the man whose prayers raised the dead. His prayers were effectual because he repudiated everything which he could not trace to his heavenly Father. Let our prayers then be affirmations of peace and not supplications for it. Peace is not *going to be*, peace is, and the understanding of this will dissipate the war clouds and reveal the sun of righteousness. Divine Love will dissolve hate and man shall no longer slay his brother man because "The earth

shall be full of the knowledge of what He is and knowing him as the Law as the waters cover the he *is* we shall be like Him in character and conduct. sea." In that near day we shall not pray God to be anything but

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### **Self Preservation.**

Bible Reading: Is taken from the 12th chapter of St. Luke's Gospel, 15th to 31st verses.

"And Jesus said unto them, Take heed and beware of covetousness: for man's life consisteth not in the abundance of the things which he possesseth.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"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 my goods.

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God.

"And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

"The life is more than meat, and the body is more than raiment.

"Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How much more are ye better than the fowls?

"And which of you with taking thought can add to his stature one cubit?

"If ye then, be not able to do that thing, which is least, why take ye thought for the rest?

"Consider the lillies; how they grow, they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

"If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

"For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

"But seek ye the kingdom of God; and all these things shall be added unto you.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Silence Thought: In my real self I am superior to sin, sorrow and sickness.

"The Lord is in his holy temple, let all the earth keep silence before him."

Silence followed by audible repetition of the Lord's prayer.

Our subject this morning is SELF PRESERVATION.

Golden Text: "Before Abraham was, I am."

One can not have lived very long or thought very deeply without having considered in some degree this so-called, first law of nature, —self preservation.

Whenever a man wants to justify himself in the committal of that which we on purely ethical principles regard as inhuman and inconsiderate and selfish, we almost in-

variably hear him calling our attention to this great law. It has become a hackneyed phrase for men who have no desire to do anything for any one else themselves,—self preservation is the first law of nature.

And so frequently do we hear this and to so many ill uses has it been put that sometimes we wonder,—we wonder why men should ever have conceived such an idea, and because of this wonderment we swing over to the very opposite side of it all where we feel that the first great law of nature, the first great requisite of God is self renunciation.

Humanity seems to be divided asunder. The selfish on the one side using this phrase, and the unselfish on the other using the very opposite thought. Self preservation being the first law of nature with the lords of our land; self renunciation being the first law of the spiritual nature, or the ascetic nature.

There must be some underlying reason for this phrase, otherwise it would not have come into existence. Look where you will in the mineral, the vegetable, the animal and the human kingdom, you see this law ever at work. Ever and always and everywhere you see the attempt on the part of what you call unintelligent matter, in the

atomic world you see through gravitation, cohesion and adhesion, the attempt always to preserve its identity.

You see the big fish feeding on the little one, and the little one feeding on something still smaller than itself. You see the big animal devouring its lesser and feebler prey, and again itself being at the mercy of something larger than itself. And when you bring this law up on the plane of man's being, you see again the so-called "big man" feeding on the so-called "little one," and always quoting this law of self preservation.

That there is such a law we have no doubt. That it has been misused, and misapplied and misunderstood we have no doubt. But the law is a law nevertheless, notwithstanding the fact that it has been used for ignoble purposes, notwithstanding the fact that in its name there has been more bloodshed than in the name of any other thought in the human mind. For back of it all there is that one great universal law of necessity,—the preservation of self, the preservation of identity. Where did it begin?

If we think seriously for a moment, we shall find that it began,—that it inheres in the very nature of God himself. If it were not for the fact the Deity desires to pres-

erve and perpetuate itself, Deity would cease to be.

It is because of this great universal, indwelling, allsupporting law of necessity, that we believe in immortality, that we believe in the persistence of individuality, and hence it is that self preservation is not an ignoble thing in itself. On the contrary it is the one means and the only method by which the individual and the universal life can go on throughout all eternity.

Self preservation is the law of our being. It is only the fool who thinks he can destroy himself, and he only thinks he can, because he limits the self to this worldly mortal experience of ours. If he really understood what constitutes the self, suicide would be impossible. Not less of self, but more of self is the requirement of the son of God.

So we stand this morning between the self renunciation of the ascetic and the so-called self preservation of the brute, whether that brute is an animal or a man. There is, there must be, a happy medium between these two great extremes.

Jesus, it seems to me, has plainly laid down the law and the method by which self preservation may be brought about and maintained most safely. It is only as we lay

down the lower sense of self and begin to understand something of the higher self, that we begin to realize how indestructible, how eternally unchangeable man is.

He was a wise philosopher who said, "In order to find ourselves we must lose ourselves." That is, we must lose our false sense of self in order to gain that true sense of self which makes self preservation the first law of nature indeed. If we use different methods in order to preserve the self,—very well, but the law of necessity is just the same. Preserve ourselves we must, and through man's ignorant recognition of this law of necessity he has sought to preserve himself by means that have been barbarous, canabalistic.

The avaricious and acquisitive capitalist like the big fish that lives on the little ones, has devoured his fellow men, and so heaped up possessions, and has fought and bled, and died, in many instances, to preserve them, because he could not separate his possessions from himself.

Take away that which he owns and you have killed the man. He has built a pedestal of personal belongings, upon the apex of which he stands, and he believes that these, and these alone support him.



And when a revolution physically, or evolution metaphysically, takes them away in the one instance, or robs them of their reality in the other; then, and then only does he begin to perceive what the self really is. Then, and then only, does he begin to realize that a man's abundance consisteth not in the things which he possesseth.

All too frequently these are troublesome things. We get them only to have to pay taxes upon them. We get them only to have to struggle to keep them. We get them all too frequently by producing hatred and envy and jealousy and malice, and then what we get out of them is so very little, so very little that we are losers by what we gain.

What do we profit if we gain the whole world and lose our own peace? Of what avail that we surround ourselves with *things* if our *thoughts* are not free from apprehension and fear?

Suppose we have developed this lower sense to the point where self congratulation has become a science, to a point where the praise and plaudits of men, where all the false, all the hypocritical praises ring in our ears like sweet music,—of what avail is it, if at the core of our being we have lost what constitutes the real self?

If the sudden dispersion or gradual loss of these things that we have accumulated, should incur the risk of mental unhappiness and anxiety, we are great losers and not the gainers at all. The self does not expand under these conditions! And so it is that we are learning, striving, studying to know what constitutes the self, the real self.

When this limited sense of self goes out because the higher sense of self comes in, we discover that it is not a great loss at all. It is a change, but not a loss.

It is not a great loss to humanity when the early morning sun arising in the heavens obscures the moon. If the lesser law of mortal possessions gives place to the greater law of spiritual understanding, there is no loss I am sure.

It is the rising of a new day, of a great and glorious day. The understanding of that sense of self which lifts us up above the things that make for human misery, which reveals to us the true riches, the imperishable riches of God, which reveals to us the self as it is seen by the eye of God, the self which your hymn said this morning is the only real self, that self which is one with the Infinite, that self which is superior to sin, sickness, sorrow, pain and poverty,

that self which stands erect and firm and noble when the storms of adversity knock at the door, that immovable rock which has been spoken of in the Bible as the Christ.

It is that sense of self which you and I must become more intelligently acquainted with, because it is that self which ever maintains the outer self. It is that inner self which ever supports and sustains the outer self. It is that sense of self which makes us independent of conditions of time and place and, so-called, earthly powers, which enables us to maintain a poise and equilibrium that nothing can disturb or distress.

It is this true spiritual sense of self then, that we must cultivate if we would enter into happiness and health and peace and prosperity. Because when man understands himself, he not only understands that he is the reflection of Infinite Love and Health and Strength, but he understands that he is the reflection and expression of inexhaustible substance.

This was the great requirement of the early philosophers, "Man, know thyself" — know thyself; realize now and for all time that you are a spiritual being, and that you are not at the mercy of so-called material laws; that there is no power opposed to God to de-

prive you of your peace, your power, your prosperity, get in touch at first hand with yourself, then you will understand the words of our text, "Before Abraham was, I am."

Quite an ungrammatical utterance, "Before Abraham was, I am,"—quite ungrammatical if you look at it from the standpoint of that time and generation; but if you look at it from the view-point of spiritual identity, then you begin to see that Jesus could not use any other words to convey his true meaning.

If Jesus had said, Before Abraham was, I was, it might have been inferred that since Abraham was Jesus had also ceased to be. But "Before Abraham was, I am," and since Abraham was, I am, and though all the material Abrahams in the world have fallen asleep, I should still persist, and the "I am" of myself shall still remain unchanged, unchanging and unchangeable.

It is this reality of oneself that existed prior to Abraham. It is this sense of self which never began and can never end. It is this immortal sense of self which is not subject to sin, sickness, disease, nor death: this is the sense of self which you and I must cultivate.

Not that false self which we

have bowed down to, that we have almost worshipped and loved and feared! That self which if anything should come to it of a disturbing character, we, the owner of it, have been terribly disturbed and distressed, and we have been at the mercy of that self which is comprised within the narrow limits of the human body, at the mercy of that self which is the subject of environment, which is controlled by and subject to conditions and circumstances, and over which it confessedly admits it has no control. This you know can not be the real self at all.

This is the false sense of self, and not until we are "born again" do we begin to realize what the self is. "Except ye be born again" ye can not enter into the kingdom of real self-hood, of true self-hood. Ye shall not enter into the consciousness of your God-given dominion except as ye be born again, except as you realize that the self is not limited to the carcass, except as you understand that the self is invisible, that which dominates governs and controls the visible, but which is not embodied by it.

The real self is the bird without the cage. It is not at the mercy of its own body. It is not at the mercy of circumstances and conditions. It is always and ever

superior to circumstances and conditions, because it is one with that which has neither circumstances or conditions,—it is one with the Absolute one with the indestructible, eternal, changeless law.

One might almost say that there is no necessity for a law of preservation since there is nothing in the universe that can be destroyed. There is nothing according to physical chemistry, there is nothing according to spiritual chemistry in the universe that is subject to destruction. Then why this seeming law of self preservation.

Why should it be so necessary to labor so hard to preserve oneself? And why should all the effort be made in the preservation of that sense of self which is finite, mortal, uncertain?

If we are going to make an effort at all to preserve the self, why do we not study what the self is, and then cease doing the things that make for self-destruction, self-annihilation? In order to preserve the self inviolate, in order to preserve our true sense of self and remain at peace, it is incumbent upon us that we understand what the self is.

And this is the function of Divine Science,—to teach us what the self really is. It has come to teach us that we are spiritual beings even in this world, because as

God is, so are we in this world. It is not the function of Divine Science to teach that we are going to be spiritual beings after death, but that we are now Sons of God,—that we are now Sons of God, spiritual beings, partakers of all the possibilities and all the privileges of that law, the glorious spiritual law of life and love and truth, and that we may now begin to express ourselves in reality.

We have talked much about self expression, but all too frequently it has been construed as license. If a man says to me, Can't I give expression to myself? I say, Certainly, that is the law of your being. I do not see any reason why you should not.

But when he begins to tell me that his right to give expression to himself is on a low plane, then I take issue with him because he is not given expression to himself at all. He is giving expression to carnality, to bestiality,—it is not himself. The only right we have to give expression to ourselves is when we give expression to the self in abundant health, unflinching strength, increasing prosperity, indestructible peace. And this we can only do as we understand what the self is and its relation to God, and its relation to the selves of other men. This is the true dignified method of self expression.

Why should it be thought or considered necessary to express ourselves on a low plane? If we are going to express ourselves at all, let us express ourselves on a high plane, on the plane of art, music, literature, temperance, majesty, dominion. Let us give expression to ourselves then on all the planes which make for productiveness.

Express yourself? Yes, but always in the effort and determination to uplift not only yourself, your real self, but the selves of all other men in the world.

This to me is the only method by which we can preserve ourselves intact,—by giving expression to ourselves on a purely spiritual basis, rising above not only sin, but the consequences of sin, rising above the greatest of all sins,—the mistake of believing that we are anything less than the children of God.

I can conceive of no greater sin than self depreciation. To so depreciate ourselves that we can not realize our divine identities,—thinking of ourselves always as the children of men, the inheritors of so-called disease, moral and physical, the inheritors, of that worst of all diseases,—poverty!

Thinking of ourselves along this line, we have no true idea of the self at all,—that is not even the

lower self. It is a mistake, it is a sin to believe in ourselves as anything less than the children of the Infinite.

Sin becomes less and more in Divine Science. Our mistakes become more clear as we study Divine Science. And when we discover this great mistake,—the mistake that has led us into so many other mistakes, then we see how necessary self preservation is. How necessary it is to preserve ourselves at all costs to ourselves, but at no cost whatsoever to any one else. We are to preserve ourselves at the cost of our ignorance, to preserve ourselves through enlightenment, through divine understanding, through self appreciation and not through self condemnation.

There is a true self appreciation, but we can never indulge in that until we realize what we are. The man who struts about the world like a peacock appreciates himself for his personal achievements. He has not found himself. He is playing with the shell, the kernel is within. He has not touched it. But there is that true appreciation, always that true appreciation that you and I may indulge in every day in our silent moments of prayer.

When we begin during our meditations to realize that the

self is indestructible and eternal, that the self can not be touched by sin, sorrow or sickness; that it always remains the same, because it is the eternal, changeless expression of deity, when this sense of self comes to us and when we meditate upon it within, it transmutes itself into terms of bodily health and strength and joy and gladness.

It is not as though the soul were merely abstract and without bodily reflection. Too long have we thought of the soul as indestructible, but the body subject to decay and dissolution. Now we are beginning to think that what affects one affects the other—that as we think, so we are, and that according to our thoughts of love and health and strength, so our bodies will manifest.

And when we understand the real self, when we know that all external manifestations will correspond to that inner thought,—that thoughts of health will become health of body, that thoughts of strength will become strong bodies, that thoughts of prosperity and the rejection of poverty will better our condition in life, then we shall begin to let the self, the real self manifest itself even to the circumference of our being.

That is a half hearted doctrine which limits all freedom and lib-



erty and power to the soul. That is a full measure of the gospel which assures us that that which we think internally we can make true externally.

"I came not to destroy," said Jesus, "but to fulfill." I came not to destroy, but to fulfill." Jesus came to fill to the full human expectations, human possibilities of happiness, human life and human health and human strength and prosperity. He came not to destroy one single thing in the universe but the false sense of self, which is not a think at all, but a mistake.

Self preservation, the preservation of the true self,—this is what you and I must work for to preserve the self free from the taint of the world, free from the mistakes of the senses, free from the suggestions of the carnal mind with its pain and its poverties and perplexities.

We must keep it free and unsullied, strong and pure. This is your work. This is my work. Self preservation indeed, but of a very high order.

If we have seen it operating on all planes of consciousness, indifferently, maliciously and in a blood-thirsty manner at times, this is not a necessity for repudiating the law itself. It is a necessity for understanding it in its spiritual

import. That which supports the universe can not be reprehensible in the individual. That which forms a constituent part of God can not be objectionable in man, and if the necessity for self preservation be incumbent on the part of God, then it is equally so on the part of man, but he must needs know the method.

He must not indulge in the false method. How often we have seen that false method of self preservation manifesting itself in hatred, rancor, spleen, envy, long drawn out legal controversies, painful, pathetic and expensive law suits, —all in the effort to preserve self and the selfish interests. The parties to the controversy making statements that can not be true, because they could not both declare the truth and justice and honesty of their positions and continue fighting.

That is perhaps why Jesus said, "Sue no man at the law." Simply get hold of yourself at the time. "If he take your coat, let him have your cloak also"—so long as he can not touch you.

Perhaps this is rather a high order of self preservation but it is the only one. Because when you descend to anything lower you involve yourself in trouble and torment at once. If you win you lose. Perhaps the only one who



gets anything out of it is the lawyer.

Let us not sue any man at the law. Just let us return to ourselves and find ourselves, and ask ourselves if these things can injure the self?

It was only when John the apostle realized that nothing could touch this self that he could go unscathed through the burning oil. It is only as the great Hindu adepts have been able to undergo certain so-called physical torments without any pain whatsoever, that they have realized their true selves.

The self can not be touched by fire, by flood, by malice, hatred or revenge. The selfishness of other men can not touch you if you remain at one with yourself. The elements can not affect you if you understand yourself, the real self, and the self will be better preserved as we understand that the self can never be injured.

Is not this the teaching of Divine Science? Is not this the teaching of Christianity? Is not this the teaching of all the ancient religions,—that the self can not be injured? That the self, that is the true self, can never be injured by others' sin.

The worst the false self can do is to draw a screen between man and the consciousness of his own

divinity. The best that man can do is to pull up the shade and reveal himself to himself as a spiritual being here and now, in a spiritual universe here and now. This is self preservation.

Then let us work it out. It is the law of our being. We can not avoid it, so the sooner we begin to understand it and to demonstrate it intelligently the better for us. We have the working out of our salvation. God will never do it for us.

We used to think that we could be saved by the grace of God! So we can, if we understand what the grace of God means. The grace of God is not some special benefaction showered upon us,—some special act. The grace of God is Divine understanding, and this is a universal necessity, and the only means by which any one can be saved.

The grace of God is spiritual knowing,—knowing what we are, and then acting consistently with our knowledge. Declaring ourselves to be Sons of God while acting like children of the devil, that is not consistent. We can not accomplish anything by that method at all. Assuring ourselves daily that we are the children of the Infinite and then acting like little finite fools,—there is no wisdom in that!

Self preservation depends upon and demands consistency. It depends upon it, it demands it. It demands that we live sane, consistent lives and preserve ourselves at all costs of so-called earthly things which we know to be transient, which we know to be temporary, which we know to be disappointing and disillusioning, and which bring no real comfort and no real joy.

Your true self then is that spiritual reality, that which can not be touched by sin, nor sickness, nor sorrow.

Affirm of yourself daily,—I am one with God. In the reality of my being I am perfect, peaceful, permanent. In my true self I am rich, I am comfortable, I am useful.

And in accordance with your understanding of these affirmations there will come that wider self expression which expresses itself in power, in vision, in tenderness, in healing, in your ability to do for others that which perhaps others have done for you,—in the ability to be a free open channel of God, ministering to men through the understanding of yourself, and through the demonstration of that self you become a priest after the order of Melchisedec, a power in the world for good,

Now unto that God who is the real self of all things that live and move and breathe, be glory and majesty, dominion and power, both now and ever. Amen.

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### **Our God.**

“My God is omnipresent, best;  
Life and Love and Truth and Rest  
I am the Father's perfect child  
Pure and good and undefiled.  
My Heaven is the present hour,  
For now I use Love's Mighty Power.  
We ask, affirm, then wait and we  
Then know the Truth and we are free.  
This truth attunes Life's harp and thus  
The harmony reflects in us.  
Naught can disturb. God is my peace  
With every breath new joys increase.  
I am not sick—God is my health;  
I am not poor—God is my wealth.

I am not grieved—God is my joy  
Abundant, full without alloy.  
Since God is all omniscient, best  
I cannot tire: He is my rest.  
No stay and no support I seek,  
He is my strength, I am not weak.  
I am not blind—the holy light  
Of Heaven I see, God is my sight.  
I need not look beyond the skies  
For Heaven, since it about me lies.  
And naught save what is pure and fair  
And beautiful can enter there.”

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### **Waiting and Waiting.**

‘They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.’—ISAIAH 40: 31.

Of all the promises in the Bible there is none that is more acceptable than the one that is embodied in the words of our text.

Strength, buoyancy and unwearying vitality are among the things promised to them that wait upon the Lord. For this reason then it would seem as if men would wait upon the Lord with greater diligence since the reward is so universally desirable.

If waiting upon the Lord is the means by which man is to enter into the enjoyment of those blessings without which existence is unbearable, it would seem as if every invalid in the world would hasten to comply with the great requirement.

One cannot have come in contact with human suffering to any great extent without having witnessed many instances of the most patient waiting on the Lord, expressing itself in fortitude and a hope that will not yield to discouragement.

Have you not seen life-long invalidism made tolerable by the patient waiting for better things which never presented themselves on this side of the grave.

Can it be that the promise has reference to spiritual things only and for this reason it is not intended to be redeemed in terms of physical health and strength? or is it that we do not understand what is meant by the word

waiting as it is used by Isaiah?

Several years ago I was called to see a patient who had been given up by the physicians. He was in a most deplorable state, utterly helpless and consequently a tremendous care, and I might say burden, to a wife who had pardoned the sins which had produced his sickness. It was a dreadful state of things, and strange to say they were both waiting on the Lord, but they were waiting for the wrong thing.

Like so many who have reached the point when hope has fled they were waiting for the Lord to release him from his sufferings, and they could only think of one way by which their patient waiting was going to be rewarded. The picture in their minds was the picture of death, and they were waiting on the Lord for this to come, and the sooner the better.

In their desperation they began the study and application of Divine Science, and in less than a year the man was perfectly restored to health and strength. He had learned what it means to wait upon the Lord, and from that day to this he has lived an upright life. A woman whom I knew had been confined to her bed for eight years with what her physicians called paralysis of the lower limbs. It was one of those cases where

the doctor continues his visits more as a friend than as a physician. Realizing her incurability from a medical point of view he was pleased when she took up the study of Science. If she could not be healed physically she might at least derive mental and spiritual benefit, and this without having to sacrifice his friendship. Two or three years were spent in study with frequent visits from different practitioners without any apparent physical benefit when one day a woman was called on the case who had been singularly successful as a science practitioner. In two or three days she diagnosed the case as a case of *too much* waiting upon the Lord. She began a course of heroic treatment which resulted in a complete cure in less than a month. Like so many other patients under Divine Science treatment this good woman had been waiting upon the Lord to do for her what He could only do through her. She had to learn that while God had given her feet she must do her own walking, and this brings us to the point of what is really meant by waiting upon the Lord. The verb "to wait" is differently defined. One may wait with patience, the expected arrival of a friend or a fortune as one may wait with concealed impatience the end of his

sufferings through death, but there is another definition of the verb "to wait" in the light of which the promise of Isaiah becomes clear and transparent.

The difference between a waiter who is waiting for a train and a waiter who is attending to one's needs in a restaurant is the difference between inactive expectation and active service.

They that wait upon the Lord are not they who remain inactive hoping for some good thing to come along.

To wait upon the Lord in the strictest sense of the word is to know the Truth and to be obedient to It. Through this obedience

to Truth our strength is renewed, we mount up with wings as eagles above the errors which make for sin and sickness, we run without weariness and walk without becoming faint.

We do our best waiting by carrying out the Divine Commission to "Think no evil," for by this means we serve the Good, and this service is rewarded according to the law of sowing and reaping.

Let us realize then what it means to wait upon the Lord, and serving only the Good in thought and deed we shall enter into the enjoyment of the fulfillment of the promise.

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### **The Mind of Man.**

The mind of man is spirit, and the spirit is the man; for the mind means all things of man's will and understanding; and these in principles are in the brains and in derivatives in the body. With respect to their forms they are all things of the man. Because it is so the mind, that is the will and understanding, actuates the body and all things belonging to it, at will. Does not the body do whatever the mind thinks and determines? The mind incites the ear

to hear and directs the eye to see; the mind moves the tongue and lips to speak; impels the hands and fingers to do whatever it pleases; and the feet to walk whither it wills. Is the body anything but obedience to its mind? \*

\* \* All things of the mind refer to the will and understanding; and the will and understanding are receptacles of love and wisdom from the Lord; and these two constitute man's life.

—SWEDENBORG,

## Thoughts from Mr. Murray's Sermons.

There is a reserve power fully within every human soul which has never been drawn upon. When man wills to succeed legitimately, or to be well physically, through allying himself with the Great Universal Will, failure and sickness become impossible.

Divine Science teaches that the nearer the individual approaches the Universal—the closer the particular comes in contact with the Universal—the more will it radiate the things which belong to God. It was because Jesus knew that the great wealth and strength and harmony of his being depended upon expression that he became the vestibule, or channel, through which Infinite Life manifests to

finite consciousness.

If we are in a constant state of Love within, the enemies of our mental peace and physical health and financial prosperity will disappear. The great secret of every cure performed by Jesus was in his knowledge of and ability to impart that universal solvent, Love. The Love which dries the tear on the cheek of a child is only a degree less than that deeper Love which dissolves an ulcer upon the body of a man.

"He that hath the word of Truth, let him speak it faithfully. Your word shall not return to you void but it shall accomplish that for which you send it forth."

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"More things are wrought by prayer  
Than this world dreams of. Wherefore let thy voice  
Rise like a fountain for me night and day;  
For what are men better than sheep or goats,  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer,  
Both for themselves and those who call them friends?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

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—*Tennyson.*

As we live through the soul, it must be said that by the virtue of this we live well; just as, since we see through the eyes, it is by the virtue of these that we see well.—IAMBlichus.



## **My Testimony.**

Just two years ago today,  
It was the dawn of my tomorrow,  
I had glimpses of a better day,  
I saw healing for my sorrow.

I had thought my lot was a lonely lot,  
I had dreaded my tomorrow,  
I was longing for that far off spot,  
Where they said, there would be no sorrow.

I listened to words of Truth that day  
That made me forget my sadness,  
Since then each tiny seed sown in my way,  
Has sprung up and unfolded gladness,

My gloomy winter has faded away,  
My spring has come out in its beauty,  
My life is made happier day by day,  
Truth taught me to love my duty.

—BESSIE K. CHARLES.

---

## **If We Knew.**

If I knew you and you knew me—  
If both of us could clearly see,  
And with an inner sight divine  
The meaning of your heart and mine,  
I'm sure that we would differ less  
And clasp our hands in friendliness:  
Our thought would pleasantly agree  
If I knew you and you knew me.

—NIXON WATERMAN.

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Wouldst thou know thyself, then see how others act; wouldst thou understand others, look thou into thine own heart.—SCHILLER.

## John Wesley Praying for the Sick.

In his old journals there have been found many accounts of healing in answer to prayer. We quote a few:

"My old disorder returned as violently as ever. The thought came into my mind why I do not apply to God at the beginning rather than the end in my illness. I did so and found immediate relief so that I needed no further medicine."

"My horse was exceedingly lame and my head ached more than it had done for some months. (Which I here aver is the naked fact. Let every man account for it as he sees good). I then thought. 'Can not God Heal either man or beast, by any means or without any?' Immediately my weariness and headache has ceased and my horse's lameness in the same instant; nor did he halt any more either that day or the next."

"My friend Mr. Myrick was ill. The physician did not expect him to live till morning. I went to him but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had gone his speech and

sense returned. Now he that will account for this by natural causes has my free leave; but I choose to say, 'This is the power of God.'"

"I was desired to visit one who was eminently pious, but had now been confined to her bed for several months and was utterly unable to raise herself up. She desired us to pray so that the chain might be broken. A few of us prayed in faith. Presently she rose up, dressed herself, came downstairs, and I believe had no further complaint."

He reports the following instance as told him by a friend;

"I called upon Mr. Kingsford, a man of substance as well as of piety. He informed me 'Seven years ago I entirely lost the use of my ankles and knees that I could no more stand than a newborn child. Indeed, I could not be in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place but on crutch-

es. All the advice I had profited me nothing, In this state I continued about six years.' At Bath I sent for a physician, but before he came, as I sat reading the Bible, I thought 'Asa sought to the physicians, and not to God; but God can do more for me than any physician.' Soon after I heard a noise in the street and rising up found I could stand. Being much surprised I walked several times around the room; then I walked into the square and afterwards on

the Bristol road. And from that time I have been perfectly well."

Mr. Wesley regarded these results as from the Lord, and he had a simple faith in calling on God for the needs of his body as well as spiritual help. If we should live more in the atmosphere of prayer and keep our eye upon God we would understand continually His promise to us. "If ye shall ask anything in My name, I will do it."

—*Christian Alliance.*

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The remedy for wrongs is to forget them.—SYRUS.

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Magnanimity and Forgiveness are Virtues which neutralise the harm that arises from the infliction of injuries and wrongs by the evil-minded members of a community. Magnanimity is slow to see evil, ever giving others credit for good motives and not harboring suspicions; when a wrong is indubitable, it then sees it in its true nature and proportion; as to its nature, it is the result of a wrong committed by the sufferer in the past, and therefore is an opportunity to pay a debt owing by him; as to its proportion, it is recognized as the trifle which it is, belonging to the level of the lower self, and unworthy of serious attention from one occupied with Realities. The magnanimous man takes a large view of life, and makes generous allowance for the weaknesses of human nature in others, while striving himself to live on nobler levels. Forgiveness, or Magnanimity in action, restores the offender to the equality he has lost by his ill-doing, and closes the gulf he has opened. They both belong to the Generosity which keeps a memory for all benefits received, and a forgetfulness for injuries inflicted, knowing that benefits flow from the Spirit, the Self, and are therefore permanent in their essence, whereas injuries are of matter, the Not-Self, and are therefore transitory.—From "The Brotherhood of Religions," by *Annie Besant*, in "The Theosophist."

## Richard Baxter's Testimony.

Many times have I known the prayer of faith to save the sick when all physicians have given them up as dead. It has been my own case more than once or twice or ten times, when means have all failed and the highest art of reason has sentenced me—hopeless, yet have I been restored by the prevalence of prayer.

Among the abundance of instances that I could give my conscience commandeth me here to give you this one as belonging to the very ones here written. I had a tumor rise on one of the tonsils or almonds of my throat round like a pea and at first no bigger; and at last no bigger than a small button and hard like a bone. The fear lest it should prove a cancer troubles me more than the thing itself. I used at first dissolving medicines and after, liniment for palliation, and all in vain for about a quarter of a year.

At last my conscience smote me for silencing so many former deliverances that I had had in answer to prayers; merely in pride lest I should be derided as making

ostentation of God's special mercy to myself, as if I were a special favorite of heaven, I had made no public mention of them. I was that morning to preach what is here written, and in obedience to my conscience I spoke these words which are now on this page, viz., "How many times have I known the prayer of faith to save the sick when all physicians have given them up as dead" with some enlargement not written here.

When I went to church I had a tumor as before (for I frequently saw it in the glass and felt it constantly). As soon as I had done preaching I felt it was gone and hastening to the glass I saw that there was not the least vestige or cicatrix or mark wherever it had been; nor did I at all discern what had become of it. I am sure I neither swallowed it or spit it out and it was unlikely to dissolve by any natural cause, that had been hard like a bone for a quarter of a year, notwithstanding all dissolving gargarisms.

—*Seventeenth Century.*

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Thought by thought is piled, till some great truth  
Is loosened, and the nations echo round,  
Shaken to their roots, as do the mountains now.

—SHELLEY.

## God is Omniaction.

Muscles are not self-acting. They cannot say to man, "You shall do this," or "you shall do that." They have no power to assert themselves, no power to act independently of that universal divine Mind which is the governing Principle of the universe.

When you speak the word of Truth to your muscles, realize that they are your most obedient servants. Realize that you may speak to them as the centurion of old spoke to his servants when he said, "Go here" or "Go there," and they obeyed.

There is no contraction in Christ, no stoppage of harmonious action in Spirit, no cessation of painless regularity in Truth.

Commit these statements. Remember them always. Make them your own, and your body, with all its activities and all its functions, and your mind with all its faculties, shall obey that universal divine Spirit which is God.

It is not enough that we say there is no sensation in matter. We must prove it by actual demonstration; and if we do this ever so slowly, it is better than standing still, or going back to error through

discouragement. When tempted to feel discouraged, look up and above every physical symptom to that perfect God in whom there is not inharmony, nor fear. Remember always that you are the expression, the reflection of him whom to know aright is life eternal.

That which cannot be found in God cannot be found in the image and likeness of God. The remembrance of this fortifies us against the belief that the idea can be less perfect than its Principle, the effect other than as its Cause.

The race has made this great mistake. It has believed that the effect can be totally dissimilar to the cause; that the image of the Perfect can be or become imperfect; and through this belief it has engendered its own ills, its own diseases, its own decrepitudes.

Think of yourself always as the image of God, and remember always what God is. God is Spirit, Life, Love, Truth, Perfection. The image of God is the image of Perfection itself. This is not too great a claim. It is Truth. Indeed, it is the Truth that is to make you free.

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Longinus, the philosopher and rhetorician, was called a walking library.

## Gleanings.

Sir William Crookes, the eminent scientist, who has been appointed a member of the Order of Merit, was one of the earliest amateur photographers. He experimented with the camera as far back as 1885, and was always saying to his wife. "Sit." She used to reply: "It sounds like a hen." Sir William is rather fond of telling the following story illustrating the "instantaneous" knowledge needed in the profession of medicine. The professor of a certain medical college cited a hypothetical case on one occasion, and asked a student how much of a certain medicine should be administered to the sufferer. "A tablespoonful," answered the young man. In about a minute, however, he raised his hand and said, "Professor. I would like to change my answer to that question." The doctor took out his watch. "My young friend," he remarked, "your patient has been dead forty seconds."—*St. Louis Post-Despatch*.

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Jesus, who didst touch the leper,  
Deliver us from antipathies ;  
Who didst dwell among the Nazarenes,  
Deliver us from incompatibility ;  
Who didst eat with some that washed not before meat,  
Deliver us from fastidiousness ;  
Who didst condone Samaritan inhospitality,  
Deliver us from affront taking ;  
Who didst provide the sacred Didrachme,  
Deliver us from offense giving ;  
Who having called didst recall Saint Peter,  
Deliver us from soreness ;  
Who didst love active Martha and contemplative Mary,  
Deliver us from the respect of persons ;  
Deliver us while it is called to-day,  
Thou who givest to-day and promised not to-morrow.

—CHRISTINA ROSSETTI.

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It is only those with whom life is no object who truly value life.

—LAO Tzu.



# THE GLEANER

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

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## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**

## Peace and How to Retain It.

Bible Reading: MATTHEW 5: 1-26; 33-44 and 46-48.

"And seeing the multitudes, Jesus went up into a mountain, and when he was set his disciples came unto him :

"And he opened his mouth, and taught them, saying :

"Blessed are the poor in spirit ; for their's is the kingdom of heaven.

"Blessed are they that mourn ; for they shall be comforted ;

"Blessed are the meek ; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness ; for they shall be filled.

"Blessed are the merciful ; for they shall obtain mercy.

"Blessed are the pure in heart ; for they shall see God.

"Blessed are the peacemakers ; for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness's sake ; for their's is the kingdom of heaven.

"Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad for great is your reward in heaven ; for so persecuted they the prophets which were before you.

"Ye are the salt of the earth ; but if the salt have lost his savor ; wherewith shall it be salted ? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill can not be hid.

"Neither do men light a candle and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfill.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment;'

"But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say unto his brother, 'Raca,' shall be in danger of the council; but whosoever shall say, 'Thou fool, shall be in danger of hell fire.'

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths.

"But I say unto you, Swear not at all; neither by heaven, for it is God's throne;

"Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the Great King.

"Neither shalt thou swear by thine head, because thou canst not make one hair white or black.

"But let your conversation be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth;

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy;

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

\* \* \* \* \*

"For if ye love them which love you, what reward have ye? do not even the publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Let us take for our thought for the silence this morning, "I am one with that Peace which is God; nothing can by any means disturb me."

"The Lord is in his holy temple, let all the earth keep silence before him."

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

Our subject this morning is Peace,—Peace and how to retain it. Our golden Text is taken from the Gospel according to St. John, 14th Chapter and 27th verse, "Peace I leave with you, my peace I give unto you."

It is especially fitting this morning that we speak on this subject in continuation of the subject that we have been speaking on for the last two Sundays, and especially since it is the desire of our worthy President that all of the churches of this great peace loving country of ours unite together in prayer for a more universal sense of peace. We are to pray this morning,—and I hope every morning of the year,—for a fuller unfoldment of that Peace which is God. If we should not pray as others pray it is not going to change or alter in the slightest degree the potency of our prayers.

It is for a very worthy object that we have assembled together for this morning, the object of laboring spiritually for that development of that sense of peace which is to do away with the conditions that we read of every morning. But we must not feel that our prayers will be as fruitful as they should be unless we are in the right mental attitude ourselves.

It were useless to pray for universal peace,—folly to pray for harmony among the brethren abroad unless we first have it among ourselves. The potency of our prayers will therefore depend largely, if not altogether and exclusively upon our own state of

consciousness this morning. Only he can speak peace to the winds and the waves and the tumultuous uprisings of the carnal mind, who has peace within his own soul. Jesus did what Peter could not do because within his own sanctuary of earnest longing and spiritual aspiration there reposed an undisturbable peace. He spoke as poets speak sometimes,—out of the fullness of the heart, a heart that was consumed by the all-enveloping thought of peace on earth, goodwill toward men,—men of all nations, men of all colors, castes and creeds. It is because Jesus was essentially a peaceful man within himself, that he was not disturbed by the insinuations, or innuendoes, or accusations of those who did not understand, those who did not appreciate his mission of peace. He was never moved from the solid foundation upon which he stood, the foundation of universal peace.

When William Lloyd Garrison sent forth his denunciation of war at a time when this very nation of ours was just beginning to foment and look for trouble, he was regarded as a mischief maker, an interferer with the natural order of things. He was misunderstood, misrepresented and persecuted, even as was the great Prince of Peace. He went on pro-



claiming his marvelous mission to the world, and from that day to the present moment the United States has been gradually growing in the direction of a larger sense of peace.

If God created man for any purpose whatsoever, it was for the purpose of expressing peace on earth; it was for the purpose of demonstrating peace in his own soul, a something which every son of God must do. The new birth, regeneration, change of heart, harmonizing of personal purposes and motives, have all for their ultimate object the establishment of peace within the individual.

If Jesus were here today and were asked some of the questions that the Pharisees asked in that day, he would answer very much in the same way that he answered them. When they asked, When shall the kingdom of God come? He said, Ye shall not say, Lo here, or lo there; concerning the kingdom of God, for the kingdom of God is *within* you."

If we are asking this morning when peace shall reign supreme in the earth, if we are asking at what time and under what conditions and circumstances, peace is going to be re-established, the White Christ answers and says, Peace is *within* you. "My peace I leave with you; my peace give I unto

you," not as the world giveth, give I unto you."

How does the world give peace? Merely by suppressing by governmental force the emotions and the hysterias of the carnal mind. It preserves a semblance of peace. It is purely superficial, because at the very heart of unregenerate man there is disturbance, rancor, hatred, spleen, malice, and a so-called "justifiable resentment."

What matter if men go from the field of war to victory to-day,—what matter if men leave the trenches and go home today, to their quiet little homes, if within their own souls there is the slightest sense of resentment? Is peace established? Can peace be forever maintained under such conditions?

We are not then to pray this morning for a cessation of hostilities merely. The mere act of laying down arms and considering it expedient and economical and worldly wise to discontinue these conditions, by no means suggests that peace has been established.

Peace, after all, is a purely individual problem. We can never save the nations en masse. Particle by particle, individual by individual, the great leavening process must go on. The nations are like the three measures of meal that Jesus spoke of, which must

be leavened by the Truth, the Truth of Divine Science, the Truth of God. Each man possesses within himself all the latent God given capacities for retaining peace, and this after all is the true method. Obtaining peace by such measures as we are going to indulge in at the present time are altogether insufficient. They are better than not having peace at all, to be sure, but before we can have that universal, undisturbable, indestructible peace which passeth all human understanding, which surpasseth all merely governmental methods of obtaining it,—we must feel it, feel it within our own consciousness. And this involves so much to the worldly minded man, and yet so much that is thoroughly consistent with the teachings of Jesus!

It involves the acceptance of that much derided doctrine of non-resistance. You have heard that it hath been said by them of old time, "An eye for an eye and a tooth for a tooth," but I say, "Not so. I say, Not so."

This first great advocate for the doctrine of non-resistance dared to take issue with the very leader of the children of Israel, the very formulator of the Mosaic decalogue, the very announcer of the Ten Commandments. I say, Not so. And then he established a

doctrine, a platform, that had it been lived up to ever so slightly, we should never have had such scenes as are transpiring today.

"I say, Not so. If a man smite thee on one cheek, turn to him the other also. If a man take away thy cloak, give him thy coat also." Parliamentarians, militarists, men of the world, and women in society, children going to school, secretly ridicule the idea of non-resistance, and they will ever continue to do so until they are "born again." Nothing but the new birth can cause the scales of militarism to fall from the eyes. The "get even" policy is natural to the carnal man. He would not be carnal if he did not have it, and it is only as we come into the larger life, into the fuller Truth, into the glorious consciousness of our divinity, that we can really actually follow Jesus in the Way, the perfect way, the way of self surrender, the way of self renunciation, the way of the cross, the crucifixion of the lower self, by which means is brought about the resurrection and the ascension of the higher self. Other way there is none, and until that way is universally adopted we shall have war and rumors of war. We can never bring about peace by working on the circumference of things. We can never establish it by pleading

with the nations of this world.

As the individual becomes spiritually enlightened, he begins to see that all men are his brothers, begins to see and to realize that it is more profitable and economical to "pray for them that despitefully use you" than it is to sue them at law, or to attempt to thrash them, or to take a life for a life or a tooth for a tooth. Retaliation never means restoration of rights.

So after all, the simple Man of Galilee who so thoroughly and absolutely lived his doctrine, who never theorized concerning the gospel of peace, but practically demonstrated it in his daily life, the man who not only recommends you to live it, but who so brilliantly and wonderfully set you the example of its possibilities, was right. Look at his gospel of peace as you will, it is in its final analysis profitable and worthy of adoption because it makes for mental poise, without which success in this world, in this so-called world of matter, is utterly and absolutely impossible.

If you cherish resentment in your soul it is corroding, poisoning, injurious, disastrous, socially, politically, commercially, domestically. So we pray this morning that the dove of peace may hover over those who, in their ignorance, are

striving to protect themselves, to protect their rights, and who are resorting to the lower instead of the higher law, who instead of turning to God in the hour of their extremity, turn to the things that they have been slowly but surely building up about themselves for the purpose of their own destruction, though they knew it not.

Not only did not Jesus resent injuries done to himself, but he prohibited his impetuous disciples from resenting injuries done to him. It was on the memorable occasion in the Garden of Gethsemane, you remember, when the Roman officer came to take him that Peter, drawing his sword, smote the ear from the officer's head. And Jesus, the man of internal poise and external peace, touched him and made him whole again, and then turned to Peter and said, "Put up thy sword. He that draweth the sword shall perish by the sword." That is as true today as ever.

And now let us bring it down to our own personal affairs. Are we misunderstood? Do we resent it? Do we feel bad because we resent it? Do we change the thoughts of those who misunderstand us because we resent it? Not at all. Are we unhappy in our home lives, and feel that the other members

of the family are responsible for our personal unhappiness? Are we unsuccessful in the business world, and do we think that conditions over which we have no control, are making it impossible for us to succeed? Are we in our ignorance of our own divine powers, building up powers outside of ourselves to make for failure, and feebleness and foolishness? If so then we need to learn this morning the method of true warfare.

The weapons of our warfare are not carnal, they are spiritual; they are mental. The weapons of our warfare are the positive thoughts that we persist in holding regardless of all visible appearances.

And so after praying for universal peace in a scientific, intelligent way, let us always pray for personal peace in the same scientific, intelligent way, because it is only the prayers of the fervent, righteous man that are effectual. "The effectual, fervent prayers of a righteous man availeth much," says James the apostle.

It is worthy of note that the word "righteous" does not mean, nor is it limited by, mere morality. A man may be ever so good morally and yet his prayers may not be righteous prayers, but it is utterly impossible for a man to

be a righteous man and not at the same time, be a moral man. Righteousness perforce includes morality. Morality does not always include righteousness. I have no doubt the Puritans were moral men, but they were not righteous when they pinned the scarlet letter upon Hester Prynne's garments. I have no doubt that the men of Jesus's time were moral men, but it required a righteous man to say to the adulterous woman, "Go, I do not condemn thee. Go, and sin no more." Mere morality is not sufficient in this day. It will never equip our prayers with the wings that are necessary to enable them to soar aloft to the great white throne of God. Mere morality only too frequently is a cloak for hypocrisy. We say, I do not commit adultery, I do not steal, I do not kill. I am not even as this publican,—that is mere morality, pharisaism, as it is called.

Righteousness is that state of consciousness which realizes the oneness of the individual with the Universal. It is that state of right thinking which knows beyond peradventure that man is forever and indissolubly connected with God. It is that which always sees man in his true state, and always realizes that this man can not give offence, that this man can

not injure, that this man has no malicious designs, no desire to take from us that which belongs to us. And forever seeing man in this light, we have no cause for quarrel. Our peace is sustained and retained by the consciousness of man's unity with God.

To obtain it by any other means is to lose it again, and so the prayer then of this congregation this morning should be not so much for peace, because that is an effect,—but for the light of divine understanding to permeate the darkened chambers of the carnal mind and forever dissipate its delusions and its illusions, and this will make for peace naturally. We shall not have to labor for peace as such. Peace is the natural consequence of a law understood and co-operated with.

"Great peace have they which love thy law and nothing shall offend them," says the scriptures. Great peace have they which love thy law. It is the law of universal love, the law of universal life, the law of the Spirit, which includes the doctrine of non-resistance.

Non-resistance was very hard for William Lloyd Garrison because he felt that he was surrounded by angry men, vicious men, unscrupulous politicians, ambitious militarists and a weak-kneed clergy and a hypocritical

press. These were all the things by which William Lloyd Garrison felt himself surrounded, and yet he said "Non-resistance is the only way by which peace can be permanently maintained."

He rose to that sublime height through moral courage. There is an easier way, thank God! It is the way of Divine Understanding. It is the way of Jesus. It is the way by which we see and know that every force and every power in the universe is Infinite Love. It is the way by which we rise above the clamorings of the carnal mind, the shriekings and howlings of the enraged mortal sense of things. It is the way of the single eye, "If thine eye be single, thy whole body shall be full of light," said Jesus. If the eye of right understanding is open we see only the omnipresent good; then we shall see evil no more. We shall not ascribe to men power to injure us because we shall see all men as the sons of God.

We shall not ascribe to the laws the power to make it difficult for us to progress, because we shall recognize but one supreme law in the universe, the law of the Spirit of Life in Christ Jesus, which maketh us free from the so-called law of sin, disease, and death itself.

Nothing but a larger understanding of God will permanently



establish the peace that we are to work for this morning.

In uniting with the people in all of the churches at this sacred hour, in response to the wish of him who is a modern prince of peace, I ask of you today for a few moments to enter into silent communion, and to realize during these few moments the fact that peace pervades the atmosphere universally; that peace is the only condition that is real and true. Let in the light of truth and the thoughts and the shapes that are so hideous to the eye of sense will disappear.

Because we do not pray for peace as others do, because we do not believe that peace is a heavenly commodity that may be handed out to us bit by bit in response to our worthiness, is no reason why our prayers should not be effective. Because we realize that peace is the only predominating power in the universe, and because we know that the God of peace is omnipresent and omnipotent, does not vitiate the power of our affirmations.

We are not going to ask God to send peace to us as we would ask a great merchant to send coal to us. We are going to realize that God is peace itself, and that peace surrounds us, is in us, beneath us and above us,—that in it “we live

and move and have our being,” and then we are going to send out that thought of peace to the others who do not realize this fact as completely as we. We are going to speak the word of Peace to them just as Jesus spoke to the winds and the waves on the sea of Galilee, “Peace, be still!”

Speak the word of Peace. Send it out with the conviction in your own souls that the very word itself has power. The word itself has power. “Speak only the word and my servant shall be healed.” Speak only the word of peace and there shall come about the healing of the nations.

It is your sacred privilege this morning in the quiet of your own souls, assembled together as we are for the purpose of uniting with our brothers everywhere, to assert Peace, to affirm Peace as the reigning condition, as the reigning state.

We shall not ask for the coming of the kingdom of God. We shall realize the truth of those words of Jesus, “The kingdom of God is within you,” and not only so, but it is within those who seem to be so thoroughly outside of it this morning.

“The kingdom of God is within you,” Remember he was speaking to the quizzical Pharisees, and remember also that you are speak-



ing to the combative and to the mortal sense of resentful men, but your word has power and it shall not return unto you void.

"Peace I speak unto you, peace I give unto you; not as the world giveth, give I unto you," because when the world giveth it, it is from the outside, a purely superficial sense of peace. The White Christ gives to us peace from within the very centre of our being.

Let us be still then, and know that God is Peace. Let us know that the healing energy of the Holy Spirit is working through

every soul everywhere.

"Peace be unto you." Let these be the words of our silent meditation, our communion with the All-Peace, which is God. Be still and know that Peace *is*.

SILENCE.

Now the peace of God dwelleth in you richly. Amen.

Now unto that God who is Infinite Peace and who sendeth neither sin, sickness, disease nor confusion into the lives of men, be glory and majesty, honor and dominion both now and ever. Amen.

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### Sowing and Reaping.

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—ECC. 3: 15.

Whatever is impressed upon the subconscious mind will be given back tomorrow, a year hence or later, whether it is a thought of love or hate, beauty or deformity, health or disease, prosperity or poverty. Just so surely as the phonographic cylinder gives back that which has been recorded upon it, the record of memory holds us accountable for the things we have impressed upon it by our thought. We must assert that we are well, not that we are going to be. We must declare, not that we are going to enter into eternal life, but that

it is ours now. It is the *now-ness* of things that Divine Science emphasizes.

Every atom of our bodies is governed by Truth. It is the most active human agency for through it we realize that our every thought proceeds from the Universal Divine Mind; that Spirit is the Only Power, and Love the only influence that can dominate us. In Truth there is no failure. The omnipresent fulness of things is ours now and awaits our recognition and acceptance.

## Security.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Do we know what this means? Do we understand where is the "secret place of the most High," and what it is to make our habitation there? The "secret place" is our innermost secret consciousness; the consciousness of our oneness with the Infinite Spirit. To realize that God is in truth with us—that *in Him* we live—that we are encompassed by Him, by His Love—that at all times sleeping or waking, consciously or unconsciously we are enfolded by His peace as by an enveloping cloud—this is to have entered the "secret place," the holy "pavilion" as David called it. It is the "refuge" of which he spoke with such confidence and comfort in the twenty-seventh Psalm, to which he would fly in the time of trouble, and where he would feel secure "though an host should encamp against me."

Withdrawing ourselves into this stronghold, knowing that nothing can reach us there without first

*passing through* the peace of God, should we have any fear of *anything*. All the sins, sickness, cares and sorrows of life are *outside* of this "secret place" and it is garrisoned by God. It is as though one were in a fortress which had been proved impregnable and one's enemies were bombarding it with sorrows; would he not laugh at their futile efforts to reach him? would he not sit secure in the strength of his fortress without a tremor of fear while they shouted and threatened his destruction? So it is with the one who enters this secret consciousness of God's allness, and of his oneness with Him. He can feel that it matters not how the errors of sin, sickness or poverty clamor for his recognition of them; he is perfectly safe. As the arrows are powerless to shatter the walls of the fortress, so are these mortal errors powerless to penetrate the peace of God.

It is this sweet sense of being

enveloped in the Spirit as in a coat of mail, that gives us our sense of security that "no evil shall befall" us and "no plague come nigh our dwelling." It is a thing that must be practiced—the entering of this holy place—for while it is open to *all* and all are freely invited to enter, we sometimes lose our way and wander into paths that do not lead to the "pavilion" and then we must retrace our steps and start again. It is a thing that requires much practice, *daily* practice, but there is no one who cannot acquire the ability to enter this holy place if he earnestly desire to do so.

When we have learned the way and have enjoyed the peace and joy which we invariably find there,

the greatest wonder in the world is that we do not make a greater effort to stay there. The promise is to him that "*dwell*eth" there; not to him who goes in for one-half hour out of the twenty-four, or even two or three times a day for a few moments, but to him who enters and has an abiding consciousness of his presence there. Jesus never for an instant left its sacred precincts, and therein lay his power to heal the sick, comfort the sorrowing, and to raise the dead.

When we have learned to enter and to *dwell* there, all the vexing questions of life will be settled for us, and we shall have no more "going in and coming out."

L. T. C. H.

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### Our Circle.

He drew a circle that shut me out,  
Heretic, rebel, a thing to flout.  
But Love and I had the wit to win.  
We drew a circle that took him in.

## **Worry.**

The burdens that make us groan and sweat,  
The troubles that make us fume and fret,  
Are the things that haven't happened yet!

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## **According to the Power that Worketh in Us.**

The power that worketh *in* us is not the automatic process of so-called physical functioning as some declare. Unconscious and involuntary heart action, inspiration and respiration, nervous energy and muscular movement are not the things we are to consider when analyzing the "Power that worketh in us." Back of all these is the one Supreme Power of Mind, and this mind is not personal but universal, not mortal but Immortal. Emerson declares that each man is an inlet to the universal mind, but he may also be an outlet from it, and unless he is such he is not manifesting his God-hood. The Power that worketh in us is the power of Thought and we must see to it that we use this power constructively. Physical Science is proving that thought has immediate and direct results in bodily conditions and hence the necessity of guarding against sinful and sickly thinking.

We have been half educated. It has been impressed upon us very forcibly that if we would avoid sinful indulgence we must in the first place avoid sinful thinking. As children in Sunday school we learned this fact early in life, but we were not taught that sickly thoughts tend to externalize themselves by the same process. The Sunday school of the future will instruct children in the science of Being. The power of Thought will be explained to them as the Power that worketh in them for good as well as for ill, and more emphasis will be laid on the use of this God-given power to make for health and happiness, peace and plenty than ever before. The rising generation will grow naturally into the realization of man's superiority to sin and sickness as students of Divine Science "care for the young" in spirit and in Truth. The Power that worketh in us tendeth to Life and Blessedness when we employ it scientifically.

## Medicine Versus Mind.

Sixteen centuries before the advent of Christ the medical art was in vogue in Egypt. This practice antedates Hippocrates by a thousand years. The Hebrews looked upon disease as the result of sin. The practice of medicine by the Greeks consisted in interpreting dreams, propitiatory sacrifices, etc., combined with fresh air and temperate living. When Hippocrates appeared on the scene of this practice the system had so degenerated into mere mysticism that only superstition survived.

The Pagan priesthood are accused of having used medicine as a means of subjugating man through fear. The belief in compounds as a curative art seems to have played the same part in the world's history that the belief in a horned devil afterward played in the world of theology. It was a weapon in the hands of the few, by means of which the multitude were held in leash.

It was a practice of dissimulation based on guesswork. Fables were so untiringly substituted for facts that enfeebled minds accepted shadow for substance and paid those who deceived them in genuine coin of the realm. De-coctions of reptiles, Spanish flies,

mineral and animal poisons, excretions and mold from dead men's skulls and wood-lice compounded with lies, were prescribed and accepted as curative agents!

It seems incredible that sane people could accept such a monstrous means as an occasion of healing, but less incredible than in the coming age it will seem to our successors that nineteen hundred years after the advent of Christ the present war could wage in so-called Christian lands. Our advance from the days of paganism seems more one of theory than of actual demonstration. It is a fact that intelligent physicians are much more intolerant of the practice than are their patients. To support this statement read what such men as Sir John Forbes, M. D., Fellow of the Royal College of Physicians, London; Dr. Graham, Dr. Curtis, Dr. Whiting, Dr. Bigelow and Dr. Waterhouse, Professor of Harvard University, has said on the subject: "No system or theoretical classification of disease or therapeutics agents' ever yet promulgated *is true, or anything like the truth.*" "It hath been very rich in theory, but poor, very poor, in the practical application of it; so far from contributing to the

certain and speedy cure of disease, it hath in every age proved a bane and disgrace." "After such an exhibition of the fruitless, the melancholy and often destructive and devastating results of medical theorizing and experimenting for four thousand years, it is a matter of reproach." "The very principle upon which most of what are called the theories involving medical questions have been based were never established. *They are and always were false.*" "The cure of disease is still an ineffectual speculation." "I am sick of learned quackery." Dr. Chapman writes: "Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of invention might gratify our vanity if it were not more than compensated by the humiliating view of so much absurdity, contradiction and falsehood."

The surgeon to William IV., King of England, Dr. James Johnson, is quoted as saying: "I declare my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, surgeon, apothecary, man-midwife, chemist, druggist or drug on the face of the earth there would be less sickness and less mortality." Dr. Mason Good, of London, said: "The

effect of medicine on the human system are in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war pestilence and famine all combined." In the face of this assertion the medical superstition still exists that if a patient survives medical or surgical treatment the medical faculty declare that the treatment saved the patient's life. If he dies they insist that he would have died anyhow." This is a fact that can never be proven to be the truth. Metaphysics is fast taking the place of physics. Both physician and metaphysician have their place in history until such time as it becomes possible to demonstrate that the mind is not a faculty of the body, but instead, the engine operating all of the faculties of the body. When this takes place the physician must become the metaphysician.

Metaphysical or mental healing is the true art of healing.

It has long been known that physicians could not minister to a mind diseased. What has not been so generally understood is that the human mind is the only thing that can be diseased. Divine mind is the place of Ideas and an idea is the only thing that ever really lives. All external manifestation is simply the extension or projection of a thought into



visibility. You see a picture on a wall. It brings to your mind the fact that the picture is merely the visible manifestation of an invisible thought in the mind of the artist; so with every thing that is cognizable by the senses. In their last analysis all things are thoughts. The world exists because God thinks. We are thoughts of God. To think is to be. According to Schelling's philosophy "the thought of a thing and the thing itself are not distinguishable, but are in their utmost reality one and the same." You can no more separate the thing from the thought than you can separate the blue from the sky, or can separate a smile from the face. This being the case it stands to reason that sickness results from thought. That it exists or stands out in the physical realm is merely another proof that its origin is in the mental realm. Disease is disordered thought. Health is produced by the restoration of order in the mental realm. Can medicine produce this order? Then why not employ mind. A pain can not be felt unless it can be thought. The administration of an anesthetic proves this.

Thought is the substance of all reality. This is the doctrine of St. John the Mystic. He taught that all things were created by the

Logos or divine thought. Jesus based his life's work on the principle that thoughts were things.

For sin sickness and death, mind was his universal remedy. He cleansed the sinner, he healed the sick and he raised the dead by a purely mental process.

The oriental Christ said: "Mind is the root; action proceeds from the mind. If any one speak or act from a corrupt mind suffering will follow as the dust follows the rolling wheel." If you object to the dust the remedy lies in stopping the wheel. If you object to disease stop the thought that produced it. You say that you do not understand how thought can act on the body, and you refuse to accept what you do not understand.

Do you understand how a word or a sentence may be transmitted on an electric wave for hundreds of miles through wireless telegraphy? When you come to examine facts you will find that you believe much that you do not understand and very little that you do understand. Understanding eliminates the necessity of believing. Man lives by faith. You accept the cures wrought by faith in monstrous mixtures, on faith.

Then is it not equally reasonable that you should accept the fact that a "mental force which

acts independently of material restraints and limitations may be conveyed any distance?" Listen to what men of unquestionable intelligence have said on the reality of mind;

In "The Critique of Pure Reason" Plato says: "All life is essentially only intellectual, and not subject to time changes, neither beginning with birth nor ending with death. This world's life is only an appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming, before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we would see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death."

In "A Crumb for the Modern Symposium" John Fiske says: "Apart from consciousness, there are no such things as color, form, position or hardness, and there is no such thing as matter. This great truth is the very foundation of modern scientific philosophy; and though it has been misapprehended by many, no one has ever refuted it, and it is not likely that anyone ever will."

Prof. Borden P. Brone says in

"Metaphysics:" "Sense qualities never reveal what a thing is, but only how it affects us. We know that sense qualities are purely phenomenal. Nature as matter of force is a fiction of crude thought. Nature exists only in, for and through intelligence. On whatever line we approach the subject we find thought able to save itself from contradiction and collapse, and as all reality is taken up in mind.

*"A thought world is the only knowable world; a thought world is the only real world."*

Prof. Karl Pearson, of the University of London, says: "In the phenomenal universe we see, not matter in motion, but sense impressions and changes of sense-impressions, co-existence and sequence."

Prof. Smythe says: "A broader, more harmonious conception of the universe, as existing in some all-pervasive intelligence, this, in a single sentence, may be said to the rational concept of creation to which we are led by scientific observation of it."

You see there is nothing new in the teaching that "mind is the only abiding reality." Sages have taught it and Poets have echoed it.

Says Byron:

"The mind can make  
Substance, and people planets of  
its own  
With beings brighter than have  
been, and give  
A breath to forms that can outlive  
all flesh."

In our ignorance we have called these inspired truths "poetic exaggerations," and content in the tatters of ignorance we have refused the white raiment of enlightenment. Wrong thinking has steeped the world in crime. Right thinking will redeem it. Nineteen centuries ago men said to Jesus, "Lord, teach us to pray." Today His disciples are being asked, "Teach us to think right." Right thinking is the only acceptable condition of prayer. Prayer is petition.

How can you form a right petition unless your mind is filled with righteous thoughts?

To think right, then, is the foundation of health and holiness. Supposing that you observe that water is leaking from the ceiling, would you content yourself with catching the water in a basin, or would you find the leak and stop it? Every physical disorder is a mental leak. In order to cure you must stop the leak. Your faith in drugs may hold the disorder in abeyance temporarily, but medicine will never cure an ill that has its origin in mind any more than catching the water that comes from a leak will mend the break in the pipe.

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### The Source of Love.

In reading the excellent sermon on the Persistency and Power of Love in the September Gleaner I was impressed that what was suggested as the source of love might perhaps be made plainer and so even more helpful.

God is love—that is all we know about it. Love is divine because of its source, *all love*. We do not generate it, it is not ours in that sense. We appropriate it, we use

it as we use the other gifts of God, but too often without a thought of its source, too often with a mistaken idea that we are ourselves the source. With the true conception of the nature of love, its misuse, its prostitution to selfish ends becomes obviously sinful. Love is God, love is of God, every love, all love, but as with electricity, although inexhaustible only so much can be used as our machines can

convert into power, or in other words as we can apply. We are the machines through which love becomes human power. Christ came to show us the way to become media of transference of divine love and that way is selflessness. His was the perfect life because selfless, the love of God using him utterly, radiating through him absolutely, working through him perfectly. And this was a conscious experience. Christ said: "I and the Father are one,"—"Why callest thou me good, there is none good but God," "He doeth the works." The way he marked out for us is the selflessness which he himself manifested, nor can this be attained as an end but as a means to the manifestation of God, of love. Thought must be concentrated upon work to be done, upon service to be rendered, *upon others always*, those especial others to be blessed by the love of God manifested in us, "He that hath eyes let him see." "This is the way, walk ye in it." And it is hard and narrow and steep and few there be that find it. Why? Because at every step Self confronts us demanding indulgence, and self is Opaque; through self the love of God cannot shine. The reason the world seems so often cold or wicked or full of miseries is that most of us go about our daily tasks self-absorbed, at so few points let-

ting the love of God through us to the world, the world that might be flooded with love as the waters cover the sea.

We are accustomed to say that a mother's love is the nearest to the divine, but as a matter of fact it is no more divine in quality than the answering love of a child. All love is divine, but the experience of motherhood sometimes so far removes self as an obstacle that the love of God shines through the eyes so beautifully that others can see the light. For mother-love, as we call it or miscall it, *seeketh none it's own* and verily *never faileth*. But not alone the transcendent experience of motherhood works this seeming miracle. Rare souls there are and have been who, emptied of self and full of the divine love, are patterns for us all.

What a heaven this world would become even now if perfect love could reign through us all! Wars, little and big, would cease, jealousies and grudges be forgotten, destruction end, and the great constructive process of good, the very basis of life itself, be carried on by every one of us. Truly God is love.

We fuss about our health as though it were a paramount issue, but we ignore the divine possibilities before which we stand as pigmies. We are anxious for our establishment or our social position,

when we should "be about our Father's business." We are more concerned about some passing discomfort of our own than we are as to how much of the love of God is shining to-day upon a world only to be reached through us. Of how much use are we to-day? What have we done for somebody else, willingly, happily? Have we smiled or fretted? Have we brought gloom or light? Have we worried and feared in our selfishness or have we trusted and kept at

our work joyfully.

God is love. Have we found Him? Do we know Him? Do we remember that it is in Him we live and move and have our being?

These are precious hours and moments. We must work while it is day for the night cometh. There is so much to be done, so much service needed. To forget self, to answer "Here am I, send me"—can not fail to bring the opportunity to show forth the love of God.

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### **Increasing Affirmation.**

Have you declared often and fervently the Truth concerning your one-ness with God, and to all appearances without visible result? Have you become discouraged and begun to wonder if after all there is anything in it? Think it not strange nor an experience peculiar to yourself for every great soul has passed through the same. When there seems to be no immediate answer to prayer, no instantaneous response to affirmations of Truth it is only that we are not yet rooted and grounded in the Faith. We are too easily dissuaded and too quickly conclude that it is beyond us. In the face of our most difficult problems

we should be all the more earnest in our declarations of that which we desire as a present possession. Insist on being heard, for it is your Divine right to be free. Assert your freedom in the name of Christ and your freedom shall be manifested. Resist everything that would prevent you from continuing your affirmations and results will follow as sure as the dawn follows the rising sun. When the disciples would have compelled the blind beggar to cease his piteous appeals to Jesus he cried all the louder. Longfellow has described this great experience in the following beautiful lines.

"Blind Bartimeus at the gates  
Of Jericho in darkness waits;  
He hears the crowd—he hears a breath  
And calls in tones of agony.  
Jesus, mercy have on me!

"The thronging multitudes increase;  
Blind Bartimeus, hold thy peace!  
But still above the noisy crowd,  
The beggar's cry is shrill and loud;  
Until they say, 'He calleth thee!'  
Courage, rise, He calleth thee!

"Then said the Christ, as silent stands  
The crowd, 'What wilt thou at my hands?'  
And he replies. 'O give me light!  
Rabbi, restore the blind man's sight.'  
And Jesus answers, 'Go thy way,  
This faith of thine hath saved thee!'

"Ye that have eyes, yet cannot see,  
In darkness and in misery;  
Recall these mighty voices Three,  
'Jesus, have mercy on me!'  
'Courage, rise, He calleth thee!'  
'This faith of thine hath saved thee!'"

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I have long continually *meditated on death* till by God's peace it has grown transparent for me, and holy and great rather than terrific; till I see that death, what mortals call death, is properly the *beginning of life*.

—CARLYLE.

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"There is nothing in all human experience that is half so bad as it seems. Boldly face the thing that seems so dreadful, and it loses half its apparent terrors. The person is supreme. He is given dominion over all things. Let him claim this and act as if it were his. No situation or condition in which one can be is so great as himself. Value yourself at your own true worth. God has stamped upon you His own likeness, and this must be taken at its full value. Be yourself and rise to your true level."



## The Word Made Flesh.

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 the fact they were expecting the fulfilment 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 today 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 con-

trary 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 pristine perfectness, that a dead Lazarus was called forth from the tomb and a crucified 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 im-

possible? 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 aught 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 part?

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 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 prophecy's 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 Simeon, 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 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 sub-

stance 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 today 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 soloists alike but who shall interpret those wonderful words of Mary herself? Who shall explain the holy emotion of the prospective mother of Jesus, as bowing before the Heavenly Evangel, or Silent Messenger of Truth, she says, "Behold the hand-maid of the Lord be it unto me according to thy Word." In order to enter into some apprecia-

tion 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 the 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 this 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 ac-



ceptance 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 unto me according to thy Word", of life and Love and Truth. Amen.

### **Precept and Example.**

A remarkable cartoon appears in a recent copy of life. It represents a dejected-looking lad gazing hopelessly at a guide post bearing the sign, "The Road to Success." From this sign-post improvised forefingers point in all directions. Underneath the cartoon is the single word "Advice." It is a fact that it is easier to advise than it is to perform. If words could be transformed into deeds, and good intentions take the place of acts, God's will had been "done on earth ages past." We are rich in theory but poor in practice. The great need of the hour is the practical illustration of our divinity in our humanity.

As our pulse registers our heart beats, so our love for man registers our love for God.

"If ye love not *your brother* whom ye have seen, how can ye love God whom ye have not seen."

You will be able to demonstrate exactly in proportion to your understanding. Theory is good only

in so far as it is demonstrable. What you fail to bring into visible manifestation is only that which you do not understand. Frequently you hear people say, "I do not know why I can not demonstrate; I read all the time but I can't seem to get results." My friend, you do not get results for the very reason that you do read all the time. Would you expect to solve a mathematical problem by simply reading text books on mathematics?

Would you expect your neighbor's daughter to become a proficient pianist by simply reading music, without applying what she read in the form of sounds on the instrument?

It has been said by some that while reading beautiful theories on metaphysics that they "got right away from themselves." That is not what the study of metaphysics is intended to do for the student. Rather it is intended to teach him or her how to live peacefully with



themselves. You would not be yourself unless you had a special mission to perform in that self. Nor would you be on this plane of consciousness had not God need of you in this particular place. There is only one legitimate way of escape from the plane upon which you reside. That is the way of performance. Do that for which God designed you and he will speedily remove you to another field of labor. There is but one scientific way to separate yourself from a condition and that is to overcome it.

Unperformed tasks prevent progress. There is nothing impossible in God's plan. Every experience in life is as necessary to the evolution of that life as the separate links in a chain are necessary to the completion of the chain. Every episode has its purpose in the divine plan. Sin is not a thing. It is the seeming absence of something and that something is intelligence.

I was lost in wonderment not long ago as gazing on the polished surface of a stream, I marvelled at the perfect reflection of the foliage that lined the river's bank. There was a tender haze in the sky and trees and leaves on high.

Brown leaves of leather hue,  
Copper leaves not a few.  
Golden browns and rusty browns,

Grey browns and red browns.  
Browns of purple graced the ground.

Leaves of every tone and color,  
Autumn's gift to rich October.

A gentle breeze stirred the trees and the leaves danced to their doom in the water. I could no longer see the perfect image. The frolicsome leaves had intervened shutting out the gorgeous array of reflected color. So with sin. It intervenes between God and his mirror. Shutting out but not destroying the perfect reflection of the Creator in his creature. A trap is not harmful in itself. It is only harmful to the man or animal who is caught in its meshes. Thus with ignorance, which is a synonym for sin. Of itself it is *nothing*, but it prevents the reflection of *something* in whatever locality it appears. Sin is only a reality to those who indulge in it. Like an optical illusion it disappears with its victim's disbelief in its reality. We spend too much time dissecting sin. We lay too much stress on its activities. We have catalogued it in much the same fashion that we have disease, laying peculiar emphasis on certain symptoms. For instance, the commandment, "Thou shalt have no other Gods before me." Here we have mistaken a symptom of the sin of idolatry for idolatry

itself. We have made all sorts of false images of disease and bowed down to them. If, however, we have not carved out an image of stone to worship we have mesmerized ourself into believing that we have kept the First Commandment.

If we have not indulged in profanity we flatter ourselves that we have also kept the second. To take God's name in vain means to use it to no purpose. Have we not done this every time we have placed to the account of God the responsibility of evil in the form of sin, sickness or death.

If we have not resorted to violence to destroy life we maintain that we have not killed. My friends, the tongue has put more people to death than the sword. People recover from sword thrusts but few there be who ever recover from the poisonous virus of slanderous tongues.

"Thou shalt not commit adultery." This commandment is, if possible, less understood than any of the others.

A single symptom of this sin and the least harmful perhaps has been mistaken for the sin in its entirety. Food has been adulterated (to the extent that it has destroyed a multitude of men) by those whom I have no doubt believed they were keeping the

commandment intact. Creed has adulterated men's conception of Christ. Theology has adulterated Christianity. Is there anything that has not suffered from adultery? Can we confine stealing to the mere act of taking money from a man's till? Does not the commandment, "Thou shalt not steal," include much more than that? How about the good names that have been pilfered, and the characters that have been stolen? I dare say Judas did not realize he was stealing when he sold his Saviour for thirty pieces of silver. Awake thou that sleepest and God will give thee light to see things as they are rather than as they seem. Sin is ignorance. The only remedy for sin is enlightenment. The fact that darkness seems to exist proves that light is. That which is not can not be absence. So with ignorance; it is an indication that intelligence is. The mission of humanity is to replace ignorance with enlightenment. Mere preaching will never accomplish this. It requires the light of a noble life to preach effectively. The echo of words die out in the distance, but good deeds are immortal. "The fields are white for the harvest." Pray ye, therefore, the Lord of the Harvest, that he send forth laborers into the field to teach by the lives.

# THE GLEANER

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## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**

## A Gem from India.

Single is every living creature born,  
Single he passes to another world,  
Single he eats the fruit of evil deeds,  
Single the fruit of good, and when he leaves,  
His body like a log or heap of clay  
Upon the ground, his kinsman walk away ;  
Virtue alone stays by him at the tomb,  
And bears him through the dreary, trackless gloom.

CODE OF MANU, *Philadelphia Record*.

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## Substance and Shadow.

If a horse should shy at a piece of paper, a horseman will bring the animal to a standstill. If he is riding, the rider again approaches the paper. This method is continued with patient persistence until the nose of the animal is brought in contact with that which inspired his fear. This serves to teach the animal that his fear had no foundation in fact. The result is the overcoming of the animal's fear, and the consequent increased safety of the rider.

We are all doubtless familiar with the fable of the dog, who, while crossing a stream on a plank, with a piece of meat in his mouth, mistook the reflection in the water for another piece of meat. In his greed he snapped at the reflection, with the result that he lost the reality.

The age of fable is not past.

Today we are mistaking reflections for realities, to the extent that all too often we lose sight of the reality. This would not be so if we would examine things closely with our spiritual intelligence.

This article has for its sole aim the endeavor to distinguish by intelligent reasoning between the reflection and the reality; giving each its proper place.

A reflection is an image. If you see the reflection of a face in a pond, it is infallible evidence of the existence of an individual in close proximity. It would be natural to suppose that you would turn from the image to survey the individual; the purpose of a reflection being the declaration of the reality.

The finite is the representation

of the Infinite. Its aim then is to turn our attention to the Infinite. It has failed in its purpose through no fault of its own.

Sin is evidence of the existence of a sinner, and has for its object the purpose of calling our attention to an opportunity to be of service by example. There is nothing so contagious as example. Do we turn from the sin to help the sinner? Not always. Sometimes we are so busy speculating about the sin that we lose the golden opportunity to express divinity. Such opportunities never return except to mock us.

What is sin? It is another name for ignorance. It has been said that "sin is the conscious doing of what the individual knows to be wrong."

This removes sin from the realm of the universal, and places it on the sphere of the individual. It also destroys the fallacy that there is a standard of sin.

The dimensions of sin depend upon the degree of ignorance that has given rise to it, for sin is always the offspring of ignorance.

It has been said in defence of sinners that if they knew better, they would do better. This is true or false according to the construction placed on the second clause in the sentence. Personal experience teaches that the knowl-

edge of the extent of the possibility of injuring another has stimulated the desire of certain persons to perform the injury. On the other hand if you mean that *if people knew better the consequence upon themselves* of even attempting to injure another, their desire for *self preservation would deter them*. This construction of the statement is feasible. The relation of the individual to the universal, of the part to the whole, is so closely identified that what affects one, affects all. When this is understood sinners will refrain from sinning on account of the effect of sin upon themselves.

Sin is purely relative. Should a small child in a fit of petulance poke its finger into another child's eye, robbing that child of sight, the account would be charged to youth. Here the matter would end. If an adult should do the same thing the results would be quite different. The difference between God's judgment and our judgment is a difference of what constitutes age. The divine cognizes intelligence where we sense time. The consequence is that He is lenient with the adult while we limit our leniency to the child. People are not always the architects of their desires—nor are they always responsible for their proclivities.



Mind is the only reality.

The cause of conception is mental, notwithstanding that the occasion may or may not be manifested through the physical. A dead person is incapable of conceiving. Whatever exists in the mind takes on the color of the emotions which have influenced that mind, to the extent that the object under a calcium light takes on the color thrown upon it. The disposition of a child is largely affected before its birth by the emotions of the mother. The greeks understood this and made provisions for it. The result was a noble race. Consider for a moment the effect of this war on the unborn children of the peoples of Europe. If "like begets like" this war will result in a race of murderers. Could you hold these who murder responsible for their acts? Would it not be more logical to lay their crimes at the feet of whoever is responsible for the fact that today the majority of the prospective parents of Europe are literally compelled to slay their fellows. The inheritance forced upon the unborn children of Europe is perhaps the greatest tragedy of a situation, that for injustice and bestiality has no parallel in history. And it is the one least considered. God grant that mankind will grow in intelligence to the

extent that they will be able to meet this problem wisely when it presents itself, for it surely will.

Sin is a negation, a nothing. It is the nothingness of sin that appalls to us, and it has been said that it is the height of our development that makes sin so dreadful. Sin is an illusion. The sinner is not an illusion. He is an individual who has let his spiritual light grow dim. When he awakens to the knowledge of his divinity his light will be the brighter because of the darkness from which it has emerged.

Someone has said: "Weeds are plants, and have a beauty and fitness of their own; it is only when they take the place of something better that they become noxious." Sin is out of place in God's masterpiece, Man! Sin is man made. By man sin must and will be destroyed. The worst feature of sin is that it is the cause of sickness.

Sickness unlike sin is not popular. This is the dividing line between sickness and sin. Like sin, sickness has its root in ignorance.

The shuttle of fear weaves the web of disease,

Fear is the adhesive quality in disease.

Sickness could not exist without fear. "Fear is a passion which supercedes and suspends all

others," and it is useless.

"If evils come not, then our fears  
are vain,  
And if they do fear but augments  
the pain."

The command of Jesus was "Fear not." St. John stigmatized fear as the worst sin in the world. He headed the list of vulgar crimes with fear, which is the foundation of sin; the weapon with which all of the commandments have been broken. There is only one infallible remedy for sickness. It is a genuine cure for all disease, for it is the destruction of the fear which produced the disease.

A prospective patient once asked Jesus the requirement necessary on the part of the patient to facilitate the cure. Jesus did not reply "Have faith." He said: "Only believe."

It seems easy, does it not? Try the prescription. *Only* believing precludes the possibility of doubting, thus banishing fear, which is the only element of danger in disease. Subtract the faith that you have in disease, and add it to the faith you have in health. The result will be health.

Sin is the advance guard of disease, even as sickness is the advance guard of death.

"When frail nature can no more,  
Then the spirit strikes the hour,

My servant's death with solving  
rite,

Pours finite into Infinite.

What is excellent as God lives  
is permanent.

Hearts love will meet thee again,  
'Tis not within the force of fate,  
The fate conjoined to separate,  
Lost in God, in Godhead found."

Death is the fulfillment of Life. The cause of death is ignorance of life. The sting of death is the sense of separation that accompanies the transition. Death is the other side of Life.

Tagore says: "The child cries out when from the right breast the mother takes it away in the very next moment to find in the left one its consolation."

The same remarkable writer says, "The tragedy of human life consists in our vain attempts to *stretch the limit of things* which can *never be unlimited*,—to *reach the infinite by absurdly adding to the rungs of the ladder of the finite*."

St. John assures us that such as hear the word of truth and believe in the idea of spirit are "passed from death unto life." Paul tells us that sin is the flower of ignorance of which death is the fruit.

Ignorance is the only thing there is to die—and intelligence is the only thing that will kill it.

St. John declares that those who do not love humanity are already dead—but that when the love of mankind enters their heart that they have “passed from death unto life.”

As one diseased organ can destroy all the functions of the body, so the love of humanity is the bridge over which humanity must pass to divinity; the medium by which the “finite is poured into the Infinite.” At best death “canst but snatch this worn out dress from me.” Says an oriental writer: “We can have a thing only to the extent of our require-

ments, just as a vessel can contain water, only to the extent of its emptiness.” It is so with living. We can not die without giving our consent to death. If we give our consent we have but passed over the threshold of ignorance into a fuller comprehension of Life. Life is a circle. Thus it is that Ignorance leads to sickness and sickness leads to death and death leads to Life Eternal. “There is no death; what seems

so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call death.”

### Give Him a Lift.

Give him a lift! Don't kneel in prayer,  
Nor moralize with his despair,  
The man is down, and his great need  
Is ready help, not prayer and creed.

'Tis time when wounds are washed and healed,  
That the inward motive be revealed;  
But now, whate'er the spirit, be,  
Mere words are but a mockery.

One grain of aid just now is more  
To him than tomes of saintly lore,  
Pray, if you must, pray in your heart,  
But give him a lift, give him a start.

The world is full of good advice,  
Of prayer and praise and preaching nice;  
But the generous souls who aid mankind  
Are scarce as gold and hard to find.

Give like a Christian—speak in deeds!  
A noble life's the best of creeds;  
And he shall wear a royal crown  
Who gives them a lift when they are down.

—Unidentified.

## God.

John Ruskin was once called upon to deliver a lecture on the subject of God before an Episcopalian audience in Dublin. The object of the lecture fund was to equip a missionary to go to South Africa and preach to the Hottentots about the God of the christians. Most of us know that John Ruskin's thought concerning religious matters was far in advance of the views held by the Church of England. It therefore happened that at the beginning of his lecture he made the startling remark that there was not much religious difference between the Hottentots and the people of his audience; that while the Hottentots knew very little about God that was right, the charming young women of Dublin knew a great deal about God that was wrong.

Divine Science has brought to us a larger and more comprehensive interpretation of the deific character than we have had in the past. This new philosophy is comparatively in its infancy. So tenaciously do we cling to old beliefs and theories that long after we become intellectually persuaded of a great fact, we continue

to follow the cow-trail of early teachings. We still support and attend institutions with which we have grown out of sympathy through the advance of a wider consciousness. This is because we are largely creatures of habit. It requires a big man and a big woman to come out from existing conditions when once the mind is awakened to the fact that these conditions are not consistent with scientific discovery.

Spiritual Science is the philosophy of self help. It emphasizes God, and therefore it is necessary that we have a better definition of Him than that of an anthropomorphic being who is responsible for sickness and sorrow, death and calamity.

Emerson said that "God must ever remain to the human mind a concept." Emerson also shocked orthodox thought and jarred it loose from its old moorings. He was a benefactor to humanity who cut for us the cable which holds the ship of thought to the old and rotten moorings of past tradition. The severing of the cable sends the boat adrift to sea and it may not suddenly arrive at the port of health, happiness and wholeness.

Yet it were far better to be tossed on an ocean of honest doubt than tied to the wharf of false beliefs. Emerson sent the ship of the investigative mind out upon the high sea of inquiry.

A very prominent and noted clergyman, speaking from his pulpit on the subject of Divine Science—not to endorse but to deride it—said that its followers had “reduced God to a principle.” The majority of us have left the question of Deific Principle and Creative Energy—which English-speaking people call God—to the investigation of theologians, and have hesitated to search for an understanding and definition of Him whom “to know aright is life eternal.”

Some one has also said that “a God defined is a God dethroned.” The Old and the New Testaments variously define God and without in the least dethroning Him. Why do we say “Him” in referring to God? Why should we speak of God always as masculine? Here again we evince force of habit. Why should we not speak of God as She or Her? We think of the feminine gender as representative of love, tenderness, forgiveness and motherliness. The ancients, understanding the character of God, knowing the essential nature of the deific principle, spoke of

God as the Father-Mother Principle. All the theological investigation of centuries has not given us a better definition of God.

The word *Principle*, as defined by Webster, means “a source; a cause; origin; that from which things proceed.” When we consider the word Principle according to these terms, no better synonym could be applied to Deity. We do not reduce God to a principle at all. But we do exalt Him to the One Universal Principle, the Principle of principles. There is no sin in defining God; the great mistake is in *confining* Him. In the past we have confined God to a hypothetical heaven; we have compassed Him within the narrow limits of human thought. In the world of modern spiritual psychology we speak of God as the Creative Principle, both masculine and feminine.

Jesus defined God as spirit, “and they that worship Him must worship Him in spirit and in truth.” This means the Universal Divine Spirit, which is formless, but the origin of all form; the Former, but never the formed. That is why the commandment was written “Thou shalt not create any graven image.” That is, we must not embody God, but see Him as omnipresent, inexhaustible, unlimited and expansive

Principle. "O thou self-revealing One, reveal thyself in me!"

John the Apostle said, "God is Love." He was speaking of that Love which is little known by the human mind. That is not love which blesses to-day and curses to-morrow; which pours out its affections to-day and its maledictions to-morrow upon the same object. The Love which is God is not a vacillating human emotion, uncertain and unreliable. It is the same yesterday, to-day and forever. That is why Jesus said, "He causeth the sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Love is impartial and universal in all its out-pourings and bestowals, and like the sun, regards not the character of the one upon whom it shines. All we have to do is to come up out of the dark alleys of ignorance and stand in the glorious enfolding of God's Love.

Used in connection with the Deific Character, *Principle* is a word that exposes us to ourselves. If we believe in any other principle from which evil proceeds, then God is not the only "cause, source and origin," and He is sharing His dominion with another power. To be a Divine Scientist means to be a monist, never a dualist. It means to

admit of and acknowledge only One Supreme Cause. In our ignorance we have sought to make God after our own image and likeness, endowing Him with the human attributes of love and anger, favor and jealousy, tenderness and vengeance. The purpose of Jesus' mission was to endow man with divine attributes.

When the Christ said that "to know God aright is life eternal," he was certainly conveying to the human mind the great fact that such a thing is possible. Through a correct understanding of the definition of God we are compelled, by the very law of God, to escape from our difficulties.

Another well known writer has declared that "finite mind can never comprehend the Infinite." Who said that man is finite? What is meant by a finite man? The moment man is spoken of as finite the idea of immortality is at once dissipated. We speak of the immortality of the soul and say that it began here at birth but that it will not end with death. Can immortality be predicated with one end? Can you think of a circle that begins at a certain point and never ends at another? What foolishness have we believed for many years concerning the finiteness of man! This belief is exploded every day, for no sooner



does the "finite mind" reach out beyond personal limitations than it finds new fields to conquer, new territories to explore, new discoveries to prove. It is ever going on and on and on; and it will never end, and it cannot end. Call it mind or soul or what you will, it is absolutely unlimited.

And it is this so-called "finite mind" that is to comprehend Infinite Truth. In his power of investigation and of appropriation, by the very nature of his being, man is infinite. All that is necessary is to eliminate the *time element*. Time is not sufficient in which to prove our infinity; we require eternity.

We must cease limiting and thinking of the mind as finite. In our spiritual researches and analyses, through our study of Divine Principle, and in seeking to demonstrate it in our lives, our concept of God will enlarge and enlarge yet again. We shall go on throughout eternity, increasing our comprehension of the Deific Character, just as circles spread out from the pebble which has been dropped into the limpid lake.

John prophesied "a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea." Why should humanity need a new heaven and a new

earth? It is remarkable that Christ never spoke of heaven as an after-death experience or as a place with pearly gates and streets of gold, with harps and music and clouds. When the quizzing Pharisees asked Jesus, "Where is the kingdom of heaven?" he replied, in effect, "Ye shall not say 'Lo, here!' or 'Lo, there!'" It is not a locality. It is a condition of the mind. The kingdom of heaven is within you. It is a state of spiritual consciousness." When Master said, "Our Father who art in heaven," he was not speaking of a far-away, absentee God, but of a most close-living in-dwelling reality. It is not necessary to go outside ourselves to find God and heaven. As we need to have God defined and love defined, so we need to have a definition of heaven.

The Greeks of Paul's time loved intellectual dissertations and new ideas of every kind, whether they agreed with them or not. There are certain curious people to-day who go about after everything novel, yet who are not really looking for anything. They like to have their intellectual ears tickled. The Greeks were very much on this order. They saw in Paul a strange new teacher who had become imbued with the philosophy of that other curious fellow called

Jesus; so they took him up on the hill of Areopagus to hear what he had to say, and not because they believed in his teachings.

As the Athenians proceeded with Paul up Mars' Hill, they passed innumerable altars, those niches cut in the walls for the purpose of placing there the various pagan deities. Paul noticed that one of these altars held no god but that it had an inscription engraved over it. Observing his Teacher's command, "Think not what ye shall say, for words shall be given unto you," Paul at once opened his remarkable oration with these words: "Ye men of Athens! as I passed by I found an altar with this inscription, 'To the Unknown God.'" The Greeks knew all the other deities, those of sunshine and rain, of love and hate, of might and malice; but they had left a place in their worship for the God they did not know. They were wiser than most people of to-day. While they were acutely intellectual and felt that they knew a great deal, in some ways, they realized that they did not know everything. No doubt with Paul's understanding of unity, the Greek's idea of multiplicity was a relic of barbarism and spiritual ignorance. He therefore said to them, "Whom ye ignorantly worship,"—that is, the

God for whom they had provided an altar but did not understand,—  
"Him declare I unto you!" Then Paul defined to them the God of Christ's teachings as the All-pervading Spiritual Atmosphere, the Creative Energy from which proceeds not one suggestion of miasma, moral, physical or spiritual. Paul quoted: "'In Him we live and move and have our being,' as certain of your own poets have said; for we are also His offspring." We cannot live and have our being in anything so remote as the orthodox God and heaven.

Truth proceeds from the One and Only Principle and we must reject everything that does not proceed from that Source, no matter how real it may appear. We deny many things that seem genuine in the world of appearances, and that is because we are clinging to scientific facts. It has been claimed that spiritual scientists deny disease. Do we not deny the mirage on the desert? And yet the thirsty traveler is sure that it is there. We deny the rising of the sun, but the American Indian cannot accept this denial.

Jesus' affirmation of the omnipresence of God carried with it a denial of everything that was unlike God. If any think that Divine Science is a departure from

christianity, they have not read the literature carefully. Let them discuss the subject thoughtfully and without bias with those who can shed some light upon its inner teachings. The colored glasses of theological tradition must be laid aside; the deceptive spectacles of the seminary must be taken off if we would comprehend the Truth, and see with the eye of God.

Divine Science is a departure from spiritual ignorance. The people of Jesus' time said that he had departed from the church of

his fathers. To them he was an apostate and as such he was crucified. He might have capitulated and, like Galileo, thus saved himself; but he would not have been Jesus if he had. He could not go on thinking the things the race thought. He denied everything that was unlike God, whether it was adultery in a woman or a withered arm in a man, or death in Lazarus. He always saw man as the perfect likeness of God. This was the secret of his healing power.

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The end of learning is to know God.—JOHN MILTON.

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### **The Better Part.**

Oh world, thou choosest not the better part,  
It is not wisdom to be only wise,  
And on the inward vision close the eyes;  
But it is wisdom to believe the heart.  
Columbus found a world and had no chart  
Save one that Faith deciphered in the skies;  
To trust the soul's invincible surmise  
Was all his science and his only art.

Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across the void of mystery and dread.  
Bid then the tender light of Faith to shine  
By which alone the mortal heart is led  
Into the thinking of the thought Divine.

PROF. G. SANTAYANA (Harvard)

## A Child's Obedience.

A pathetic story of a child's heroism is told by a Dublin gentleman. Recently he proposed to drive with his wife to the beautiful Glasnevin cemetery. Calling his son, a bright little boy some four years old, he told him to get ready to accompany them. The child's countenance fell, and the father said: "Don't you want to go, Willie?"

The little lip quivered, but the child answered: "Yes, papa, if you wish."

The child was strangely silent during the drive; and when the carriage drove up to the entrance, he clung to his mother's side and looked up in her face with pathetic wistfulness.

The party alighted and walked

along among the graves and along the tree-shadowed avenues, looking at the inscriptions on the last resting places of the dwellers of the beautiful city of the dead. After an hour or so thus spent, they returned to the carriage, and the father lifted his little son to his seat. The child looked surprised, drew a breath of relief, and asked: "Why, am I going back with you?"

"Of course you are; why not?"

"I thought when they took little boys to the cemetery they left them there," said the child.

Many a man does not show the heroism in the face of death that this child evinced in what to him had evidently been a summons to leave the world.—*Selected.*

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## Wisdom of Solomon.

- Chapter 2: 23. God creates man to be immortal and made him to be an image of his own eternity.
- Chapter 19: 18. The elements were changed in themselves by a kind of harmony, like as in a psaltery note. Change the name of the time, and yet are always sounds.
- Chapter 16: 12. It was neither herb nor mollifying plaster that restored them to health, but Thy word O God which healeth all things.

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## All Compounds are Perishable.

"Spirit is the sole elementary and primordial unity, and each of its rays is Immortal, Infinite and Indestructible."

—Last words of GAUTAMA.

## The Real Universe.

The sole purpose of Jesus' ministry seemed to be to interpret things from a purely spiritual basis. To the people of his time the idea of multiplicity had given way, in some degree to the idea of duality. The race had come up from the abysmal depths of many gods to the higher level where it believed in one God. This God, however, was "a house divided against itself." Love and hate, favor and jealousy and all of the human attributes, were assigned to the Deific Power. Out of this peculiar idea concerning God grew another singular conception regarding man and his duality. He was supposed to be the combination of soul and body, mind and matter. Some of our best thinkers to-day still believe in the duality of man. We have what they call the material and spiritual man.

There is now a general belief that we have two orders of creation, and by this process of reasoning, we have arrived at a dual conception of the universe. The word *universes* does not appear in any language; it is incomprehensible, inconceivable. We may speak of many worlds, of planets innum-

erable, but there is only one universe.

*Unus*, in Latin, from which our syllable *uni* is derived, means "single; that which cannot be compounded; that which is composed of a single element." *Verse*, means "creation." Therefore from these definitions we have the idea of one creation and one universe, and it depends entirely upon our states of consciousness whether we materialize or spiritualize it. There is a deep mystical significance in the fact of one universe.

We have striven to account for the character of the universe from a purely material basis. We have begun with the monad and ended with man. We have started with the atom and ended with the immensity of matter,—always matter, because matter can never resolve itself into its opposite. It is a sound philosophical axiom that a thing can never become the opposite of itself. Mind can never become matter nor can matter ever become mind; the two are irreconcilable.

That which we call matter begins and ends. It has all the dimensions,—length, breadth, height and weight,—but it has not *sub-*

*stance*. This is a statement most difficult to believe, most hard to accept,—that matter is an unsubstantial appearance, a phase or phenomenon, and not reality in the strictest sense of the word. In order to satisfy ourselves on this point let us take the definition of the word *substance*. Webster defines it as “that which underlies all power; manifestation; the unboundable; the illimitable.” Substance, therefore, cannot be perceived by the senses. It is that which persists. But we cannot say that of anything of which the senses take cognizance. Look where we will on the plane of the objective, everything is subject to change and destruction.

Gazing out upon the universe through what Carlyle calls “the eye of Vulgar Logic,” we see change and disease, dissolution and disintegration. In the world of observation, on the plane of appearances, everything is in a state of flux; chance and accident seem to reign supreme. We see lawlessness, utter lawlessness everywhere, and yet we are told that law underlies all manifestations. We are informed that there is a reason for all occurrences, catastrophes and calamities; but we cannot understand it.

The spiritual concept of creation begins with spirit, or mind,

and works downward, and upon no other basis can we account for that which we call the material universe. When we begin to consider life from a spiritual point of view, we see that what we have always accepted as real and substantial,—that which we feel, see, taste and touch,—have no part in the divine order of things. In that hour of revelation the world appears to us to be turned upside-down. Taking mind, and not matter, as the premise from which to reason, we begin to account for these strange phenomena all about us.

Carlyle stated that “to the eye of Vulgar Logic man is an omniverous biped that wears breeches, while to the eye of Pure Reason man is a divine apparition, a soul, a spiritual entity.” And without any lack of harmony we can apply these words to the universe. “To the eye of Vulgar Logic” the universe is composed of material elements which, by the very nature of their being, are subject to change, disintegration and destruction. “To the eye of Pure Reason” the universe is a thing of God’s creating, and like God, is the same yesterday and forever. The idea most of us have concerning this creation is that which is cognizable to the senses. That which we see with the eye we



judge after appearances. Until we find what the original is, we cannot find the reflection.

A great philosopher has said, "When reason and the senses conflict, cleave to reason." The scientists,—the material scientists,—declare practically the same thing. They tell us that when science and the senses conflict, cleave to science. In every department of scientific investigation men are repudiating the testimony of the senses. In optics, hydraulics, electricity, mechanics and chemistry, the senses are being continually refuted and weighed in the balance with scientific research.

The great material scientist Huxley, speaking of that which men call matter, said, "What is this terrible thing called matter, but a thing of thought, which we have but poorly constructed for ourselves."

Swedenborg, referring to the visible universe, asked, "What is it, but the correspondential effect of ideas."

"For the visible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Berkeley declared that "the visible universe is nothing more nor less than the projection into space

of the invisible ideas of the mind."

The human body is the sum-total of our belief concerning it; and it is well or ill, light or heavy, according to our states of consciousness. We are physically but the representation of conditions of thought.

When we take a child to a motion picture performance, if it is old enough and capable of understanding, we tell it that the scenes taking place on the screen are not pictures at all, but mere projections; that the views in far-away countries which are being depicted on the clean white canvas are reflections only, and that the original pictures are tucked away safely and conveniently on a little reel somewhere up near the ceiling of the theater. It is not difficult to convince the child regarding this strange phenomenon, because it has not yet begun to use "Vulgar Logic;" and so the explanation is quite satisfactory.

Do we not see the visible world? Do we not see beautiful trees, lakes, forests, rivers and mountains? Do we not see man, "the omnivorous biped," strutting up and down in all the ramifications of his idiocyncracies? These are the questions that the man of "Vulgar Logic" asks the man of "Pure Reason," when he tries to explain that these reflections of thought

cast upon what the philosophers call "the screen of magnetic ether, are only the appearances of substance. They are thought-forms, and exist only on the plane of the particular, of which the originals are back somewhere in the great camera of Mind.

It is beyond him! He cannot grasp it! He has not the faith of the little child. That which he sees, he believes; that which he does not see, he does not believe. He is "from Missouri," and you must "show him." You cannot show him. To the man whose reason is based upon the senses you cannot show or reveal an idea. He can neither understand nor accept the explanation of a man who has searched and found and proved the truth concerning all visible phenomena.

Plato said, "The world of realities is the world of ideas." Whoever saw an idea? No man ever saw an idea until it became manifested in form. And all the trouble in the world has come from accepting form as the reality instead of as the reflection of reality.

The visible universe, including man himself, is nothing more nor less than the out-picturing of certain states and stages of consciousness upon the screen of the magnetic ethers. We are imperfect cameras, reflecting but poorly the

image in the Mind of God. We are only imperfect instruments through which the Great Universal Idea is brought into visible manifestation. God is the invisible Creative Energy by which all things are and were created.

The great mistake of all the ages has been in thinking that the reflection is the reality. We are deluded from beginning to end until we find that the so-called combination of soul and body, mind and matter, is in reality, Mind. *Universe* means a single creation, incapable of being compounded, based on a single basic element, —and that is Spirit.

This does not mean that we eliminate the so-called material universe, with a calm wave of the hand. We simply explain it. It is a great motion picture performance where we, in our spiritual childhood, mistake reflection for reality. The child in the theater accepts our explanation of the phenomenon; but in the larger theater of the world where the dramas and tragedies of human beings are out-pictured the caution of Jesus to "Judge not after appearances," goes, for the most part, unheeded.

The material universe does not appear alike to any two of us; it depends upon our mood as to whether its appearance is beauti-

ful or otherwise; it represents our states of consciousness. It is largely a representation of the moods of the race. It is largely a result of the creations of man. That may appear to be a bold statement—that the visible universe is the creation of man. But look about you!

The chair upon which you sit is made by man; the clothes which you wear, everything about you represents man's ideas and forms of usefulness. But when you look for substance, where do you find that? Always in Mind. The things you call matter are the mere objectification of Mind or Substance projected into visibility. This furnishes us with the idea of the oneness of things,—not only the Oneness of God, and the oneness of man as a spiritual entity, but of the oneness of the universe as the outward expression of the Divine Mind.

The great philosopher Paul, said, "The things which we see are carnal and temporal; the things which we do not see are spiritual and eternal." It has never occurred to most of us that we are living in a world of shadows and reflections. That here on the plane of objective manifestation, the things we see are the things which we think about most persistently. Hitherto we have thought of God

as external to ourselves; we have thought of the body as external to ourselves; and we have considered the universal as something wholly external to ourselves.

A great man once said that the New Birth consists in the unqualified acceptance of three great contradictions. The first is the denial of the belief in an Absentee God by the understanding of an indwelling invisible Divine Principle of Life, Truth and Love; working in and through us. The second great contradiction is that instead of man having an external body, we must realize that his body is included in the Processes of his mind, and that his body is in him, and not he in his body. And the third great contradiction is in the knowledge that instead of living, moving and having our being in the universe, the universe is in us.

If the universe is not in us, this philosopher declares that it is nowhere. Thus if a man is not conscious of the universe, then there is no universe, so far as that particular individual is concerned.

If a man is not conscious of pain, despite the fact that a bodily injury has been done him and he is cut and bleeding, then there is no pain so far as that injury is concerned. In like manner this philosopher applies the test all along the line, and he sees that every-

thing existing in the universe is Thought; that the universe exists by, in and through thought alone. Solomon knew this fact when he said, "As a man thinketh, so is he." Shakespeare reiterated this statement when he declared that "there is nothing good or bad but thinking makes it so."

The man of mud does not perceive this. The man of mind perceives it instantly. He sees at once that the foundation and basis and superstructure of all reality is Mind. Matter is a mere phenomenon, a shadow that is evanescent and fleeting, here to-day and gone to-morrow. And yet we have based our beliefs upon the changing, vacillating, deceptive, illusive and disappointing! We have looked outside ourselves for that which we can find only in the Great Within. We have looked everywhere but in the right place for happiness, comfort, strength, substance and stability. We have looked for the kingdom of heaven after death, when Jesus said, "the kingdom of heaven is within you."

"And I, John, 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." We can never understand these words of the Apostle until we are born anew of the Spirit. John did not mean that there

were two heavens and two earths; he was speaking of concepts. His first concept of heaven and earth, based upon the material senses, had disappeared. "And there shall be no more sea." The sea is typical of uncertainty, doubt and mental strife. These things had passed away in John's absolute conviction that the only heaven and the only earth is a state of spiritual consciousness manifested in the life of the individual. He looked away from perishable things and took refuge in divine facts. He saw them through the clear eye of the soul and became peaceful and quiet and at rest. When we gain the ability to see through the eye of the soul, we shall begin to understand what Jesus came to teach, what Paul preached and what John saw,—that Spirit is the only Creator and Cause. Then nothing in the world shall hurt or destroy us. "Then the wolf shall lie down with the kid; the lion and the lamb shall lie down together. We shall then be led as a little child into a larger and more beautiful conception, which is reality. Not as a child in years or stature, but in receptiveness, we shall then be willing to have revealed to us the fact that the whole material universe is only a reflection on the screen of ether, of that great and only

universe which reposes in the Mind of God.

The race has come up through multiplicity, through duality,—up to the One God, the One Force, the One Cause, Unity; and it is all spiritual.

This does not mean that we shall not enjoy the brooks and the mountains, the hills and flowers, the rivers and the seas. Why should we cease to enjoy the good and beautiful any more than that the child should cease to enjoy the pictures on the canvas? Divine Science seeks to explain the phenomenon, not to wipe it out of existence. Divine Science has come with the interpretation that back of this phenomenon there is the great Invisible Idea.

It may be asked, "If this is so, what are these ugly pictures we see everywhere on the screen of magnetic ether? What is the force back of all these hideous reflections?"

If one ugly person with an ugly thought can disturb an entire household before breakfast, and throw it into confusion, what can the accumulated force in the world do? Confusion in the family is but a minor representation of the great upheavals in the race. When it comes to nature,—to tornados, holocausts, cyclones and earthquakes,—we hold God responsible.

When we take the spiritual view, what do we see? The whole face of nature becomes changed by our thinking, and the picture appears beautiful. When Love becomes the dominating influence in the world,—when we look out upon the universe with the spiritual eye, the whole face of nature will become changed. We shall then see that these pictures of sorrow, sickness, sin and death are reflections of our thought. Then the race-consciousness will come to reflect good through right-thinking, and the kingdom of heaven will be established on earth. The entire earth will be transformed by the renewing of our minds, by the changing of our thought.

If it is possible for the individual to affect his bodily structure by right thinking; if its possible for him to change the moral atmosphere of his own little home by thought, then it is possible for a group of persons to change the whole atmosphere by which it is surrounded.

Huxley declared that "this terrible thing we call matter is only a thing of thought that we have but poorly constructed for ourselves." It is a projection of thought from the invisible world of mind into the visible world of matter. Matter is not a thing in itself, otherwise we would have two forces just as



we have believed in two forces, —good and evil,—just as we have had a spiritual man and a material man, just so we would have two universes. Impossible! There is only Unity,—one single creation, incapable of more than one element. When the ugly things of the physical world manifest themselves and torment and terrify us, we have refuge always in the great divine fact that only the spiritual is true, only the harmonious is real, only the perfect is permanent.

The great philosopher Tagore, in a lecture delivered before his students in Bengal, and recently repeated at Harvard University, says that "the potentiality of perfection outweighs actual contradiction." He declares that "man has found out the great paradox that what is limited is not imprisoned within its limits; it is ever moving and therefore shedding its infinitude every moment. In fact, imperfection is not a negation of perfection; finitude is not contrary to infinity; they are but completeness manifested in parts, infinity revealed within bounds." He tells us that we must "know that everything there is in the universe is enveloped by God. When you know that whatever there is is filled by him, and that whatever you have is his gift,

then you realize the infinite in the finite, the giver in the gifts."

The universe is in us as a state of consciousness. It is in us; we are not in the universe. That is tantamount to saying that everything is in man. If God is not in man, then there is some place where he is not. And if man's body is in himself as a state of consciousness or mood, then there is no reason why he should not go on improving it, purifying, strengthening and vitalizing it, through his state of consciousness.

"Judge not after appearances." We must see things as they are and not as they appear to be. We must realize that all things are included in the Divine Mind and that the universe, like God, is spiritual and not material.

"And I, John, 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.

"And behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away."



## Supply.

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

This question from a Truth-seeker is one which many people are asking, and we answer it as we answer all questions, from the basis of our teaching, the Omnipresence of God.

Since there is but One Substance, then everything that man can have or need for daily living is this One Substance formed or made visible to us. This Substance is the actual, literal Presence of God. Supply, then, is not something which God gives us; it is that which God is, and is therefore ever present.

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

for the unawakened soul to hold to things as for the awakened soul to co-operate with the law of circulation.

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

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

Men live in the midst of opulence, and most of them do not even know it is here, much less how to lay hold of and use and enjoy. Charles B. Newcomb says that although we talk so much of the Infinite, "yet we treat God as though He were the cashier of a

penny savings bank in which we had very small deposits." When one sees and knows and realizes this One presence, this One Substance, this One Power or Activity, he no longer fears to spend what he has, even to the last penny. His faith then is not in the dollar, but in the Substance of which the dollar is but the symbol.

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

Trusting God for supply does not mean folding the hands and waiting for supply to fall into your lap. It means a mental attitude of quiet confidence and trust in which one is more able to co-

operate, more eager and willing to do his share of God's work; and all the work there is, is God's.

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

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

## Death Predicted, Girl Collapses from Fear.

HYSTERICAL ALL EFFORTS FAIL TO SOOTHE VICTIM OF TWO FORTUNE TELLERS.

Mrs. Edwin S. George, a society matron of Park Hill, Yonkers, called for policemen yesterday to comfort Miss Mabel Reeky, a maid, who was terrified by fortune tellers who told her she had only ten days more to live. Neither Mrs. George nor the police have been able to allay the fears of Miss Reeky. She is hysterical from fear the prediction will come true.

Two women giving their names as Helen Mills and Ida Ballard, after carefully studying Miss

Reeky's palm, shook their heads sadly.

"You've got but ten days more to live," exclaimed one tearfully. "Yes, you'll be killed on December 18," added the other.

The effect on Miss Reeky was instantaneous. She swooned, and the two fortune tellers fled.

The women, according to the police predict an early death for a client and then demand heavy fees for the secret of how to prolong life.

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## Baby Tooth Grows with a Perfect Silver Filling.

HIGHLY NERVOUS MOTHER HAD A SIMILAR FILLING PUT IN AND FELT FEAR OF DENTIST'S CHAIR.

DETROIT, Sept. 5.—In the class with babies who are born with gold and silver "spoons" in their mouths is little Marjorie Arline Davis, the seventeen-months-old daughter of Mr. and Mrs. C. C. Davis. But in her case it's a silver filling in one of her teeth, according to her fond parents and the family dentist.

Two or three days ago Mrs. Davis noticed a dark spot on one of the little girl's lower teeth, and since the child had never been taken to a dentist, the mother knew that the tooth had not been filled. But it resembled a silver filling so closely that Dr. Taylor

was asked to look at the spot.

"It's as perfect a silver filling as any one could put in," said Dr. Taylor. "I have heard of such things before, but I never before saw a tooth like this."

Dr. Taylor recalls that at one time he filled with silver the tooth in the same relative position in Mrs. Davis's mouth as the filled tooth in the baby's mouth and afterward put a crown on it. And since Mrs. Davis is very nervous while in a dentist's chair, both she and the dentist agree that these facts may account for the appearance of the filling in little Marjorie's tooth.

## Energy Morn for Forty Years.

Hamilton W. Mabie tells the following incident to prove how the beauty of God's world ennobles some natures:

One day in the early spring a Scotchman was walking along the side of a mountain in Skye, when he came to a hut in which lived an old man he had known a great many years. He saw the old man with his head bowed, and his bon-

net in his hand. He came up and said to him after a bit: "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that," said the old man, "but I will tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

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## Life—Energy.

Energy in its highest expression is Spirit-Life, and is the life idea in Divine Mind. This idea is ever active on all planes of expression, but requires intelligence to guide it, its activities being according to the intelligence that directs them.

Energy is the primal force lying back of all existence. It is manifested in various forms as mechanical, electric, thermal, chemical, etc., and changes under suitable conditions from one form into another.

Heat and cold are energies, and the extremes of the weather are produced by the action of man's thought upon these energies, the cold being the lazy, inactive thoughts, while the heat is the expression of a mixed conglomerate

mass of thoughts which produce such high vibrations.

In order to realize this Creative Energy to the fullest extent we must put ourselves in touch with its swift current by denying materiality, and affirming that there is no absence of life, substance or intelligence in what is commonly known as matter. When we do this, our consciousness lets go of things as they seem and we find ourselves immediately in a new realm of action, and we are just permeated and saturated with a fine force and power many times deeper, finer and greater than any power or force found in the external world of form, for we have then touched the realm of Divine Ideas.—*October Unity*.

## Thoughts from Mr. Murray's Sermons.

We pray to be of service, and when the opportunity comes to follow in the Master's footsteps, we cannot see for the life of us why we should be called upon to wash the Disciples' feet. We declare that some daintier occupation is more in line with our tastes and we can point out a hundred people who are better qualified to do the menial things than we. One of the very vainest of "vain repetition," is the act of imploring God to give us something to do and then attempting to dictate the particular office in the Hall of Service, we should fill.

We must realize one day, that prayer is a force which we must learn to use as intelligently as we

use any other natural force. At present, we pray to be extricated from our difficulties, and if there is no response to our prayers we conclude as the result of our early education that God has carefully weighed all the facts in the case and decided against us. Sometimes, it occurs, that the thing we pray for actually takes place and then we wonder if it would not have taken place anyway, in what we call the natural order of things. To pray for rain at a time of drought, and expect a period of cloudless days and persistent sunshine to continue, in spite of our prayers, is a common mistake, but it can never be justified as a prayer of faith.

The healing energy of the Holy Spirit works in and through every artery of your being. There is no cessation of harmonious activity, no inaction, no contraction in Christ, and Christ is All. Impress this thought upon your subconscious mind daily. Speak it aloud and silently. Resist every suggestion of thought which is contrary to the truth embodied in these words, and you will rise

above those *seemings* which would deceive you into thinking of them as realities.

Only that is true which God creates, and God creates nothing so utterly unlike Himself as that which would suggest inharmony or inactivity of any kind. The Power which works in you is the same Power that worked in Jesus. It is the constructive Power of God, expressing itself in harmony,

health and completeness. There is no power opposed to it, because Omnipotence *is* All Power, and God is Omnipotent! You are now a purely spiritual being, subject to the pure spiritual law, opposed to which there is no material no moral law. You are governed

exclusively and absolutely by the law of the spirit of life in Christ Jesus, which has made you free from eternity to eternity.

Claim this freedom in the name of Christ. Assert it positively and fearlessly, and you shall manifest it.

It is a growing belief among educators that "Praise is better than censure," and that criticism is not nearly so constructive as is commendation. Praise to some is like the warmth of the sun in the floral kingdom, it brings out their latent capacities. To withhold praise is to keep timid souls in the shade of their own fears where they often wither and die.

Praise that is sincere is a mental food without which many starve to death. It is that which we can give lavishly without impoverishing ourselves. We now know that the word of grateful appreciation makes generosity worth while and worthy of continuance, even as we know that it lightens the load of those who toil. If we cannot move God by the breath of Praise, we can at least increase the joys of man.

Ingratitude is an attitude of mind which not only prevents the enjoyment of present possessions, but it serves as a hindrance to the acquirement of greater possessions. Gratitude is the vessel which we lower into the well of the Over-Soul and draw from thence the things which make for joy and gladness and abundance. Where ingratitude repels, gratitude attracts. Create within me a grateful heart O God, for without it Heaven itself would be dreary and desolate.

"A little word of praise—we cannot know

The bounds to which the spoken thought may go;

For words have wings of wo or weal,

And thoughts have power to harm or heal;

A word of praise—a gem  
In Fortune's diadem!"



To the wealthy, healthy young man who is blasé and who is more ornamental than useful, Divine Science says, "Change your base. Use your blessings for the uplift of others. Rely more on mind than on money, for the one you have always with you, while the other, without God, is a most uncertain possession." Lack of generosity is a phase of poverty which shrivels the soul, wrinkles the face and strips man of his friends as surely as the icy fingers of winter strip the tree of its leaves.

The remedy for this poverty consists in following Jesus, the Divine Distributor, who always knew "there was more where that came from." The joy of the generous man is a wonderful thing for it is composed of three of the most joy-producing things in the world—the appreciation of other men, a true self appreciation, and

the Love of God; for are we not told that "God loves a cheerful giver."

Let us know that that is poverty which stands in the way of our generosity by suggesting that if we give now of our abundance we shall presently suffer for it. The Law of Love is the law of generous and fearless distribution, and he who cooperates with it shall never want in this world, and certainly not in the next.

As the cure for the rich man who is poor in health consists in knowing that God is the health of his body, so the cure for the wealthy, healthy but ungenerous man is to know that he cannot suffer for doing good. Knowing this, and beginning to act as the steward of God, he reflects God on his *ministering* side; and this makes for that Fulness of Life which rich men covet but to seldom have.

There is a reserve of power within every human soul which has never been drawn upon. When man wills to succeed legitimately, or to be well physically, through allying himself with the Great Universal Will, failure and sickness become impossible.

Divine Science teaches that the nearer the individual approaches the Universal—the closer the par-

ticular comes in contact with the Universal Divine Immanence—the more will it radiate the things which belong to God. It was because Jesus knew that the great wealth and strength and harmony of his being depended upon expression that he became the vestibule, or channel, through which Infinite Life manifests to finite consciousness.

If we are in a constant state of Love within, the enemies of our mental peace and physical health and financial prosperity will disappear. The great secret of every cure performed by Jesus was in his knowledge of and ability to impart that universal solvent, Love. The Love which dries the

tear on the cheek of a child is only a degree less than that deeper Love which dissolves an ulcer upon the body of a man.

"He that hath the word of Truth, let him speak it faithfully. Your word shall not return to you void, but it shall accomplish that for which you send it forth."

The visible universe, including man himself, is the out-picturing of certain states and stages of consciousness upon the screen of magnetic ether. We are imperfect cameras, reflecting but poorly the image in the mind of God. We are instruments by which the Universal Idea is brought into material manifestation through Creative Energy. Huxley, the great material scientist, asks, "What is this terrible thing called matter, but a thing of thought, which we have but poorly constructed for ourselves?"

Carlyle said, "To the eye of Vulgar Logic man is an omnivorous biped that wears breeches, while to the eye of Pure Reason man is a divine apparition."

Jesus said, "Judge not after appearances." The great mistake of the ages has been in taking reflection for reality. It has not occurred to most of us that we are living in a world of shadows. That here on the plane of objective manifestation,

the things we see are the things we think about most persistently.

In Divine Science we are not trying to account for man on a material basis; we are not trying to trace his evolution from atom to immensity, from protoplasm to principle. On the contrary, we are taking him from where he is, always has been, and will ever be,—in "the bosom of the Father," in the Almighty or One-Power. When we study man's migration along this line, we know for a certainty that he is an expression of the Divine Mind, regardless of what he appears to be. Man is a manifestation of the Indivisible Whole.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and God-head."—*St. Paul.*

"O thou self-revealing One, reveal Thyself in me!"—*From the Sanskrit.*

Jesus said, "Come onto me." He was not referring to himself as a person, but as an exponent of the Universal Divine Principle. This invitation is sweet, beckoning and enticing us. And it extends throughout all generations. It means that we shall turn to the Great Within, to the White Christ, in whom there is no consciousness of evil, lack, sorrow, sickness or death. That we shall come into the realization of that Omnipresent Power by which our involuntary functions are performed; which enables us to throw off impurities and gather to ourselves new cells of life.

"Nothing shall by any means hurt you," said Jesus. "You shall tread on serpents and scorpions, and have power over all the power of

the enemy."

Divine Science has come to mediate between that which needs and that which is able to supply. It is a good connection between the individual and the Universal. It is a scientific system of spiritual teaching and application of Christianity which brings to us the assurance of what we are and what we have a right to be.

When the power of right thinking is liberated and man begins to unite his thoughts with God-thoughts, and mingle his desires with God-desires, and associate his ideas with the supreme ideas in the Divine Mind, then there is goodly company.

"And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take the rest in safety."

Men pray in times of danger because it is an instinct. Men pray in times of peace because it is a habit, but when we examine these prayers in the light of Divine Science we see that they are all, for the most part, "vain repetitions" of memorized formula. An ill prayer, says Mrs. Browning, God uses as a foolishness to which he gives no answer. An ill prayer, says the wise man, is not heard by God at all, therefore it behooves us to study the Science of Prayer if we would

solve problems by not inviting them. It is a poor time to pray for peace after doing all in our power to produce confusion. "Prevention is better than cure," and this applies to national disturbances as well as to individual diseases. Paul the Apostle says, "We know not what we should pray for as we ought." True prayer does not consist in beseeching God to extricate us from the difficulties in which we have entangled ourselves. Nations cannot invite war by preparing for it,

nor can individuals invite disease by wrong thinking and wrong acting, and forever delude themselves into the belief that worthy petitions to a far-away God will instantaneously stop the consequences of their long continued folly. To pray aright

we must *understand* what is that good and perfect will of God and then *conform* to it and *co-operate* with it as we co-operate with the principle of mathematics. In this way only can we hope for an answer to prayer.

### **My Creed.**

I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love.

And I will strive to love my neighbor as myself, and even when I cannot, will act as if I did.

I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and

guard and perfect all natural beauty on earth.

I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others, and for the joy and peace of my own life.

—RUSKIN.

### **True Remedies.**

Better to hunt in fields for health unbought  
Than fee the doctor for a nauseous draught.  
The wise for cure upon *themselves* depend ;  
God never made his work for man to mend.

—DRYDEN.

Men have driven wells in the far West, and failing to find water at what they considered reasonable depth, have journeyed on to new territory, abandoning their claim. Other men have come along, bringing drills and digging deeper still, have discovered a well of Artesian water, pure and abundant.

# THE GLEANER

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Practical Christianity.*

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*Editor.*

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113 W. 87th Street, New York City.

## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**



## Be Strong.

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 !

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long.  
Faint not, fight on! To-morrow comes the song.

MALTBIE D. BABCOCK.

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## Works.

"By works a man is justified and not by faith alone."--JAMES 2: 24.

An inspired New Testament writer declares that "Faith without works is dead, being alone." And this leads us to inquire concerning the difference between primitive and modern Christianity. We are living in an intensely practical age, and as never before our theories are being subjected to critical analysis. No matter how beautiful our beliefs the demand is made upon us for practical demonstration, and if this is not forthcoming our belief is placed in the category of pleasing but profitless philosophy. "It sounds well but does it work?" said a man the other day who had listened to a description of a patent that is supposed to revolutionize things in the mechanical world. Religious theories sound well, but do they work is the question

which is being asked, not only by the credulous who do not hanker after the spiritual life, but by those who are hungering and thirsting after righteousness. What is needed to-day in the world of religion is just what is wanted in the world of mechanics, *a working hypothesis*, not something which merely floats in the air of speculation, but a scientific understanding of a Principle which crystalizes in forms of Peace, Power and Plenty. A religion which is made up of promissory notes of more or less uncertain value is as undesirable as is any other hope deferred. The promise of reward after death is not nearly so comforting as the assurance of Paul that, "Now is the day of salvation, now is the accepted time." Of the words and works of Jesus we are more

impressed by the works. His words are enlightening and inspiring but his works are corroborative of his spirituality.

The sermon on the mount is clothed in the most beautiful language, but the restoration of the daughter of Jairus was far more eloquent. It was not what Jesus said but what he did that left such a lasting impression on the consciousness of the race. The purpose of Jesus was not to establish a new cult, and by so doing add to the number of conversational topics. Dissertations on strange doctrines were no doubt as popular in his day as they are in ours but it was not the object of the Great Teacher to furnish food for idle speculation. His philosophy was not to be known for its beautiful theories but for its practical demonstrations. Not in word only but "in power and in much assurance," his gospel was to be preached. His disciples were to be known by their fruits not by their discourses. The rhetoric of the preacher was not considered a substitute for lack of skill in the art of healing and so very little emphasis, if any, was placed on pulpit oratory. Of what value is a brilliant discourse on religion if in the sick chamber we are confessedly impotent? The time has gone by when professing Christ-

ians could take refuge in the belief that the works which characterized the first three centuries of the Christian were for a special time and a special people. No longer can we justify our inability to do the works of the master by affirming that the age of miracles has passed.

The signs of the times point in the direction of a restoration of bodily healing by purely spiritual means. We are learning that there are certain dormant forces because there are unused spiritual energies, which, when set in motion through Divine Science, will do exactly what these energies did in the days of Jesus.

If the works of Jesus are not being more generally repeated today it is not because God has become less capable or willing, but because man has lost his ability in this direction through a long process of increasing materiality. When Constantine united with the Church, Pomp took the place of Piety, and this made for a gradual decadence of the healing art. And this state of affairs has continued for so many centuries that we of today find ourselves marvelling if the works recorded in the New Testament actually took place.

It is more easy for some to believe that the miracles so-called

were violations of law than to understand that they were in reality the result of scientific co-operation *with* Law.

We speak of the cures of Jesus as if they were spasmodic interventions of Providence or interferences with the natural order of things, when as a matter of fact they were nothing more or less than the restoration of normal conditions by the application of unerring rules of an immutable Principle.

"The supernatural is only the divinely natural not generally understood." In the light of this statement we may expect to see and to do the works of Jesus when we think and live as Jesus thought and lived. We have limited some of the sweetest promises in the Bible to an almost forgotten past on one hand or to a most remote future on the other. We dwell more on past achievements and future hopes than on present possibilities.

We study history when we might be making it. We delight in reading about cases of healing performed by Peter and Paul and other early students of Divine Science when we might be following their example if we could be persuaded of its possibility.

We do not doubt the power of God to heal the sick, we doubt

our own prayers and hesitate to try them lest we be punished for our presumption.

When Jesus said, "These signs shall follow them that believe. They shall lay hands on the sick and they shall recover," he was not limiting his statement to his immediate disciples as some declare, otherwise he would have used the pronoun "you" and not "them."

James the Apostle says, "Show me thy faith without thy works and I will show thee my faith by my works."

The proof of our religion lies in our ability to demonstrate it, not only in moral purity, but in physical health and mental poise.

Divine Science makes great demands on us,—and the world judges us more by what we are than by what we say.

"Let your light so shine before men, that they may see your good *works* and glorify your Father which is in heaven," is the admonition.

If Divine Science is something more than a pleasing philosophy the visible signs or works will follow as the dust follows the wheels of the cart. If we are sick we shall become well. If we sorrow we shall be comforted. The night of poverty will give place to the day of prosperity, "For it is God

that worketh in us, both to will and to do of His good pleasure." "I must work the work of Him that sent me," said Jesus.

His work was not to quote the prophets but to prove Divine Principle. He went about doing good and healing all manner of disease among the people. He might have lived in seclusion and meditated day and night on the Infinite and contented himself with the belief that when others were ready for Truth they would find it. He might have written books and kept away from the madding crowd, but history records that he went down among the poor and lowly. His work was not to be proud of his knowledge of Truth but to impart it to others. Poets had dreamed and prophets had prophesied, but he had come to perform. To actualize the poet's dream and fulfill the prophets prophecy was his mission, and he went about it with an enthusiasm that fanned into a living flame the dying embers of the people's faith. If Thought had power it could be used for constructive as well as destructive purposes.

If men by negative thinking could descend into sin, sickness, disease and death, they could by positive thinking, or what is called righteousness, ascend above these

into holiness, health and a fuller appreciation and enjoyment of life.

It was all so reasonable but it had to be demonstrated, and Jesus assumed the responsibility of demonstrating it.

We are shown the invention and we appreciate the need of it, but does it work? Will it accomplish what its inventor claims for it? If so demonstrate it and we shall take stock in it. Now the various demonstrations and philosophies are so many man-made inventions with more or less Truth in all of them, or they would not stand the test of time, but when the despairing invalid turns to them will they heal him? The answer to this question is not a verbal one. When John the Baptist sent two of his disciples to ask if Jesus was indeed the promised Messiah he said neither yes, or no. In reply to their question, Art thou he that should come, or do we look for another? he said, "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

When Truth is practiced more it will need to be preached less.

When the works of the spirit are made manifest in health and wholeness religion will be as practical as business and more certain in its results, for the element of speculation will not be included. In small ways the power of mind is being demonstrated, the greater works will come through greater consecration. "The things I do ye shall do, and greater things than these shall ye do," said the Great worker.

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### The Departed Friend.

Though he that ever kind and true  
 Keep stoutly step by step with you,  
 Your whole long, gusty lifetime through,  
     Be gone awhile before—  
 Be now a monument gone before,  
 Yet doubt not; anon the seasons shall restore  
     Your friend to you.

He has but turned a corner—still  
 He pushes on with right good will  
 Through mire and marsh, by heugh and hill.  
     That self-same arduous way—  
 That self-same upland, hopeful way  
 That you and he through many a doubtful day  
     Attempted still.

He is not dead, this friend—not dead.  
 But in the path we mortals tread  
 Got some few, trifling steps ahead  
     And nearer to the end.  
 So that you, too, once past the bend,  
 Shall meet again, as face to face, this friend  
     You fancy dead.

Push gaily on, strong hearts; the while  
 You travel forward, mile by mile,  
 He loiters with a backward smile  
     Till you can overtake,  
 And strains his eyes to search his wake,  
 Or, whistling as he sees you through the brake.  
     Waits on a stile.

ROBERT LOUIS STEVENSON.

## Heaven and How to Reach It.

The word "Heaven" comes from an unused root, which means lofty or very high. Whatever exists as form is the projection into space of an idea in mind. The visible heaven is an outward symbol of an invisible spiritual exaltation that may not be discerned by the senses. In its spiritual significance, heaven is not an elevation *in space*; it is an *ascent* in the scale of Being.

Heaven is therefore, a state of consciousness, and not a place of residence. The kingdom of heaven is mind or the realm of divinity; the temple thereof is the body. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Man is the temple designed for the worship of God. "Out of heaven he made thee to hear his voice, that he might instruct thee." "And no man hath ascended up to heaven, but he that came down from heaven." It is thus that the "Finite" is poured back into the Infinite for:

"Tis not within the force of fate

The fate conjoined to separate.

What is excellent as God lives is permanent." The altar in this temple of God is the soul which is

the faculty of comprehension by which humanity takes on divinity. Tagore says: "In sin man takes part with the finite against the Infinite that is in him." In heaven, man takes part with the Infinite against the finite that is in him. When a human being harkens to the call of spirit and arises to his divine possibility, he has fellowship with God. A soul emptied of all selfish desires becomes a tabernacle of God. "For the Kingdom of God is not in word, but in power."

Love is the truth of truths. Pure love and undefiled is born of the fusion of the infinite into the finite, whereby the individual becomes sensible of the fact that he is the visible manifestation of God, and assumes the responsibilities of his Divinity. "I have said, Ye are Gods, and all of you are children of the Most High."

Love is the first fruit of a sanctified life. Love and truth are the offspring of redemption. They have their origin in God and the individual becomes a habitation of God in the proportion that he puts on these qualities. Evans defines "Heaven" as a spiritual state, a celestial condition of the



interior life. It is the conscious indwelling of God in the soul. He who has attained to the presence of God will not need to move through the stellar spaces to find it. It is here and now."

"To be in heaven is to love forever

God—and thou must love here.

Here thou wilt find,

All thou canst and ought'st to love: for souls

Remade of God and moulded over again

Into his sun-like emblems, multiply

His might and love; The saved are suns not earths,

And with original glory shine of God."

Heaven is the spiritual apprehension of the indwelling Christ in the consciousness of the individual. The knowledge that we live and move and have our being in God. It is the conception that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers. All things were created by him and for him."

To recognize that all things—not some things—were made by God, would rob life of its manifold fears and establish the kingdom of God on earth. Such knowledge

would insure "*dwelling*" not hibernating—in the secret place of the most "High" where we would "abide under the shadow of the Almighty." There is but one life the life which is God.

To realize this is a heavenly state of unerring knowledge, enabling us, "to sit together in heavenly places in Christ Jesus." Says one, "The spiritual life that is in us, is really Christ's life, flowing through us." Hence Augustine says: "From a good man, or a good angel, take away angel, take away man and you find God."

Place all things under the lens of spirit and God only is. God is all, and God is love. The scribe recognized this and said to Jesus, "Well Master, thou hast said the truth, for there is one God; and there is none other but he.

And to love him with all the heart, and with all the understanding and with all the soul and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

To apprehend the nature of love as the ultimate meaning of everything around us, is not a mere sentiment; it is truth; it is the joy that is at the root of all creation.

The scribe had apprehended the truth and for that reason he was near the kingdom.

When individual worship is transmuted into universal love, the kingdom of Heaven reigns in our hearts and "after that the kindness and love of God our Saviour toward man." Says a great writer, "Merely to *receive* from God, is to make our souls not so much a receptacle of the Divine good as a sepulchre of it, just as precious coin and treasures of gold have been buried in the tombs of princes. The soul is to be held open towards the infinite source to receive, and open towards our fellow beings to impart."

Righteousness is purity of ideal. "A sceptre of righteousness is thy Kingdom."

The relation of heaven to earth and of mentality to man are simply a chain of effects. Earth is not an effect of heaven, nor is man an effect of his mentality. With the disappearance of earth, heaven would vanish from the consciousness. Those who have experienced a violent earthquake will understand how this may be. When a man departs, his mentality goes with him. "Break the bell and the sound ceases." What remains of heaven and earth; of mentality and man, and of the bell

and the sound, is the eternal cause or essence of which all these are in themselves a chain of effects or consequences.

Heaven is an effect manifesting through earth; mentality is an effect operating through man; the sound is an effect manifesting through the bell. If all these cease to be, if "the heavens" depart, "as a scroll when it is rolled together, and every mountain and island are moved out of their places," if all these disappear, God who is the indwelling cause of all external existence remains forever the same—and man who is an idea of God is as eternal as is God.

God is the sole elementary cause of all existence. "Whatsoever is, is in God and without God nothing can be", says Spinoza, and he adds, "substance is that which is *in itself*, and is *conceived through itself*." God is substance and substance cannot be produced by anything external to itself. All that is in the universe is substance and that which exists in, and is conceived through substance. Man is conceived by God and exists in God, therefore, man is as the substance of God. God is Infinite. That which is Infinite contains in its essence all that expresses reality. Man has his essence in God, therefore man is Infinite. Substance

necessitates existence. Man exists, therefore, the existence of man is as eternal as is God.

By means of an obstruction, a ray of light may be prevented from operating upon a certain plane, but it cannot be separated from its source. So by means of a transition, the activities of man may cease on a particular plane. Yet these activities cannot be stopped. God is the only creator. All action has its origin in God, who is *in all* and operates *through all*. Death seems a reality. Instead it is merely an obstruction on this plane of consciousness. This is beautifully illustrated by one who says of the transition, "It looks black as the sky looks blue, but it does not blacken existence, just as the sky does not leave its stain upon the wings of the bird!"

As man is extended from the invisible mind of God into visible manifestation, so heaven and earth are projected from the invisible into the visible from the mind of man.

"The outward doth from the inward roll,  
And the inward dwells in the inmost soul."

The soul is the Infinite sense through which we discern the things of the Spirit. It transcends

the senses, it is the function of our being which contains the "Undying faith in the infinite in us" and dares to assert that man has oneness with God," which he has.

The finite senses testify of things visible. The Infinite sense testifies of things invisible. The finite senses testify to partial truths. For instance: A man at the equator is *moving through space*, with the revolution of the earth on its axis, *at the rate of a thousand miles an hour*. According to the senses, he is at rest. It is true that the man is at the equator, but it is not true that he is at rest. The senses reason from *effects* to *effect*. The infinite sense reasons from *cause* to effect, and comprehends that "the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

You doubtless know the story of Theseus, of his varied experiences culminating in his encounter with the Minotaur in the labyrinth. He was the beloved of Ariadne. When he entered the bewildering labyrinth out of which no mortal had ever discovered his way, Ariadne furnished him with a thread which unwound as he proceeded on his way.

"And the slender clew,  
Prepared in secret by th' enam-  
or'd maid,  
Thro' the curv'd labyrinth his  
step convey'd."

The finite senses are the labyrinth. Love which is the souls essence, is the slender clew by which, no matter how far we wander into the maze of ignorance we may find our way back to our Divine selfhood in God, proving sin, sickness and death to be the unrealities of existence, and establish life as the only reality of Being.

Jesus says, "And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind *on* earth shall be bound *in* heaven; and whatsoever thou shalt loose *on* earth shall be loosed in heaven. If you observe the use of the preposition "on" and "in," you will see that Jesus understood earth to be the outer expression of an inner state of consciousness.

Whatever exists in the realm of the Infinite must exist *on* the *plane* of the so-called finite. The senses testify to the "first man." "The first man is of the earth, earthy." The soul testifies to "the second man," who is "the Lord from heaven."

The Jews murmured when Jesus said, "I am the bread which came down from heaven." Their infinite

perception was obscured by their finite senses. They did not realize that the *Christ idea was the substance of God*. What Jesus achieved in works is a latent possibility of every child of God. To realize this possibility, and perform it is to be in heaven. The paradise of righteousness which is the realm of ideas where,

"Vanished are the thoughts, the  
dim unsatisfied longings,  
Sunk are the turrets of cloud  
into the ocean of dreams:  
While in a haven of rest my  
heart is riding at anchor.  
Held by the chains of love, held  
by the anchor of trust."

Love is the great revelator; it is the secret of life. Our service to humanity is the scale in which our love of divinity is weighed. The earth with its opportunities to be of service is the great manufactory of love. Love is the invisible bond which unites man to God, and God to man. Prayer is the ladder by which we ascend to Heaven.

"What things soever ye desire when ye pray, believe ye have received them and ye shall have them."

"Is any man sick among you? The prayer of faith shall save the sick." Prayer is power. In its higher sense, it is communion between the Creator and the crea-

ture. The result of prayer depends upon how you use it. If you ask God for benefactions before you have used all those which He has already given to you, petition is vain. Prayer does not compel God to do more than he has already done. It merely enables man to realize that which He has done. Sincerity is the first requirement for acceptable prayer. Your lives are the test of your sincerity. To pray for universal benefits in order to disperse individual benefactions does not savor of honesty. A funnel shaped mentality large in expectation and small in dispensation is not a worthy receptacle to receive answers to prayer. We must be as large at the giving end as we are at the receiving end. To judge God's possibilities by our performances limits the potency of prayer. With God all things are possible. Jesus was an authority on prayer. His prayer was the deep conscious affirmation of man's unity with God. When the Master was asked by an applicant for healing, what the requirements were on the part of the person who desired to be healed, he said, "Only believe." It would seem a very simple requirement but when we come to analyze belief, it seems to assume astounding proportions. To *only* believe, means to believe *only*.

This precludes all possibility of doubt. To pray doubting that you will receive that for which you are praying introduces into the petition an element of poison which annuls its effect. Doubt lessons faith, and faith is an element indispensable to the success of prayer. In fact, it is the prayer of faith that saves the sick. On failing to heal a disease, the disciples took the sick man to Jesus. The Master healed the man instantly. "Why could we not do it?" asked the disciples. "Because of your unbelief." The answer was pregnant with meaning.

Heaven is the place of divine imagery. Prayer is a method of imaging. In prayer our exalted desires ascend to Heaven where they take form to be returned to us in the form of the thing petitioned. All external manifestation is preceded by internal imagination. Imagination constructs and reconstructs, imagination transforms and exalts. In man, the imaging faculty is that which precedes all manifestation and demonstration. All true conception takes place in the womb of imagination. Prayer is the power that brings that which is conceived into visible being. We must conceive before we can perceive. All conceptions, spiritual, mental, or so-called physical, have their or-



igin in the chamber of the imagination. To this Heaven of divine imagery, all our desires ascend when as yet none of them are manifested in visible expression. Conception is the vestibule of being. This being the case, we must guard the imagination against such images as we do not wish to have produced in the so-called physical. Prayer has the power without any agency external to itself to efface false images, to dissolve and destroy disease and to introduce into the chamber of imagery images which emerge perfect in the form of the thing petitioned.

The perfume of a rose is that by which we sense the existence of the flower, independent of sight; it is the soul of the flower. The soul of man may be called his spiritual sense, or the means by which he has access to God through prayer. To be instant in prayer is the most important step in praying. To pray at once in the face of a sudden emergency prevents the false image in the senses from adhering to the mind. To permit a false image to enter the mind necessitates putting the intruder out. This doubles the work and delays the answer to prayer. The art of being instant in prayer is rewarded by instantaneous cures. We must prepare for that for

which we are praying. Consistency is certainly a jewel in praying. Prayer without preparation is like faith without works. Prayer and preparation are the twin oars of the boat which is to take us out of our difficulties. To pray for health and then to prepare for illness is not consistent. To pray for strength while refusing to use the members of the body in manifesting that strength is absurd. What would be thought of a man who would pray for sight and then put on a pair of blinders to prevent seeing. It is equally foolish to pray for prosperity while we are preparing for poverty by hoarding our supply. If God is the author of such confusion as sin and sickness and poverty, it is useless to try to avoid them. The works of God are eternal. If God permits illness, neither mind nor medicine can cure it. If God had made sickness do you think he could have sent his Son to destroy it? God is too pure to behold iniquity. Our mental attitude must be consistent with our prayer. If we pray for peace, we must prepare for peace. If we do not do this we will have war in spite of our prayer. It is not because the benefactions of the infinite are limited that the human race is not receiving more. It is because the human race has not prepared



to receive the divine benefactions. You can never change the infinite. You are the one to be changed. You can never limit God. You can only limit yourself. Prepare for the things you petition. If you were going to get an automobile, you must first secure a garage or accommodations in a garage. If you are going to pray for a thing prepare to receive that thing.

Praying for peace and preparing for war has ended in favor of war. The thing you prepare for will be the thing that you will obtain. That is why efficient prayer is the prayer that follows preparation.

Answers to prayer depend entirely upon the preparation we have made to receive those answers. This removes the responsibility of the answers to prayer from Deity, and places it where it belongs, on the shoulders of the individual who is praying. Millions of mothers are praying to-day that their sons may escape with their lives from the carnage of battle. Not a few are wondering why God has not answered their prayers. If preparation is the soil in which the seed of prayer brings forth fruit, is warfare the soil in which the preservation of life flourishes? War is murder on a magnificent scale.

Man is the effect of God; an ef-

fect must be like its cause. God is One therefore, man must be one. Man's individuality determines his oneness. If God could dominate man, man would lack independence of action which constitutes his individuality; therefore, man would not be the image of God in that God is one. In view of this let us suppose that two factions of peoples enter an arena for the sole purpose of killing each other.

*Those* who slay the greatest number of their brethren in the least possible time will be those most likely to escape with *their* lives. The wives and mothers of these engaged in this conflict are at home *consciously* praying for the preservation of their sons and their husbands lives. Is that all? Unfortunately it is not. *Unconsciously* every wife and mother is praying that *her son or her husband* may kill the other woman's son or husband in order that her husband and her son may escape. Can God who is love, who is no respecter of persons, who causeth His rain to fall on the just and on the unjust, be expected to answer such prayers?

To be bent on destruction is not the proper preparation for construction. Preparation must precede acceptable prayer. As individuals we must learn to prepare for the answer to our prayers, be-

cause lack of preparation on the part of the person praying is the only condition that thwarts the answer to prayer. Light moves at the rate of one hundred and eighty thousand miles a second.

It has been calculated that: "The very nearest of the fixed stars are so far away that the light by which we see them has actually taken three years to reach the earth." Preparation for prayer constitutes the distance between the one who prays and the answer to his prayer. That we are not now prepared to receive the answers to our prayers, does not mean that in heaven to which state of consciousness our prayers are directing us, we will not receive our souls desire. So with the answers to prayer. We are not now prepared to receive, but we will ascend to the plane of consciousness where we will claim our own. "Does that bring my son back," asks a bereaved mother? No it does not. Your son is a guest at his Father's house. He *knows* what we are striving to *learn*, namely the unreality of

death. He has passed through the vestibule of sense into the Heaven of a larger realization of the eternity of life. Death has increased his knowledge of what constitutes life. When you last saw him he was alive to himself, to-day, he is alive to Life. Would you, if you could, bring him back? No you would not. What you would do, you will do. You will ascend the ladder of prayer beyond the shadows of sense, into the light of Spirit where, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"More things are wrought by prayer

Than this world dreams of.

Wherefore let thy voice

Rise like a fountain for me night and day;

For what are men better than sheep or goats,

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer."

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Who therefore is free? The wise man: he who is master of himself, whom neither poverty, nor death, nor chains terrify. Who has courage to restrain his desires, and to despise titles; whole, smooth and round within himself; invincible to all attacks of external violence; upon whom Fortune always rushes in vain.—HORACE.

## Standards.

BY C. B. FAIRCHILD.

Is it generally known that we have an invariable standard of weights and measures? Has it ever occurred to us that the pound and ton are of the same uniform weight in all the States and in England and some other foreign countries? Is the hour and minute and second and month of the same length everywhere? If all the clocks and watches in existence and all the measures, and all the weights of civilized countries were destroyed, could new ones be made identical with these so that clocks and watches would have the same time as now, had they all been kept running, and that the very same weights and measures would prevail?

These questions are far-reaching, and the object of this article is to show first, that we have invariable standards on which all trade or barter, and commerce, are based; that we have a standard of time by which men regulate all their movements, to and from business, to and from school, church and travel, and that we have, or should have, a standard of morals or a standard of truth and right by which to regulate all our thinking,

and consequently our action and worldly conditions.

There is an actual and divine order, that which constitutes the kingdom of Heaven on Earth. It is sometimes said that one cannot stop thinking, but that he can stop thinking wrong which will leave him thinking right, so that right thinking will result in right action, right physical and social and financial conditions, according to the axiom. "Thought shapes conditions." But thought is the action of mind, and right here, we must distinguish between Divine Mind and human mind. It is essential that each one understands that all true thought, or right thought originates in, and proceeds from, and is regulated by the Divine Mind.

The ultimate question with the individual is: What is my standard or basis, pattern or matrix for right thinking? With this in mind, let us first learn the origin of what are termed material standards. There are two methods by which scientists have devised standards, known as the English and French method, the latter known as the metric system.

The only measure for time is motion, and the only invariable motion of which we know, is the diurnal rotation of the Earth on its axis. The Earth and the other planets have other motions but they are not uniform. They are, however, periodic in their motions, and the periods occur regularly, but the motion in the periods varies.

The time in which the Earth rotates once on its axis is the natural unit of time. This is called a day. This period has been divided into twenty-four parts, each of which is called an hour. The hour is divided into sixty parts, each of which is called a minute, and a minute again divided into sixty parts, each of which is called a second. Then by multiplication of the days, we get weeks, months and years.

Holding to seconds, for the present, the smallest division of time, let us look for another invariable law in nature.

The tendency of material things to fall towards the earth we call gravity, or the attraction of gravitation, and it has been found that the force of gravity is *constant* at the same point of the earth's surface, while it varies in a regular ratio as the distance from the earth increases. From the constant law of gravity, it has been

found that the length of a pendulum which oscillates or vibrates once a second at the surface of the earth is also constant. This pendulum has been selected by the English scientists as the natural basis or unit of linear measure. Previous to this adoption, arbitrary units of measure, notably the inch and foot had been long used in England, as the unit of linear measure. So these were applied to the pendulum, so that the new and *invariable standard* was expressed in terms of those known units, and the pendulum was found to be thirty-nine and one tenths inches in length. This new unit was therefore declared to be invariable. Then, by an Act of the English Parliament, twelve of these parts were declared to be a standard *foot* and thirty-six parts an *imperial yard*. From the multiplication of the inch and foot, we get our rods, chains, furlongs and miles.

These units were then marked very accurately on a metal bar at a temperature of sixty-two and one-half degrees Fahrenheit, and from this, other bars were made. The United States early in its history secured a standard bar from England which for many years was kept in the United States Treasury in Philadelphia but is now stored in the Bureau of

Standards in the Department of Commerce at Washington and in 1827, a brass Troy pound weight was procured by the minister of the United States at London for the use of the Mint of the United States. From these standards, the Government furnishes duplicates to all the States of the Union. These, with other standards, are carefully housed in underground chambers, which are kept at a uniform temperature, and some of them under water, to prevent any variations by expansion or contraction.

Having secured the standard inch, the smallest measure for linear measure, we are prepared to devise the standard for weights and measures. Before applying the inch, however, we must turn again to Nature. It has been found that distilled rain water is the most invariable substance known and hence this has been adopted as the standard. Twenty-seven and one-tenth cubic inches of distilled rain water is the standard avoirdupois pound and twenty-two and seven-tenths cubic inches the standard troy pound (an unfortunate distinction.) By regular division, we get ounces and drams, and by multiplication, quarters, hundredweight and tons.

We next proceed to determine the standard for volume. A cubic

inch equals a cube whose edges are one inch linear measure or a regular solid, each of whose six faces is a square inch. The square inch is a square whose four sides are each one inch linear measure; but let it be remembered that we derive the inch from the pendulum.

The unit of volume for the measurement of liquids is a wine gallon, which contains two hundred and thirty-one cubic inches, and the standard unit for dry measure is the Winchester bushel, which contains two thousand one hundred fifty and four-tenths cubic inches.

The standard for gold or silver money is also determined by weight. The silver dollar contains four hundred twelve and one-half grains, of standard silver.

Let us now review the process. Time is measured by motion and the motion of the earth on its axis is the only invariable motion; hence, we refer to this to fix the unit of time, on which the unit of length depends and from which all the other units are derived. It may be noted that we started with time, an intangible, unknown something, and then referred to gravity, an intangible, unknown something, and by combining the two unknowns in certain relation, we produced the pendulum, visible and invariable and tangible rod,



on which are now predicated all our commercial activities. Out of the invisible we draw the visible and invariable.

The question at once arises, who and what made the earth and what power keeps it turning with a uniform speed and at the rate of one thousand miles an hour? The only answer is Divine Mind. The ultimate standard unit, then, for things even, is Mind or God. It may now be seen that dumb things are eloquent for the right. The stars in their courses and the earth in its orbit fight against wrong. Is it not wonderful that all the powers which beat around the lives of man should be felt to be active agents in the divinely appointed order of so-called commercial things as well as those called religious?

It may be interesting to note that every time a merchant uses his scales, every time a carpenter uses his rule for measuring, and every time a seamstress uses a tape-measure, every time one passes a standard coin or bill of paper money, he or she unwittingly acknowledges the power of God?

Let us again return to time, and if one should ask what year is this, the answer would be one thousand nine hundred and fourteen, and by that it would mean

one thousand nine hundred and fourteen years since the birth of Christ. From this, it is clear that every legal document, every newspaper, every letter that bears a date, every piece of money, every birth record and every birthday tacitly acknowledges the birth of Jesus Christ?

We now return to the main question. What is the standard or basis for right thinking and demonstration? Paul says in Acts 4: 10, "Be it known unto you all that in the name of Jesus Christ of Nazareth, whom God raised from the dead, doth this man stand here before you all whole. Neither is there salvation (healing) in any other for there is none other name under Heaven given among men whereby ye must be saved (healed)." Again in Phillipians 2: 9-10. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in Heaven and things in earth and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Again in first Corinthians 3: 11. "For other foundation can no man lay than that is laid, which is Jesus Christ." See also Ephesians 2: 20 and 4: 15, and Phillipians 2: 5 and 6.



Let us illustrate by an object lesson. Take in your hand a twelve inch rule or *norm* as it is called in Latin, one of the standard units of measurement. You can employ it to draw a straight line, one foot long, on a black-board or on a sheet of paper. A straight line is defined as the shortest distance between two points. One could draw a line without the guide, but the chances are it would not be straight, nor of accurate length. Having placed the ruler in position and put forth action along the line of the rule or parallel with it, one with chalk or pencil may produce a straight line of definite length. Note that the rule or principle or guide did nothing. Man puts forth his action along the line or parallel to it or in the direction of the principle. The action and choice of direction were all in the mind. One desired to make a straight line and the means were at hand. One might possibly draw a straight line twelve inches long without the ruler, but the chances are if a number of people were to attempt it, no two lines would be exactly alike. In the same way, the plumb-line, the spirit-level and the compass are employed to accurately determine man's efforts or understanding. Hence, it will be seen that by reading and under-

standing Christ's words, one will think as Christ did, when he will become a Christ and live the Christ life and do the Christ works, for he will put forth all his activities in right or straight lines. Christ is the only standard for right thinking. But man's redemption will not come through the interpretation that has so far been put on Him and his way by the so-called orthodox religious world. We have now answered the question as to how one may know how to think right, and knowing how, one can wave the wand of faith and all undesirable things will disappear. Wave it again and whatever one desires will appear. From this we learn that in proportion as one conforms to the divine standard of perfection in every act of daily life as universally as he employs the standards of Weights and Measures, and seeks the understanding and demonstration of good, all restlessness and dissatisfaction and all unworthy aims will cease, and the consciousness of peace and harmony will come more and more into evidence, and the seeming strength of error become powerless.

All will admit that it is necessary and desirable to have standards of weight and measures in order to conduct commercial transactions, yet in practice, very few

are willing to abide by the standards, for every imaginable cunning device has been invented to make the scales or measures cheat. Hence, besides laws designating standards, we have to have laws and agents as sealers of weights and measures, whose duty it is to test and seal and stamp all weighing machines and to frequently inspect them.

There are also many stringent laws and penalties for the punishment of offenders and courts of justice to try the cases, and yet hardly any one who buys by weight is sure of getting full value. Ancient history shows that it is not natural for man to abide by the standards. Some of the early Scriptures show the warnings against false balances and measures, viz.:

Proverbs 11: 1.

A false balance is abomination to the Lord, but a just weight is his delight.

Proverbs 20: 23.

Divers weights are an abomination unto the Lord; and a false balance is not good.

Micah 6-10:

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable?

Amos 8-6:

Saying, When will the new moon be gone, that we may sell corn?

And the Sabbath that we may set forth wheat, making the ephah small and the shekel great; and falsifying the balances by deceit?

It is not surprising then that man seems not inclined to abide by the standards of his spiritual, moral or religious nature, yet there is a divine order for all.

When people are exhorted to take the teachings of Jesus Christ as the only standard for right thinking, right action and healthy and harmonious conditions, all such talk seems to be taken by the majority with a grain of salt. It would seem that people do not want standards for morals or common honesty; some say it is too much effort, others that some other teaching is just as good. No one can force people to believe. Man is a free agent. God does not force any one to believe the Truth. Man is free to do or not to do, but must take the consequences. Science teaches that it is better in the long run to know the Truth, love the Beautiful and choose the Good.

There are some laws of nature man is bound to obey, for he cannot help himself; for instance, he must travel with the earth in its revolution on its axis, and in its orbit around the sun. Question: How fast would one have to travel West if he did not want to move

with the earth's surface? Answer: Since the earth is about twenty-five thousand miles in circumference and it turns once in twenty-four hours, it is seen he would have to travel one thousand miles an hour or sixteen miles a minute. Our fastest express trains travel about sixty miles an hour or a mile a minute; some at times go a little faster, say ninety miles an hour. It is thus seen that all are moving through space over sixteen miles a minute, and always have been moving at the same rate and do not know it or realize it. Man is free to disobey any of the laws of thought if he chooses, but he must take the consequences of disobedience. These consequences, however, are not penalties inflicted by God as a punishment for disobedience as has been commonly taught, for God does not know the disobedience or make penalties, for there is no order in them; they are not alike or uniform, they are all miscreated by man. If God invented all the diseases to which the doctors have given names, and all the remedies, he must have had to sit up nights even to name them, much less create them.

Until men learn to fulfill the material laws honestly, God will not commit to their keeping the knowledge and rule of higher or

spiritual laws. Even the square and compass and plumb line could not now be employed, intelligently, by many persons.

Metric System: Every system of weights and measures, as we have seen, must have an invariable unit for its base and every other unit of the entire system must be derived from it according to a fixed law. We have shown how the English standard was obtained from the length of a pendulum that vibrated seconds, but the French scientists, in order to obtain an invariable unit measured a degree of the arc of a Meridian on the earth's surface, and from this computed the length of the meridional arc from the Equator to the Pole. This length they divided into ten million equal parts and then took one of these parts for the unit of length and called it a "Meter!" (The length of this meter is equal to one yard three inches and one thirty-seventh of an inch, very nearly of our standard.) Thus they obtained the length of a unit, which is the base of the metric system of weights and measures. The other units, both ascending and descending, are obtained from the basic unit, by the scale of tens. From the meter, three other units are derived, and these four constitute the primary units of the system

and are named as follows:

METER is the name of the unit of length.

ARE is the name of the unit of surface.

LITER is the name of the unit of volume.

GRAM is the name of the unit of weight.

In 1895, a permanent International Bureau of Weights and Measures was established, in which nineteen countries were represented, and a building erected on neutral territory in the Park of St. Cloud, just outside of Paris, France; and in 1893, the superintendent of weights and measures in the United States decided that the international meter and kilogram would in the future be regarded as the fundamental and standard of length and mass in the United States, both for the metric and customary weights and measures.

To show how important the standards are regarded and how carefully they are quartered to prevent any variation, even by fluctuation by temperature, after the meter and kilogram which agreed most closely with the meter and kilogram of the archives were declared to be the International meter and International kilogram. These two standards

were made of an alloy of ninety parts platinum and ten parts iridium, metals least subject to variation from temperature and corrosion, and with certain other meters and kilograms were deposited in a subterranean vault under one of the buildings of the International Bureau, where they are only accessible when three independent officials with different keys are present.

A few duplicates of these standards were made and distributed by lot to the various governments contributing to the support of the International Bureau. Those falling to the United States were Meters Nos. 21 and 27 and Kilograms Nos. 4 and 20. Two of these were brought to the United States under seal and by an agent of court and the Geodetic Survey in June, 1890, and were opened by President McKinley at the White House, who certified that they were received in good condition and that he confidently believed that they were the standards referred to in the report.

The other two standards were received the following July and were deposited in the Office of Weights and Measures. The effect of the decision on this country's weights and measures, left them practically undisturbed.

## Peace.

Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.

The warrior's name would be a name abhorred,  
And every nation that should lift again  
Its hand against a brother, on its forehead  
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And, like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals  
The blast of war's great organ shakes the skies!  
But, beautiful as the songs of the immortals,  
The holy melodies of love arise.

HENRY W. LONGFELLOW.

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## A Letter.

ROXBOROUGH, PA., Feb. 11th, 1902.

The following is a copy of a letter I recently wrote to a gentleman who had written me expressing his willingness to receive mental treatment, for a large tumor, that had formed on his right side, and for other ailments. In a previous letter I had told him that he could be cured by absent treatment but that he required an entire change of thought. In his letter he says: "I suppose you mean by a change of thought that when I have a good thought I should change it to a bad one and when I have a bad thought I should change it to a good one, "but I do not see how this could affect a tumor." This of course, may have only been a humorous reference, but it shows how few people really understand what is meant by a change of thought.

MY DEAR SIR:

I received your letter in due time. I was glad to know that you were better and hope you will continue to improve. I will keep up the absent treatment and know that it will cure you if you will expect help from it. When I spoke of a change of thought, I had no reference to a temporary state of mind, the changing from good to bad or from bad to good. This way of doing would be vacillation and would produce undesirable conditions. I had reference to your state of mind or general belief and said you needed an entire change of thought that would be as radical as it would be if you were to make a change in your business. If for instance, you were to go back to farming or go into the manufacturing business, your daily thought would be along these lines instead of dwelling on the requirements of your present business. I did not however, recommend a change of business but a change of thought. You have noticed many times in your own experience and in that of others, that when you had certain important things on your mind no matter how busy you might be, with your daily duties you carried these important things on your mind through all your working hours. You can cultivate this same prac-

tice in the most important of all things, the "Science." You can have on your mind all the time the object which you wish to accomplish through the mental power. For instance, let "Health" be that object in your thought which if attained would be to you more than words can tell. Now take it that since health is good and right it must be something that the Divine mind has suggested to you and hence it is really God's will, his offer of it to you and his promise that you shall realize it. Begin at once to reckon it as already yours and act upon it as if it were already visible. This will make it visible. Health is life manifest as it ought to be, the right and proper condition of life. It belongs to every one as an inherent and natural right. Think of it deeply, earnestly, sincerely. Revolve it in your mind. Imagine what it is to be perfectly well. Get all full of the thought. You will soon feel that you *must* be manifestly well and that you cannot and will not be otherwise. Now you have it in mind. It becomes a determinative impression. It runs you, drives you, and cannot be kept out of your thoughts. This is the Divine pushing you to claim what belongs to you. Reckon yourself well and begin to act so. Practice acting well and come



as near perfection as you can just as you would do if you were practicing to speak on some public occasion. Assume health, it is yours. Take it to yourself. This will make it a reality to you and not a mere hope. Your eager desire for it is the health crowding into manifestation and it is the promise of its own fulfillment. Something must break loose and when it must it will; it is a process of convincing yourself beforehand of what is real and true and getting ready to receive it as a manifest reality. God answers the prayer that he inspires. Take the desire as God's promise to you individually. You desire only what is true, right and good, and that is God's will. When one is filled with the true and good there is no room for anything opposite to be in his thoughts. No selfishness nor self-seeking is possible. Thought shapes conditions and has creative power according to a law of mind. Life or spirit constantly seeks expression and is manifest in physical conditions and in circumstances. The Kingdom of God being realized within comes out into expression. Harmony of mind or spirit must be manifest as harmony of body. You will get a new realization of the life principle and a new condition or state of living. The circulation

of your blood will be changed, the entire body will be found to undergo a beneficial change and what you call a tumor, will disappear and all pain will vanish. It is done by what we call the projective power of mind. The making of a mental picture or plan just as if you were planning to build a house. It is at first distant, something wanted or sought. It is at present a lack or vacancy, something not in hand as a manifest reality. But by concentrating the thought upon it you can think of the desired object, not as distant or absent, but as already present and real. Thus you project yourself mentally beyond what you perceive through the senses and perceive by means of a higher sense what you wish to have manifest in the realm of sensation. So we advise or suggest that you change your thought, stop thinking of yourself as a frail creature of the dust, weak, and sinful and erring. Put away fear, anger, criticism or agitation of any kind and let love rule. Keep in mind the thought that you are God's good child just because he makes you so. Consider yourself in God's favor not alienated from him. Reckon yourself as healthy and well now because God has made you so and that it is God's will concerning you. Do not think

of yourself as going to be well and free sometime but now. Leave out of thought the idea of time and think and speak of yourself as now well and perfect. This is the way to use power. Again I say life is eternal harmony. It ought to be as sweet and satisfying as music. The laws of musical harmony are exact and mathematical. So are the laws of life. They are based on the eternal principle of harmony. All are according to law, according to God. Reckon yourself a perfect child of God, as enfolded in his love, as kept in his way, as made strong with his strength. Make a mental grasp of this; realize it and it will become real to you. How long it takes will depend on how well you do your part. Keep it up until the perfect demonstration is manifestly yours, until the last vestige or trace of the undesirable condition is gone, until everything desirable is at hand. This is the scientific method and the only one that has ever pro-

duced satisfactory results in life. All attainment is possible if one reckons it so and goes ahead. If you consider opposition or difficulty you make them real to yourself and bring into your experience what seems to be opposition or hindrance. The same is true if you count on being mistaken, you will lay yourself liable to mistake. Never let the thought of mistake for a moment disturb you. Action, in confidence, is necessary to success. All this is according to the nature of things, it is nothing arbitrary but is based on the fact that man is essentially mind or spirit and must receive and produce all things through his mind. The mental act which constitutes the right relation between God and man and between man and God is called "Faith," and is a free gift of God and so is everything that follows. First, Faith, then Health, Happiness, Peace, Success, and all good things.

Very sincerely yours,

C. B. FAIRCHILD.

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### **Patience.**

To see what gems lie hidden where it grows,  
Would'st pluck the tree of life up by the root?  
Wait until the unseen into flower blows,  
Wait till the jewels hang in precious fruit.

GERALD MASSEY.

## Alma.

The good old Earl of Devonshire,  
With Kate, his wife to him full dear,  
Had on their headstone carven clear ;

“That we spent we had,  
That we kept we lost,  
That we gave we have.”

Hundreds of years since, yet to-day  
No lovelier legend tells the way  
The heavenly price for peace to pay.  
For that we give we have, through powers  
Redoubled for what love is ours  
To spend, as dew returns in showers.

And rich toward God is better worth  
In that new life, in that new birth,  
Than all the treasures of the earth !

“That we spent we had,  
That we kept we lost,  
That we gave we have.”

HARRIET PRESCOTT SPOFFORD.

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## The Wealth of Solomon.

It has been estimated that Solomon had at his command gold to the value of \$3,400,000,000, and silver to the amount of \$5,146,000,000. The Queen of Sheba made him a present of \$3,600,000. Hiram gave him the same amount of \$3,600,000. He lived in a Palace which required fifteen and a half years to complete the house in the Forest of Lebanon. Here he sat on his court of judgment, seated on a throne of ivory and gold which was supported by six Lions on

either side. There were also ivory Palaces and ivory towers, used for the Kings armory. Besides these he had a summer house at Lebanon. He built pools of water and costly aqueducts and stately gardens.

Tadnor in the wilderness now Paliguria, was built by him, the massive ruins of which are the marvel of modern travelers. The style of grandeur in which he lived surpasses credence. Forty thousand horses for Chariots and an army of horsemen were at his

command. He rode in royal state, clad in snow white garments, in a magnificent Chariot of Cedar, bedecked with silver, gold and purple, attended by a body-guard of three score valiant men, tallest and most beautiful of Israel's Sons, arrayed in Tyrian purple, their long black hair sprinkled with gold dust. All his plates and drinking vessels were of gold, silver was so plentiful it was nothing accounted of in the days of Solomon. His empire stretched from the Euphrates to the Mediterranean. For thirty-

five years he ruled, then when he found his power supreme and unchallenged, he was visited with misgivings about his successor and he said, "Yea, I hated all the labor I had taken under the Sun, because I should leave unto the man that shall be after me, but who knoweth whether he be a wise man or a fool? Yet shall he have rule over all my labor. Wherein I have showed myself wise under the Sun. This is all vanity."

DR. JAMES HAMILTON.

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### **Paradise.**

I bless Thee, Lord, because I grow  
Among the trees, which in a row  
To Thee both fruit and order owe.

What open force or hidden charm  
Can blast my fruit, or bring me harm,  
While the inclosure is Thine arm?

Inclose me still, for fear I start,  
Be to me rather sharp and tart,  
Than let me want Thy hand and art.

When thou dost greater judgments spare,  
And with Thy knife but prune and pare,  
Even fruitful trees more fruitful are.

Such sharpness shows the sweetest friend:  
Such cuttings rather heal than rend:  
And such beginnings touch their end.

GEORGE HERBERT.

## Gleanings.

### Failures

Not all who seem to fail, have failed indeed.  
Not all who fail have therefore worked in vain.  
There is no failure for the good and wise;  
What though thy seed should fall by the wayside,  
And the birds snatch it ; yet the birds are fed ;  
Or they may bear it far across the tide,  
To give rich harvests after thou art dead.

CHARLES KINGSLEY.

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"Again that voice, that on my listening ears,  
Falls like star-music filtering through the spheres.  
Know this O' man, sole root of sin in thee,  
Is not to know thine own divinity."

—JAMES RHODES.

---

He that lends an easy and credulous ear to calumny, is either a man of very ill morals, or has no more sense and understanding than a child.

—MENANDES.

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The Great Spirit is the God of the red man as well as of the pale face.

—BLACK HAWK.

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Action is the word of God ; thought alone is but his shadow. They who disjoin thought and action seek to divide duty and deny the eternal unity.

—MARY JIORI.

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Glory begot of labor is a debt owed by the Gods to the man who works laboriously.—AESCHYLES.

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To weigh a great brain against a true heart, seems to be like weighing an air bubble against a solid wedge of gold.—OLIVER WENDELL HOLMES.

Sincerity is the way to heaven. The attainment of sincerity is the way of man.—CONFUCIUS.

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“Truth in person doth appear  
Like words congealed in northern air.”

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That which God writes upon thy forehead thou wilt come to.  
—THE KORAN.

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The aim of education should be to teach us rather how to think than what to think.—BEATTIE.

---

That we would do,  
We should do when we would ; for this “would” changes,  
And hath abatements and delays as many  
As there are tongues, are hands, are accidents ;  
And then this “should” is like a spendthrift’s sigh,  
That hurts by easing. —SHAKESPEARE.

---

Truth is within ourselves ; it takes no rise  
From outward things, whate’er you may believe.  
—BROWNING.

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### **February.**

Oh, the dear, delightful sound  
Of the drops that to the ground  
From the eves rejoicing run  
In the February sun !  
Drip, drip, drip, they slide and slip  
From the icicle’s bright tip,  
Till they melt the sullen snow  
On the garden bed below.  
“Bless me ! What is all this drumming ?”  
Cries the crocus, “I am coming !”  
—CELIA THAXTER.



# THE GLEANER

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Practical Christianity.*

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*Editor.*

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*Associate Editor.*

113 W. 87th Street, New York City.

## ANNOUNCEMENTS.

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The Services of the Church of The Healing Christ are now being conducted every Sunday morning at 11.00 o'clock, at the Hotel Astor, Broadway and 45th St., New York City. The Mid-week meeting is conducted at No. 113 West 87th St. every Wednesday evening at 8.15.

Practitioners may be reached day or night by calling **Schuyler 4145.**

## War.

Rash, fruitless war, from wanton glory waged,  
Is only splendid murder.

JAMES THOMPSON.

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## Prophecy.

In a recent editorial, under the caption of "Nevertheless, A Christmas Editorial," the following appears :

"To Thousands, even of strongest faith, the last four months have been a time of doubt and bewilderment. It has seemed as if the work of two thousand years had been for naught ; as if Christianity had failed, and the baser part of human nature, instead of having been subdued and softened, had simply been lying smoldering, and at the core left untouched.

"If we of little faith have questioned we have at least the consciousness that thousands of greater faith, even those of deepest faith, have likewise questioned. The clearest minds have stood befogged and bewildered at the sudden transformation of a Christian world into a state of barbarity unknown even in the darkest ages. If the pulpit has been dumb, it was because it is after all, human, and has no

vision beyond the human ; no keener than that given the pew. If not a single voice has come out of the bewildering chaos, it is because no clarity is given any voice.

It is all a mystery, impenetrable, unfathomable.

"Argue as we will, explain as we may, one ugly fact is present ; six great nations of the world, the very custodians of Christianity, are facing each other with hatred in their souls, the most fiendish contrivances for the destruction of human life in their hands, and literally slaughtering each other by the tens of thousands.

"This is the picture that a part of the Christian world presents at this Christmas after nearly two thousand years of Christ's teachings and the work of millions of Christian workers.

"For the skeptical it is the day of strength; for those of faith the day of remorse and confusion.

"Questions avail not. We may ask a thousand times, as we have; Why? Why? The question is idle; There is no answer. All is dark and impenetrable after the question as before."

This Editorial bends itself to a careful analysis: This editorial is an attempt to charge evil to the account of Good; and to explain how Godlessness can emanate from God to His own edification. To begin with, the "baser part of human nature" can never be palliated. That is what the Church has been trying to do, and it has failed signally. The false and the untrue must be destroyed, not merely stayed.

Faith excludes doubt. "The strongest faith" has never existed among the thousands. Faith has ever been the substance of the few, and to such this war has an explanation.

How can a thing fail where it has never been tried? Who could identify Christianity with such a scene of bestiality as this unwarranted slaughter? Christianity has not failed. It is Churchianity which has failed. Those of "deepest faith" have not questioned. Nor have "the clearest minds stood befogged and bewildered at the

sudden transformation of a christian world into a state of barbarity unknown in the darkest ages."

The world that has gone to war, is the world that has mistaken *Churchianity for Christianity*. The "Clearest minds" have not "stood befogged and bewildered." Such minds have not confounded *creed* with *Christ*, nor have they expected that what a Nation sows, a Nation shall not reap. Instead, they have accepted the signs of the times with calm confidence that "He whose right it is shall reign," and they have known that power *usurped* is not God bestowed.

An age is known by its deeds. That this age has given birth to inhumanity hitherto undreamed of, proves that this age is the darkest page in history. It is always darkest before dawn.

The Pulpit has ever been dumb when it has been asked for an explanation and from time immemorable, it has strangled the voice of the pew when that pew has questioned it. The Pulpit manufactures creeds, the pew demands Christ.

A "single voice *has* come out of the bewildering chaos," and its clarion tones ring clear, "Peace on earth, good will to man." That the voice is unheeded does not indicate that it is unheard. The

"six great nations" crying for each others blood are not the custodians of Christianity. They are the custodians of churchianity. A vessel must be adequate to its contents. You could not carry water in a sieve, and "nations literally slaughtering each other by the tens of thousands" could never be custodians of the teachings of Christ.

If the nations now at each others throats had been practicing the teachings of Christ, instead of preparing for war, this bloodshed would have been averted. That carnage (vying with slaughter) is the picture which the so called Christian world presents, "after nearly two thousands years" of, substituting theory for practice, should be sufficient testimony to the fact that an ounce of practice is worth a ton of theory. Preaching Christ and preparing for war is dangerous hypocrisy.

The pew has asked for a God of Love, the Pulpit has handed down a wrathful Jehovah. People have asked for Christ and been given creed. Who are the skeptics? These are they who, when they asked for bread, were given a stone. That such, eventually regarded creed as a disease of the Church, is not to be wondered at. That to-day Churchianity is dying of its self-inflicted wound-creed, is not

strange. Neither are they who prophesied its death "strong," because of its approaching demise. They had rather that it had repented of its sin and lived.

But this carnage "is not a mystery; impenetrable, unfathomable." Instead it is a natural effect of a penetrable and fathomable cause. The same agency that is responsible for the birth of Jesus is responsible for this war, and that is the immutable law of destiny, proclaimed through prophecy. The prophets foretold the birth of Jesus. Jesus prophesied this war. Listen, "and ye shall hear of war and rumors of war \* \* \* \* for nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences \* \* \* \* in divers places \* \* \* \* all these are the beginning of sorrows \* \* \* many shall hate one another. Let him which is on the housetop not come down to take anything out of his house, neither let him which is in the field return back to take his clothes \* \* \* for there shall be great tribulation, such as was not seen since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved \* \* \* and because iniquity shall abound, the love of many shall wax cold."

Is not this a true picture of existing conditions to-day.

The prophecy of war is fulfilled. Now, when Jesus prophesied war, he also prophesied the result of war. Listen to what He said, "See that ye be not troubled, for all these things must come to pass. But for the elect's sake, these days shall be shortened \* \* \* \* and they shall see the son of Man coming in the clouds of heaven, with power and glory!"

Death is always the vestibule of life, and with the death of creed, the life of Christ will appear. The Son of Man is the son of God and he will come to reign in the minds of men, to govern their hearts and transform their lives, "Till we all come in the unity of faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ,—that we henceforth be no more tossed about with every wind of doctrine, but may grow up into him (which is Christ) in all things."

The writer of this editorial goes on to say that:

"It is all a vast riddle." Yes, "The mind reels in contemplation of it and faith staggers before it." But there is a vast difference between Doubt and Renunciation.

"God moves in a mysterious way  
His wonders to perform."

"We cannot grasp His meaning. The tools that He uses for the accomplishment of His purposes are often wondrously strange, and the present frightful toll of human life and the sacrifices, and the heart-breakings that have already followed, and will follow in even greater measure, are certainly the strangest of all that the present generation of human eyes has been given to see, the mind to conceive and faith to accept."

*Is it* a riddle that the vision seen by Jesus, which he prophesied should be enacted on earth, has taken place? We *shall* grasp God's meaning, "For we know that the son of God is come, and has given us an understanding, that we may know him who is true, and we are in him that is true, even in his Son Jesus Christ." God never selects weapons unworthy of His Might. War is not a tool of God. It is a condition that has grown out of misdirected power, where passion supercedes peace and the lust for gain is mistaken for the love of country. God works in a mysterious way, but the weapons of His warfare are never carnal. That is why the weapons of the Spirit are Mighty \* \* \* \* to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and



bringing into captivity every thought to the obedience of Christ."

In conclusion, the editorial ends.

"It is a dark Christmas; no doubt of that. But, centuries ago, there was also a dark moment on Calvary, and as out of that momentous moment came the Divine Light, so out of this dark moment will likewise come the Divine Light."

It is not a dark Christmas to those who have seen "His star in the East," and are come to worship Him. He who said, "Except those days \* \* \* \* be shortened, there shall no flesh be saved," said also "*Those days shall be short-*

*ened.*" Christmas is not dark to those who behold the end in the beginning and see in the travail of war the birth of Peace. Self-sacrifice is the test of Love, "Greater love hath no man than this, that a man lay down his life for his friends." This is what the soldiers are doing.

"Verily they have their reward." We may weep over the ignorance of which war is an outcome, but we shall rejoice over the enlightenment that must needs follow. Even as "the child cries out when from the right breast the mother takes it away in the very next moment to find in the left one its consolation."

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### The Message.

"Our Christ is dead! He has died out upon  
A hundred hidden battlefields. His corpse in flung  
Across each reeking trench. White vultures gnaw  
His body o'er a million staring men.  
Carrion feed where once his footfall was;  
Christ of the glad 'Good will and Peace to men,'  
Christ of the clean, white lilies, He is dead."

So spake we, watching from the hills when first  
Great Titan, Europe, drank her sons' red blood;  
So spake we, awed, while injured men poured out  
Their stirrup-cup, to quench the thirst of hate.—  
Hate nursed of slander and oppression dull,  
Long lying, and the lush of empires' greed;—  
So spake we, blind, when first the rivers filled  
From patriots' veins; so spake, when first  
The waiting earth ran red.

Then silently, "the dead Christ" seemed to break  
 In fateful vision o'er unnumbered fields,  
 And to the warring nations spake, and to that Peace  
     Which is America:—

"The Christ ye crucified back in long years  
 Upon Judea's hills, Christ of the wordless griefs  
 Christ of the three days' death, lo, He is here!—

\*       \*       \*       \*       \*

Christ of the Resurrection, He will come.

"Back in old time ye braided thorns for me.  
 Once more world-madness makes its mock of me!  
 Once more I shiver on the earth's red plains  
 While Europe thrusts her sword-hilts deep within  
 The quivering flesh. Yet now, lo, as before  
 Slain am I gladly for the world's deep ache.  
 Each dauntless brother, fallen, and to fall,  
 Hardly he knows the reason, save that he  
 Stretches in love of motherland the sword,—  
 He thrusts the sword through me, yet leads him on  
 Bleeding and blind, in vision of some Christ,  
 One who shall lay on peace when strife is done.

"I am that Christ. I tread in sympathy  
 Beside each hero fallen in the martyrs' trench.  
 I lay my hand upon fast closing eyes,  
 I walk amid the triple-piled dead.  
 I burn upon all ways in battle. I  
 Am slain in each death-engine. Yet I nerve  
 Each pulse that beats with prayer for fatherland.

\*       \*       \*       \*       \*

"Some sweet day, soon, the old, deep wounds will heal  
 After that men have purged them of their pain;  
 Some sweet day soon, the world will weave again  
 A fresh, new garment of unstained peace,  
 After the streams have been filled full with blood,  
 After the seas have drunk their crimson dye,  
 After race-hates have had them crucified.

"Then will be born earth's world-old Dream of Peace,  
Then will the skies bend over peaceful men  
Become as gods, in knowledge of high things;—  
Then will I rise from out war's crucible,  
And break the palms thru track of all the earth,—  
Live in strong men come conscious of their King.

Peace is not far!—

My Day is near,

It breaks in whiteness o'er a hundred hills.

\* \* \* \* \*

"See how the wheat fields wave in unison,  
And the yellow corn laughs, and the little flowers upspring.  
Lovelier than ever, from each warrior's head,  
The very hills rejoice and clap their hands.  
Yonder the palm-trees nod, as sensing peace,—  
A peace impregnable, peace stronger than  
Or air or land craft, wrought in girdered steel.—  
Such peace shall bathe all nations, and make one  
All kingdoms on the earth Toward this end  
Do my Beloved die.  
They fall in Christus; they shall rise one day."

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## **The Power of the Perfect.**

REV. RUDOLPH CARL STOLL.

The subject for this morning is "The Power of the Perfect." The Golden Text is found in the fourth Chapter of Ephesians, verse thirteen:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is no question about the inmost part of his being, that which man has been more concerned than the question regarding the purpose of existence. Ever here in the world. So, we often and anon, man has sent out from hear it said, "What are we here

for? To what end is all this human groping, this aspiring after something, this reaching out, this reaching upward? Is there a purpose in this existence of ours, and, if so, what is it?" Over the abyss of years comes that insistent question calling for an adequate answer.

For some reason or other, this question, which is age old is pressing down upon us more to-day than ever within the memory of man. No doubt our desire to think for ourselves is partly responsible for that fact. When people had many of the questions of life settled for them by those in whom they had implicit confidence, perhaps they were not so much concerned about them as we are to-day. The humanity of to-day is witnessing some stirring changes. These changes seem to be leading to one great thing—*the liberation of the individual*, and such liberation as will permit him to think for himself. Perhaps it is due to this freedom of thought that this question seems more insistent to-day than ever before.

There is another reason why we are especially concerned with such a question to-day. We are in the midst of a world conflict. While Europe has its war, the conflict is felt in all other countries. We in America feel keenly the intensity

of this international problem. We seek to answer the question concerned by saying it is only "man's inhumanity to man." But when we get our ears close to this muttering of the human spirit, it seems we can hear, it say, "What is it all about? What am I here for? Is there a real purpose in human existence, if there is, what is it?"

That there is some sort of purpose in existence, goes without saying. If there were no reason at all, what would be the use of trying to exist? We are obliged to go even a step farther and say that if there is no intelligent reason for existing, why should we try to go on; why struggle; why think; why try to make life anything different from what it is? If there is no purpose attached to this existence of ours, then life is an absurdity; then there is no explanation to life; no answer to the riddle.

Assuming that there is a purpose, it is only natural to ask what it is. The answer, however, would depend entirely on the particular point of view, of the person giving it. Were I to ask a dozen of you what, to you, is the ultimate purpose of life, I should likely have a dozen different answers. Those answers would be commensurate with your experiences, your

thoughts, your concepts of the World and of Life and of God. It would be difficult for us if we were to take a consensus of opinion to arrive at anything like a fixed definition of the purpose of life. In order to find a definition sufficiently comprehensive, let us go to the Bible. In doing so, we find that it does presume to answer the question of the ultimate purpose of man's existence. The answer is given by implication. The Bible seems to imply that the end of human history is the perfection of man. We have it here in the words of Paul when he seems to point out to these Ephesians that they are to move onward and upward to something perfect. In another place we read, "Then let us go on unto perfection." In the sermon on the Mount, Jesus says: "Be ye perfect, even as your Father in heaven is perfect." These words seem to imply that—"the one far off divine event toward which all things are moving" is the perfection of man. It is an answer to the riddle of life; an answer to the question—what is the end and purpose of my existence."

But, it may be asked, what are we to understand by this perfection. What does the Bible mean when it says that the end of human history, that the ultimate pur-

pose of human existence, is the perfection of man. Before proceeding to answer to this, let me say that we of the West often find it difficult to fully appreciate the deepest meaning of Bible teachings. It is easy for us without very practical way of thinking to read into the Bible ideas which it does not contain, thereby missing the very essence of the truth it purposes to teach. In many respects our Occidental civilization has left us ill prepared to fathom the depth and appreciate fully the meaning of the Bible. The Bible is essentially an Oriental book, and as such, it must be studied in the light of the Orient and its strange spiritual instincts, if we are interested in more than a superficial understanding of its eternal varieties. To illustrate: When one of the Wesleys was returning to England from a preaching tour in this country, he met on the boat a very interesting group of Christians. They were an intensely religious group. Upon further acquaintance he found they were the Moravians. These simple and unpretentious but genuine Christians taught this man something which revolutionized his whole life. They talked to him of Christian perfection. They gave such strong evidence of a superior power in their lives that Wesley

became converted to their peculiar belief in perfection. Upon arriving in England, he preached this doctrine to thousands. Out of that grew the doctrine of Christian perfection as stated in the creed of Methodism. Those of you who were brought up in the Methodist Church may remember something about such a doctrine and how it was advocated as the ultimate goal of progress in the Christian life. Now, this belief in Christian perfection has its basis in the Bible. Many, because of it, attained to high levels of spiritual power. To the degree that it was really understood, it answered some of life's deepest needs. Unfortunately, however, owing to a shallow narrowness in Biblical interpretations, this doctrine later degenerated into almost an absurdity. As a young man in school, I came into rather intimate touch with people who advocated it. Some of them were very sincere while others used it as a cloak for a desperate unrighteousness. The result was that many turned away in disgust from what was intended, no doubt, to be an answer to some of the profoundest questions of existence. So, while this doctrine of Christian perfection, as a doctrine, is of little value to us to-day, it does speak of a truth which the Bible insists

is absolutely fundamental to the solution of life's increasing problems.

In the light of the new philosophy, this idea of the perfectness of man as referred to by the Bible takes on a new meaning and one which seems to accord with the Scriptural idea. It acts also as a tremendous pull upon the race, lifting it to higher levels of thought and action as well as gives an answer to the age old question of the purpose of human existence.

What, then, is the meaning of that perfection of which the Bible speaks? It concerns itself to a large degree with man's search for happiness. We have been told, and I am sure that most of us have discovered it for ourselves, that if we start out deliberately in search for happiness, we never find it. We make the mistake in thinking that happiness is found in getting something. The man who devotes himself to the accumulation of money, to the getting of wealth, is doing it largely because he thinks that in the getting of wealth he will find happiness, the one thing for which he has been searching all his life. But what is his experience when he has finished his work of getting? When he has acquired his wealth, accumulated a certain sum of money



and is ready to enjoy it, happiness is the very thing he does not possess. Happiness, the thing for which he has been working for years, is lost.

While abroad, I met a family from this city. Our meeting was due to the fact that the name was much like mine, which circumstance caused confusion in the delivery of our mail. Upon further acquaintance, I found that about twenty-five years ago, this man had come to the city from a little town in western New York. He had come here with nothing but the desire to work. He began working in the packing-house section. He was industrious and kept at his job. Finally he accumulated enough money to start in business for himself. His wife was willing to help, so she worked with him as book-keeper and cashier. For twenty years they worked almost day and night. They had time for nothing else. They could not read, study, travel or do anything but work. At the end of twenty years they had accumulated \$500,000.00. They then sold their business and started out to enjoy themselves. I met them in Paris. They were traveling with a party, most of whom, were prepared for their trip over Europe by a knowledge of its history, its art and its civilization. These

people knew nothing about history or art or even geography. Their knowledge was limited to the life in the packing-house section of New York. They had accumulated this money with the idea of some day making a business of buying the happiness which they, all their lives had craved, but which they seemed unable to find even with their pockets full of money. They told me that they never had been so unhappy in all the twenty years of life at work as in their few weeks sojourn in Europe.

Russell Conwell tells a story about Wendell Phillips. When Phillips was in the height of his glory he said that it was his one desire to return to his old home; that when he was through with his life work nothing would please him more than to go back to the place where he was born, to live over again the pleasures of his youth. After he had reached the zenith of his glory he returned to the home of his childhood in search of the happiness he had missed in his career of greatness. One day when Mr. Conwell was passing his house, he found this man of fame, swinging back and forth on the old gate. When asked why he was doing that, he said he was merely trying to bring back the happiness of his boyhood. He had returned to his old home

believing that the happiness he had, all his life, been craving would be found there. On his return he realized that the happiness which he hoped to find had eluded his grasp.

It is one of the paradoxes of human existence that happiness is not found in possession. Happiness is not found so much in possessing as in the act of acquiring. It is a well known fact that the pleasure in eating is not after the appetite has been satisfied but is in the process of acquiring food. A man who is working for the accumulation of wealth finds his pleasure not at the end, but while he is working for it. The man who is working for fame finds his happiness not, when he has obtained the fame, but while he is in the process of acquiring it. That leads us to the very simple deduction that happiness can only be found in doing something. Happiness can only be found in some sort of activity; that to find it we must get away from our possessions.

The desire of the soul is to get beyond all possessions. It is obvious to most of us that after a man has gained his wealth there is still an aching void, which all his possessions have only made more real. It is none the less true of the artist. If he is a real artist

he is not satisfied with the picture he has painted. His ideals are far beyond this picture he has painted. You have listened to and been charmed by a wonderful symphony. When the music reached the highest point of beauty and inspiration it left you unsatisfied. You felt that there was something beyond. You had been taken to the top of some high mountain to get a momentary glimpse of something infinite. The more beautiful the sunset the more it leaves you unsatisfied; the more it leaves your soul longing, groping, for something better.

Some years ago I knew a man who was a roller in a steel mill. His work took him close to a most intense heat. Often he worked overtime and frequently worked twenty-four hours without rest. He was doing this, ostensibly, to support his family, whom he loved dearly. I have often wondered, however, what it was that gave him the strength and moral courage to go there day after day and endure that terrific heat. To be sure he received good pay, and love of family prompted manly efforts, but there must have been some reason beyond the apparent reasons which constrained him to endure such daily torture. There was a desire deeper than eye could see and a calling which ears could not

hear;—this deep inarticulate soul longing which is the real passion of the race, this searching for the infinite, made this son of toil endure for years what, to all appearances, was a life of torture. It was the desire for something greater than money or home; it was the longing to see and know the Infinite which pulled him up to the point of endurance.

But what is the Infinite? The limitations of language often make it difficult to define conditions and forces beyond the range of the finite. One thing, however, seems clear that in the Infinite there is no such thing as getting, no longing to possess something, but a desire to become like something. In the last analysis, the infinite is God, if God is the final and perfect reason for the existence of all things. If becoming and not getting, is the deepest desire of the soul, its ultimate purpose is to become like God. We of the West are learning these days that to be a Christian is not so much to get as to become; that to follow Jesus is not so much for the purpose of acquiring things as it is to become like him, so as to be able to repeat his experiences and do his work.

There is a sense, however, in which man is already like God, not man as he actually is, but man

as he was designed to be. Man in his best self manifests himself not as one whose greatest desire is to get something, but whose deepest wish is to emulate, to become like some lofty ideal. What is this but the instinct of imitation, as witnessed especially in childhood, carried over into the deeper relations between the human soul and God. Said a great Christian scholar, "We come from God and we go to God." The coming and going have reference to our manifesting ourselves in terms of matter. Back of the coming and going as they are related to the conditions of earthly existence is the soul as an eternal reality. As such its oneness with God is an eternal fact. It belongs to God; God is its source, its very life, its Father. Man, as God designed him to be, is God's child, God's offspring. As such man, in his essence, bears a resemblance to God, is in fact, the very image of the Creator. Just as the river is, in a sense, in its process of becoming like the Ocean already one with the Ocean, so the soul in becoming more and more like God is already identical with God. The figure, however, is not complete because becoming is as an infinite fact and not a process. Therefore, we can say that man as God designed him is already

perfect. To be sure man as he *is* is incomplete. It is this incompleteness which must pass through the process of renewal and transformation until the actual man and the real man are one.

Perhaps the truth of what we say will be more readily seen when the question is approached from another stand-point. What is man as we know him? It would be difficult, would it not, to define man as we look at him. Man, as an American, is one thing, as an Englishman another, as a German still another. He cannot well be defined by differentiation. How then can we define him? It must be by some fixed standard. Browning has touched upon it when he says, "Not what I am but what I would be comforts me." The thought of Browning is that in reality man is what he, in his best self, desires to be. Then, too, we have scriptural authority to say that man is not only what he wants to be, but what God intended him to be. God intended man to be like Himself. It is obvious, then, is it not, that God intends man to be perfect. If man "in the making" is not what God intended him to be, then no intelligent definition of man is possible. If the goal of human existence is not the perfection of man then, there is no intelligent purpose in existence.

This, then, is the answer to the question concerning the purpose of life. And can we not see in this an explanation of the struggles and the activities of life? Can we not see the mists dissolving the darkness disappearing, and the light begin to shine? Is there not, in this great idea, a something that gives promise of a power that will help explain life's great enigma? To be sure it does not give promise of immunity from sorrow, from suffering, but it does give promise of a power which will enable us to go through sorrow and suffering and a power which will make them over into joys eternal. It does not promise that we shall be free from all problems, but it gives us the strength and wisdom to solve them. It does not promise us a life of ease; a journey through a beautiful garden where there are only roses and no thorns. It does help us to know that by a divine alchemy even the thorns contribute something of value to the journey toward the perfect man. Ours may even be the road to Calvary and at the end crucifixion, yet life has not failed, happiness is not lost because we are approaching the borders of our native heath, the perfect man where real happiness is found.

St. Paul tells us that it is as we come to recognize our essential

oneness with God and that as we come to the knowledge of our divine sonship we reach the perfect man. This unfolding, this renewing, this transforming leads to the condition of being completely filled with the fullness of Christ. Jesus is the concrete example of this completeness. This also is our real heritage.

But says someone, this is fine as a theory—how will that help me in my every day life? Listen! There is a story of a lady who one day was told that her son had met with an accident; that he had been struck by an automobile and hurried away to the hospital in a very critical condition. Upon receiving the message, she started for the door at once. Then she suddenly stopped and said, "I am not really prepared to meet my son. As the mother of that boy the only purpose I can have is to help him and can I really help him in this state of mind." So she remained in her home a bit longer and started off

again. She found herself still needing poise and inner strength. This time she remained until she knew she had herself under complete dominion to a higher law. Then she started for the hospital and was later rewarded by the Doctor saying that it was largely her poise that saved the boy. Her desire to compose herself by the knowledge of her oneness with God has resulted in the solution of a big problem.

Life is more than it seems to be. What we are to-day, in our incompleteness, is not all there is to this existence of ours. The perfect man is the goal. The perfect is calling us to work for the fullness of the stature of Christ.

"Grow old along with me  
The *best* is yet to be,  
The last of life for which the  
first was made;  
Our times are in His hands,  
Who says, the whole I've planned;  
Trust God nor be afraid."

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Who knoweth if to live is to be dead,  
And to be dead is to live?

—EURIPIDES.

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Debts may be discharged by money, crimes by repentance.

—SHAKESPEARE.



## Statements and Facts.

### STATEMENTS.

"The bible teaches that there is only one substance. Food, drugs and what are called medicines can be reduced to their original chemical constituents and so to the one

substance. I believe that this is true. Therefore I see no more inconsistency in taking one than the other."

### FACTS.

There is only one substance—spirit. All that which is is a manifestation of the one substance. There is no more inconsistency in taking "one than the other," *If* you believe that which you have stated—but you do not believe it. If you did, you would not change your diet from food to drugs in case of illness. The fact that you do this proves that you attribute certain qualities to drugs that you do not attribute to food. If food and drugs are one substance, they are the same in essence. If you believe that which you have stated, you will not hesitate to substitute acconite for your customary demitasse.

This you will not do, because you do not believe that acconite and coffee are one substance. It is one thing to theorize; it is another to perform. Such men as *have believed* what you state, have proven their belief by their example. For instance take Paul.

He believed in only one substance, God. One cold rainy day, he was kindling a fire on the island of Melita, and as He "gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat, and fastened on his hand, and he shook off the beast into the fire, *and felt no harm when he should have swollen, or fallen down dead suddenly.*" Paul believed, in good to the exclusion of error.

This student was not swinging like a pendulum between a belief in a power for good and an opposite power in evil. What he *preached* when he was well, he *practiced* when he was ill.

This student of Divine Science had his mental pendulum caught so firmly in the mesh of spirit, that it never swung back to a belief in materiality. That is why he raised the dead.

When we *believe* in but one substance, we will follow the example of Paul.



## Tubal Cain.

BY CHARLES MACKAY.

Old Tubal Cain was a man of might,  
In the days when earth was young ;  
By the fierce red light of his furnace bright,  
The strokes of his hammer rung ;  
And he lifted high his brawny hand  
On the iron glowing clear,  
Till the sparks rushed out in scarlet showers,  
As he fashioned the sword and the spear.  
And he sang ; "Hurrah for my handiwork !  
Hurrah for the spear and the sword !  
Hurrah for the hand that shall wield them well,  
For he shall be king and lord."

To Tubal Cain came many a one,  
As he wrought by his roaring fire,  
And each one prayed for a strong steel blade  
As the crown of his desire ;  
And he made them weapons sharp and strong,  
Till they shouted loud for glee,  
And gave him gifts of pearl and gold,  
And spoils of the forest free.  
And they sang : "Hurrah for Tubal Cain,  
Who hath given us strength anew !  
Hurrah for the smith, hurrah for the fire,  
And hurrah for the metal true !

But a sudden change came o'er his heart,  
Ere the setting of the sun,  
And Tubal Cain was filled with pain  
For the evil he had done ;  
He saw that men, with rage and hate,  
Made war upon their kind,  
That the land was red with the blood they shed,  
In their lust for carnage blind.  
And he said : "Alas ! that ever I made,  
Or that skill of mine should plan,  
The spear and the sword for men whose joy  
Is to slay their fellow-man !"

And for many a day old Tubal Cain  
Sat brooding o'er his woe;  
And his hand forbore to smite the ore,  
And his furnace smoldered low.  
But he rose at last with a cheerful face,  
And a bright courageous eye,  
And bared his strong right arm for work,  
While the quick flames mounted high.  
And he sang: "Hurrah for my handiwork!"  
And the red sparks lit the air;  
"Not alone for the blade was the bright steel made"—  
And he fashioned the first plowshare.

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### **Faith.**

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—HEB. 11: 2.

The 11th chapter of Hebrews is a setting forth by Paul the Apostle of innumerable and glorious consequences of faith. Faith, we are told is the most intense form of voluntary mental action. It is that activity of the mind which is back of all human achievement. Without faith it is impossible to please God, says the Bible, and it might be added, without danger of misinterpreting the scriptures, that without faith we cannot please men, and more than this we cannot please ourselves. A man without faith in himself is most displeasing to himself and never achieves any-

thing but his own unhappiness. Of the two evils of self-importance and self-depreciation we should choose the former, that is, if we have not sense enough to choose something better than either. Self-importance is an attitude of mind which frequently enables inferiority to get in where self-depreciation would not dare to tread. True, the self-important man may not always hold his position, but even this is an improvement on not getting the position at all. Faith is a muscle of the mind which increases in strength like any other muscle the more it is used.

Like every other unseen force Faith is capable of producing marvelous results, and instead of crying as did the people of old, "Lord, increase our faith," we should learn to use the faith we have more intelligently.

Much is said against what is called "blind faith," but even this has something in its favor, for as one says, "It is like a kitten in one respect since it is apt in time to get its eyes open," while unbelief never does.

It is not without significance that Jesus declared "according to your faith it shall be done unto you," for it indicates the necessity of co-operation on the part of the patient without which nothing can be accomplished. If there were places wherein Jesus *could* not do many mighty works because of their unbelief it behooves us to cultivate a little modesty. Faith as a therapeutic agent has been undervalued by so-called men of science, but how do they explain the marvelous results which so often follow the use of unmedicated pellets or colored water which the patient believes to have medicinal value? "At the siege of Buda, in 1625, when the garrison was on the point of surrendering, in consequence of the prevalence of scurvy in an aggravated form, the Prince

of Orange caused to be introduced a few bottles of sham medicine, as a sovereign remedy and infallible specific for the disease. This given in drops as such produced the most astonishing effects. Such as had not moved their limbs for months before were seen walking in the streets sound, straight and whole; and many who declared that they had been rendered worse by all former remedies recovered in a few days."

The explanation of these occurrences lies in the admitted effect of the power of mind over matter, but this explains only the general law. The faith that makes whole and results in the healing of a specific disease is a gathering together of the wandering rays of thought and a focusing of the same upon the Central Light of Truth. Mind operating on the plane of the general and universal is like the sun which gives light and warmth to all. Faith is the burning glass which sets fire to the Imagination, and through this produces in concrete manifestation what might otherwise remain an abstract idea. What is popularly called concentration is really Faith. Concentration is nothing more nor less than the elimination from thought of everything but the thing desired.

When the marksman shooting

at a target closes one eye as he looks down the barrel of his rifle with the other, he focuses, or concentrates his vision by a process of elimination. One would imagine that two eyes are better than one for such a purpose, but when the marksman deliberately closes his eye there must be a reason for it. And the reason is that objects other than the object aimed at tend to distract.

The Faith that moves mountains is an attitude of mind which religiously and scientifically excludes everything that would tend to frustrate its designs.

A woman once touched the hem of Jesus' garment and she was immediately healed.

Other women similarly afflicted have wished that they might have lived in Jesus' time when such a simple proceeding could result in such marvelous restoration.

We lay more emphasis on the touch than on the thought until we study this incident carefully. Jesus assures us that the woman was self-healed. "Daughter, be of good comfort, *thy* faith hath made thee whole," expresses his appreciation of the mental factor in the case. Her own attitude of mind which was that of unqualified confidence is set forth by Matthew in words which indicate absolute internal conviction. "For she said

*within* herself, If I may but touch his garment, I shall be whole."

Now, it is this saying *within* oneself that really counts.

Another woman might have said, "I shall touch his garment and *perhaps* good may come of it," or still another might declare, "I shall try it but I do not see how it is going to help me." But the woman in the scripture said *within* herself, "I shall be whole."

We think so differently even on the most important subjects, and as we think so we do, and so we are.

The question arises concerning faith as to whether it can be assumed, cultivated or forced, in short can we manifest faith when we do not feel it? Is faith something we inherit? or are we specially blessed with it while others may not have a particle of it in their mental makeup? Do we feel an utter lack of it and wish we might have the faith of someone whom we know whose life is a life of reposeful trust? Most of us have tried to assume an attitude of faith even when our minds have been filled with doubt. Many of us have tried to force faith upon ourselves, while some of us have tried to cultivate faith by forming the habit of patient waiting.

We are told that, according to

the Hebrew definition, faith is a word which represents three ascending degrees of the mind, and these degrees are belief, confidence and understanding.

I may believe current report which may or may not be true. My belief may be strengthened if I have confidence in the veracity of him who brings the report to me, but if I myself know the facts in the case then belief in current report and confidence in my friends veracity are swallowed up in the fuller degree of faith which is knowledge. The highest form of faith then is knowledge, for when we know a truth it cannot be dislodged from the mind by adversity or even physical suffering. If I know that 2 and 3 make 5 nothing in the world can persuade me to the contrary. The faith of Jesus was not emotional nor spasmodic.

It was purely mathematical for it was based on the changeless unity of cause.

Not speculative and uncertain, but scientific and certain is the faith of him who knows that the only Cause and Creator is God, and that God is Good.

With the knowledge of Good as the basis of all Reality Jesus repudiated as unreal and illusory everything that could not be traced to his Heavenly Father.

Humanity is divided into three classes, those who believe evil to be more potent than good, those who believe evil a force equal with good, and those who know Good as the only and persistent Reality in the universe.

Faith is an universal sense by which we have direct communion with spirit.

Through faith we perceive facts even when the senses report fables.

Adown the road the people go,  
 Forever, since days and nights began;  
 And heat and cold and weal and woe,  
 Are tests of woman and man.  
 For those whose inward arms are frail,  
 Are torn and driven by beast and wraith;  
 But on the road no soul shall fail  
 Who carries the weapon—Faith.

—MARGUERITE OGDEN BIGELOW in *Munsey's Magazine*

## Contemplation.

The Temple of God within man contains the True Light of the world. Love and Wisdom in sacred duality make the only light that can illuminate his pathway or be shed on the pathway of Truth. If one is unable to perceive it within himself, it is useless to look elsewhere for it. It is yet beyond him and he must strive continually to achieve it, making it his purer love. When he has reached it he will have reached the heights of purer knowledge and find himself centered in Absolute Love—God. As the soul is made more tender through the refining fire of life, and grows into Love and gains Wisdom through Silence and contemplation, it is filled with *indescribable*, longings for a change from the animal and its appetites, with a growing desire for a broader vista of knowledge for peace and rest.

As man drops his selfishness, and worldly ambitions, and aspiring for mightier power to ameliorate the sufferings of others, it grows more and more into Divine Love, and through this urgent appeal to man to be lifted up, and his tender appeal and yearning for Love above the animal, the Divine

Love which has its involuntary sympathy and tender yearnings is called into action and a union is affected between the two. The illumination of Soul gently leads, very slowly, the natural man to a more interior and pure thought, to an unselfish and more elevated standpoint, where fallacies have no place, but where pure truth is displayed and spiritual blindness passes away, as fast as the human mind (natural) can bear the gradual unfoldment to the True Light of Spirit.

St. Paul cautions and admonishes his brethren at Rome thus: "Let every soul be subject unto the higher powers. For there is no power but of God;" the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. Let love be without dissimulation.

Christ said, "And I will pray the Father and he shall give you another comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but



ye know him ; for he dwelleth with you and shall be in you."

Again Paul counsels, "Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, vengeance is mine ; I will repay saith the Lord. "Be not overcome with evil but overcome evil with good." The great Truth, that humanity is brought into this world to grow in grace, is set forth thus in the analogy of the fruit-bearing vine, where Jesus said (John 14: 8) "Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples."

There is scarcely any figure which so abounds in different forms in all the different bibles and holy scriptures of all religions, as this of the vine, the vineyard, the vintage and the gathering of the ripened fruit.

It is found in every shape both as it refers to the church, and to the individual ; to those who are good, and those who are bad ; in numerous analogies, as ripened and unripe fruitage ; while in the chapter where the Judean Prince likens himself to the Vine, and his disciples to the branches, it becomes almost an apologue *more* precious than whole worlds like this is the possession of him, who knows and feels that his daily life, is attended with God's Perfect

Love, ripening in the Golden Light of Divine Science. It is through the development gained by silent contemplation of purer thought, that men at large come to form gradually a conception of the Divine mind.

One cannot become learned by scientific investigation or human argument, that is to say, the cultured investigation one would bestow upon geology-astronomy, the higher mathematics, or that class of Studies. It is not that sort of Culture, that reveals God, although that culture may fully recognize it, for that Law that moulds a dew drop form a world. It is a revelation of those qualities and a recognition of them in ourselves, that constitutes the glory of the Divine Image, God, thus the illumination of consciousness by Spirit is much like the diamond in its purity, having the power both for reflection and refraction. So with those who reflect God's love. The light that flashes from their daily lives reflects Him and thus become His gems and Jewels, and through the atmosphere of Wisdom and Love, which surrounds them. God is made easily manifest to men.

Therefore students of Divine Science strive continually for the True knowledge. Mental illumination, a full transformation by

the renewal of your minds, and Thou shalt have the true Light of knowledge, out from the great Central Sun, that absolute Eternal energy from which all things proceed. He who is brave enough to rise above the ostracisms of Society, the sneers of the babbling multitude, will find himself more than a hundred-fold repaid by that Perfect peace he finds in Divine Science, that glorious Light, and calm repose the world cannot give. He sees a new world, and in it a realization of that Ideal of pure religion. His vague ideas and loftier hopes have now become realities.

The Star which he had seen fluttering at a great distance, has now developed into a gloriously radiant sun enveloping him, like a halo of glory. Such a one is dwelling constantly with God.

Living by the Spirit, knowing by personal experience that the kingdom of heaven is within. Divine Science which is the Science of Life does not appeal to the

animal or bodily senses, but to the Spiritual Sense, since no mere physical phenomena, can have any relation to Spiritual needs. The Substance of Spirit in the Soul or inner being of man, as also the Spirit of all things therein, being an essence from the Absolute mind, is a part of the substance of Deity.

Since there is but one substance Divine mind, which is always a Trinity in Unity, that by which substance becomes manifest is the evolution of its Trinity. Through silence God communes with man, through Love, Spirit embraces every soul, and through this experience comes wisdom and the wise man builds a magnificent temple, not made with hands, whose golden spire of Truth is first to catch the sunlight of the morning which proclaims the glory of God's Light and Love to all the world.

ELLA R. HATHAWAY,  
San Francisco, California.

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In the working out of our mathematical problems, if we are wise, we take refuge in the principle itself. For a time we may rely on our teacher or an indulgent parent, or we may practice the self-deceptive act of cribbing. But the time comes when we must solve our problems alone and unaided except for the assistance which the principle of mathematics itself affords when we work according to its rules. As in mathematics so in metaphysics, the element of individual responsibility plays an important part.

### Then Hast Thou Lived.

If men shall call thee good, or brave, or learned,  
If women crowd in orchid-scented halls  
Where children dare not move, or speak, or breathe—  
To cry thee great, and pain with flattering—  
If to thy sanctum, black with books, shall crowd  
Great souls from that choice few the world names blest,  
If Fortune and her changeful sister Fame  
Shall one time favor thee with laurels due—  
Think not that thou hast known the full of life;  
Nor shalt thou live till in the sequent years  
These few, forgetting, snatch thy wreaths away,  
Replacing laurels with a crown of thorns—  
Till thou beholdst thyself despised, and then, forgot.  
Then hast thou lived, if, like the Nazarene,  
Thou still canst call them friends, unbitingly.

ANNA R. MANLEY.

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### Peace.

“Peace I leave with you, *my* peace I give unto you.”—JOHN 14: 27.

In conformity with the wish of our most worthy President, we have come together this morning to add our prayers to those which are being offered in every church of every denomination in this great country. Peace, universal Peace, is the great need of the hour, since upon its establishment and perpetuation depends the cessation of death-dealing strife and the return of material prosperity. We must beware, however, lest the Peace which may follow this great demand for it be merely a temporary laying down of arms. Jeremiah the prophet says the nations cry “Peace, peace, where there is no

peace.” The mere fact that cannons stop roaring and men return from field to factory is not a sufficient proof that peace has been established.

It is possible for nations as well as individuals to assume a peace that is merely external. Outwardly calm but inwardly resentful we have only a semblance of peace, therefore one prayer for peace this morning must be for something more permanent than a merely superficial sense of peace. Better to fight it out to the bitter end than to return to the home countries with a grudge in the heart. There is a wide difference

between the peace of Jesus and the peace of Judas. The one is at the centre, the other at the circumference.

The Pharisees of Jesus time felt a certain sense of peace, because said they, "We are the children of Abraham; but Jesus assured them that peace was not to be obtained through inheritance nor through political preference but through *conscious* contact with God. Speaking to his disciples he said, "*my* peace I give unto you." His peace differed from theirs in that it did not depend on anything external.

If the slightest thing happened, out of the ordinary their peace was immediately disturbed to be restored again by his majestic command, "Peace be still." Their effort was to *obtain* Peace, his to *retain* it. Peace is not a foreign importation, it is a home product.

It is not something to be manufactured by the machinery of interposing governments nor compelled by royal mandate. To compel peace through force is not nearly so effective as to maintain it through Love. We ask for an increase of peace much as we would ask for a fresh supply of food or coal which had to be brought from a distance, and in our ignorance we seem to imagine that a far away God is going to ship it to us

in such quantities as He deems best. We act as if Peace were a commodity the scarcity of which makes it possible for us to obtain only a little at a time. When Jesus was asked when the kingdom of God should come he replied:

"The kingdom of God is within you." To-day men are asking when Peace shall be established in the world and Christ. Truth replies, "The kingdom of peace is within you." Divine wisdom assures us that unless Peace is within us as a perpetual state of consciousness it is nowhere so far as we are concerned. There are those who would have us believe that society can be regenerated from without and in the mass. But Jesus thought otherwise. If Peace was to come at all it must come by another method. The nations are not to be treated as a whole therefore Peace is not to be established in the bulk but particle by particle. The process of leavening the meal of human thought must begin with the individual and work out to the universal till all be changed. We may put a temporary stop to present horrors but unless we adopt Divine Science and make of it as much a part of the curriculum of the schools as is mathematics we shall have a recurrence of these disturbances in one form or another.

The lesson we all must learn is that Peace is the normal state of man. We were created to manifest Peace and if we are not manifesting it there is something wrong with us. For this cause came we into world that we might bear witness to the "Power of Peace." If a watch is not keeping good time we want to know what is the matter with it since it is the function of a watch to inform us accurately on this subject.

The fact that many other watches are not keeping good time is no consolation to me when, through relying on my own imperfect one, I miss a train. The preservation of Peace like the dispensation of charity should begin at home and home is not so much the place in which we abide as it is the state of consciousness which abides in us. The place in which we eat and sleep may be ever so beautiful and enticing but if our inner state of consciousness is not one of peace and harmony we shall prefer to walk the streets, go to the club, or to the saloon. It must be evident from this that the establishment and continuance of universal Peace is in its final analysis a question of individual demonstration, and this brings us at once to the examination, and if we are honest, to the acceptance of the doctrine of non-resistance.

When that great apostle of Peace, William Lloyd Garrison wrote the sentiments of the Society for the Promotion of Peace, "he embodied the following paragraph:

"The history of mankind is crowded with evidences proving that physical coercion is not adapted to moral regeneration, that the simple disposition of men can be subdued only by love; that evil can be exterminated from the earth only by goodness. . . . that there is great security in being gentle, harmless, long suffering and abundant in mercy, that it is only the meek who shall inherit the earth, for the violent who resort to the sword are destined to perish by the sword. Hence, as a measure of sound policy, of safety to property, life, and liberty, of public quietude and private enjoyment as well as on the ground of allegiance to Him who is king of kings and Lord of Lords, we cordially adopt the non-resistance principle. . . . In entering upon the great work before us, we are not unmindful that, in its prosecution, we may be called upon to test our sincerity, even as in a fiery ordeal."

The acceptance of the doctrine of non-resistance brings with it a tremendous test of our faith in the right but it also brings with it that Peace which the world cannot give.



If while we assemble in our respective churches to-day for the purpose of praying for Peace among the nations we harbor a grudge against a relative, a friend, or an enemy, we may be sure that our prayers will not be nearly so potent as they should.

For Jesus to say to the winds and waves "Peace, be still," and have them obey him, it were first necessary that he have Peace within his own soul. He only can command Peace who feels it, and only he can feel it who has risen above the belief in a power to injure him. The man who believes in the power of evil and evil doers may rise by dint of sheer moral courage to the height of non-resistance, but as William Lloyd Garrison says, he may be tested, "as in a fiery ordeal."

The unregenerate man who believes more in the physical than in the metaphysical argues for the Mosaic method of getting even. Eye for eye and tooth for tooth, is his motto. But when this man comes under the purifying influence of Truth he becomes more forgiving. There is no instantaneous transformation in Science for the way out of animality up to spirituality is over the rocky road of self-conquest. When the seeker after Peace is misunderstood, misrepresented and miserably treated

he is apt to say with Peter of old, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? and the answer of the peaceful Christ is now as then, "I say not unto thee, until seven times, but, until seventy times." Verily, Peace is purchased with a great price and few there be that are willing to pay it. There can be no certain sense of Peace without self-renunciation and this involves the New Birth. Are all of us who are praying for Peace to-day willing to pay the price. Are we willing to crucify the lower self in order that the higher self be resurrected and ascend above the selfishness which would profit at another expense, and the sensitiveness which takes offense where no offense is intended.

Peace is not a something that we can get for the asking, we must demonstrate it.

Like salvation it is something we must "work out" in our conduct, not only toward those in the contending armies of Europe but toward those who are so close to us as to be bound by ties of human relationship. Before we can lay one gift of Universal Peace on the altar of petition and supplication we must have Peace among ourselves by having it within ourselves. We must at all times and under all circumstances affirm our



one-ness with that universal Peace which is God. When the suggestion of disturbance or confusion presents itself let us be firmer than ever in our declaration of Peace as the all pervading Influence of the Holy Spirit.

We may not feel called upon to write for Peace organs or preach Peace sermons but we can breathe Peace to the world from the silent sanctuary of a soul that communes with the God of Peace. In our silent Communion this morning let us declare that the God of Peace is omnipresent and that in this Presence there is nothing that maketh or worketh a lie, speak your prayer to the world in Silence and in Spirit. Say unto it, "Peace be still." And if you have faith as a grain of mustard seed it shall be done unto you and unto the world. That is not a prayer of faith which prays for one thing and expects another.

A good woman once prayed that

a painful malady would disappear during the night and when she awoke in the morning she did so with the consciousness of the old pain, whereupon she declared:

"I knew it would not go away." Her belief in the reality of disease was greater than her belief in the power of God to cure it. If we pray for Peace and expect war to continue and talk to our friends in a hopeless manner about it all we may rest assured that our prayers are mere lip service and of no real value.

We must speak Peace to the world with the authority of Faith in the word and not as the scribes and the pharisees. Speak the word only and the world shall be healed.

Speak it with conviction and it shall not return unto you void but shall accomplish that for which it is sent forth. "My Peace I leave with you, my Peace I give unto you" said he to whom Peace was the only Reality.

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MONTCLAIR, N. J., Nov. 24th, '14.

Rev. WILLIAM JOHN MURRAY,

Editor THE GLEANER,

113 W. 87th St., N. Y. City, N. Y.

MY DEAR MR. MURRAY:—Yesterday while at the Goodyear Book shop I saw a copy of The Gleaner and brought it away with me, to spend an inspiring and instructive hour with it this morning

before arising, having laid it by my bedside last night, with the thought of awakening early and beginning the day with the good I knew I should find in and glean from your beautiful little magazine, in

its greatly improved form. And as I read I made up my mind to send you my little word of appreciation.

So first let me say that, as *The Gleaner* is issued, its appearance is wholly creditable—attractive, most inviting. In fact, and you are to be complimented on the form and finish in which you offer the magazine.

But more than appearance—yet in full keeping with it—the contents have drawn me—have led me through this day with a purer heart and a finer consciousness of the Truth, and the beauty and power thereof; for *The Gleaner* has gathered such golden grains of the Truth, within its artistic, tinted folds, under inspiring symbols, and happily traced in the Divine Spirit, that dull indeed would be the mind unresponsive to its contents.

The article on “The Birth of Jesus”—it was well, not written, Christ—is of such value that I am filing it away for authoritative reference. It is surely a sound and helpful article.

“The Great Request,” is so appropriate and timely, and so sound in its teaching that I desire to thank you for having written it. The world needs more of the “sound doctrine” of the Truth, as revealed in Divine Science—expressed without reserve, other than

that love and wisdom which the Spirit inspires, as guides to those who would teach the race Truth as Jesus taught it.

The balance of the magazine comes up to a very high standard. I speak out of no sense of flattery, but as an editor and one-time newspaper man who knows a good thing when he sees it. This week's needs are such that I am not situated to forward my subscription, but will be pleased to do so later. If you like to send me over a few samples, I will take pleasure in disposing of them to my classes here, in the Oranges and Newark, where I am conducting weekly and Sunday meetings and classes, with encouraging results.

Wishing—that is, to offer my prayer in faith—*The Gleaner* a wider field, a broader influence, and such financial returns that it may flourish and prosper as a bayou tree, standing in the oasic places in the world, bearing much fruit, for hungry souls—the fruit of the Divine Spirit, that saves and redeems here and now.

This is my desire and vision for *The Gleaner*.

With every regard, I have the pleasure to be, your friend and co-worker.

Very truly yours,

ALFRED TOMSON.

# THE GLEANER

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

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WILLIAM JOHN MURRAY,  
*Editor.*

S. VAN ALLEN MURRAY,  
*Associate Editor.*

113 W. 87th Street, New York City.

## ANNOUNCEMENTS.

Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### SPECIAL.

Applications for board, room and lectures in the Summer School, on the Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

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## God.

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

Paul the Apostle had been taken by the Athenians of his day to the hill of Areopagus, to proclaim what they believed to be some new doctrine. He seized this opportunity to elucidate upon the reality of God.

The Athenians believed in many Gods. Altars dedicated to certain Gods were to be found everywhere. Under one niche, that was quite vacant, there was this inscription: "To The Unknown God." Paul on seeing this peculiar little altar, made it a means by which he might convey his concept of God to the minds of the Athenians. With all their learning and culture, they were modest enough to realize, that there was something they did not know about the Great First Cause; that there was still room for spiritual and scientific improvement.

Emerson has said: "To the ordinary mind, God must ever be a concept;" our conception of God is formed as a result of our individual thought concerning Him; hence the reason why God is a God of wrath to some, to others a

God of jealousy, to another class a God of anger, and to a few, a God of love—to the philosophical man, He is a God of Truth. Up to the present time, our conception of God has been vague—we have had no adequate idea of the *real* God. I credit the reason for this failure largely to the fact, that from our infancy we have been taught by many of our teachers that it was impossible for finite man to conceive of the Infinite. Huxley and Spencer both declare God to be the "Great Unknown;" as the result of these assumptions, humanity has come to the conclusion that an adequate idea of God is utterly impossible; so the majority of us comfort ourselves with the belief, that if we can only live according to the Sermon on the Mount, or in obedience to the Golden Rule, it makes little difference to us whether or not we know God. We conclude to leave an acknowledgment of God to a postmortem experience—we may find out what God *is*, after we die. We have had a tendency to reserve our rewards until after death—all

the great blessings, all the great joy and happiness. But the inquiring mind is not easily satisfied. The very fact that we admit that God *is*, brings with it another correlated fact, that God can be known. That which *is* can be known—can be understood; it is true that it may not be perceived by the senses; but the knowledge does not always consist in sense perception. We are familiar with some of the most remarkable facts in the world to which the senses never bear testimony. We know that the atmosphere in which we live, move, and breathe, exists—is a reality, but none of the senses testify to this fact. We are ignorant if we presume to declare a fact unknowable, because the senses fail to perceive it; neither, in some cases, is it a reality though the senses do testify to it, as witness the mirage on the desert. You can never know a mirage though it is seemingly credited by the senses. It is an illusion pure and simple.

And so in our study of God this morning, it may necessitate a radical change of belief and opinion; but this is no more than every great scientific fact demands on the part of the human mind.

Before the Copernic theory was evolved, men believed in a rising and setting sun and a stationary

sphere; the discovery of Copernicus involved a complete rejection of both of these theories in order that the Truth might be advanced.

When the science of being is realized by the human consciousness, it is not only accompanied by a startling Truth, but also by a tremendous personal responsibility—a responsibility that very few of us are willing to assume—a complete rejection of much that we had believed to be true in the past, and much that our parents and spiritual advisers had poured into our receptive minds as children.

It is only necessary to take up the daily papers and to read some of the peculiar queries and the equally peculiar answers concerning the nature of God during this terrible experience that is going on among our fellow-men in Europe, to realize what imperfect ideas men have of Deity. One would imagine that God was some tremendous personality officiating as referee at a colossal prize fight; awarding to the victor, who is the victor by force of arms, crowns of glory—the joy of overcoming.

It seems to indicate that we believe God to be much like ourselves, judging from the invocations which have been made to



Him in return for the blessing of having been created "in the image and likeness of God;" we are now striving to return the compliment by creating a God in our own minds after our own image and likeness. Do we hate? Are we angry? Are we jealous? Are we disappointed? Then God must demonstrate the same, but in a greater degree. So we conceive of a mammoth man rather than a God, a creator who is capricious, bestowing blessings upon those who do not seem entitled to them, and withholding blessings from those who seem to labor most diligently for them.

The Greatest necessity is to know God. It might be said to be the only necessity on the part of the human soul; for we must know God before we can pray intelligently. It has become a habit with the individual to think of himself as something separate from Deity, instead of realizing that the cause can never be separated from the effect—man is the effect. It is because we have mistaken our concept of God for God in reality that we infer that our decision would necessarily be God's decision.

In these days of advanced mental science, we are learning to discuss God in scientific terms. Jesus said: "This is life eternal that ye

might know God." There is no indication in this phrase that Jesus shared the popular belief that man cannot know God; in fact he makes it clear that eternal life, joy, gladness, peace, power and prosperity can never be obtained until man does know God.

We must seek for a scientific answer to these great questions of the soul. What is God, if God is not what we have thought him to be? Some say that God is Universal Force, others that He is All-diffusive Energy. These are the answers to that great question made by material scientists; they are partially true. God is the Great Universal Force in nature—He is the Great Universal Energy displaying itself in action. John the Apostle says: "God is love"—Jesus says: "God is Spirit"—Plato said: "God is Mind"—James said: "God is Substance"—Ruskin said: "God is Intelligence, Supreme Wisdom"—Divine Science declares that God is Principle. Until God is known as Principle, we shall not be able to pray intelligently. We shall never understand what our attitude should be to our fellowmen, for all of these attitudes depend upon a correct understanding of what constitutes Principle.

At first, the word "Principle" sounds strange, in fact harsh. It

is not a word that we have been accustomed to use as a synonym of God. Principle suggests the unintelligent, the static and the undeviating. We accept all these definitions of the word Principle with the exception of the word unintelligent; Principle, to be Principle at all, must be intelligent. Creation is the outcome of intelligence;—Creation is the very Principle of Intelligence itself. Love, Wisdom, Life, Truth and Health are the results of this creation and Principle.

As long as we believe God to be capricious, willing to answer our prayers under certain conditions and not willing to answer them under other circumstances, our idea, our concept of God is imperfect. As we wonder in a labyrinth of mere human concepts, deriving no other comfort from our religion than expecting all perplexing questions will be answered, and that the great problem of life will be solved when we have left this earthly sphere and plunged into the unknown; the heart hunger and thirst in the soul for understanding remains unsatisfied.

We have believed that God looks out upon this great world and its activities much like a searchlight on the river boat, disclosing things on both banks which were not perceptible to the human

sight, revealing all in the luminosity of His Great Might, revealing many things which most of us in this Universe are incapable of seeing. He sees our minutest errors, he perceives our every deviation from right because of his omniscience. "We say: "if this were actually so, then God would not be God at all." If it were possible for this Divine Principle to see anything unlike itself, it would not be Divine Principle. That it does not see those things that we human beings constantly have before us, makes it possible for us to draw upon it for the solution of our problems. If the principle of mathematics could see the difficulties that beset the child's path in the study of science of numbers, and did not relieve them personally or through an agent—we should unquestionably say that the principle of mathematics was heartless; but it is owing to the immutability of the principle of mathematics, that the child who understands it, can, in the degree of his understanding, solve his own problems—answer his own prayers.

Man is answering his own prayers in the exercising of his Divine faculties. He is not making supplications to a God outside of himself. The only prayer that the wise initiate indulges in, is a prayer

for more knowledge, wisdom or intelligence; for having gained knowledge, wisdom and intelligence, he is in a position to work out his own salvation. Paul says: "Work out your own salvation," *work it out*. Most of us have been trying to work it *in*, it must be worked *out*.

It is only in the degree that we understand the science of being that we can work out harmony, health, happiness and joy; for when we understand this science we shall not be grasping, after things outside of ourselves. We shall not be reaching out to people or to an absentee God; we shall not be crying out to Him as did the Psalmist: "Remove not thyself from me in my old age." We shall not think it possible to be separated from God who is Principle; it is this Principle within us that lives, moves and has its being. Man is as inseparable from God as a sunbeam is from the sun—just as inseparable as a smile from a face; you cannot separate man from God and have man continue to *be*, for man *is*, by reason of his indissoluble connection with the ever present Principle of Being. Better a changeless Principle than a capricious God. Better a Divine Principle to which you can turn intelligently, and elicit the answer to your intelligent prayer, than a

far away God, who may, or may not hear you, who if he does hear you may deny your petition; whence you conclude that the ear of God is closed to you. God is not an anthropomorphic being, bounded by a human or bodily shape—limited by substance, or by time. The body of God is not in a faraway kingdom of heaven, but is always within the human soul. If we are not conscious of this fact, we are placed in much the same position of a child, who is trying to solve mathematical problems without having a real knowledge of the science of numbers.

We must be born again, and Divine Science has come to bring about the new birth. It has come to eradicate from our minds, many false impressions;—certain erroneous and mystifying beliefs about God. It has come to reveal to us the immensity;—the present immensity of things; to suggest to us the possibility of intelligently understanding God and His Kingdom, so that we shall never be in doubt about what may take place there; for Divine Science reveals to us, that here or everywhere, man *is*, he is now and forever one with the Infinite Principle—Infinite Principle that rules the Universe harmoniously and with consideration for all. All separation from God is out of the question in

old age, youth or childhood. When the lesson has been learned concerning God as Principle, there can be no such thought as separation.

Someone has said: "A God defined is a God dethroned." This statement is absurd and yet it came from the lips of one of the wisest men of all ages. The absurdity is apparent, the moment we attempt to apply it to the principle of mathematics. It is in defining mathematics that we gain an accurate knowledge of its rules, by means of which we build bridges, count apples and coins, measure the stature of a man and weigh the ponderable or almost imponderable substance of matter.

The more clearly we define the principle of mathematics to the child the more powerful he becomes in his ability to demonstrate it. A knowledge of God is an absolute necessity. Regardless of what your personal opinion about God may be, if it is not in line with the Truth, it is just as foolish and as useless as your personal opinion concerning many other facts. If to you, three and two make four, this does not alter the fact that in reality they make five. Your opinion cannot change the principle of mathematics. If it is your personal opinion that God as He is recognized by the ordinary

mind is higher than principle, it is not in line with the Truth and must be surrendered. Perhaps someone may remind us of what Mary said at the tomb of Jesus: "They have taken away my Lord, and I know not where they have laid Him!" You have deprived me of my personal God, susceptible of human, tender and compassionate love, and have given me a cold abstract Principle; I fail to see in what I am blessed or benefited.

Do you injure the child in the schoolroom when you separate him from his teacher whom it is dependent upon, who has always taken his little copy book and instructed, helped and even worked for it, solving his little problems? Do you injure the child when you separate it from that teacher and turn it over to a teacher constantly demonstrating the Principle?

How can a man hope to work out his own salvation by depending upon a personal God to do the things for him which an Infinite Divine Principle can only do through man. As long as man is dependent upon a personal God, just so long will he be lost in a labyrinth.

The difference between Jesus and John the Baptist in my mind, lies in the fact that: John the Baptist believed in a separate God, be-

lieved in a human Deity, who was going to visit the sins of the fathers upon the children unto the third and fourth generations; hence his maledictions. Jesus believed in a great Universal Principle of Love. He was the first to speak of God as the "Father." We find upon our analyzing the words Father and Principle that their meaning is identical: Father means "source, cause, origin, that from which things proceed." If when you have an opportunity, you will look up the word Principle in your dictionary, you will see that it is defined in the same terms. All things must coincide with principle.

It is because this Principle never changes that we realize God is not responsible for the things that are transpiring internationally, nationally and individually—things that are injurious and harmful. It is owing to the fact that we have either ignorantly or maliciously departed from Divine Principle—which is God; that we have thus created a cause which has its effect in brutality and carnality. Of course, there are those who will not agree with this statement; they are much like the child who, sitting in the schoolroom declares he is not responsible for the mistakes that appear on his slate or copy book; but assumes that

there is something wrong with the principle. The grown child in the world of theology, unable to accuse himself of any departure from Principle, makes the same excuse as the child in the schoolroom—in different language to be sure. Instead of attributing universal and individual calamities to a departure from Principle he says: "It is God's will," justifying himself and declaring that the Divine Principle of Being causes discord and confusion. In acknowledging this misconception, we also resemble the child in the schoolroom who declares that the principle of mathematics is favoring the child sitting next to him.

God—Principle never changes to suit anyone's personal convenience, and that is why the sublimity, the grandeur, the glory and the beauty of God becomes more clear to us as we gain a knowledge of God as Principle. In the past, we have had an idea that God uses man; an idea that in some mysterious way God demanded our services and said: "This is your function in life—this you must do;" whereas the contrary is true; God does not make use of man as much as man uses God. The Principle of numbers would never use the child in the schoolroom; the child might sit there from its infancy to old age and the



principle of numbers would never compel it to do anything. It is only as the child begins to utilize the principle of mathematics, that he becomes mathematically inclined or proficient. The same is true of religion. We can never use God, we can never utilize Divine Principle until we know it. Thus the ridiculous assertions of men like Huxley and Spencer and the great theologians: these men, because of the immeasurable and enormousness of the deific character declare that feeble, physical finite men can never grasp the Infinite.

Mind is not finite. Watch its progress! Study the evolution of Mind on the purely physical plane! Watch it as it comes up through the mineral vegetable, animal and human kingdoms, and then to the Divine! There is a gradual, but sure ascendance over limitation; you see the certain evidences of overcoming limitations, and limitation means finiteness. The mind is infinite in its activities. That it grows slowly, accumulating knowledge laboriously and patiently, does not change the fact that the mind is infinite. That which you know to-day, which twenty years ago seemed impossible for you to ever learn, is merely a suggestion of what is possible for you to know twenty years hence. As you pro-

gress so your ideal becomes higher. The proudest philosopher sits down and contemplates upon the limited extent of his knowledge in comparison with that which he is capable of knowing. This attitude alone is an acknowledgment of mind's infinity, suggesting to us the illimitable scope of mind's activities. Mind cannot be finite. It is Infinite by the very nature of its being. It is always seizing upon the Truth of being. It constantly makes use of the only mind there is in the universe—the Mind of God. If it were using a mind of its own, we could then understand that the mind is finite. If the child in school was using the principle of mathematics which was peculiarly its own—a principle that no other child could make use of, we could then understand how it would be able to argue; but it is because it is demonstrating the same principle that every other child, every other student and every teacher in all the different schools and colleges are using, that we say it is Infinite in its capacity.

We are not using a mind of our own. Men who say that they use minds of their own quarrel and dispute. They are using opinions of their own. They are not using minds. If there are disputes and contests and they can never agree,



it is because of their own blatant egoism that they feel they are using a mentality which is theirs. My opinions are different from yours. My method of using the one Universal Mind differs from your method of using it, hence the confusion and disagreement. Mind is one. In fact you are using the same mind as did Jesus of Nazareth. The same mind that Moses, Socrates, Plato and all of the great intellects of the Universe have used. For there is not, and never was any other. You are living the same life they did, because there is no other. There is only one life. Just as you are using the same electricity that every man on Manhattan Island and every man in the City of Denver is using.

If you are vain and egoistic enough to think that you are using electricity of your own construction you will soon find out your mistake.

The Infinite Divine Principle of that which men call God, is in no wise personal, if by personal you mean anthropomorphic. It is impersonal, for it embraces all. It causes its sun to shine upon the just and the unjust. Jesus tells us what the Old and the New Testament declare: "that the impersonality of God is the great beauty of the deific character, and its impersonality is symbolized by

its causing the rain to fall alike upon the just and the unjust." At any time when a man whether saint or sinner uses this Principle intelligently there will be results.

The Science of numbers is equally impersonal, for on every hand we have found men who drink and yet are capable mathematicians; sometimes they are far more capable than many who do not drink. This fact reveals the impersonality of the principle of mathematics. Perhaps you ask, If the man who drinks can become more capable in mathematics than the one who does not, or if the man who drinks has a more keenly mathematical mind than the man who does not drink, of what avail is it to remain sober? There will come a time in the experience of the drunkard when his mental faculties will be numbed by the alcoholic poison and when the things of yesterday that were so easy to him will become difficult. This does not mean that the principle of mathematics becomes less powerful; but that the man becomes less able to demonstrate it. The principle of mathematics is just as efficient, provided the drunkard conforms with the rules of temperance and sobriety.

And so it is with the Principle of Being; sometimes we marvel that a man who is an apparent

sinner, whose life has been anything but clean and wholesome—can, after he has come into this thought, work out results and demonstrate them so quickly. We say: How can a man whose life has not been what it should be, do these wonderful things? Simply on the same principle. But there will come a time when the student who is not living on the right line will become the victim of his wrong doing and thinking; not by reason of the fact that the principle has changed, but that he is not complying with it—while he intellectually perceives, he is not spiritually living up to his understanding. The failure to practice Principle correctly does not change its Science. All the recognition belongs with the individual human consciousness. Principle recognizes neither sinner nor saint. God beholds nothing but his own glory, Habakkuk says: "Thou art of purer eyes than to behold evil, and canst not look

on iniquity."

Let us think of this idea of God as Principle, rather than as personality—Unlimited, All-diffusive Principle, placing itself at our disposal, saying: "Use me, utilize me to the full, and if all of you utilize me, you cannot exhaust me."

If all the children in the Universe were working according to the science of numbers,—if they were all using the principle of mathematics, they could not exhaust it. It will respond inexhaustively to the Esquimeau weighing his blubber, to the scholar solving his problems, or to the architect who has measured with accurate nicety and mathematical exactness, the lines of his building—so is God.

Now unto Him who is Infinite Principle and not mere human personality, be Glory, and Majesty, Dominion and Power, both now and for ever, Amen.

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Wise men learn more from fools than fools from wise men; for the wise avoid the errors of the fools, while fools do not profit by the example of the wise.—CATO.

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It is the bit of truth in every slander, the hint of likeness in every caricature that makes us smart.—ANON.

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Make use of time which if thou loseth is lost forever.—JEREMY TAYLOR.

## Man.

How poor, how rich, how abject, how august,  
How complicate, how wonderful, is man  
Distinguished link in being's endless chain,  
Midway from nothing to the diety.  
Dim miniature to greatness absolute.  
An heir of glory a frail child of dust,  
Helpless immortal, insect infinite,  
A worm, a God!

EDWARD YOUNG.

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## The Real Universe.

"Judge not according to appearance, but judge righteous judgment."—JOHN 7: 24.

The words of our text are those of that great teacher whose sole mission in life seemed to have been the spiritual interpretation of life's various phases.

If, in the past, man had believed God to be a magnified man, or a despotic tyrant, ruling the race from a place beyond the skies; they were to learn that He is Spirit, to be worshipped, neither on a mountain in Samaria, nor in a temple at Jerusalem, but in the inner recess of the soul—in Spirit and in Truth.

The correct interpretation of God was merely a preliminary step, on the part of Jesus, before introducing that form of spiritual science which reveals man to him-

self. If, as a result of "vulgar logic," man is an omniverous biped, while in the light and understanding of pure reason, he is a divine apparition, it is to the latter that we are to look for a satisfying interpretation. We have discovered, by means of scientific investigation, that the evolution of the soul has been a perpetual process of ascension. The race is ascending from the abysmal depths of multiplicity to the sublime heights of Unity; but before reaching those heights, it seems necessary to rest for a while on the plane of duality. From the plane of multiplicity, where the race believed in many Gods, it arrived at the plane of duality

where it discarded the old belief for the conception of a personal God and a personal devil; and then in turn, abolished that conception for a belief in two ruling powers; the one Good—the other evil. Rising above the belief in two powers of duality, the awakened soul perceives the eternal Unity of God as demonstrated in the Universe. God is One—The Supreme Power, Substance and Intelligence, One all pervading Principle of Life, Truth and Love—that which changeth not. With this concept of God as a foundation upon which to build, it is easy for us to get a rational idea of Man as the reflection or expression of Divine Principle, and we are then in a position to interpret correctly, the Biblical statement that: "Man is the image and likeness of God." If God is Spirit, it must be presumed that Man is Spiritual and not material, and it is also evident that he is not a combination of the spiritual and the material as some aver; such a condition on the part of man would necessitate the same combination in the nature of God.

The word Unity is derived from the Latin *Unus*, which means single, and single, properly defined, means that which cannot be a compound or that which cannot be composed of two elements.

The science of Unity demands that we start with one primordial element, as a premise from which to draw our deductions. If our premise is matter, then we employ the atom as a base upon which to conceive the immensity of matter; if, on the other hand, our premise is mind or Spirit, then our deductions lead us to the natural conclusion, that mind or spirit is *all*. A compound is not a scientific premise, hence no scientific conclusion can be reached by taking it as such. We must choose the former or the latter of these two premises and abide by the consequences.

In taking matter as our premise, we become materialists perforce; while in taking spirit and matter as our premise, we become houses divided against ourselves; but by taking spirits alone as the premise or Principle, on which to build our deductions, we become like It according to the law that, "As man thinketh in his heart, so shall he be."

If "God is Spirit" as Jesus declares, and Man, in the reality of his being, is spiritual, the conclusion naturally arises, "What is the universe. Is the universe spiritual, material or a combination of both; or is there a spiritual universe that is separate and distinct from one that is material?" As

the dualistic theory would have us believe in two antagonistic powers, separate or combined, as the case may be, and in man as a spiritual or material being, so it would speak of the universe as spiritual and material. In other words it would pluralize, if it were possible, that, which by nature of its being, must ever remain in the singular. We may speak of worlds but we can never speak of more than one universe, for it is impossible to pluralize that which by its very essence is One. If we look at the universe through the eyes of "vulgar logic," what do we see?—judging according to appearances; that which we call visible universe, in contradiction to the invisible universe, is an ever changing series of material manifestation. Swedenborg speaks of the world of objective phenomena as the visible correspondence of invisible states of consciousness. Paul says: "We (students of Divine Science) look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but those things which are not seen are eternal."

Look where you will on the plane of sense observation, and you will perceive constant change, decay, dissolution and disintegration. There is as much difference

between the world of sense and the universe of science, as there is between the man of mud and the man of mind. In the objective world uncertainty pervades the atmosphere; there is no fixed immutable law by which man may gauge his entrance into and exit from the visible world: He is at the mercy of the elements and the stock market—the moods of individuals and of nations. Exercising the greatest care himself, he may come to grief as the result of another's thoughtlessness. In the midst of apparent life, he is in danger of apparent death for on the plane of sense, both are manifest. "Thou canst not tell what a day will bring forth," says the wise man to him who thinks to count upon to-morrow. In our ignorance we think that we are secure from disease and destitution, when as a matter of fact, a change in the tariff may plunge us into both. Men of money, who are not also men of mind, delude themselves into the belief that money is *all*; and when an unlooked for incident precipitates failure they escape from the consequences by self destruction. Such are a few of the inevitable experiences which come to men who live wholly or in part on the plane of the external.

The child goes to the moving

picture performance and to him all the pictures are on the screen; but all the time you know that the picture—the real picture—is in a little camera conveniently located in the gallery. If he is old enough to receive an explanation of how the pictures are projected on the screen, you can convey the correct impression to his mind without, as a consequence, lessening his delight in the performance.

In Divine Science, we would not eliminate, what men call the material universe—we would simply explain it. The material universe, so-called, is not that which "vulgar logic" would have us believe; it is a great moving picture performance where we, in our spiritual childhood, mistake, Reflection for Reality. The child in the theatre accepts our explanation of the phenomena; but in the larger theatre where the dramas and tragedies of human existence are being projected, the caution of Christ: "Judge not after appearance," is for the most part unheeded.

Before the aspiring soul can come into a knowledge of Truth, it must be willing to accept the "Three Great Contradictions." On the premise of "vulgar logic" we believe that God is external to man; and that both live in the

universe on the plane of pure reason. We learn, however, that God as mind, works in, and through man—His Idea—that the body is included in the being of man and that the universe is the sum—total of Divine Ideas. These are the "Three Great Contradictions," which "vulgar logic" finds impossible to accept. When Berkely denied the existence of matter, and an external world independent of a perceiving mind, he was ridiculed; nevertheless, he has never been refuted successfully.

Plato assures us that: "Ideas are the only realities." and Prof. Huxley asks, "What is this terrible thing called matter, but a thing of thought which we have but poorly constructed for ourselves." These statements of a profound philosopher and a noted scientist should make us pause. It is agreed upon by all profound thinkers, that what is commonly called matter, is merely a modification of mind operating on the plane of the objective, and as such, it is mental phenomena and not material substance.

Spirit is the *only* substance and the *all* substance. The visible universe, including man, is simply the projecting of certain states of consciousness, upon the screen of the magnetic ether.



## Endeavors of Mankind to Get Rid of their Burdens.

BY JOSEPH ADDISON.

It is a celebrated thought of Socrates, that if all the misfortunes of mankind were cast into a public stock, in order to be equally distributed among the whole species, those who now think themselves the most unhappy would prefer the share they are already possessed of, before that which would fall to them by such a division. Horace has carried this thought a great deal further; he says that the hardships or misfortunes which we lie under are more easy to us than those of any other person would be, in case we could change conditions with him.

As I was ruminating upon these two remarks, and seated in my elbow chair, I insensibly fell asleep, when on a sudden I thought there was a proclamation made by Jupiter, that every mortal should bring in his griefs and calamities and throw them together in a heap. There was a large plain appointed for the purpose. I took my stand in the center of it, and saw, with a great deal of pleasure, the whole human species marching one after another, and throwing down their

several loads, which immediately grew up into a prodigious mountain, that seemed to rise above the clouds.

There was a certain lady of a thin airy shape, who was very active in this solemnity. She carried a magnifying glass in one of her hands, and was clothed in a loose flowing robe, embroidered with several figures of fiends and specters, that discovered themselves in a thousand chimerical shapes, as her garment hovered in the wind. There was something wild and distracted in her looks. Her name was Fancy. She led up every mortal to the appointed place, after having very officiously assisted him in making up his pack, and laying it upon his shoulders. My heart melted within me, to see my fellow-creatures groaning under their respective burdens, and to consider that prodigious bulk of human calamities which lay before me.

There were, however, several persons who gave me great diversion upon this occasion. I observed one bringing in a fardel very

carefully concealed under an old embroidered cloak, which, upon his throwing it into the heap, I discovered to be Poverty. Another, after a great deal of puffing, threw down his luggage, which, upon examining, I found to be his wife.

There were numbers of lovers saddled with very whimsical burdens composed of darts and flames; but, what was very odd, though they sighed as if their hearts would break under their bundles of calamities, they could not persuade themselves to cast them into the heap, when they came up to it; but after a few faint efforts, shook their heads, and marched away as heavy laden as they came. I saw multitudes of old women throw down their wrinkles, and several young ones who stripped themselves of a tawney skin. There were very great heaps of red noses, large lips, and rusty teeth. The truth of it is, I was surprised to see the greater part of the mountain made up of bodily deformities. Observing one advancing towards the heap, with a larger cargo than ordinary upon his back, I found, upon his near approach, that it was only a natural hump, which he disposed of with great joy of heart, among this collection of human miseries. There were, likewise, distempers of all sorts; though I

could not but observe that there were many more imaginary than real. One little packet I could not but take notice of, which was a complication of all the diseases incident to human nature, and was in the hand of a great many fine people; this was called the Spleen. But what most of all surprised me, was a remark I made, that there was not a single vice or folly thrown into the whole heap; at which I was very much astonished, having concluded within myself that every one would take this opportunity of getting rid of his passions, prejudices and frailties.

I took notice in particular of a very profligate fellow, who, I did not question, came loaded with his crimes; but upon searching into his bundle, I found that, instead of throwing his guilt from him, he had only laid down his memory. He was followed by another worthless rogue, who flung away his modesty instead of his ignorance.

When the whole race of mankind had thus cast their burdens, the phantom which had been so busy on the occasion, seeing me an idle spectator of what had passed, approached towards me. I grew uneasy at her presence, when of a sudden she held her magnifying glass full before my eyes. I no sooner saw my face in it, than I was startled at the short-

ness of it, which now appeared to me in its utmost aggravation. The immoderate breath of the features made me very much out of humor with my own countenance, upon which, I threw it from me like a mask. It happened very luckily, that one who stood by me had just before thrown down his visage, which it seems was too long for him. It was indeed extended to a shameful length. I believe the very chin was, modestly speaking, as long as my whole face. We had both an opportunity of mending ourselves, and all the contributions being now brought in, every man was at liberty to exchange his misfortunes for those of another person.

I saw with unspeakable pleasure the whole species thus delivered from its sorrows; though, at the same time, as we stood round the heap, and surveyed the several materials of which it was composed, there was scarcely a mortal in this vast multitude who did not discover what he thought pleasures of life; and wondered how the owners of them ever came to look upon them as burdens and grievances.

As we were regarding very attentively this confusion of miseries, this chaos of calamity, Jupiter issued out a secret proclamation that every one was now at liberty

to exchange his affliction, and to return to his habitation, with any such other bundle as should be delivered to him.

Upon this, Fancy began again to bestir herself, and parceled out the whole heap with incredible activity, recommending to every one his particular packet. The hurry and confusion at this time were not to be expressed. Some observation which I made upon this occasion, I shall communicate to the public. A venerable gray-headed man, who had laid down the Rheumatism, and who I found wanted an heir to his estate, snatched up an undutiful son, that had been thrown into the heap by an angry father. The graceless youth in less than a quarter of an hour, pulled the old by the beard, and had like to have knocked his brains out; so that meeting the true father, who came towards him with a fit of vertigo, he begged him to take his son again, and give him back his Rheumatism, but they were incapable, either of them, to recede from the choice they had made. A poor galley slave, who had thrown down his chains, took up the gout in their stead, but made such wry faces that one might easily perceive he was no great gainer by the bargain. It was pleasant enough to see the several exchanges that were made,

for sickness against poverty, hunger against want of appetite, and care against pain.

The female world were very busy among themselves in bartering for features; one was trucking a lock of gray hairs for a carbuncle; and another was making over a short waist for a pair of round shoulders; and a third cheapening a bad face for a lost reputation; but on all these occasions, there was not one of them who did not think the new blemish, as soon as she had got it into her possession, much more disagreeable than the old one. I made the same observation on every other misfortune or calamity, which every one in the assembly brought upon himself, in lieu of what he had parted with; whether it be that all the evils which befall us are in some measure united and proportioned to our strength, or that every evil becomes more supportable by our being accustomed to it, I shall not determine.

I could not from my heart forbear pitying the poor humpbacked gentleman who went off a very well shaped person, but suffering from some terrible malady; nor the fine gentleman who had struck up this bargain with him, that limped through a whole assembly of ladies, who used to admire him, with a pair of shoulders peeping

over his head.

I must not omit my own particular adventure. My friend with the long visage had no sooner taken upon him my short face, but he made so grotesque a figure that as I looked upon him I could not forbear laughing at myself, inasmuch that I put my own face out of countenance. The poor gentleman was so sensible of the ridicule that I found he was ashamed of what he had done; on the other side, I found that I myself had no great reason to triumph, for as I went to touch my forehead I missed the place, and clasped my finger upon my upper lip; Besides, as my nose was exceedingly prominent, I gave it two or three unlucky knocks as I was playing my hand about my face, and aiming at some other part of it. I saw two other gentlemen by me, who were in the same ridiculous circumstances. These had made a foolish exchange between a couple of thick bandy legs, and two long trap sticks that had no calves to them. One of these looked like a man walking upon stilts, and was so lifted up into the air, above his ordinary height, that his head turned round with it; while the other made such awkward circles, as he attempted to walk, that he scarcely knew how to move forward upon his new supporters.

Observing him to be a pleasant kind of fellow, I stuck my cane in the ground, and told him I would lay him a bottle of wine, that he did not march up to it, on a line that I drew for him, in a quarter of an hour.

The heap was at last distributed among the sexes, who made a most piteous sight, as they wandered up and down under the pressure of their several burdens. The whole plain was filled with murmurs and complaints, groans and lamentations. Jupiter, at length, having compassion on the poor mortals, ordered them a second time to lay down their loads, with a design to give every one his own again. They discharged themselves with a great deal of pleasure; after which, the phantom who had led them into such gross delusions was commanded to disappear. There was seen in her place a goddess of a quite different figure; her motions were steady and composed, and her aspect serious but cheerful. She, every now and then, cast her eyes towards heaven,

and fixed them upon Jupiter; her name was Patience. She had no sooner placed herself by the mount of Sorrows, but, what I thought very remarkable, the whole heap sunk to such a degree that it did not appear a third part as big as it was before. She afterwards returned every man his own proper calamity, and, teaching him how to bear it in the most commodious manner, he marched off with it contentedly, being very well pleased that he had not been left to his own choice, as to the kind of evils which fell to his lot.

Besides the several pieces of morality to be drawn out of this vision, I learned from it never to repine at my own misfortunes, nor to envy the happiness of another, since it is impossible for any man to form a right judgment of his neighbor's sufferings; for which reason also, I have determined never to think lightly of another's complaints, but to regard the sorrows of my fellow-creatures with sentiments of humanity and compassion.

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Unable to resist, to rid itself of the opposing evil, it (the pearl oyster) exercises the powers given to it by a beneficent Creator and converts the pain into perfection, the grief into glory. Nature has many instances of the humble and lowly raised to high degree, but none more strikingly beautiful than this. One of the lowest of earth's creatures, suffering a misfortune, furnishes a wonderful lesson upon the uses of pain and adversity by converting its affliction into a precious gem symbolical of all that is pure and beautiful.

## Of God Art Thou Born.

Ah, proud hearts that fain the world would divide,  
The pride of this heart shall equal your pride !  
The stateliest mansion in dust will decay,  
The young charms ye lust for will soon be dead clay,  
The pleasures ye sell your souls for to gain  
Will soon be a weary and sickening pain ;  
All, all, that ye strive for, it soon will be dust ;  
But the glory I crave, it never can rust.

Ye laugh in your scorn— ye shall moulder ere long,  
And sunken be all ye have won by your wrong.  
Yes, proud hearts! ye laugh at your funeral feast,  
Ye vaunt your exploits, whilst ye turn to the beast.  
There is more in the fable of old than ye wot ;  
'Tis truly a pleasant, agreeable thought,  
That the visage doth change as the heart altereth !  
And like swine ye laugh, making merry at Death.

Swart Pleasure, what is she? Go look at her near :  
How then the enchantress a hag doth appear !  
Ha! are these the locks that ravish'd thine eyes?  
And is this the face thou so highly didst prize?  
Behold her, how suddenly wrinkled and gray !  
So brief, so soon withered, is Passion's mad day.  
Caress her—embrace her—she shrinks in thine arms ;  
So quail not, my soul, at such faint alarms !

Pluck Death by the beard—look him fast in the eye :  
So soon shalt thou see mortal terrors all fly.  
Strive with him, my soul, thou the battle shalt win !  
They all are thy vanquish'd—Death, Pleasure, and Sin !  
For naught can withstand thee, thou child of God ;  
These vapors arise from the pestilent sod.  
But turn thee, and face them—smile in thy scorn ;  
Then back they all reel—of God art thou born !

—MARY ISABEL WYMORE.



## The Judean Prince.

"Now the birth of Jesus Christ was on this wise."

It was at Jerusalem during the time of the Festival—a season devoted to rejoicing, in commemoration of the recovery of the Temple and the rebuilding of the Altar, as a result of the Syrians having been driven out of the land. Issachar was High Priest. Among those who had come to offer gifts was one Joachim. This man, with his wife Anna, not only led chaste and holy lives before God; but they also lived an irreproachable life amongst men. They divided their substance into three parts: giving one-third to the Temple, distributing another third to the poor and strangers, while they retained the last third for the necessities of their family and themselves.

Now it had been established in the minds of Joachim and his wife that: "Children are the heritage of the Lord," and yet to their sorrow they were childless, after twenty years of holy wedded life.

At the time our story opens, Joachim was about to bestow his gifts, when the High Priest caught sight of him and spurned his offerings, asking why *he*, who had *no child*, should presume to stand

among those who had been so blessed. Had not the scriptures said: "Cursed is everyone who had not a child in all Israel?" Joachim being childless, surely God deemed him unworthy to make an offering on His altar. How dare he who was accursed of God, come to offer gifts to Him? Joachim was then told that before he again essayed to enter God's presence with offerings, he must free himself from this curse by becoming a father. Covered with shame at this reproach, he withdrew to the shepherds who, were with their flocks in the nearby pastures. He was afraid to return to his home, lest perchance, he might be branded with disgrace by those of his own tribe, who had been present at the bitter denunciation by the High Priest. For many days Joachim tarried amongst the shepherds, while his distracted wife awaited him in their home.

Suddenly a divine impartation came to Joachim, that, God being the *All Father*, it was man's divine right to express *this* attribute of God, as it was his right to express other attributes of God. Was not

man a channel through which the fatherhood of God should be expressed? He, Joachim, had done no sin which could prevent him from reflecting every quality of his Father's character. God was the avenger of sin; but birth was not sin. Had not Sarah been childless to her eightieth year, before Isaac was born? Rachel also was barren; but God healed her—then Joseph was born. Samuel too! Who could be more holy than he; yet his mother was barren until God had blessed her at his birth. Since God had destroyed the reproach of these women, why should he not destroy Joachim's as well?

Joachim, and his wife Anna, had vowed, that if God blessed them with a child, they would consecrate its whole life to His service. Realizing that it was their divine right to become parents, hope revived in their breasts. They arose from their despair and returned to their home. In the course of time Joachim's prayer was answered; Anna's arms encircled the beautiful form of an infant daughter. Three years later, this worthy couple brought their heart's desire to the Temple; when they started for home, they left their wee daughter within its enclosure. Here she remained, until her fourteenth year. At the

age of sixteen, this child became the mother of Jesus Christ. After the birth of our Saviour, interest in the child's mother wained. It is mentioned, that she was a descendant of the royal house of David, as well as being related to the princely house to which Elizabeth, the mother of John the Baptist, owed her descent.

Of Joseph, still less is known. He was a carpenter and undoubtedly:

"His life has flowed  
From its mysterious urn, a sacred stream,  
In whose calm depth the beautiful and pure  
Alone are mirrored, which  
though shapes of ill,  
*May hover round its surface  
glides in light,*  
And takes *no shadow from them.*"

Had Joseph been less pure in thought, he would not have so readily comprehended the Virgin's chastity. To the pure alone all things are pure. When Joseph was tempted to judge Mary by appearances, he thrust suspicion from his consciousness "and took unto him his wife."

Of Jesus it may be said, that he was the only Child of God who ever acted in all things great and small, as though *he believed* that he *was* the son of God.

What tradition has said of Jesus Christ, matters little, if at all. That he was called the Son of a Virgin did not enhance his popularity, neither did it endow him, as has been said, with advantages exceeding other sons and daughters of God. That the mother of Jesus was called Virgin, was merely a mark of identification. It had been promised throughout all preceding generations, that this man should be distinguished above all other men. He understood—as has no man or woman before, or since the time of his presence amongst the children of men—the relation of God to man. Two things were essential to the coming of “this prophet of the Highest.” First, that he should be marked by a visible difference from all other men, and second, that throughout all time there should be tangible evidence given, that this man *was* the Christ.

In the northern part of a far-western State, it is not an infrequent occurrence to see flocks of sheep marked with two distinct brands; the reason for this is, that a portion of a flock of sheep, owned by a certain rancher, had been purchased by the owner of another ranch. The original brand is retained to distinguish this flock from other sheep of the original fold, and to note the partic-

ular ranch from which they were obtained. The second brand is added to identify the sheep as the property of their new owner. By this fact we see, that a mark of distinction is not necessarily a mark of identification. While the sublimity of the character of Jesus distinguished him from all other men, it was necessary that he be identified forever as the one possessor of this unique character. Thus, the birth of Jesus Christ was simply a mark of identification.

Had Joseph been the occasion through which God’s creatorship had been expressed in the birth of the Saviour, Jesus would have undoubtedly manifested the same fullness of virtue; but as generation succeeded generation, he would have been confounded with other great and good men, and eventually we would have lost trace of this solitary instance through which the complete illustration of the sinless character of God was seen. Infinite qualities have been expressed through the minds of men before the birth of Christ, as well as since that time; there have been rare instances when these qualities have come to fruition in the lives of men. Jesus was a complete edition of the Infinite. It was symbolical that only two types of manhood were

led to Bethlehem to visit the young child, whose cradle was a manger, and whose room was a stable. The wise men were students of nature, and the shepherds had drunk from the fountain of Life. These men alone, were able to comprehend the highest manifestations of Nature's God, in a *supreme unfoldment of Divinity in the form of humanity*. It was not an accident that there was "no room in the Inn for the mother and child." Those in the Inn were selfish, and it is a divinely wrought impossibility for carnality to make room for, or to entertain divinity. Do you suppose that if the guests of that Inn had been humane, or had the proprietor been less carnal, a woman situated as was the Blessed Virgin would have been forced to go to the stable for lodging? Unfortunately, Jesus Christ was not the only son of God, externalized in adversity and obscurity, whence they had been driven by the *inhumanity of carnality*. It is that which is born, and not the place nor the manner of the birth, which illumines the world with its light, or overshadows it with the darkness of night.

Volumes have been written, wherein the name of Jesus Christ has been emblazoned on every page, but had his name not been

inscribed in the *hearts* of humanity, he would have lived in vain. It was neither the birth, nor the death of the Nazarite, that was of primary importance; it was his marvelous life. He demonstrated that which other men had merely talked of accomplishing—he carried out infinitely more than they ever dreamed of performing—he was the only man *who ever raised himself*, from out the power of the great enemy—death; other men had theorized and dreamed about death—Jesus Christ *established* that it was the vestibule of Life.

In the Garden of Gethsemane, this son of God, solitary and alone, looked up through the stars pale light into the face of the great Master Mind, and fought out the battle between Infinite life and finite death. He arose a conqueror. Jesus never avoided an experience, for he knew that experiences constituted the schools of life; he entered into them as their master. Was it not strange that this man was laid away in a borrowed grave? He never acknowledged death, and it was meet that those who believed in death should supply his sepulchre.

Jesus was the divine definition of Deity. What was the cross that was so conspicuous in the life of this man? Was it a sacred and

mystic symbol of ancient religions, or was it the ancient instrument of torture upon which criminals were fastened till death released them? Neither! What had this man to do with an ancient symbol of man's *concept of God*? He and his Father *were one*. What had he to do with a symbol of criminality—he who was without taint of crime? What *was* the cross he bore? It was that which in turn bore him to his final victory—it was the torture of knowing that *he* was the *only son of God* who *recognized* his divinity. He alone of all who lived, knew who his Father was, and recognized in every man, a brother

He alone recognized his divine heritage, and his only limitation was his inability to prove to other not *his* sonship—but theirs. Jesus was the only man who ever devoted his life to establishing the fact that the divine estate belonged to all men, and succeeded in doing this, only to have men turn their backs on the estate, and upon their divine parentage. Was it a wonder that the cross which he bore so triumphantly up the long hill of Calvary, should in turn bear him through the valley of desolation, onto the heights of supreme dominion, "*the estate of every son of God.*" He believed that his body *was* the temple of the Holy

Ghost and his life attested his belief. It is recorded of Jesus, that through this realization, he on one occasion healed ten lepers; nine of these men accepted their healing and tried to bear away such a precious pearl in a vessel polluted and desecrated by ingratitude. Fancy attempting to take the gift of the Holy Ghost, without bringing a hallowed vessel in which to receive it! One might as well expect to carry water in a sieve. You cannot confine Infinite Principle in finite conceptions.

The Judean Prince watched the multitudes perish, knowing all the time that they were heirs to *life*—not death. The only limitation he ever knew, was his inability to save others from the effects of their self-imposed ignorance. He could put the life line into their hands; but he could not close their fingers over the golden strand; that is the part of the work which the individual has to do for himself. How frequently it has happened, that those to whom vast fortunes have been bequeathed, have starved to death in ignorance of their heirship. It is not in possessing knowledge; but in the ability to apply efficiently the potential capabilities that you possess.

The men of Jesus' time were



ever trying to erase the effect, without disturbing the cause. They were willing to have their bodies from the ravages of sin and disease, but they were unwilling to yield them as servants to the righteousness that had liberated them.

The Galilean knew that men's forms were but the necessary compliments of their minds; as God was expressed in the minds of men, so men's minds crystalized in form. If this were not so, and men's minds could be projected without form—why not destroy the flesh entirely, or why attempt to heal that which does not exist? If flesh is matter, or nothing, why attempt to heal that which is not? Some will say: "we don't heal the flesh—we heal the mind." Who has ever heard of a mental change that was not registered in the so called physical. The form through which the mind is expressed, must characterize the ideas manifested through that mind—whether these ideas be good or evil. It is unusual to have a perfected mentality, without the corresponding perfected form. If the body is error, that which is manifested through it must be erroneous. *A shape can exit without mind; but mind cannot exit without form.* Mind is potential, only until it is actively expressed

through form, therefore; if mind was independent of form, and the later was mutable and finite, everything emanating through form would partake of the evil nature expressed by it. On the supposition that the body is error, Oscar Wilde, has piteously portrayed the result of healing it, in the following beautiful but pathetic allegory: "When Jesus returned to Nazareth—Nazareth was so changed that he did not know the place. The Nazareth of his day was full of misery and tears, the Town now laughed and sang, and as the Lord descended into the Town he saw flower laden slaves hastening up the white steps of a marble house. He went into the house, and saw, in a jasper hall reclining upon a marble couch, one in whose hair was twined red roses, and whose lips were red with wine. The Lord stepped behind him, touched his shoulder, and spoke to him: "*Why do you spend your time like this?*" the man turned round to view him and said, "I was a leper once—you healed me, how should I live?" The Lord left the house and returned to the street. After a little while he saw one whose face and garments were painted, and whose feet were shod with pearls, and after her followed a youth, softly, slowly like a hunter, and his coat was of two colors, and



lust was in his eyes; but the face of the woman was as the face of a goddess, and the Lord touched the youth's hand and said: "Why look you so upon this woman?" and the youth turned round, knew him and said, "I *was* blind and you restored my sight, upon what else shall I look?" and the Lord said: "The way you go is the way of sin, why do you go that way?" and the woman knew him and said: "The way I go is a joyful way, and you forgave me my sin."

"Then the Lord's heart filled with sorrow and he wished to depart from the town, and as he came to the gates, a youth was sitting by the roadside weeping; the Lord approached him, touched his hair, and said: "Why do you weep?" and the youth looked up, knew Him and said: "I was dead and you waked me from the dead, what else should I do but weep?"

What else shall the lepers, the blind and the sinners, aye, and even the dead do, or what else *can*

such people do with the restoration of the flesh, if it is indeed a source of iniquity? The hardest part of this heresy is, that he who restores the flesh is responsible for it's deeds. If a man or woman is healed by the Christ-truth, they *cannot* yield their members servants to unrighteousness, but must yield them servants to righteousness. Indeed they are not *healed* so long as they entertain the possibility of the body as being any more or less than the temple of the Holy Ghost.

It was the knowledge of the inseparability of the mind and body that sustained Jesus through his trials. His triumphant practice established the truth of his teaching throughout all ages. Therefore, "let that mind be in you which was also in Christ Jesus," and as the earth is filled with the light of the sun, so also our "whole body is full of light, and we will have put off the works of darkness and have entered into the glorious liberty of the sons of God."

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INTERNATIONAL NEW THOUGHT CONGRESS to be held at the Panama-Pacific International Exposition, San Francisco, California, August 30th to September 5, 1915, under the auspices of the International New Thought Alliance. "New Thought Day" August 28, 1915. For information address: Miss Grace Wilson, Secretary California New Thought Exposition Committee, 220 Post Street, San Francisco.

## In Unity there is Strength.

If the above is true then it must also be true that in: "Diversity there is weakness." Much of the inharmony and consequent poverty in the world comes from the friction engendered by self will and the pride of personal opinion.

The maid may know more than the mistress and the man may know more than the manager; but the time to prove this is when the maid becomes a mistress and the man becomes a manager. Partners in business frequently interfere with success and not infrequently precipitate the failure of the very enterprise in which they are mutually interested, through the short-sighted policy of each insisting on his "own way." All discord is demoralizing, besides it is unprofitable *financially*.

Apart from any religious sentiment whatsoever, a cheerful disposition is a most valuable asset in business. If an Efficiency expert could compute the loss to a firm occasioned by the bickerings of employees, it would be enormous. If the same expert could estimate the loss to the employer, whose ill-timed and often brutal correction of an employee results, not in correcting the mistake, but in confusing the mechanic, it would

be startling. No one can do his best work in an atmosphere of contention. When everything has been done to harmonize one to his new surroundings, and he refuses to harmonize, there must come a separation as came between Abraham and Lot.

Prosperity is largely built upon Peace, and Peace is the consequence of Unity of Thought and Action. Large corporations have been compelled to discharge most capable men, not because they were not able to do their work but because their mental attitude to other employees engendered strife. It ought not to be difficult for us to believe that most of, if not all the trouble in domestic and business life is directly traceable to the "irritating minority." When the chronic complainer leaves, or is asked to leave, the house-hold, the office or the factory becomes transformed.

The lesson to be gained from this is the necessity of cultivating that charm of personality which always accompanies a desire to work for the good of the whole. If we cannot work in this spirit we are a menace to our own prosperity and other peoples' peace.

"I haven't much faith in the man who complains  
Of the work he has chosen to do.  
He's lazy, or else he's deficient in brains,  
And, maybe a hypocrite too.  
He's likely to cheat and he's likely to rob;  
Away with the man who finds fault with his job."

To do all that we can in the best way we can, to live peaceably with others, and to leave the rest to God is to be able to avoid friction, to oil the machinery of achievement and to bring home on smooth rails the result of our labors in love.

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### **Our Resurrection.**

Out of the sordid, the base, the untrue,  
Into the noble, the pure and the new;  
Out of all darkness and sadness and sin,  
Spiritual harmonies to win.  
This is our resurrection.

Out of all discord and toil and strife,  
Into a calm and perfect life;  
Out of all hatred and jealous fear  
Into Love's cloudless atmosphere.  
This is our resurrection.

Out of the narrow and cramping creeds,  
Into a service of loving deeds;  
Out of a separate, limited plan,  
Into the Brotherhood of Man.  
This is our resurrection.

Out of our weakness to conscious power,  
Wisdom and strength for every hour;  
Out of our doubt and sore dismay,  
Into the faith for which we pray.  
This is our resurrection.

Out of the bondage of sickness and pain,  
 Out of poverty's galling chain;  
 Into the freedom of perfect health,  
 Into the blessings of fadeless wealth.

This is our resurrection.

Out of this fleeting mortal breath,  
 Out of the valley and shadow of death;  
 Into the light of the perfect way,  
 Into the freedom of endless day.

This is our resurrection.

Out of the finite sense of things,  
 Into the joy the Infinite brings;  
 Out of the limits of time and space,  
 Into the boundless life of the race.

This is our resurrection.

—ANONYMOUS.

## **New Thought.**

Take a page of Epictetus and a Plato paragraph;  
 Shake it briskly till the mixture makes the gentle scoffers chaff.  
 Add a slight Socratic flavor, not in excess of a dram,  
 And a weak solution formed of Persian epigram.  
 Mix a bit from old Confucius and from Buddha several drops,  
 Add Egyptian lore found in the pyramid of great Cheops.  
 Now some truths not half remembered and some others half forgot,  
 Boil the mixture, boil it briskly, till it simmers in the pot;  
 And—Lord bless you now, my brother, and the skeptics all beshrew—  
 Can't you see that you're approaching the thought that's labeled "New?"  
 "It is thought," I said with reverence, much of which is very true,  
 But, if I do not displease you, what in thunder makes it "New?"  
 Came the answer, "Lo! poor skeptic, hear the truth and doubt no more?  
 Such a mixture's mixful mixture never has been mixed before."

—EXCHANGE.

Make the most of time, it flies away so fast; yet method will teach you to win time.—GOETHE.

# THE GLEANER

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## **ANNOUNCEMENTS.**

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Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### **SPECIAL.**

Applications for board, room and lectures in the Summer School, on the Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

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## God The Healer.

"Behold, I will bring health and a cure, and I will cure them, and I will reveal unto them the abundance of peace and truth."—  
JEREMIAH 33: 6.

Every consistent Christian and all true Hebrews, whether or not they have ever had an experience of spiritual healing, realize that God, if he so desires, can heal the sick under certain conditions and circumstances; but many believe that he is not always disposed to do so, because of some wise, inscrutable purpose of his own; and so, when offering up prayers for the healing of the sick, we usually end them with the words: "if it be thy will, O Lord." Presupposing that it may not be the will of God that the sick should be healed in response to our petitions.

In speaking on the subject of God the Healer we are not taking up the discussion of a topic that is entirely unfamiliar, or with which we are not in perfect sympathy. The inquiring and analytical mind is seeking after a satisfactory explanation as to the method by which God heals. As we proceed we shall endeavor to reach a satisfactory conclusion as to the method; for a careful consideration of the principle of spirit-

ual healing is of primary importance.

Paul, the apostle, was satisfied as to the resurrection; but he was obsessed with a divine inquisitiveness. He must not only believe what the other disciples told him, or what had been recorded on the pages of history concerning the resurrection of Jesus; but, we are told in the New Testament, that he must know the power of the resurrection—he must understand the means and the method by which it was accomplished. It is to the boldness and inquisitiveness of Paul, that we owe an explanation of the method of God's healing power. Paul was instrumental in changing mankind's conception of the method by which God heals; that which was conceived to be supernatural was shown by him to be divinely natural.

We believe that God can heal the sick; but how? is the question. Does he heal the sick directly or indirectly, in person or by proxy? According to Divine Science these questions must be answered in

order that we may demonstrate our personal ability to heal the sick. If God heals the sick directly, and without human intervention or mediumship, it then follows as a natural consequence, to suppose that God is acquainted with our diseases—Divine Science declares emphatically that this is not true.

The following question often arises among Christian people, those who are very devout in the performance of their religious duties, but who are, nevertheless, afflicted with some bodily ailment "if God does not know my diseases, how can he cure them?" A perfectly natural question. And we answer, "it is because God does not know our diseases that he is able to heal them." This answer requires an explanation. Divine Science, like the Science of mathematics, never makes a statement that it cannot explain.

It is owing to the fact that God is not aware of the diseases of humanity that he is able to heal them. It is because the light does not know the darkness that it disperses it. And as the principle of mathematics does not admit the errors of mathematicians; so it becomes the infallible, unassailable, immutable principle by which all problems are solved successfully. If the principle of

mathematics admitted the mistakes and the errors of the mathematicians, it would not be a true principle. The same is true of the Divine Principle.

God does not heal the sick directly; let this fact become firmly fixed in your minds, and then you will begin to examine your position in the realm of causation. This is a new thought, but it is a helpful one, for it reveals the great immutable fact that God never does anything for us that he can only do through us. Jesus said: "All judgment is given unto the Son. The Father judgeth no man."

This is a remarkable text; one of those mystical utterances which popular religion never tries to define, a statement that the ordinary man, in his reading in the New Testament, passes over as uncomprehendable, and, therefore, not demanding a deep or a profound investigation; though it contains the very meat of divine science. It is the key to the individual human demonstration.

We know that judgment requires discrimination, discernment, the ability to separate between that which *is*, and that which is not—the ability to distinguish between the real and the unreal, between the true and the false; but God only knows the

real and the true, the perfect, the pure and the permanent. Therefore you see at once that discrimination does not rest with God. All judgment or discrimination rests with godly men; those who are able to discern between impurity and purity, to distinguish morality from immorality, and good from evil.

These facts of course do not meet with the endorsement of popular religious beliefs; for they would have us believe that God is the only judge, and that He judgeth all men. Divine Science prefers to take the words of Jesus; for we believe that he spoke with the authority of one who knew and understood the truth. Whenever theology or popular religion conflicts with the teachings of Jesus, or the declarations of his word, we relegate them to the closet of antiquated beliefs.

"God judgeth no man," are the emphatic words of Jesus; and when you think of God as Principle—immutable Principle, instead of variable personality, you at once perceive the truth of Jesus words. The principle of mathematics does not judge; it simply *is*—an indestructible fact. All judgment rests with the teacher. The principle of art is always the same—all judgment and discrimination rests with the artistic

mentality; man's conception of it may change from time to time, but the principle itself remains immutable. Such is the case in all the exact sciences. All judgment rests with the teacher or the mediator, and the mediator in every instance of spiritual healing is the godly man—the righteous man.

All of the healing that has ever taken place in the world, as recorded in the Old and New testaments, has been made possible through the intervention, the mediatorship, or through the activities of a disciplined human being. Stephen healed the sick—Paul healed the sick and raised the dead—Peter did likewise. Thus we see that God does not heal directly, but indirectly, and as soon as this truth becomes a fixed fact in our consciousness, and when we are moved by higher impulses and nobler aspirations, we will then realize, that we too can heal by the power of God.

We realize that while the son will never cease shining throughout all the centuries, it still requires a little focusing-glass with which to start the flame. It needs that little medium to gather all its rays into a focus, and to set fire to things. The Godly man is the medium—the burning-glass, between the Sun of Righteousness,

or the God of all the heavens, and the individual who needs to be healed of his sins or his excesses.

Jesus was the great burning-glass, gathering in and focusing the rays of the Holy Spirit to set on fire the aspirations of men; starting the circulation in the body, revivifying physical activity, destroying coagulations in what were called "dead bodies" and restoring them to life and health by the regenerating influence of the burning-glass of his character.

It is a strange paradox that God is indeed the healer of men's diseases, and yet he is never the healer. How paradoxical it is that the sun sets fire to the paper in the forest, or lights the pipe of the miner, and yet never sets fire to anything! How strange it is that Love is omnipresent and universal, and yet never dries the tears of a child, nor dissolves the tumor of an adult, except as it is concentrated to a focus through the character or burning-glass of a consecrated godly man or woman!

This, perhaps, explains why for centuries, men have cried out to God—to All-diffusive Life, to heal it of its infirmities, and why their infirmities have gone on century after century! It may make clear why there are more incurable—so-called incurable—diseases in

the category of the medical profession to-day, than ever before in the history of the world, notwithstanding all the progress that has been made in *materia medica*.

We may petition the principle of mathematics to solve our problems, but it will not respond. Either these problems are solved by our own endeavor, through the assistance of a teacher, or by the co-operation of both, else they are not solved at all; for the principle of mathematics never solves a problem for an individual, except as the individual co-operates with it. So it is with God. This explains why so many people have been taken ill and died, notwithstanding their petitions and supplications; for there has been no convenient burning-glass between this All-diffusive Life, which is God, and the individuals who need to have its concentrated rays directed upon their false beliefs and erroneous theories.

Electrical energy, as you know, is the basis of certain forms of artificial light. If electrical energy has existed through all the centuries, why is it, that it has never before manifested itself as light? By its own agency it never would manifest itself. The nature of electrical energy is *to be*. It is by means of the mediumship, or through the intervention of an individual who

understands its laws, that it manifests itself as light, heat, and motive power.

Should we criticise the principle of mathematics when we fail to solve our problems, or neglect to study and correctly apply the rules of mathematical science? God is the source of all healing, just as electrical energy is the source of some forms of artificial light.

All judgment rests with us. "The Father judgeth no man." The Principle of Healing heals, for it does not know disease. If the Principle of Healing recognizes diseases, it is natural to suppose that it fore-knew it, and if such is the case it must have fore-ordained it, and finally if it fore-ordained disease, it must have been for some good and wise purpose; and the conclusion would be that we ought not to ask to be healed by it.

We are the healers. We are the mediums, or the burning-glasses through which the divine rays of the Sun of Righteousness are to be gathered into a focus that will be instrumental in healing our neighbors, our enemies and ourselves.

I am aware that there is a prevalent idea abroad in the land, that particular individuals are selected by God to be healers.

That is not true. Sometime, somehow, somewhere, every man must realize his function in the great scheme of the universe. We must know that man is the burning and shining light, and that it is through him, as a consecrated medium, that other men are blessed and benefited. And when he appreciates this fact, as he must, life will become a plane of joyful activity. When *all* men are living *the life*, there will be no need of professional healers; the reason why they are a necessity to-day is, that all men are not living the *life*, and they have no intention of living it; most men are unwilling—they are convex glasses, perhaps, but dirty ones. The most perfect convex glass in the world will not transmit the sun's concentrated rays, unless it is clean. He is a wise man, who cleans his glass before he attempts to light his pipe by means of the rays of the sun gathered to a focus.

We are all burning-glasses—every one of us! That is, we are all sons of God; and all judgment rests with us. We must select the thoughts that we think, and the things that we do. There is no sacred order of healers—no mystical lodge, or secret society—no divine mysteries that defy explanation. Divine Science is not



a new form of priest craft. It has not come to declare that only the few can embrace its philosophy and demonstrate its principles; it has come to prove to us that the principle of being is as free and universal in its application, as is the principle of mathematics; and that it only requires a little study, with a great deal of application, to admit the individual to his respective place in the divine order.

He discovers that he is able to heal his own diseases without asking God to do it for him. He finds out that he is healed by God indirectly through his own understanding—through his own knowledge. It is necessary for him to have faith—not blind faith, for faith is not blind. Faith as used in the New Testament means knowledge.

There were instances when Jesus did not accomplish many mighty works, because of the people's unbelief, their lack of knowledge of Divine Principle, and a failure on their part to co-operate. It makes little difference how earnest or desirous you are in trying to connect with someone on the telephone; if the party at the other end does not take down the transmitter, there will be no message received; for there is a law involved—the law of receptivity.

There must be a desire to be healed, or even God Himself cannot heal, for God heals according to law. Someone has said: "God never yet has healed anyone in spite of himself." Jesus did not scatter healing throughout the land, as a prince scatters pennies in a village street—not at all; he healed only those who were receptive. We should pause to reflect on this point. Some of us, in our eager desire to share this power in helping the suffering and the distressed, would scatter this healing art broadcast, to those who were not prepared to receive it.

There is a law involved—it is the law of divine compensation. It adjusts the balances; in order to get, we must freely give. We must give up some of our most cherished opinions and false theories, and one of these is, that God heals the sick directly.

Electrical energy does not create light directly; but indirectly, through the efforts of man, and through the application of science—a knowledge of the laws of electrical energy. To become a healer you must keep the source of your lives clean, wholesome and fresh; for after all the responsibility rests with the individual.

How do we acquire any art or science? Is it not by personal



application? Do we not have to make an effort in every department of life, in order to acquire knowledge? Should this be any less true in the science of life itself? In the science of mathematics should we expect that in some mysterious, or miraculous way, our problems will be solved without any personal effort beyond a mere idle petition—vain repetition? If there is such a thing as life, must there not be a science with which to govern and control it?

There is a law by which our state of Being is governed and controlled harmoniously; and there is a science by which this law may be understood—may be demonstrated in the reformation of a sinner, the comforting of the sorrowing, the feeding of the poor, etc.

We have regarded religion as a form of mental ecstasy, that is effective at times only—a saving experience by which we are going to acquire all the great benefactions, though they are for the most part, obtained after we are dead—to give away now, something that we possess, in order that we may enjoy future bliss. That is not true religion. Religion is a science by which we may, to-day, convert our thoughts and

our spiritual ideas into terms of health and strength—life and joy—gladness, beauty, and wholeness. It is through these attributes that we are healed. It is by means of displacing erroneous conceptions with correct spiritual ideas, that all healing takes place. We remove the barriers, and the Principle is able to act. We roll up the shade, and the light dispels the darkness. Our diseases are healed by Divine Principle, or what men call God; for Divine Principle knows nothing of our diseases.

Roll up the shade, and let the light of God's spiritual power envelope your consciousness. We should do this personally, or through the agency of someone who understands the truth better than we do. We are the mediums, the transmitting instruments, and the channels through which divine light pours itself into the darkened chambers of other men's mentalities, and serves to lift them above the wilderness of sin, sickness, and sorrow, to a realization of their atonement with God and His universe. This does not mean that we are going to do God's work; for His work is completed—it is finished. He is well satisfied with that which He has accomplished. "He saw all that he made, and it

was very good." God judges no man; for, in His sight, all men are perfect.

The principle of mathematics judges no man; for its principle is perfect, and harmonious. We are the judges. We must discriminate between the true and the false. When the suggestion of disease presents itself to our consciousness, we must sit in judgment upon it; we must bring it up before the great tribunal of common-sense and Divine Science, and ask what right it has to be there. We must decide whether or not it shall stay or go. If we believe that it was made by God, or that it is real and permanent, our judgment is at fault. If we realize that it was not created by God, we must understand that it has neither reality nor power, other than the reality and power that we give to it by our beliefs. We can dismiss it.

It is a fact that the law of New York State does not judge a crime. The law of your State does not judge—it simply *is*. It is a silent factor. All judgment rests with the judge and the jury; of course their judgment is not always good it may be biased; but the law itself never judges. It simply *is*.

When we claim that a man can break the law, we are making a mistake. No man can break the

law; the criminal can fail to co-operate with it, but break it—never! No man can break the law of God, notwithstanding the fact that theology declares it possible. The law of God has never been broken—no man can break it; all that we can do is to fail to co-operate with it; and in failing to co-operate, whether it be through ignorance or malice, we bring down the consequences upon ourselves. God is law and judges no man; remaining immutable, not a variable personality that may be moved by our tears; but a fixed immutable Principle. It is a great blessing to know this; for when we know the rules by which the law operates, and understand the science by which we can personally demonstrate the principle, then it becomes our benefactor, just as does the principle of mathematics, when we understand and apply it correctly, without any personal effort on our part. God does not have to become one whit less immutable in order to respond to our demands, God *is*. God is health, life, joy, and gladness, and when we realize this most potent fact we can apply it to every atom of our bodies, and to the whole circulatory system—apply it to our affairs and to our estates. God becomes the Healer in the sense that the principle of mathematics

becomes the solver of our problems; but not through our personal intervention. In Divine Science we are not asking the Great Principle of Being to do something for us that we can do for ourselves, by conforming to its laws. If it gives us a little work—a little more work than we have been accustomed to having in the past, it in return, gives us more joy. If it increases our hours of studying during the week, it also adds to our prosperity, and decreases our diseases.

It is impossible for those who have come into Divine Science to return to the old order of beliefs. We have come into the possession of a more potent and riper knowledge of the truth, which is ever increasing our peace, power, and prosperity.

If we are not demonstrating prosperity, peace and power, there must be a reason for it, and the cause does not rest with God. We are, in some way, consciously or unconsciously, failing to co-operate with the Law. Through reflection we should detect the condition of limitation in our minds, and expel all that is erroneous.

In Divine Science we are learning the lesson of personal responsibility, and dependence upon the invisible constant supply—on the

hidden real; not external influences, but in our own states of mind. When this becomes clear to us we will stop complaining, and accusing other people for our failure to demonstrate. He who is really growing in the heavenly grace of thinking right, accuses no man—judges no man. He judges only his own thoughts. The secret of all healing rests with our ability to discriminate spiritually.

He is a great man and has grown in Divine Science who sits down and examines himself, and does not criticise his neighbors, or when things are not going right, inquires wherein he has erred. He never accuses God or his fellow men; but asks himself—"wherein am I wrong?"

So we see, my dear friends, that all the judgment is given unto the Son, "the Father judgeth no man." All healing is accomplished through godly men. God never heals anyone directly—always indirectly and by proxy. You will always find that man has been healed by means of the skilled mentality of his own, or another's, manifested through him.

When I was in Philadelphia last week, I was struck with the enthusiasm of a number of young men who told me that they had banded themselves together, body,

soul and estate, to promote Billy Sunday's work. Now perhaps you would not do that for Billy Sunday; but you might do it for Christ. Here is an instance of a band of young men who realized that the moral tone of Philadelphia is not as high as it should be, and so, with all their zeal and courage—enthusiasm and cash, they had formed themselves into a working band of about two hundred members.

Now we may not admire this form of evangelism, but that is not any reason why there should not be enthusiasm in evangelism of another kind. If we find in Divine Science that which is really helpful to us, if we find it to be a rational, sane, and scientific method by which to understand and to demonstrate the God Principle, as some of us admit we have, we should be enthusiastic about it to others. Are we enthusiasts? Are we like these young men in Philadelphia, who are devoting their time and energy to a good cause; buying literature at their own expense, and scattering it freely here, there and everywhere? They buttonhole men on the streets, and women in the offices. They have enthusiasm, and that is an essential in every department of life. I have seen men of fine ability and position in

life, fall into a rut, and then to lack and eventually die of starvation, all owing to the fact that they lacked enthusiasm.

If people are not enthusiastic about your efforts, it affects your work, and every atom of your body. Enthusiasm is not only the life of the individual, but is also the life of the Nation. Show me a nation which is not enthusiastic, and I will show you one that is dying, slowly but surely. Enthusiasm for one's country—we call it by the name of patriotism—is narrowed, warped, and deadened, by the conditions in some cities.

What do these crowds mean? It simply indicates that the human consciousness is aroused to the great fact, that we do not know as much as we should about God. The church has confessed its inability to meet the situation. The people say, "we must have something," and so it is Billy Sunday. He believes in Jesus Christ, and shrieks it out—even at times swears about it; better such a vigorous method, than tame apologies for Jesus.

Deep seated in the human soul there is the desire, the craving for a better understanding of God. We could develop an organization of men and women in this church, who could speak the truth

with power and vigor, and who could live the Christ life, day by day; and such a body would make a sensible difference in the conditions in this city. They would make themselves felt; and there would be no need of calling for an evangelist.

People say to me, "we prefer to work in a quiet way." Of course there are those who are working quietly, so quietly that they are never perceived by others, and not only is the public unaware of the fact that they work, but the individual himself, fails to perceive it.

God is the Healer in the sense that he is the source, but we, as devout individuals, initiated into the Science of Being, are the burning-glasses of the Holy Spirit, through which other men are going to be inspired, helped and healed.

We have the conviction that we possess power in the inner life, not only to rise above our poverty and diseases, but to assist other men to do so also; that we not only have the power to heal our bodily

ailments, but power to assist other men.

We have a work to do. The difference between some who are working, and others who are not, is the degree of the individuals understanding of the truth. The question is—does he work? Is it true? Yes! is the reply. Then I am going to demonstrate it.

Cultivate a true enthusiasm. It is worth while. If men have to use it in their business and political organizations, why not apply it in our demonstrations of the truth?

God is the Healer indirectly. You are the healer directly; you are the medium, or the mediator. It is said of Jesus that he was the mediator between God and man, a healing channel; and he said to you, "Go into all the world and heal the sick," become a good burning-glass.

"The power of Divine Love that forgives all our iniquities, also heals all our diseases. This power worketh through man, the consecrated, godly man; and destroys sin, sickness and death for all that call upon it in faith."

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I account death a truly great and accomplished good thing; the soul being to live there a real life, which here lives not a waking life, but suffers things most resembling dreams.—PLUTARCH.

## The Builders.

All are architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.

Build today, then, strong and sure,  
With a firm and ample base;  
And ascending and secure  
Shall tomorrow find its place.

—LONGFELLOW.

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## The Holy Ghost.

“And I will pray the Father, and He shall give you another  
Comforter \* \* \* \* even the Spirit of Truth.”

The promise made by Jesus of the coming of the Holy Ghost is the most satisfying promise in the Bible to him who understandeth what the Holy Ghost really is. To some, it means the third person of the Blessed Trinity of, “Father, Son and Holy Ghost,” and to such it is a satisfying belief because it does away with the necessity of inquiring more deeply into the matter. To accept is easier than to analyze and hence it is that the great majority continue to believe that which the

analytical mind has discovered to be untrue. To the man who cannot accept the physical and mathematical impossibility of three persons in one person, the Trinity must be either better explained or explained away altogether. The Trinity is true but not in a personal or physical sense and since whatever is true can be made clear to the comprehension of him who is hungering after righteousness, it is the office of the Holy Ghost to explain. But the man who is merely intellectually curious must



take the shoes from off his feet, for the place whereon he standeth is holy ground. Heavenly secrets are not revealed to men who cling to earth. It is as impossible for a man whose thoughts are material to be initiated into the mysteries of the kingdom of God as it is for a boy to acquire the art of swimming while refusing to separate his feet from the bank of the stream into which he should enter.

The Holy Ghost is, "The Spirit of Truth, whom the world cannot receive, because it *see'th* Him not (with the physical eye,) neither knoweth Him." It is *spiritually perceived* and the worldly minded have no spiritual perception.

But to the spiritually minded, Jesus saith, "But ye know him for he dwelleth with you and shall be in you." The Holy Ghost is the Inner Witness to the Truth of Being. It is that which does away with all uncertainty through the revelation of Divine facts. The office of the Holy Ghost is, "To teach you all things, and bring all things to your remembrance whatsoever I have told you." John 14: 26.

The Holy Ghost is the Comforter which Jesus promised to them that seek Truth day and night, it is the scientific interpretation of the teachings of Jesus which is, "To guide you into all Truth, and

show you things to come."

As the Father suggests Creator and the Son suggests Creation, so the Holy Ghost suggests that which explains both.

Creator (Father)

Creation (Son)

Revelation (Holy Ghost)

When the Trinity is understood, not as three persons in one person, but as the *One* God or The Only Being *expressing* Itself in *Manifestation* or the Christ of God, and *explaining* Itself through the Comforter, or the Holy Ghost, or the Spirit of Truth as Jesus variously defined it, we shall know that the Holy Ghost is that Inner Wisdom which separates the chaff of error from the life-giving wheat of Truth. If we have looked for the coming of the Holy Ghost in physical form from somewhere outside of our own spiritual consciousness we have looked in the wrong direction. Instead of being afar off and coming to us from without it is already in the innermost recess of our being. It is the, "Still small voice," which assures us of our inseparable connection with Him, "Whom to know aright is Life Eternal." It is, "The Spirit that beareth witness with our spirit that we are the children of God." That which assures us that, "The Law of the Spirit of Life in Christ Jesus hath

made us free from the so-called law of sin, disease and death," is the Holy Ghost. That which reveals to us the perfectness of man as the "image of God" and his consequent superiority to all that makes for limitation is the Holy Ghost or Comforter. There is no limit to the Truth into which you can be guided by that which, "leads into all Truth." The Holy Ghost is the Inner Revelator which, "shall not speak of itself, but whatsoever is *true* that shall it speak; and it will show you things to come." John 16: 13. Is not this the Comforter the human heart has been sighing for? Does it not clear away all mental abstractions by the simplicity of Its explanation? What more can we ask of the Holy Ghost or Com-

forter than a rational explanation of the Truth as Jesus taught it?

Divine Science is in the world at the right time. It is an answer to prayer, even the prayer of the Master who said, "I will pray the Father, and He shall give you another Comforter that he (it) may abide with you forever." The Spirit of Truth is leavening human consciousness.

This is the day of which Jesus spake when he said, "at that day (of spiritual understanding) ye shall know that I am in the Father, and ye in me, and I in you."

The Holy Ghost reveals the unbroken eternal Unity of all things even the changeless Trinity of Mind, Idea and Interpretation or the Father, Son and the Holy Ghost. Amen.

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### **I Am That I Am.**

I am not 'fraid  
 To have my being shifted to other channel.  
 Life has more ways than one small sunlit dot;  
 And life is life,—he made it,  
 It is he, as me. Together I return to him  
 Athwart my wanderings, as he to me  
 Athwart his patient rest. Without him  
 I should be at loss with my small spark  
 A flashing in the void of worlds to be,  
 And he—he would be lone, without my soul  
 Refitted in its placings,  
 So finishing his plan and purpose without end.

HARRIET LAKE-BURCH.

## **Beſideratum.**

BY JOHN CONKLIN.

“Happineſs or unhappineſs is made wholly to depend on the quality of the object which we love.”—SPINOZA.

The attainment of a deſire is not infrequently the cauſe of that utter depreſſion of ſpirit, that mental void and realization of the waſted time and effort conſumed in grasping after ſome fleeting pleaſure, or an inordinate love of gaining that which in its eſſence is but an inadequate return for the mental energy expended. How often we miſapply our God given faculties in purſuit of ſome ſelfiſh aim, that either ruins our own lives, or deſtroys the happineſs of others, who are in many caſes more worthy than ourſelves. It has been ſaid, and in truth is a fact, that the period ſubſequent to the fulfillment of our deſires is the moſt keenly relished on our part, though it may be arduous or even hazardous; but as ſoon as the objective is reached, or is in view, an inevitable reaction deprives us of the anticipated pleaſure, and either forces us to combat the acute ſufferings of a ſuſceptible conſcience, or ſeek other diverſiſements to ſatisfy our graving and diſcontent.

Perhaps the greateſt, the moſt all abſorbing deſire with which the majority of mankind is concerned, is the individual conception of a purpoſe in life. Our aims and ambitions—talents, and in ſome caſes genius, direct us into the various walks of life's activities, where our choſen vocations demand, if not compel our undivided attention to the excluſion of even a poſſibility for reflecting on the many wonders of the univerſe about us. Our lives are conſecrated to the attainment of an objective, whoſe demands deprive us of all opportunity to commune with God, and learn of the marvelous truths of our being. We exclude everything from our minds except the inevitable hope of gaining a fortune, or meeting with ſome ſucceſs—ſucceſs that will ſtartle the world, and make us envied of all men. We make our ambitions and deſires our God. We exclude the analytical mind from our aſſociation; and endeavor to expel conſcience—the great enemy of our ſenſe of right and wrong.

To be keenly interested in one's vocation is an excellent thing, it is an essential element in that which comprises our happiness and contentment; but to be so immersed in our work as to preclude attention to any of the other phases of life, is undesirable; for having a knowledge of those innate qualities given us by God, and not applying them for the benefit of mankind at large, is disregarding one of the fundamental principles or laws of our being. True greatness consists in adapting oneself to the needs of all humanity, and to act as a source of inspiration to urge them on to a higher goal.

How often a rich man, who has gained his heart's desire in accumulating a fortune, is left, after the intense interest and all absorbing process of acquisition has subsided, to combat the inertia that creeps over his soul, when he finds the lack of a lasting quality in the ultimate goal toward which he had given the best years of his life, and sapped the youthful inspiration and vigor of his mentality.

Desires often times reach formidable proportions through the influence of external sources. Comparisons are, in some cases, the cause of stimulating a longing in our consciousness, for those things that others seem to have

in abundance; and so we direct our time and attention to securing a few trivialities, at the expense of economizing in, if not forfeiting, many of the necessities of life. How frequently it is true that after our desires have been satisfied, discontentment, or even disgust, deprives us of all sense of pleasure in the object which had been clothed in all the magnetic and abounding beauty and importance placed upon it by our mental attitudes. In order that dissatisfaction, or depression is not to be but the natural reaction to any intense and illegitimate desires of gaining that which is paramount in our minds at the time, it is necessary for some new longing—some new objective, to quench, or displace the old desire before it has been fully satisfied.

Happiness—with what an intense longing we are seeking after the sesame with which to gain admission to the treasure house, wherein we shall find life more abundant.

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At the top of a gradually sloping hill there stands a beautiful colonnade silhouetted against the haziness of a wide expanse of sky; exquisite tints and shades of coral-pink cast a soft illusive light between the stately pillars of the imposing edifice, whose arresting

beauty is accentuated by the dignified simplicity of its structure. A circular cornice surmounts the top of the columns, and serves to cast a shadow upon a pedestal that stands in the center of the temple, and supports an indistinct object, over which changing shadows are casting and recasting themselves with tenacious persistency.

The soft and ghostly dimness of the morning glow retreats below the brow of the hill, as the first rays of the rising sun send their scintillating light to caress the object of beauty in their path, and to light upon the upturned faces of a multitude of people, who are spreading out across the surrounding lowlands. As far as the eye can reach this sea of faces is concentrating its gaze to the summit of the slope. In the foreground, the joyful face of youth is seen; anticipation and longing sparkle in his eyes, and the very soul is outpictured on the face. A little further back, and somewhat removed from youth, stands experience, whose representatives are in some cases gazing longingly at youth, in others, they are looking at the Temple of Happiness, while the heads of a few are bowed upon their chests, and tears sparkle down their emaciated faces. Behind experience, and farthest re-

moved from youth, old age stoops over remembrances, and with upturned eyes gazes intently into the face of infinity.

As the sun reaches the zenith, youth, overflowing with joyful anticipation, bounds off up the hillside, no longer restrained by the cautions and advice of experience; but breaks away, choosing its own path to reach the summit of its desires.

A young girl, scarcely merging into womanhood, is quickly ascending one of the beaten paths in the company of a young man who is paying her the fondest attentions. He looks admiringly and longingly at his companion, and they both revert their gaze to the pedestal in the *bosquet de la colonnade*. As they press forward up the hill, a transparent film crosses before their eyes; a soft and caressing mist engulfs the temple; then a scarcely felt puff of wind brushes it away, and reveals a little child wrapped in swaddling clothes, and tossing its little arms in the brilliant sunlight. The face of the girl lights up with an exquisite smile of tenderness, as she grips the arm of her companion. Motherhood—a medium of expressing the noblest qualities which lie in the innermost recesses of a woman's consciousness—has taken possession of the girl.



Further round the side of the hill, a young man is seen speeding hastily up the ascent. His hair rushes back from his temples; and the concentrated glitter in his eyes is in attune with the taut expression on his face. He looks neither to right nor left; but rushes on unaware of the supplicating gestures made to him by those whom he was forced to brush from his path. All the companions of his social intercourse recede into the background of his consciousness. Ambition vibrates through every nerve cell of his body, and renders him oblivious to all but the dull gray mist that surrounds the temple, and which his eyes are struggling to pierce. As he pauses for breath, the mantle lifts, and his face lights up with a wonderful and exhilarating look of joy, as he gazes entranced at a large nugget of gold that lay embedded in soft folds of richly colored velvet. He stumbles, but struggles on up the hill as the mist descends and once more encloses the temple in its embrace, to reveal from some other point of view, a new objective, a new desire, which men are making herculean efforts to reach.

The mad rush up the hill goes on and on. Some are trodden under the feet of others who are stronger, more persistent and en-

during than themselves; others reach the very portico of the temple and pause, unable to grasp the fruits of their labors—indecision defeats their purpose; while still others gain their great desideratum to learn how valueless and trivial the coveted treasures are, and how they threw away days, months, and years in pursuit of their pleasures, and to no other end than a troubled conscience, and, in some cases, a living death.

The true contents of the casket in the temple of happiness have been discovered by a few persistent and inquiring individuals, who concluded from their own experience, that the conceptions of the multitude in regard to that which it contained, were wrong. They kept on seeking, and at last they found the Truth—the Truth which made them free. "*Faith, Hope, and Love*;" but the greatest of these is *Love*." This is the very essence of immortality, and is conducive to a regenerated hope, which in turn leads us on to the threshold of the kingdom of heaven, wherein we shall find everlasting peace, poise, and harmony. "Seek ye first the kingdom of God and His Righteousness, and all these things shall be added unto you."

Desire is prayer, and from a psychological standpoint is the



acme of efficient auto-suggestion. A deep rooted desire is a constant communication to the inner consciousness of the individual. As it becomes firmly fixed in the subconscious mind, it creates a cause whose effects are emitted in objective thoughts, which in turn, externalize themselves in action. It is of the utmost importance to the happiness and future peace of mind of each and every individual,

whether or not his or her conscience be acute, to conform with the Law to the extent of holding only legitimate desires, and to aspire after those things that are of lasting benefit to humanity. To desire with our whole soul a better understanding of the great Truth—that man is God's interpreter; so that we may demonstrate our knowledge in practical service to mankind.

### **Aphorisms on Life.**

(From Bacon's "Apothegms.")

The senses are like the sun. The sun makes the heavens invisible and the earth clear; the senses obscure heavenly things and open up earthly ones.—PHILO JUDAEUS.

Good repute is like fire: Once kindled, it is easily kept alive; but when extinguished, not easily lighted again.—PLUTARCH.

He is not a wise man that will lose his friend for his wit: he is less a wise man that will lose his friend for another man's wit.—BACON.

It was said of Thales, who fell into the water while looking up at the stars, that if he had looked into the water he might have seen the stars, too, but by looking at the stars he could not see the water.

(That is, practical life gives room for the highest aspiration and the loftiest ideals, while idle speculation gives no room for practical virtues.)

Love without end has no end.—Spanish Proverb. (That is, the only lasting love is that without taint of selfish motives.)

The most needful piece of learning for the uses of life is to unlearn what is untrue.—ANTISTHENES.

Wise men learn more by fools than fools by wise men.—CATO THE ELDER.

Men of weak abilities set in high places are like little statues on large pedestals,—all the more insignificant from being raised up.—PLUTARCH.

## **The Power of Graciousness.**

“For the law was given by Moses, but Grace and Truth came by Jesus Christ.—JOHN 1: 17.

In order to appreciate the difference between Moses and Jesus, and to recognize the superiority of the Gospel over the Law, it will be necessary for us to first define the Law as briefly and clearly as it is possible, under the circumstances. A concise definition of the Law of Moses is, “It is a well formulated code of ethical observances with hygienic and sanitary requirements included.” Paul speaks of the Law as a school-master, a disciplinarian, and the school-master and the disciplinarian represent to the child, in many instances, a most objectionable taskmaster; and to the parent a most necessary instrument in the forging of character and expansion of the intellect. “Wherefore,” says Paul, “the law was our schoolmaster to bring us to Christ, that we might be justified by faith (understanding.) But after that faith (understanding) is come, we are no longer under a school-master. For we are all the children of God by faith in Christ Jesus,” (through the understanding of Truth.)

So long as the child is a child he is under the law of parental authority. The laws of domestic life and school life are the standards by which his conduct is to be gauged and measured, and it all depends on his willingness to measure up to these standards as to how quickly he shall become a law unto himself.

Leaving the school of his youth, man enters into that larger school of Experience where Law again prevails. When undisciplined, unrefined humanity would do what its lowest impulses suggest; it finds itself confronted by that Law which exists for the preservation of peace and protection. From the day that man is born, until the day that he is born again, he is under the law in some phase of its application. That which he will not do willingly, he is compelled to do unwillingly. He is punished for wrong-doing, or he refrains from wrong-doing for no higher reason than that he is afraid of punishment, in either event, he is still under the law, and not under Christ.

"The Law was given by Moses, but Grace and Truth came by Jesus Christ." Human institutions enforce a *semblance* of righteousness through fear. Divine Illumination makes righteousness the most natural thing in the world through love. (We have spoken and thought of the Grace of God, and "the Grace of our Lord Jesus Christ," as a something which one person might have thrust upon him in some miraculous manner, but which another might pray for and die without receiving.) We have never interpreted the Grace of our Lord Jesus Christ as the Spirit of unruffled graciousness or the graciousness of the Spirit. It seems never to have occurred to us that (the Grace of God is that exercise of the soul which substitutes Love for Law, which makes graciousness a persistent habit rather than a hypocritical observance.)

There is a form of graciousness which like a certain form of law, abidingness is all on the surface; this is not the Grace of our Lord Jesus Christ. (The grace of the Holy Spirit or true graciousness is sincerely spontaneous and spontaneously sincere,) and because of this, we have come to the conclusion that it is a special gift of God, rather than a universal benefac-

tion. We foolishly conclude, that if we have not the Grace of God *naturally* in our hearts we cannot acquire it, and under this delusion we continue in what we call our "natural ungraciousness." We sometimes pride ourselves on our candor, our unconcealed and outspoken opinion of others. We would much rather tell a person what we think of him than to profess a friendship we do not feel and so we go on through life making enemies when we might make and keep friends, and this without dissimulation or dishonesty. (The law which was given by Moses made external righteousness compulsory, the grace and Truth which came by Jesus Christ revealed internal righteousness as the perpetual state of the child of God.) Apart from appearances the grace of spiritual perception and the Truth about all men, makes it easy and possible for us to see the Real from the unreal, and (thus graciousness becomes a habit of the soul rather than a cultivation of the mind.) The graciousness of Jesus was due to the recognition of the Divinity within. He was gracious to the woman of Samaria and that other adulterous woman, not because of his masculine chivalry to the sex, but because he saw their *real* nature through the eye of Truth.

The law of Moses regarded the women of Samaria as a Pariah, a member of a despised race, while it commanded that the other woman should be stoned to death. The law of Moses excluded and cast out, the love of Jesus included and brought in.

(The Law curtails crime by punishing the criminal. Grace and Truth make crime impossible by educating the individual. The difference is tremendous and it is all in favor of "Grace and Truth.") The grace of God then is not a special benefaction, but a universal endowment, just as life itself is an endowment, and the Truth which came by Jesus the Christ is the means by which this "Inner Illumination" dispels the shadows of unnecessary ungraciousness. Ungraciousness comes from the failure to perceive the Divinity of the Samaritan woman. We are sometimes rude to people until some fortuitous circumstance reveals their true character. There are those of us who are habitually ungracious until "we know the person better." On the principle that "It does not do to make friends too quickly" we make enemies at once. We have grown suspicious. We have revised the method of Jesus, under every fair exterior we look for the flaw in the character. Through the magnifying

glass of Truth, Jesus saw the speck of Divinity in the adulterous woman. He was gracious to what he recognized, and he repudiated what he did not recognize. When his disciples found Jesus talking with the bigamous woman of Samaria, they "marvelled that he talked with the woman." They saw the oyster shell, he saw the pearl. If every oyster shell contained a pearl, how different would be our mental attitude to the shell itself. How careful we would be not to break it lest we break the pearl also.

We do not seem to realize that we stifle the beast impulses of our fellows through our failure to recognize or admit the existence of those impulses. The other person is all shell, we are all pearl. We admit our own inherent Divinity, but we have our doubts about the other man's. Our ungraciousness is the natural consequence of our biased view-point. We are still under the law and not yet under Christ. Appearances impress us more forcibly than realities. (Our judgment is based upon acts, not upon motives, and hence our censoriousness.) We would not be seen talking to the woman at Jacob's well, we might be judged by our company and this would injure our reputation. Jesus consorted with sinners said

the pharisees, but they mistook his motive. They concluded that he loved sin when as a matter of fact he only loved the sinner. (Condemnation of evil and evil doers came by Moses, but the recognition of Good and the emphasis of the omnipotence of Good came by Jesus.) In the religious world of to-day we have the mosaic method on the one hand and the method of the Master on the other. The old Dispensation of popular theology declares that man is born to sin as the sparks fly upward, and the only way to correct the tendency is to punish him for it. The New Dispensation affirms that man is created to glorify God and for no other purpose. The old method castigates, the new method emancipates. (The new method argues that it is easier to educate the child than it is to reform the criminal and its method of education is to inform the child of its Divine Parentage and its Divine Powers. Scientific education forestalls mistakes and this makes correction unnecessary.)

The law was given by Moses for correction, Grace and Truth came by Jesus the Christ for prevention, and the maxim still holds good that, "An ounce of prevention is better than a pound of cure." If the old Dispensation were faultless, then the New Dispensation were unnecessary and in like manner if the Old Thought were the final and complete revelation of Truth to human consciousness then the New Thought would be an interloper and a stirrer up of heresies. Jesus was regarded by the Pharisees as a "stirrer up of seditions," even as the New Thought is regarded as a disquieter of religious sentiment today, but an occasional "stirrer up" is a necessity. There is a healthy dissatisfaction abroad in the land and it is leading us away slowly, but surely from the severity of the Law to the graciousness of the Christ. (Divine Love is supplanting human law, and the day is not far distant when, "The Grace of our Lord Jesus Christ, and the Love of Good, and the communion of the Holy Ghost shall be with us all."—Amen.)

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### **Influence.**

Virtue will catch as well as vice by contact, and the public stock of honesty, manly principle will daily accumulate.—THOMAS BURKE.

## Bible Lesson.

"And he said also unto his disciples, There was a certain rich man, which had a steward: and the same was accused unto him that he had wasted his goods.

"And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed.

"I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

"So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

"And he said, an hundred measures of oil. And he said unto him, Take thy bill and sit down quickly, and write fifty.

"Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

"And the lord commended the unjust steward, because he had done wisely: (prudently): for the children of this world are in their generation wiser than the children of light.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you unto everlasting habitations.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

"If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—LUKE 16: 1-13.



A similar instance is recorded in Genesis. The people of Sodon had given themselves up to a riot of iniquity; because of this, the destruction of Sodon is under consideration. The Lord is represented as stating that He will go down to Sodon and make an investigation, that He may discover whether or not the reports which he has heard concerning the inhabitants of the city are to be relied upon.

Abraham goes to the Lord and asks Him if he is going to destroy the righteous with the wicked and suggests that there may be "fifty righteous" within the city. Abraham then intimates that it is not in accordance with the character of God to destroy the righteous because of the wicked; and he questions the wisdom of treating people who are redeemed from their sins as one would treat those who are far off from redemption. The Lord replies that He will save Sodon if fifty righteous persons be found in the city.

Abraham then asks: "If peradventure, there should be found but forty-five righteous?"

"I will save the city if but forty-five righteous be found."

"But suppose there should be but forty righteous persons found?" again questions Abraham.

"If but forty, I will spare the city."

"But suppose there should be but twenty persons?" added Abraham.

"If but twenty, I will spare the city."

"And if but ten?"

And the Lord replies, I will not destroy it for the ten's sake."

The moral that is to be drawn from this episode is that a minimum of Truth is much more potent than a maximum of evil. In the story of the unjust steward, we are face to face with similar problems. A rich man employs a steward. In a certain length of time, reports are brought to the rich man that his steward is wasting his goods. He calls the steward to him, and asks that he give him an account of his management; and then tells him that this account may leave him out of employment.

The steward makes his decision instantly. He is instant in prayer which, in this instance, is the desire to save himself. Undoubtedly he will lose his position. He is not a laborer, therefore he cannot dig. He is proud, therefore he is ashamed to beg. Something he must do, and with lightning like rapidity he decides that having lost favor with the capital, he

will initiate himself into the good graces of labor.

He calls every one who is in the debt of his Lord and finds out exactly how much they owe to his employer. His next step is to tell the man who owed a hundred measures of oil to reduce that number to fifty measures. On discovering that the next man owed one hundred measures of wheat, he reduces the measure to eighty.

There is nothing unique in this proceeding. It is the foundation upon which large fortunes have been made. That dishonesty seems often the road to material success must be admitted. In this parable it is not the operations of the steward that interests us. What claims our attention is the leniency of the employer. That a man should commend a dishonest employee is out of the ordinary. Nowadays, when we hear that an employee has robbed his employer, we expect so be informed that he has been arrested and cast into prison instead of having been commended.

It would seem like an attempt to explain the unexplainable to give a reason for a rich man commending an employee who has robbed him. Yet this is the very thing that we must do. Many interpretations of this parable

have been given, but none that I know of which have satisfied the questioning mind. The dishonesty of the steward is a fact. He not only is dishonest, but it makes no acknowledgment that he regrets his dishonesty; neither does he express a desire for reformation. Instead, he is concerned solely with an ambition to succeed and the energy required.

One thing only he admits, that is his own impotency. He cannot dig. He cannot beg. He is in a hole, but he refuses to stay there. Here, as in the case of the prodigal son, his first meritorious action is his quick decision to rise out of the position that he finds himself in.

It is to be regretted that his determination is not honest; but he is to be commended for the fact that he makes his decision promptly. Notice here, that when the steward reduces the indebtedness of the debtors, to one debtor he remits half, to another the fifth of his debt.

Here the steward exhibits charity according to the indebtedness. He exercises consideration and discrimination instead of blind profuseness. He adds to his prompt decision—the virtue prudence.

The deeds of the steward have several aspects. One aspect being

dishonesty, was blame-worthy; another aspect that of foresight—that of decision was praise-worthy. The aspect of prudence was still more commendable.

A great writer has said that they are, "martyrs of the devil who, by their boldness and decision put to blush the weak and vacillating saints of God." The Lord separated the steward's energy from his ambition, his dishonesty from his foresight and commended the latter. The lord realized that evil is only good gone astray. In the decision and prudence which his employee had used, the lord recognized a power for tremendous good, when exercised in the right direction. He saw in the example before him, a display of wisdom in the steward's foresight regarding his future. A

display of prudence worthy of a Christian's imitation. If Christians would exercise the same amount of foresight concerning the spiritual life, that the steward exercised regarding his physical welfare, the results would have been infinite progress in the last year. If the same amount of energy had been used in spiritual instruction that has been used in carnal destruction, the earth had been full of the Glory (character) of God, instead of being stricken with corpses.

Thus it is evidenced that "the children of this world are wiser in the display of the foresight and energy which characterizes their worldly operations than the children of light," who substitute theory for activity.

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### One by One.

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going,—  
Do not strive to grasp them all.

One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dreams elate thee,  
Learn thou first what these can teach.

Do not look at life's long sorrow,  
See how small each moment's pain;  
God will help thee for tomorrow,  
Every day begin again.

—A. A. PROCTOR.

## A Testimony.

When I was fourteen years of age, the hearing of my left ear became slightly affected, and after that time I had to depend upon my other ear. I suffered no real inconvenience until about six years ago, when my right ear began to trouble me. It gradually grew so bad that I could only hear under the most favorable conditions.

Through persistent effort and diligent study, I had risen in my profession to a highly competent place; but I had to relinquish it owing to my impaired hearing.

About a year ago it became so bad that I consulted one of the leading specialists in this city, who was more than kind, and took the greatest interest in my case (I must say here, that during the six years mentioned, I had taken occasional medical treatment without success.) For about two months I went to him every day for treatment—he did all in his power; and I endured the pain of the treatment and operations without a murmur, buoyed with the hope that I would be cured. While I was slightly helped for a time, it was only brief; and it seemed that I must settle down to a hopeless future.

About a month ago—through the kindness of a friend—I was brought to a practitioner, who did not say that she would do her best; but could not make any promises. Instead she said to me: "Your hearing will be restored."

A few days after I had started treatment, I noticed the change in the sound of my own voice—it sounded so loud, and I kept trying to subdue it. Then one day I held the telephone receiver to my left ear, and I heard plainly a conversation over the phone; I have not been able to do this for fifteen years or more.

After four weeks treatment, the improvement is remarkable; I can hear conversations plainly at some distance away, and am steadily improving. I know I shall hear perfectly.

Words are inadequate to express my gratitude to my practitioner for the light that she has brought into my life. I feel like a person having been shut into the darkness for years, then suddenly released to a world of beauty and sunshine. I shall be better able to serve and help others through my regained hearing owing to the awakening to the beautiful Truths

in Divine Science that she has given me. The realization she has brought to me with our Oneness with God—the beauty of the knowledge of his Spirit within us, gives me a confidence and hope not thought of before.

For the privilege of knowing her I shall always be indebted. She is one of the "Lord's annointed," but you will not find her among "the seats of the mighty," where heretofore we have been taught to look for them; but doing Christ's

lowly work of healing the sick and helping the unfortunate, without a thought of personal regard or aggrandizement.

'Tis a privilege to know that all the saints have not passed on. It is not necessary to go to the churches to see what they look like, from picture and statue. There is one living to-day with a far more beautiful halo than a painter's brush can depict—in the person of her.—(Mrs.) ALICE MANNING BARNES.

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Virtue suffers no vacancy in the place she inhabits; she fills the whole soul, takes away the sensibility of any loss, and is herself sufficient. As the stars hide their diminished heads before the brightness of the sun, so pains, afflictions and injuries are all crushed and dissipated by the greatness of virtue; whenever she shines, everything but what borrows its splendor from her disappears, and all manner of annoyances have no more affect upon her than a shower of rain upon the sea. It is the edge and temper of the blade that makes a good sword, not the richness of the scabbard; and so it is not money and possessions that make a man considerable, but his virtue. When you see a viper or an asp or a scorpion in an ivory or golden box, you do not on account of the costliness of the material love it, or think it happy, but because the nature of it is pernicious, you turn away from it and loathe it; so when you see vice dwelling in wealth and in the swollen fullness of fortune, be not struck by the splendor of the material, but despise the false character of the morals. Wealth is not one of the good things; great expenditure is one of the bad; moderation is one of the good things. And moderation invites to frugality and the acquisition of good things; but wealth invites to great expenditure and draws us away from moderation. It is difficult then for a rich man to be moderate, or for a moderate man to be rich.—EPICTETUS.

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In the earth the broken arc; in the Heaven a perfect round.

## The Truth as it has been Revealed to Me.

My experience has been that it is the degree of love we have that counts—that sort of “fire-proofs” us against all discord, fear and worry. I am a business woman in the down town district in Manhattan, and at the luncheon hour when walking through the streets crowded with hurrying men and women, it is my habit, since I have come to understand the Truth more, to look about me and say over and over again to myself “I love all the people—I love all the people,” and I mean it, and there seems to be some charm in the words, for I *feel* love—I lose sight of all the disturbing things of the day and it helps me live day by day. Love—to me—is the one fundamental thing we must have for all humanity. When we *feel* love for all, then it is that the Truth appears clearer to us. And another thing I say frequently during the day is “I thank God—I thank God,” and I mean that, too. I

think it is very essential that we should be thankful and feel thankful for our birth-right as it were—the oneness of God with us. I can understand now why the Psalmist kept singing praises unto the Lord; for sometimes I feel like shouting praises and hallelujah myself, and for no apparent reason—that is, nothing came to me in a material way to make me feel so. In the CVII. Psalm the words “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men” are repeated four times, in the eighth, fifteenth, twenty-first and thirty-first verses, and I can appreciate the feelings of the Psalmist when he so repeated them. Thus it is in these two simple things—Love and Thankfulness—that I endeavor to keep my thought in the right channel.

HARRIET L. MASON.

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I held it truth with him who sings  
To one clear note in divers tones,  
That men may rise on stepping stones  
Of their dead selves to higher things.



# THE GLEANER

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## **ANNOUNCEMENTS.**

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Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### **SPECIAL.**

Applications for board, room and lectures in the Summer School, on the Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

### **PRACTITIONERS.**

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"Thought is all light, and publishes itself to the universe. It will speak though you are dumb, by its own miraculous organ."—EMERSON.

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## **The Power of the Word.**

"The words that I speak unto you, they are spirit and they are life."—JOHN 6 : 63.

A great writer once said: "All the forces of nature cause us to suffer until we conquer them." We must give thought and consideration to these words, for in the past our time and attention has been devoted to other affairs, rather than to a systematic study of the effects of the great forces of nature. A few scientists have bestowed thought and time upon the causes and effects of natural forces but the great majority of mankind have been content to pay little, if any, attention to them. We have profited by each new discovery and invention, without, in many cases, recognizing the necessity for being grateful. We have appropriated the good things of life without any personal effort to bring them into being; consequently, we are startled when the following words are brought to our attention: "All the great forces of nature cause us to suffer until we conquer them."

In the dawn of human history, water, one of the great forces of nature, was regarded apprehensively and feared, because of its in-

numerable inundations of otherwise fertile valleys; its destruction of life, and its apparent uncontrollable power. The race, through the instinct of self-preservation, began to direct the courses of its great rivers; resulting in that which had hitherto spelled only devastation and uncontrollable energy, becoming the means of great systems of irrigation and transportation.

Another great force of nature—the wind, was for centuries regarded as a menace to human beings, because of its power to destroy habitations. It tore ruthlessly across the plains and the mountains, devastating the homes of the people, casting down the trees of the forest, and working havoc in all directions. For many centuries, the race saw only the destructive element of the wind; however, there came a day when one who was wiser, perceived that it also had its usefulness — its constructiveness; with the result that the wind mill and the sailing vessel came into existence, and by means of their agency, two of the most toilsome

vocations in life were dispensed with—the grinding of grist by the sheer physical force of man, and the rowing of galleys by slaves. Vessels ventured to go where they had never dared go before. The wind mill performed tasks which man had hitherto thought it impossible to accomplish.

Steam, another great force in nature that was conquered and made use of by man, was for many years regarded as a menace to those who used it for other than cooking purposes; injurious and destructive on one hand, meagerly constructive on the other, it was held in disrepute by the cautious, until it was discovered that that which scalded children might also propel steam engines; so the little harm it accomplished was diminished in proportion to the great good that was brought about.

Next came the age of electrical energy; that marvelous force which until recently was regarded with superstitious awe and dread, and was spoken of by many, as a visible manifestation of the wrath of God. Electrical energy displayed itself in lightning; destroying churches, school houses and homes—killing the innocent as well as the guilty. It was looked upon by the superstitious as the occasional visitation of Divine Providence, for the purpose of arousing men to a comprehension

of their own misdeeds, and the necessity for spiritualizing their lives. This great force of nature was then discovered to be a constructive agent, with the result that the so-called curse, revolutionized many phases of industry, manifesting itself in terms of utility and beauty — a new means of light, heat, and motive power. It might be interesting to know that the man who first conceived the idea of the lightning rod, as a means of protection, was considered by the people of his day, as a most presumptuous person; seeking by means of mortal mind invention to thwart the will and the purpose of the Infinite—to annul the results of that which God had ordained.

Every great advancement in the world of science has met with the opposition of the scientific and religious mind. Thought, the greatest force of nature—the greatest of all forces, without which all other forces could never have been discovered or utilized—is pregnant with interest as a study for mankind. Thought is spoken of in the Bible, as the power of the word. The frequent re-occurrence of the term “words” stimulates a question in the minds of Bible readers. The fact that the students of Biblical history have added, or substituted the word “logos” for “word” as

written in the Bible, does not tend to make clear the obscurity of the meaning; it is but another incomprehensible term. A forceful interpretation of the term "word" does not occur to us until we have become students of Divine Science—the science of the power of the word.

Like all other forces of nature, we are at first concerned with the destructive side of the word. We recognize in the use of the word, disturbing and distressing elements. We allow that which people say or write to have an injurious effect upon us. We think that if it were only possible to be immune from the prejudices and dislikes of others, the problem of our lives would present fewer difficulties. In our spiritual infancy, this is the only idea we have of the power of the word; as in our scientific infancy, we are most concerned with the destructive manifestations of the other great forces of nature. The power of the word perverted is conveyed to us in what we call "gossip" and "slander." We see how many wonderful and beautiful lives have been wasted, owing to a negative or destructive expression of the word; and how political, religious and commercial ambitions and aspirations of men, have been blotted out in their infancy, as the result of someone having circulated a false

report. Devout souls have gone down into oblivion because of the words of men. We have emphasized the negative power of the word, for the reason that its perverted use has been paramount in our minds.

The *word* as it appears in our Bible reading this morning, is more or less mystifying, and there are those who think it has no meaning except to the initiated. This is very true, but the process of initiation is not such a difficult task. It is not necessary, as many of us have been taught to believe, to go through a long series of exercises in order to understand what the word really means. We do not have to go through a course of philosophy, theology, and sacred rhetoric, in order to understand the power of the word. There are no such academic necessities as these—no such theological obligations. The power of the word, when forcefully explained, is readily understood. It is similar to all other great forces; when the simplicity and true meaning of its power is conveyed to our minds, we marvel at the delay in discovering it, we wonder at the pain and tribulation we went through to acquire just a little understanding.

We have dwelt on the negative or destructive side of the power of the word, and now, we are to

study its scientific and constructive applications.

The wise Solomon said: "Death and life are in the power of the tongue." We have only seen the death aspect. Jesus said: "The words I speak unto you, they are spirit, and they are life." He also said: "The word that I speak unto you shall not return unto me void; but shall accomplish that for which I send it forth." In nothing did Jesus have greater confidence than in the power of his word.

The word is not always audible. Its most potent manifestation, like every other great force of nature, is felt in the silence. The power of the word of Jesus, when he said to the man with the withered arm, "Stretch forth thine hand," was instantaneously felt by the man whom he addressed. Jesus was so confident in the power of the word, that he knew when he sent it forth, it would accomplish his purpose.

The time came when not only the constructive phase of the power of the word was recognized, but also the tremendous power of its silent application. Those of you who have read the New Testament carefully, remember the following incident of a centurion, who came to Jesus and said: "My servant lieth ill at home." And Jesus replied: "I will come and heal him." The centurion said: "I am not worthy

that thou shouldest enter under my roof; speak the word only, and my servant shall be healed." Jesus commented upon the centurion's trust. It was the most remarkable evidence of faith in the invisible force of the word, that had ever been known to mankind,—"speak the word only, and my servant shall be healed;" Jesus spoke the word silently, and with power. When the centurion returned home, his servants came out to greet him, and told him that the sick man had improved at a certain hour, to which he replied: "That was the hour at which I was talking to the Master."

The science of telepathy—a science that is so frequently misunderstood, ridiculed and derided—has met with as much, if not more incredulity as did the science of wireless telegraphy. We either deny the existence of, or ridicule that which we do not understand. The "vulgar" mind is constantly placing obstructions in the way of universal progress. It is necessary to show why physical and mental changes take place, as the result of sending forth the words by means of wireless telepathic communication. Men, as a body, are skeptical, and demand sufficient proof before they will accept a new phenomena as a scientific fact.

We are living in an age, my dear friends, in which we are surround-



ed by many ocular evidences, and testimonies of the power of the invisible, and when I use the word "invisible" I do not mean spirit, merely. The power of the invisible, when it is demonstrated through wireless telegraphy and telephony, is just as spiritual, in its way, as is the power of the word that is sent forth and heals the sick. The demonstrations of Jesus were no more miraculous, but just as much according to law, as were those of Marconi, Tesla, Edison and others; the latter would be regarded as miracles by the men of yesterday. One hundred years ago, wireless telegraphy would have been received with incredulity. To-day, we are more impressionable to all progressive movements.

In many instances, upon taking up the subject of telepathy and the possibility of communicating an idea from one mind to another, the destructive side of this great force of nature is foremost in our minds; take for example, the presence of some person in the room who neither says nor does anything to annoy, and yet there is something about the particular individual that disturbs and distresses us. We attribute the repulsion or disturbance to the force of thought. It is not what he says, nor what he actually does—it is what he communicates by some strange, invisible process,

of which he himself may be quite ignorant. We feel his presence, but we cannot account for it. We are disturbed, and do not like it. This is an argument in favor of the "*power of thought*." If a force acts destructively, it is natural to suppose it can be put to constructive uses. Witness the two diametrically opposed phases of the water, the wind, or the lightning, and all the other great forces of nature,—see how their destructiveness was but a forerunner of their usefulness. A careful and analytical study of the great force of thought, is of the utmost importance to mankind; for it was through the exercising of the force of thought, that Jesus accomplished those miraculous—so-called miraculous—instances of healing and uplifting.

If you are aware that your words can distress, you also know they can comfort; and if you know your audible words can console, you must learn that your inaudible words are equally effective, even more so, if they meet with no opposition. We have discovered that it is possible to inject an idea into the consciousness of another, which idea will be taken up by the other's sub-conscious mind, and worked out in moral improvement, physical healing, or financial betterment.

The *word* is simply an idea in the mind, whether or not it finds utter-

ance in audible expression. We read in the Bible: "He sent his word and healed them," and also, "Thy word is a lamp unto my feet, a light unto my path." It is the word of Truth—the word of exact science—of spiritual knowledge. It is the constructive word of God. It is the word which *is* God. The world was created by the word of God—by the ideas, and through the ideas of Divine Mind. The world, in reality, is an expression of the ideas of God. The ideas in Divine Mind were projected into visibility and we see their external effect in physical manifestation. The world is the visible manifestation of an idea. Your personal thoughts of fear, worry, and anxiety—courage, strength, and hope—are being impressed upon the minds of those who are near you, or upon what we call the cosmic consciousness.

You read in the Bible, "For every idle word thou shalt be made to render an accounting in the day of judgment." This text has terrified people; for the day of judgment has always been considered to be the last day—the day upon which Gabriel would blow his horn—the day when we shall all be assembled before the great judgment seat of God, and the recording angel will open our record, showing all our idle words and sinful deeds. The day of judgment

is not the day at the end of all the world. It is, according to Divine Science, coming to us hourly. It is the day and hour when we sit in judgment upon our own person, through the understanding of the Truth. When we analyze our thoughts, and carefully scrutinize and judge our deeds.

Jesus in speaking of words, proved to us how profitless and often times injurious and destructive they are. Every negative statement is an idle word, for which we shall have to render an account on the judgment day, when we perceive the truth concerning idle words. What is an idle word? When a man says, "I am sick," that is an idle word; for he is not bearing testimony to the truth of his being. He says, "I am sick," for the reason that he does not understand his relationship to the Divine Mind. He declares he is sick because he does not feel a conscious union with that God which is health. His word is idle and profitless, and though he should repeat it every moment, he will never gain strength and health in that way; in fact, each time he declares, "I am sick," he is adding weight to the testimony against himself. There is no physical, or metaphysical force, that will heal a man who constantly declares, and insistently believes he is sick. He

must think constructively, and be convinced of his Divine origin, as a child of God; then he can say, "I am well."

People ask, "but how can a man who is apparently sick say that he is well." Every day people say to me, "How can I say I am well when I am ill—am I not telling a lie?" Divine Science explains the reason why we should say we are well. The value of declaring we are well, when we seem to be ill, is derived from the knowledge of the fact that we are children of God, offspring of the Holy Spirit, ideas of the Divine Mind, and that which seems to be, is *not*, and that which does not seem to be, *is*.

Thought, is the real centre of being. The point of contact with the Divine; and we have never become separated from God. When we realize this, and manifest it, then indeed we are perfect, strong, and well. The mere repetition of this Truth will reveal the power of the word, and it will result in increased health and strength; for, just as the power of the word declared on its negative or destructive side makes you unhappy, ill, or poor, so the power of the word declared on its positive and constructive side increases your health, and broadens your horizon. It is merely insisting on the one law—a law which perhaps at first you

do not understand, but which is nevertheless, most efficient.

You acknowledge an improvement in your condition, yet fail to understand how it was accomplished. Hundreds of others have had the same experience. We are at times unable to explain the law governing wireless telegraphy, yet the results are just as inevitable. We become the beneficiaries of laws whose meanings we are unable to grasp. We are partakers of blessings which we never created.

If a man says to me, "Do you believe that you will receive a message sent to you from a steamer at sea?" I reply, "certainly." It is a matter of belief with me. I know that other men have received messages sent in that way. It is not necessary for me to understand in order to believe I shall receive the message.

The first accomplishment in Divine Science is to believe. "Believest thou that I can do this?", said Jesus, and the man answered, "Yea Lord, I believe, help mine unbelief." In other words, pardon my ignorance. I believe in the possibility; but am unable to demonstrate it. The inquiring soul is not always satisfied to receive messages, or to send them; the progressive mentality is in quest of knowledge—knowledge of the law.

How is it done? May we accomplish it by a similar process? Is there a law and science that may be understood and demonstrated by me? Inquiring minds become practitioners and demonstrators in any science.

We may be satisfied to have only one Marconi or Edison in the world, but there is no reason why we should be content in having only one spiritual healer; for there is a spiritual law which is infinitely more necessary to our well being than is wireless telegraphy. We should understand the law of God, our own connection with the Universe, and the power with which we have to work constructively. We are making use of healing words and they are just as potent as were those of Jesus, provided we understand the science of being, and demonstrate life as he did. It was the life of Jesus that equipped his word with such tremendous power. Jesus said to one man, "Take up thy bed and walk," but that statement was spoken with authority—with the authority of one who knew the Truth. If Jesus' command had been mere words, there would have been no physical response on the part of his patient; but his words were the words of life—words of Truth. He knew that man, in reality, was inseparable from God. He knew that God

was the source of man's consciousness. He knew that the experience which was demonstrated in man, was the same power as was manifested in himself,—the power of constructive life and spiritual energy—the power of the Holy Spirit; he stimulated that power into activity by his authoritative word of command, "Take up thy bed and walk." Jesus called forth a great spiritual response within the individual himself; awakening him to the consciousness of his own divinity; developing within him his latent capacities, and proving to him that all his long years of invalidism were unnecessary, and were not created by God. The man had lived for thirty-eight years, under the unhappy delusion that some unseen force of power had deprived him of his God given faculties and functions. Until we have awakened to the Christ within us, we labor under the dream or illusion, that we are subject to the negative and destructive belief in some power or force other than the Holy Spirit. The man of genius inquires, "If this force seems to have destructive qualities, may it not also be used constructively?"

We should apply positively and courageously, the knowledge of the realization that we are children of God, and that we are not the sinning descendants of Adam; and

our health will spring forth speedily, our strength will increase immeasurably, and our lives will become more beautiful and tranquil.

We are today exercising, for good or ill, the power of the word on our own bodies. I say, "I am not well;" I repeat the assertion until it becomes a habit with me; but I fail to perceive the connection between my habitual negative declarations, and my gradually declining health. I do not understand that my state of mind is producing my state of body. I cannot see that my state of body is the reflex action of my mental attitude. I do not see that my disease is the visible manifestation of the mental picture I am projecting. I justify myself frequently by declaring, that my bodily ill health is a distinct condition, with which my mental state has nothing to do. I reach this conclusion, owing to the fact that I do not understand the action of the sub-conscious mind. I believe that I must be conscious of particular maladies before they can manifest themselves in my body. This is not true. It is not necessary to be conscious of the malarial miasma of swampy ground, in order to be taken ill. I might enter into that district, absolutely unconscious of the danger lurking there. I may be unaware of the existence of such a fever,

perhaps not having even heard of the word; but I become ill of a well defined disease that has been labelled by the medical fraternity. Why is this? Simply for the reason that until we understand the Truth, we are victims of the sub-conscious operations of our own making.

We have mentioned how we cannot only impress the individual, but also the cosmic consciousness. We have not, until recently, become acquainted with this fact. Every thought we produce makes an indelible impression upon what is called the screen of the magnetic ether; as you send out a sound on the waves of vibration, which is carried on until eternity; so every mental picture you send out finds lodgment in the magnetic ether, and returns to us in one form or another. Our thoughts are recorded, just as impressions are made on the phonographic disk or cylinder. It may be put away on the shelf, and left without any connection with an instrument of transmission, but that which had been recorded is still preserved. Connect it with the instrument, properly, and it comes forth—for that is the Law. It gives us back the impression placed upon it ten, fifteen, or twenty years ago. There are men in the world of electrical science, who tell us that these rec-



ords may be preserved as long as time lasts; that they will always give back the impressions placed upon them.

The above, illustrates the power of thought projected into cosmic consciousness. It gives as it receives. On the day of judgment, you will find your idle words, spoken perhaps years ago, coming back to judge you—coming back to the great judgment seat in your own developed mentality. So you preserve the connection between your physical debility, and your affirmations regarding it. You see how the law acts—how the effect follows the cause produced years ago. The fact is that you have been operating a law during all the years of your negative thinking. The process of disintegration has been going on during the years of your perverted use of the power of thought. The power of thought can be used negatively; it is, on the other hand, equally true that it can be applied constructively. This makes it necessary to think and speak only such words and thoughts, as you know you wish to have manifested in your bodies, in your estates, and in your lives.

"Speak the word only, and my servant shall be healed." Send him a telepathic communication was the centurion's idea, and the servant would respond. How few of us

have the faith of the centurion. How few of us believe in the potency of absent treatment. It is as new a term, as is that of wireless telegraphy.

We repeatedly hear the question asked today, "Is there any force, value, or power in absent treatment?" We no longer ask this question concerning the Marconi telegrams. We no longer ask "Is it possible to receive a wireless telegram from the open sea?" This fact has been demonstrated to us—it is practical. The questioner continues, "When you are able to demonstrate to me, the power of thought in physical healing, then I will believe; but I cannot understand the reasons for the manifestation." You may have no understanding of the law governing wireless telegraphy; but its practicality has been demonstrated.

We cannot rid humanity of its old thoughts and fears; we cannot compel it to accept the truth. We can only demonstrate the principle when the opportunity is afforded, when an instance of the centurion presents itself. When we have the faith of the centurion, healing by spiritual communication will be just as natural, and non-miraculous as it was in the days of Jesus.

You appreciate how all the discoveries in the world of natural science have slowly, but surely,



been leading up from the visible and the tangible to the invisible and the intangible forces of nature. We have gradually and persistently evolved from the stone and iron age, through the water and the steam age, to the electrical age; and now we are in the age of thought—in the age of mind, and we are becoming aware that it is the most subtle force in the universe.

In concluding, let us dwell on these words of Jesus: "For every idle word, thou shalt render an account in the day of judgment." The day of judgment is not that moment when we shall all be assembled together. The day of judgment is the day when you and I shall perceive the truth; when you and I shall recognize the power of wrong thinking to produce evil results,—when recognizing the power of the right thinking to yield good results. That is our day of judgment.

It may have come to you already. If any one is thinking of the day of judgment as a general, instead of a particular experience, he does not know the Truth. There is no such thing as a day of judgment; for it comes to us hourly, through the recognition of the laws of our own being. We become our own judges. We sit in judgment upon

our own wrong thinking—upon our own negative beliefs. We are the judges according to the standard of righteousness—according to the standard of right thinking.

Let us think daily then of the power of the word, and let us reduce that word to our own audible and inaudible declarations. Let us not think of it as a mystic something, separate and distinct from ourselves. Spell it with capital letters if you please. Think of it as constructive. Think of it as God—the Great Creative Principle. Think of it as anything you please but never let it escape from you. See it in its daily application, for it is "by your words you are justified, and by your words you are condemned." It is by your words that you are made ill, and it is by your words that you are made well again. By your words you are distressed, and by your words you are made peaceful, calm, and quiet.

Learn to speak the word with power—the word of peace, power and prosperity. "The word is the seed"—the beginning of all creation. We begin our work of love by speaking the word of truth. It shall not return void. "Speak the word only, and my servant shall be healed."

## A Walk with the Infinite.

When weary and tired of living,  
My heart cries out in pain,  
And my brain begins a-throbbing  
Under the terrible strain  
O life, with its ceaseless turmoil  
And struggle for power and gain!  
I go for a walk with the Infinite  
Wherever it may lead;  
I wrap its mantle about me,  
And I do not have to plead  
For the love, and the understanding,  
And the words that lighten my need.  
And my mood, it changes entirely,  
I walk with a firmer step,  
And the birds, and the trees  
And the sweet-scented breeze,  
Waft me peace and perfect content.

—JOHN GEORGE.

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## Consolation.

Dear ———:

There comes a time in the life of every individual when he or she must stand alone. It is a terrible position in which to be placed; but it is the vestibule to the development of *the self that is deathless*.

When a child is weaned it suffers an agony of despair, it is inconsolable; but unless it is taken from the maternal font, it will not receive the nourishment which is necessary to its larger development. The same is true of the grown-up child—the

man—he never thinks about the cultivation of his inner, his soul-self, until he is cut off completely from the external things upon which he has been depending. Perhaps it is family connections, or, on the other hand, it may be friends or fortune; nevertheless, it must be taken away before a dependence upon the wealth of possibilities that are stored in the soul of man is initiated. That which you are going through, though it be hard and uncalled for, is necessary to the de-

velopment of your larger self—your God self.

Your struggles over ——'s ingratitude are the birth pains that precede your awakening to the realization that you are one with God; and that you are dependent only upon your divine inheritance for consolation. That which is true of Jesus, coincides with the experience of every man. It was not until he was betrayed by man, and found out man's limitations, that he discovered his own divine possibilities, and used them.

You are not in subjection to anyone who may slay you with their ingratitude. God made you, and gave you dominion. Your suffering, due to external conditions, will bring to light the internal potent dominion with which God has endowed you. Just as the travail of a woman gives birth to man, so the travail of a man brings to birth the dominion and power which is his gift from God.

You are too susceptible to external conditions—your sensitiveness is a weapon in the hands of the multitude; this is something you

must overcome, in order that you may prove your dominion.

Life is a sum which we are here to work out. In life's sum we use persons instead of numerals. If we liken the crucifying things in life, to the zero, we will find in the sum of life, as in a mathematical problem, that the zero is valuable or useless according to its relation to the unit. If this experience of ingratitude causes you to lean more dependently upon the divine in yourself, do you not see that your relation to the experience will transmute it into a blessing; in short, your relation to the condition will make it valuable.

Your true self is not dependent upon external conditions or people; instead, you have infinite resources within yourself. You are God's store-house, and the treasures of Divinity are to be found in you. Draw upon them! Be strong and of good courage; and *know* that you can meet every condition that will arise, as its master. This, makes you one with God.

Sincerely,  
YOUR FRIEND IN TRUTH.

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A wise old owl sat on an oak,  
The more he saw, the less he spoke,  
The less he spoke, the more he heard;  
Let's try to copy that wise old bird.

# The Voice of Spring.

AN IDYL

BY

JOHN CONKLIN.

I hear a voice a calling far out from over the westward lee, accompanied by the sweet pulsating notes of an entrancing strain, rebounding from hill to dale; caught up by the caressing breeze and carried on to more distant lowlands to be dissipated into infinity.

The hooting of an owl grew fainter, until it became scarce heard above the soft patter of the lowing herd. The dying night drew the last flickering star into its embrace, and sank beyond the horizon to its haven of retreat.

My heart throbbed in tumult within its prison walls, as I stood silently drinking in the freshness of the new-born day; and listened intently to the sweet notes of a meadow lark. I raised my lute to catch up the strain; but as I paused, the first fainty blush of the rising sun kissed the border of the lake, and scintillating little ripples chased each other across the mirrored surface.

The great portals of the seasons rolled back to admit the joyful onrush of Spring. Heaven within me rose to welcome nature, as emerging from its winter retreat it sent out intoxicating odors to feed my nostrils with the essence of its resurrected life.

As I wended my way through the grazing herd, the same soft voice kept enticing me on and on to the summit of the mountain slopes, to gain a vantage whence to gaze around, and see the wondrous beauty of the Infinite Mind; and to gather in a source of inspiration with which to regenerate my lagging hopes.

Oh Spring! how subtle is the intensity of your call, to urge men on to nobler things; and flashing your magic wand over the harsh and barren wastes of life, to make of them a resplendent garden of paradise. How quickly you dispel the mist that enshrouds our souls, and send your penetrating brilliancy to the innermost recesses of our consciousness.

Each blade of grass and budding tree is but an evidence of the infinite wisdom of the Divine Mind, to scatter abroad illimitable benefits on mankind.

And in our prayer to Thee Oh God, while communing with the beauty of Thy manifestations, we do beseech Thee to fill our consciousness with the light of Thy Countenance, to guide us on the path that will lead to Thy Kingdom of Righteousness.

## An Inference.

"Where no oxen are, the crib is clean."

The words of Solomon, quoted above, are exposed to many applications. A pesky old maid once paraphrased them by declaring: "Where there are no children, there is no confusion;" but she forgot to add, "there is no love either," unless it be self-love.

A nursery where there are no children may be spic, span, and silent, but no one cares to pay it a visit.

A crib may be clean where there is no ox; but since, "Much increase is by the strength of the ox," a clean crib is not the most desirable thing in the world.

A dear little lady who has a two-room apartment in which one may find the same book, or the same piece of bric-a-brac, in the same identical spot, year in and year out, visited a friend the other day. The friend was a very busy woman, and during the course of the visit there were many interruptions. A maid came into the room from time to time, and whispered something to her mistress, who, by a quiet nod, made it apparent that the matter would be attended to. Then the telephone would ring; this attended to, the hostess would again turn to

her visitor, who by this time, was becoming distressed.

The seeming chaos continued for twenty or thirty minutes, when the dear little lessee of the noiseless two-room apartment, unable to stand it any longer, exclaimed: "I do not see how you can accomplish anything with all this confusion going on." The woman, whose time she was taking up, smiled sweetly and replied: "I don't accomplish as much as I should like to." I then made comparisons, for I knew them both.

In the two-room apartment, system and silence are the predominating characteristics. Everything is accomplished with clock-like regularity, from the morning tub, to the very punctual hour of retirement. No one ever calls, except by previous appointment, and then only after all personal adornment has been most scrupulously attended to. With sufficient income to live comfortably, there is no necessity for labor of any kind, and consequently no incentive. There is a peace without performance in this case. The crib is clean; but beyond exquisite care of the physical self, little, if anything, is being accomplished.

In the house of her friend confusion seemed to reign supreme, as was indicated by the frequent and seemingly unnecessary interruptions; but upon inquiry, we discovered that these interruptions were due to the calls for help from the unfortunate. The poor at the kitchen door, and the "shut-ins" on the other end of the telephone were the innocent causes. Verily, one can never tell from appearances, those who are accomplishing the most in this world.

MORAL: It is not always the case that a house, an office, or a factory is filled with confusion, simply because it happens to be a centre of productive activity. Neither is a house that is, "Swept and garnished," necessarily an abiding place for angels. The devil found such a place one day, and invited seven other devils, worse than himself, to share it with him.

A STUDENT.

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## A Clipping.

### Sees Hysteria in Use of Knife.

Dr. H. Augustus Wilson of Philadelphia, who came to New York to attend the Academy of Medicine session, today declared, when it came his turn on the programme, that there was hysteria in the rush to find new ways of operating.

Dr. Wilson decried this hysteria, and pointed out that it was due to the over-enthusiastic advocates of new procedures which fail when taken up by other surgeons.

These new methods, he said, are always reported as having been successfully employed by their discoverers, but they result unfavorably with others.

"The present wave of hysteria has to do chiefly with bone tuberculosis," said Dr. Wilson. "To submit every bone tuberculosis case to an operation is contrary to the practice of the best authorities."

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"Look inwards, for you have a lasting fountain of happiness at home that will always bubble up if you will but dig for it."—

MARCUS AURELIAS.



## The Perfect Image.

To heal the sick, it is necessary to lift the patient mentally, until he or she rises above the false mental image which has produced the disease. Take the patient up in your mind and place them in the realm of consciousness, where you realize that God is the only actor and that every action of the body is governed by Him. Realize that all action is spiritual, perfect, and painless; for action is the movement of God. There is only one life—the life which God is. All that manifests life, emanates from God; this fact is as true of the blade of grass, as it is of the individual. The life which pulsates through you, and radiates in the beauty of the rose, is the life which is God. There is but one life. God knows nothing of death, therefore, he is not responsible for it. Death is not a reality, it is merely a transition. To *realize* the Allness of life, prevents the *appearance* of death. God is cause, man is the effect; where there is a cause there must be an effect. Existence must remain the perfect manifestation of that cause of which it is the projection. God is Mind—Mind is the place of ideas. Every individual is an idea of Divinity. The difference between

an idea and a thought, is the difference between a fact and a reality. Facts are not necessarily realities; a shadow may be a fact, but it is not a reality. Thoughts may be facts without being realities; ideas, on the contrary, must be externalized or projected into visibility through form. Form then is as real as the idea externalized by it, and is, therefore, as indestructible as is mind. Form is necessary to performance. There is no such thing as formlessness. Mind and form are not two separate qualities; they are one in essence, while differentiating in manifestations, one in unity, while differing in the variety of its expression. Form is the crystalization of mind; therefore, form is as infinite as mind. Shape changes; but form is changeless. Shape is the effect of thought, hence, it can alter with the change of thought. Form is the crystalization of an idea—the idea being changeless; form also is changeless. Form is as real as the idea manifested through it; for form is the same in substance as mind, although differing in expression; for instance, water and ice are one in essence, but different in expression.

Healing the sick by mental process is the result of imaging in mind

the condition that you wish to project into the body. Hold the idea of perfection in your mind, and that idea will crystalize into a form, that is as perfect as the idea which is represented. You ask how you can treat an infant who is suffering from intestinal trouble? Start your treatment by asserting, mentally, that the infant is a perfect and immutable idea of God. Realize that the parents of that child are the channels through which God's motherhood and fatherhood are finding expression. To realize this, eliminate fear from the consciousness of the parents, the adhesive quality of which fastens the disease to the individual. By removing the fear you detach the disease, and it falls off by a perfectly natural law. *Know* for the baby that its little intestines are channels through which the action of God is taking place in perfect painless activity. Hold the image of perfection, and that image will reflect itself in the little form—poise and peace will be the result. Treating patients mentally, necessari-

tates closing your eyes to the false testimony of the senses, and realizing with the spiritual sense, the spiritual perfection within; this is the sense which declares all the Truth, and tells you that the effect must correspond with its cause.

It is the silent realization that God is the All, and that there are not two—God and the patient—but that there is only one, God (cause) operating through the patient (effect). The science of healing is an art of realization, which is knowing the Truth in counter-distinction to the testimony of the senses. The sense-like children tell partial Truths; the sense must be educated to testify to all the Truths. Knowing the Truth is the process by which the senses are educated. The text, "Many are called, but few are chosen," indicates that many are called by God to do His Will, while but few choose to do this Will. "The Vineyard is ripe for the harvest, the laborers are few." Is not this a call to labor in God's Vineyard?

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The world that time and sense hath known,  
Falls off and leaves us God alone.  
So, to the calmly gathered thought,  
The innermost truth is taught,  
The mystery dimly understood,  
That love of God is love of good.

—WHITTIER.

### **The Roses.**

The roses grew so thickly,  
I never saw the thorn,  
Nor deemed the stem was prickly,  
Until my hand was torn.

Thus worldly joys invite us  
With rosy-colored hue,  
But ere they long delight us,  
We find they prick us too.

PETER SPENCER.

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### **Treatment.**

Try to remember as often as you think of ——— that his mind is the Universal Divine Mind, or God. It is that Mind in him which was also in Christ Jesus for there is no other mind, and no other source of activity. There is no cessation of harmonious activity in Truth, since God is the source of all things that live, move, and have their being.

Matter is not self-moving. It is moved by Mind; and Mind is God, therefore, it is moved in accordance with Divine Law. Truth is displacing error, Love is destroying fear, and Peace will presently manifest itself where confusion seems to be.

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Take up this thought with me each day: "God is the source of all movement. There is no inaction, contraction, reaction, nor diseased-

action in the Divine Mind, and there is no matter. There is no stoppage of harmonious action. The same Supreme Power that moves the celestial bodies, moves every organ in the human body with the same degree of regularity and painlessness. The Power that works in me is the Power that worked in Jesus; for there is but one Power, even the Power of Infinite Love which removes everything that is offensive and unlike Itself. There is nothing poisonous nor impure in the realm of God. There is nothing outside of the realm of God, therefore, there is nothing poisonous nor impure at all. Taking refuge in these Truths of my Being, I now affirm that I am well and every whit whole, through the Christ which healeth me."

## **The Master Musician.**

I am the instrument, but Thou, O Lord,  
The great musician art. Play thou on me  
As seemeth best to thee, but let one chord  
So deeply stir my soul, 'twill give the key  
To all the wealth of slumbering melody,  
Waiting within the soul of every man  
Until a touch like thine shall set it free.

Teach me thine art, so that I likewise can  
Bring out the sweetest notes in every one  
With whom I come in contact. I would be  
Responsive to Thy lightest touch; then none  
Lacking thy spirit shall have power o'er me,  
And all the music thou dost in me awake,  
In lives of others, shall true concord make.

—LAURA BROWER.

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## **Extract from a Letter.**

"My dear Mr. M—

"If you remember, I spoke to you after the services, on February 21st. I was only in New York for a couple of weeks at that time, filling engagements, and returned here that Sunday afternoon. How I did enjoy your sermon! The multitude of men and women present—sic, the surroundings, and the high in fact, the hour will never be effaced from my memory.

What a glorious Truth we have found. Until I took up the study of Truth, and entered upon a dim realization that the Divine Power was working in and through me, my life was on a very material plane. I have accomplished wonders since, *having built up both body, mind and spirit*. Have gained

the victory over drink and licentiousness. Have overcome worry, fear, anxiety, and despondency. Have gained immensely in my art, and have made myself younger by many years.

This has all been accomplished within fifteen years. I am earnestly seeking to forget myself more, in the love of all mankind. I have done so much already, but there is so much more for me to do. I am trying each day to become better acquainted with my real self—the Christ within. How many souls there are, who need what we have found!"

The above is an extract from a letter which has gladdened the soul of the editor of this little magazine.

It reveals not only the power of Christ to redeem from drink and licentiousness, despair and despondency, but it makes apparent, above all things, the persistent permanency of this power.

The writer tells us that this cure has stood the test of time; fifteen years of health, happiness, and enduring vitality, in a profession which calls for clear-headedness and continuous physical well-being.

It is such flesh and blood testimonies to the Power of the Healing Christ, which serves not only to keep alive our interest in the study of Truth, but intensifies our desire for a fuller realization and demonstration of Divine Science. This is only one of the many letters which come to our desk and we are grateful to be permitted to print them occasionally.

THE EDITOR.

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### **A Testimony.**

For the past twelve years, I have been afflicted with a throat trouble which threatened eventually to destroy both the power of speech and swallowing, and, though treated by specialists almost continuously during that time, have never succeeded in securing anything more than mere temporary relief. As a matter of fact, my throat had reached such a stage, a month ago, that I was advised to resort to the more soothing climate of the South, as the only possible means of procuring benefit, and thereby prolonging my life.

It was at this time that I turned to ——— for help—not with the most perfect faith in their ability to give it to me, I will frankly confess. They took hold of my case, and within a short time my throat

began to improve rapidly, with the result that I can now use my voice in any pitch, and swallow food without the slightest difficulty; and to-day I feel it has been entirely cured.

To give credit for good works to those to whom credit is due, is not only a pleasure, but a duty; and it is with this thought in mind that I am impelled to communicate my experience to the readers of the "GLEANER," some of whom, at least, may be in need of that same help which has been given me, and which is now denied them, through a blind adherence to what may be termed, the crude ministrations of a purely physical viewpoint, and a consequent lack of faith in the efficacy of spiritual influences over bodily ills.

LOUISA CALHAUN.

## Seen in Truth.

There is no pain ;  
What we call pain is but the fire  
That melts the gold for forms yet higher :—  
Transmuted Joy—not understood  
Because 'tis yet unfinished good.

There is no loss ;  
What we call loss is but God's way  
Of planting seed 'gainst harvest day ;  
That what, in time, we've loved, maybe  
Saved to us, for eternity.

There is no sin ;  
What we call sin is but the spark  
Flashed from the anvil in the dark,  
Whereon eternal good is wrought,  
Beneath the stroke of Toil and Thought.

There is no death ;  
What we call death is incident  
To life ;—the sleep when day is spent ;—  
Life-giving sleep that wakes when morn  
From out the womb of night is born.

---

## Prayer.

Into the heart of me, empty and waiting,  
Over the soul of me, ready and still,  
Thru, my whole being, consuming and purging  
Enlarging and changing, pervading, o'ersurging,  
Sweep Thou, until  
Thou shalt throb in the pulse of me,  
Shine from the eye of me,  
Breathe in the voice of me,  
All of my entity solving and merging  
In Thine, O my God !

Then drenched in the sources of beauty, and  
And steeped in the fountains of singing,  
My lost life be found—and somewhat of  
The radiance clinging !

—NINA BULL.



## Good Cheer Will Do It.

How many hobgoblins in life would be transformed into angels, if we would only look at them in the right way! A large part of the misery of the world is imagination, and could be dispensed with, if the situation were faced squarely and cheerily analyzed. It is not possible that there is so much real trouble in this beautiful world as people seem to think. Since this is true, if we can dispense with the imaginary trouble, which is about two-thirds, the remaining third, when faced up, could receive prompt attention. And yet, how few really cheery, happy faces one meets in an hour's walk on the streets or in our large stores! Men return from business irritable and tired; women from a shopping tour in the same state, and they think that life in general is very hard. What causes all this seeming discord? Certainly, if the whole day were canvassed, there would have been but few things to make one awry. Good cheer would have prevented all the little misfits, and have left one in a good condition to meet the really troublesome situations.

If we really believed that mind is the only power in the world, would we find so much to trouble us? Would we not be more conscious of our power to make conditions conform to our desire? We are given power over *all* the enemy. This enemy stands for anything that we do not like in our life. Now, this is absolutely true, but not one in a thousand believes it. There is nothing in our conditions or surroundings over which we have not power; but this power must be exercised. One of the short roads to all that we desire is good cheer. A happy person will succeed where a gloomy one will fail. Who would not rather deal with a cheery, happy person than with a gloomy, cross one?

Learn to look at every situation cheerfully, at least until you have found out that there is any reason for looking otherwise. A good hearty laugh several times a day is worth five dollars to any man in his business. "But," you say, "there is nothing in my life to laugh at. I cannot see any place for cheer. You do not know my situation, or you would see that there

is no bright side to my life and never can be until things change." This is the usual way of looking at troublesome situations; but there is a better way, and one that brings harmony out of discord. The old way was to brighten up and be cheery when things grew better. The new way is to brighten up and be cheery *in order to make things better*. A lady who had been under heavy burdens for seven years and was about to give up in despair, was advised to take a cheery outlook of the situation. There were poor health, great mental distress, and heavy financial obligations constantly before her. Every move that she made appeared to result in failure. The lines were becoming heavy in her face, and life presented no charm for her. She was advised to be cheerful, to which she replied, "There is no cheer in my life." "Then *assume* it until you begin to *feel* it. Find something to laugh at several times a day. Soon you will see a change in the gloomy feelings; then the health will begin to improve, and as these changes take place in yourself, your outward situation will begin to change. One of the greatest magnets for harmony is good cheer."

Some weeks passed, and the

change that was wrought in this woman was marvelous. Her face looked ten years younger. There was a spring in her step that indicated an inward joy. "Well, what have you been doing? for I see that something has been going on." "Simply trying to find the bright side of life, and it has worked wonders. Many of my aches and pains have gone; there is a change in *everything*! I feel happier than for seven years, and some wonderful changes are coming into my circumstances. Do you really mean to tell me that trying to be cheerful and happy has done all this?" "There is not the slightest doubt about it. Good cheer will work itself through the most formidable situation. It will attract helpers of every kind. In fact, it is the royal road to success, and will accomplish all that can be desired. Learn to laugh at all the little annoyances, and they will cease to annoy you. There is a philosophy behind all this. Whatever lightens the mental state gives one self-control and so fits him for better judgment. Like attracts like. A cheerful, hopeful person attracts positive conditions around him. Success is bound to follow the one who is light-hearted."—  
From The Christognosis.

## 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 children, 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.

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## 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 mediaeval 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 com-

menced 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.

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### **Harmony.**

I was sitting upon the banks of one of the beautiful lakes for which Colorado is noted, this afternoon, and I became most interested in observing the wonderful reflections that were so accurately depicted upon the perfectly harmonious surface of the waters of the lake.

They were so marvelously true in their appearance, in every detail, to the real trees, shrubs and flowers, which were growing upon the shores of the lake, that it was a perfect joy to behold the picture.

But finally the surface of the waters of the lake became more and more disturbed and inharmonious, and so turbulent, that the

beautiful reflection became first blurred and then positively distorted, until all of the beautiful likeness to the true, the real trees and shrubs became lost, and entirely unsatisfying.

This, so reminds me of our own lives, our own manifestation; for while our thoughts are full of harmony we show forth most accurately the real, the Christ within, but when our thoughts become inharmonious, our appearance and lives also becomes distorted and utterly unlike the Christ within, and perfectly unsatisfying and incapable of giving either comfort or peace or joy.

I am convinced that all of the

gifts of the Spirit can be our own harmonious conditions of thought if we will preserve our thoughts in are the real hindrances to our attaining the perfect realization and perfect harmony. manifestation of the living Christ.

Also, it seems to me that our in-

### Gleanings.

"Man is the architect of circumstances. He is indeed often the creator, rather than the creature of circumstances."—CARLYLE.

"The consequence is, that men live toward freedom in proportion as they live toward fidelity."—HENRY WARD BEECHER.

"To Will, consumes us; and to have our Will, destroyes us; but to Know, steeps our feeble organisms in perpetual calm."—BALZAC.

"For in sin man takes part with the finite against the infinite that is in him. It is the defeat of his soul by his self."—TAGORE.

"The Mind is its own place, and in itself can make a heaven of hell, a hell of heaven."—MILTON.

"Discontent is the first step in the progress of a man or a nation."—OSCAR WILDE.

A table blessing that we use :

Father, we thank thee for thy care and protection, for thy bountiful provision. Bless this food ; may it accomplish all for which it is designed, to the spiritualization of our bodies in Christ Jesus. Amen.—M. E. F. C.

Life runs not smoothly at all seasons, even with the happiest; but after a long course the rocks subside, the views widen, and it flows on more equably at the end.—LAUDER.

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I love thee, thou brown, homely, dear old Earth !  
Those fairer planets whither fate may lead,  
Whatever marvel be their bulk or speed,  
Ringed with what splendor, belted round with fire,  
In glory of perpetual moons arrayed,  
Can ne'er give back the glow or fresh desire  
Of youth in that old home where man had birth,  
Whose paths he trod through wholesome light and shade.  
Out of their silver radiance to thy dim  
And clouded orb his eye will turn,  
As an old man looks back to where he played  
About his father's hearth, and finds for him  
No splendor like the fires which there did burn.

—E. R. SILL.

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It is necessary to affirm again and again and again that there is no power but God. We must work zealously and constantly to prove Divine Principle in this era, because we have for so long believed in power opposed to God. It is like stemming the tide of Niagara. The race has come to believe that there are a thousand powers opposed to God, and we have subscribed to this race belief. Truth is turning the windlass in the other direction.

Let us not be discouraged. The Omnipotence of God is limitless and "Worketh in us both to will and to do of his good pleasure." His good pleasure! "No good thing will he withhold from them that walk uprightly." It is the Father's good pleasure to give us the kingdom with all that it includes,—peace, power, poise and prosperity. It is ours to claim.

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What I aspired to be, and was not, comforts me.  
Strive, and hold cheap the strain ;  
Learn, nor account the pang; dare, never grudge the throe.

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"That love for one from which there does not spring  
Wide love for all is but a worthless thing."



It is more necessary to heal the soul than the body, for to die is better than to live a bad life.—EPICURETUS.

---

Leave consequences to God but do right. Be genuine, real, sincere, true, upright, Godlike. The world's maxim is "Trim your sails and yield to circumstances." But if you would do any good in your generation you must be made of sterner stuff and help make your times rather than be made by them. You must not yield to customs, but like the anvil, endure all blows until the hammers break themselves. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your hearts, I was not driven to virtue by the encouragement of friends nor will I be repelled from it by their coldness. Finally "Be just and fear not," corruption wins not more than honesty; truth lives and reigns when falsehood dies out and rots.—SPURGEON.

---

More homelike seems the vast unknown  
Since he has entered there,  
To follow him were not so hard  
Whenever he may fare.

He cannot be where God is not,  
On any sea or shore,  
Whate'er betides, his love abides,  
Our God forever more.

—JENKIN LLOYD JONES.

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Now I lay me down to rest.  
I trust in God for all that's best;  
I trust in Love that's ever near;  
I trust in Truth, so know no fear;  
I trust in Love because its God;  
I trust in Life, for it is good;  
I trust in Mind that's always near,  
For Mind is God, and God is here.

—Ella Merriweather Post, in "*The Children's Star Magazine*."



# THE GLEANER

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

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## **ANNOUNCEMENTS.**

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Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### **SPECIAL.**

Applications for board, room and lectures in the Summer School, on the Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

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## The Resurrection.

"Blessed and holy is he that hath part in the first resurrection."—

REVELATION 20:6.

The resurrection of Jesus, in its spiritual and scientific import, is the subject upon which I wish to speak to you this morning.

This great historical event is considered to have been one of those unusual experiences in a human life, which never occurred before, and which never has, nor will happen again. Many of the most significant phases of the resurrection have escaped us entirely; we think of one great moment in the life of Jesus the Christ—one glorious Easter Morning.

I think, to the great majority of us, Easter Morning means the beginning of a new season. The Lenten period, with all its fasting, prayer, and self-denial, has been passed through, and we feel greatly relieved as we prepare to plunge again into the vortex of dissipation and foolish expenditure of time, thought and money; for the rigors of ascetic life are not altogether palatable. Easter Morning dawns, and there comes a glad cheer and joy; it is not, however, always a spiritual glad cheer, or a spiritual joy. It is frequently a return to the pleasure of physical living—

physical effort, talking and planning. Until this time next year we shall have a fairly good time, and then, when the Lenten period comes again, we will plunge, with persistent habit of thought, into the ordinary observances of the ecclesiastical methods.

Now, if the resurrection of Jesus does not teach us anything more than this; if it is confined to the peculiar experiences of a particular individual in human history, there is no lesson in it for us. Every experience in the life of the Master contained a lesson for every other man, woman, and child who would follow in his footsteps.

The resurrection, to my mind, does not mean that one man in human history rose superior to what we call death. I am not bewildered with the glamor of a peculiar action; nor am I overawed with the miraculous and supernatural aspects. I am trying to penetrate beneath the surface of things, and see what were the causes that led up to this great climax of the grandest human life the world has ever seen.

We are surrounded by resurrections. We tread on them on every

side. Every blade of grass, at this season of the year, is a resurrection. The songs of the birds, and the buzz of the insects are all resurrections; that is, they are resurrected life, and vigor, animation, joy, and gladness. The resurrection cannot be confined to one incident.

Personally, I believe that the resurrection of Jesus was the culmination of a series of resurrections. We lose sight of the steps leading up to the great performances of life, for we fix all of our attention on the grand climax. We fail to see the means by which this grand climax is reached, and so do not try to analyze the causes. It has been said that Jesus could not have performed this remarkable feat in the beginning of his career. I am quite prepared to believe it. Jesus grew just as you and I grow; in this he is an example to us. Jesus developed from within, just as you and I must develop from within. The resurrection of Jesus began twenty years before it actually took place. On the very day, you remember, when he talked with the priests in the temple, in his twelfth year, he said to his mother, who chastised him for not coming with her: "Wist ye not that I must be about my Father's business?" And as he grew we find him rising above the temptations of sin; for he was tempted even as you and I are tempted; and in this, too,

he is a glorious example; for a man who could not be tempted, and who did not sin because he was not tempted, would hardly be an example. The fact that he could sin and did not do so, therein lies the grandeur of his character, the sublimity of his spiritual power; only differing from us in the degree of his spiritual understanding.

John the apostle speaks of a first resurrection. It is rather significant and very helpful to us. "Blessed is he that hath part in the first resurrection, for over such, the second death shall have no power." What is this first resurrection? Plato, I think it is, tells us that there was once a race of winged men on the earth. The modern writer tells us that Plato's reference to this race was merely figurative, and that he really meant that there was at one time on the earth, a race of men who could mount up on wings of faith and love, until all the temptations of the body were overcome. He tells us that man is entombed in a dungeon of his own creating. That so long as he thinks that the soul is in the body, or that mind is in matter, just so long is he buried in a sepulchre of his own construction. This modern writer tells us, that notwithstanding the fact that we have wings, we never soar, but crawl in the mud of materiality. We are like the butterfly that has been



suddenly extricated or pulled out from the chrysalis before it is time—before it has developed its flying muscles. We crawl and we creep, when we might soar above the conditions which produce unhappiness. The first resurrection is the consciousness of man's superiority; it is the realization that man is not a body with a soul inside of it, but rather a soul with a body as a natural accompaniment. Though there may not appear to be much difference in this, yet the distinction is decided; for if a man is a body containing a soul, then death is necessary to liberation; but, on the other hand, if man is a soul with a body as a natural instrument of expression, then the soul exercises its dominion, and its control over the bodily functions—over so-called bodily diseases, passions and lust.

If you submit the declaration, that sensation is in the body, to cold and critical analysis, you will find that the statement is false; for the body itself has never suffered, nor enjoyed. It is incapable of both passion and pain. It is the humble and submissive servant of man—never its master. Until man realizes that the body of itself can neither crave liquor, nor sensation of any kind, and suffer no pain, he is entombed in the sepulchre of his own ignorance. When the light of truth is admitted to his conscious-

ness, he then sees that the body cannot be subject to temptation. When he realizes that the body cannot suffer from this or that, and understands that all sensation is purely mental, and, in its final analysis, spiritual, he has taken part in the first resurrection. He has come to be the dominator and controller of his own body; for he realizes there are no physical conditions, and that the mind is the seat of power where motive force and energy are created. This is the first resurrection.

The power of the mentality is neither mysterious nor mystical; it is simply the ascension of man above materiality. It is the ascension of mind above the plane of sense and physical sensation, and the belief that it is encased in the casket of its own carcass. This is the first resurrection. Our thought rises on the wings of truth and love, above death and disease, sickness and sorrow, as it realizes that the body can never dictate to, nor dominate the mind.

Once persuade a man that the body cannot crave satisfaction, once convince him that it is only a thought and not a physical necessity, and he, as a result, rises above the conditions. Make clear to a man that pain is neither in nor of the body, and the false impressions disappear, as he gains spiritual understanding, he rises on glorious

wings that he has never yet unfolded, and soars above disease, poverty, and death.

"Who shall roll away for us the door of the spulchre?" was the significant question that was asked by Mary Magdalene, and the other Marys, when they visited the tomb of Jesus. Such has always been the question of the human soul. Whenever we have started to accomplish some great achievement in life, we have been confronted with an obstruction. When it has been our desire to rise above limitation and poverty, and the distressing conditions which, many times, bind human expansion; and as we proceeded in the direction of that which we believed was to give us happiness, joy and life, more abundant, it all too frequently happens that we are forced to ask the great question: who shall remove the obstacle—the obstruction to our success? And the nearer we approach the great final achievement—whether it be prosperity or piety, peace or power,—there is always something standing between us and the achievement of our desires; and at once comes the question: "How shall we dispose of this obstacle—how shall we roll away the stone from the door of the sepulchre?" It looms up large and enormous. Our own strength reveals itself as weakness;

and we turn back disheartened.

Now the attitude of the women of old, on this first glorious Easter Morning, should be an encouragement to us; for after they had asked the question, "Who shall roll us away the stone from the door of the sepulchre?" they looked and saw that the stone was rolled away. It is very significant that it was rolled away from the inside. The point I wish to make clear, is the fact that they looked, and they took a long view of the situation. When a woman is really devoted to a cause, to a personality, or to a principle, she is not easily defeated. She differs from men in this respect. Moved by a divine intuition, by a tremendous force within herself, which she cannot always explain, she goes on and on, very frequently under the pressure of remonstrances from those who would protect her. She takes a long look. She is not at all terrified by the things she sees at close range. She looks out and sees the far horizon of life's opportunities.

It was when Mary Magdalene looked, that she saw the stone was rolled away. If we would take this long view, we would see the stones rolled away from our own sepulchres, from the tombs of our fondest hopes and most cherished and glorious desires. This stone is

rolled away by the invisible power of the Holy Spirit.

That is the great question! What is to roll away the stone from the door of your sepulchre—the sepulchre in which you think you are buried,—whether you call it some form of inherited sin, or some strain of selfishness that you think you cannot overcome? What is going to roll away the stone from this sepulchre in which you have been buried for so many years, and perhaps from which you have concluded you will never emerge? Who is going to let us out of this tomb—this tomb in which we are held captive by our own consent, as the result of spiritual ignorance? It is not a question of who is going to do it, but what is going to do it? Jesus had been teaching, from the earliest days of his ministry, the supremacy of man over materiality, of mind over matter, of good over evil, of life over death, of love over hate, and of truth over error. He had been preaching that man is never subject to his body; and he had been proving his preaching by slow and steady, but sure accomplishment. He had been growing. He had resurrected himself from the belief of bodily needs, and, as a result, never consented to be limited by conditions. He had resurrected himself from the belief that the body suffers. He had

lifted himself on wings of understanding, and realization, to the point where he saw that the body of itself is absolutely sensationless. He had been proving, in his body and in his own soul, the Truth of Being—that the only real thing in the universe is Spirit.

We can see how he climbed upward by low and steady steps, putting his feet on one rung of the ladder after another until he finally came to the conclusion that what men call matter is not matter at all, but purely spiritual. That is why he so courageously said to the people: "Destroy this temple and in three days I will raise it again." All that he needed was time to demonstrate that the body is not material but purely spiritual from center to circumference. "Leave me alone, put me in a tomb, if you please," he said, "and there will I work out my problem." Sepulchres and tombs, by the way, are where problems are worked out. Very few problems are solved in bar-rooms and dance-halls. It is well for us that there are tombs and sepulchres. Jesus said, "Give me time. Let me get away from the world and its glammers, away from noise and tumult. Let me realize that Spirit is the only reality, and I shall come forth!" And he did, thank God!—overcoming death and limitation; and making it possible

for every man in the world to conquer, if he will do what Jesus did,—it was not a possibility for only one man to accomplish.

The first resurrection is the explanation of truth to the human consciousness, wherein it sees the possibility of transmuting our body, or transmuting our bodily concepts. If, to-day, we think that our body is material, subject to sin, sickness, disease and death, we must rise above this belief; and to discard such a belief is resurrection. *To rise above* is what the word *resurrection* really means.

How much sickness do you suppose there would be in the world if men could rise above the belief that the body is lustful, licentious and weak? We have been taught by the old philosophies that the weight of the body, like the ballast in a balloon, prevents the soul from rising. We are realizing that such is not the case. It has been said, "Man is the only bird that flies with its own cage"; for a man's soul may transport his body wherever he will. We realize this great fact when we remember that Jesus appeared in the midst of his disciples when they were gathered together in a room, the doors of which were closed; and that he appeared on the way to Emmaus and talked with his disciples. He also was seen by Mary Magdalene

on that blessed morning, two thousand years ago; and she thought he was the gardener. He had so transformed his physical appearance by this spiritual truth, and so radiated spiritual light, that he was scarcely recognized, even by those who had known him intimately.

Wherever you find a man who comes to the study of Divine Science, and who is, or believes he is, subject to the grossest forms of sin and sensuality, you will, almost invariably, see a man with swollen and inflamed face, heavy-eyed, and unwholesome appearance. He looks the sin he loves. Instruct him in the powers of the soul over bodily sensations, reveal to him that he is superior to matter; and disclose to him the thought that he is not encased in the narrow limitations of his own carcass, that he is not a captive in the dungeons of his sins and sensualities, and at once he begins to rise and soar above them. The inflammation disappears from his face, and his countenance becomes free of all coarseness. His step becomes elastic. His whole appearance is changed. You hardly know him.

A woman came into my office the other day. She said: "You did not know me when I came in?" I replied: "I did not." I had not seen her in some time. A year ago she came to me, and was twitching

in the most dreadful manner, with all sorts of facial and bodily contortions. Those who sat in the office with her were troubled and distressed. They would frequently speak about it and say, "that is a terrible case." I had not seen her for months—another had been treating her—hence I speak freely. The tremor and contortions—those visible evidences of a disturbed mentality, or a warped soul—had all disappeared from the body, and she said, as she stood there the other day, "You did not know me," she was perfectly collected, absolutely calm, with a light in her eyes that I had never seen before. No wonder I did not know her. She might have been the gardener—the transformation was so complete. She had learned the lesson of mind supremacy over matter, of Love's supremacy over hate and anger; for these, I think, were the secret causes of her malady. She had risen superior to the conditions which produce unrest. She had tasted of the first resurrection.

May it not be that there are many resurrections? John the apostle speaks of a second death. He says: "Over such, the second death hath no power." One has said we shall die, and die, and die again, until we become resurrected to the consciousness of man's spiritual supremacy.

The only thing that will ever prevent death will be the resurrection of thought above the claims of materiality. This is the true resurrection. We do not have to die, as is commonly understood, in order to enter into the joys and pleasures of the resurrection. We share the very same opinion as the women of old, when they talked with Jesus about the resurrection. Do you remember when he was called by Mary and Martha to attend their brother Lazarus; and as they wept and wailed over his sepulchre, they said: "If thou hadst been here, our brother had not died; but now all hope is over." And he replied: "Thy brother shall live again." "Yea," said Martha, "I know he shall live again at the last day, the resurrection day." And Jesus said: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live again." "I am the resurrection"—my truth, my science, my principle understood by the individual is the resurrection. Other resurrection there is none. There is no final resurrection day. Resurrection is going on perpetually and persistently. Every uplifting thought, and every spiritual aspiration is a resurrection, a lifting up above materiality, mortality, and death.

"Yea Lord, I know he shall live again at the last day, the resurrec-



tion day." Have we advanced very much? Would we not say practically the same thing to Jesus, if we stood by the tomb of a dear brother; and a man said to us, "He shall live again," would we not say, "Yea, I know he shall live at the last day, the resurrection day"?

The truth from within says, "I am the resurrection," why postpone the glorious event? Why make the resurrection a post-mortem experience? It is an experience that is going on daily, hourly, all around us, wherever the soul reaches out for the Truth of its Being. Whenever we are deluded into the belief that the body is capable of sensation, whether of passion or of pain, we are in a sepulchre of our own construction, with the key turned on the inside. Who is to roll away the stone from the door? We are. The women said that an angel rolled away the stone from the door of the sepulchre. So it did. What is an angel? A two-winged creature or a spiritual thought? It will always be an angel that will roll away the stone from the door of our sepulchre—it will always be a true thought about God, and about ourselves, that will roll away the stone; it will never be an external influence. It will always be thought, the angel of spirituality in the human consciousness, that will roll away every obstacle, impediment,

and obstruction that stands in the way of our spiritual progress; and will remove everything which prevents our realization of peace, power, and prosperity.

When you stop to consider, do you not see that we have been, in our belief, at least, encased in our carcasses? Do you not see that we have been limited by our bodies? That we have been very much like birds in cages, desiring to fly out into the great open ether of God; yet always feeling the pressure of limitation, the claim of organic matter; always feeling that the soul, in some mysterious way, is in the body, and that it requires death to liberate it.

What a wonderful lesson we have to learn. We must realize that Mind is never in matter, even though it makes use of it. We must understand that the soul is never in the body, even though it functions through it. We have to learn that the soul, or mind of man is that which dominates time and space, and cannot be limited by the creations of its own thought. When this lesson is mastered, we have entered into the wonderful experience that John the disciple speaks of—the first resurrection. This must take place here. If we should fall asleep in what, to-day, we call death, without having entered into this first resurrection, then we



would still have to learn the lesson; for here, or hereafter, man must realize that Spirit is the governing factor, that mind is supreme, and that there is, intellectually and scientifically speaking, no matter—that which we call matter being nothing more nor less than modifications of that which we call mind.

As Huxley says, "What is this terrible thing we call matter, but a thing of thought that we have but poorly constructed for ourselves?" Let us change our thoughts. Let us resurrect our thoughts from the abysmal depths of materiality, and begin to think of ourselves as spiritual beings, "made in the image and likeness of God." Understanding what resurrection really means; that it is not a something limited to a particular experience,—the experience of one man in the history of the world; but that it is the almighty process of evolution that is going on every day throughout all the centuries, never ceasing, and never limited to any one man, in any one country. Does this fact take away from the grandeur and dominion of Jesus' character? Not at all. On the contrary, that he accomplished the resurrection, proving it step by step from small beginnings, should comfort us. We should see that that which he began in a small way, even as we are beginning in a small way here, end-

ed in a glorious climax. But because we do not see the steps leading up to the climax of the resurrection, from the first victory over materiality to the great demonstration over death, we are filled with amazement. We wonder if it were not some strange supernatural act. We detach the climax from the steps leading up to it, and isolate it in our consciousness.

We celebrate the resurrection of a man from a tomb, the experience of a man risen above what we call death; but we do not see that he had been living above death from his earliest youth, that he had not been growing or cultivating the things that result in death. The Bible says, "The wages of sin is death." After his resurrection, Jesus presented himself to his disciples in the same flesh and blood body, as we call it, not a mystical or an astral body, but the body which was crucified on the cross. There would not have been any triumph of Mind over matter, and proof of the supremacy of Mind, if the body presented to his disciples had not been the same identical body that had gone through all these experiences. That would have been a deception. He said to them, 'Look! look at my hands and my side, see the prints of the nails.' They recognized their risen Saviour. They recognized the truth of the power of

mind over matter. I wish it were possible for the whole world to recognize the tremendous value of this great proof; for then the whole world would enjoy the comfort and pleasure of entering into this glorious experience, that John calls—the first resurrection.

Through enlightenment, the stone is being rolled away from the door of our sepulchres. Man is emerging and walking out into the free air of God; for he realizes his divine sonship, and he has been claiming his divine right. He sees that the resurrection is something that belongs to him as well as to all mankind; and in claiming that which is his divine right, he is stepping out into freedom and liberty.

Let us consider this conception—this interpretation of the resurrection; otherwise, we shall continue to proclaim and celebrate an historical event which has no more meaning to us than the burial of

Rameses, or any other great incident in the history of the world. Let us do away with the celebrating of a mere historical event; let us rather emphasize the hidden spiritual meaning. If you have come into the conviction of the supremacy of mind over matter, you have entered into the first resurrection; and over such, the second death will have no power.

Let us apply this law of Mind's supremacy, and the realization of peace, power, prosperity, strength, joy and gladness will be yours forever more.

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"Our resurrection into new consciousness 'hath quickened us together with Christ, and hath raised us up, and made us sit together in heavenly places in Christ Jesus.' This resurrection hath renewed us in mind and in body. Each day is our resurrection day. I die daily; I rise daily."

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"And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vigor? For God is but a great will pervading all things by nature of its intentness. Man doth not yield himself to the angels, nor into death utterly, save only through the weakness of his feeble will."—JOSEPH GLANVILLE.

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"The best and most consoling proof of God is when you find Him behind that veil where you sought the Deadly Sin."—

MICHAEL MONAHAN.

## Transfiguration.

"And after six days Jesus taketh with him Peter, and James, and John, and he leadeth them up into a high mountain apart by themselves; and he was transfigured before them."—MARK 9:2.

The Transfiguration of Jesus on Mount Hermon is described by theology as, "a supernatural manifestation of the Saviour's inherent glory, in which his divinity and mission were most solemnly attested." In Divine Science, we see in the transfiguration of Jesus a perfectly natural demonstration of a highly spiritualized consciousness. He clearly understood what we but dimly perceive concerning the Allness of Spirit, and the nothingness of matter; and through this understanding, his body corresponded to his spiritual thought, as it always does.

Man's body is a lamp which becomes luminous, only as the wick is lighted and turned upward. A lamp may be highly polished and filled with oil, but unless it is lighted, it is as opaque, in a darkened room, as is any other object of furniture. The opacity, or transparency of the body depends on the opacity, or transparency of thought; since all that the body is, or ever can be, is the external manifestation of thought. This fact accounts for the grossness of some bodies, and the refinement of others.

Bodies are neither gross nor refined on their own account; but always because of the nature of thought, which animates them. When this is understood, the phenomenon of the Transfiguration will be taken out of the category of unexplainable mystery; and revealed as the light of the soul, illuminating the body by the radiance of the Holy Spirit.

The individual who is most perfectly in tune with the infinite, is not always conscious of the effect of his spiritual thinking on, what is called, his physical organism; for the reason that he is more concerned with inner contemplation, than with the outer expressions of thought. The true devotee of the Spirit is not considering the power of his prayers, as a means of producing the "pious look," which hypocrites assume for a purpose. Chiefly concerned with the rapture of walking and talking with God, the real Truth student is scarcely conscious that he has a body.

When Moses came down from the mountain, where he realized that the Invisible is the Real, of

which the visible is but the symbol, "he wist not that the skin of his face shone." He had made a discovery. He had learned that Spirit is the most tangible thing in the universe, and that matter is only a shadow cast by erroneous thinking. He had seen God face to face, that is, he had become convinced, through reason and revelation, that Good is the only Power. He had the "inner vision," and he was fascinated by it. Others saw the physical effect, but they did not see the causes. Moses knew the reason for his exceeding joy of soul, but, "he wist not that the skin of his face shone." The natural man sees objects—the spiritual man is a discoverer of thoughts.

When the disciples on the Mount of Transfiguration saw the divine apparition they were stunned by it; and when Peter recovered from his shock he could only think of building three tabernacles, one for Jesus, one for Moses, and one for Elias.

We are tremendously impressed by what we see, and this is as it should be; but if that which we see does not turn our attention to that which we do not see, it is not serving its real purpose. We build monuments to men who achieve great things, when the best tribute we can pay to them is to, "go and do likewise."

Now, the Transfiguration of Jesus

proves two very important facts: first, the power of thought to light up the body so that it may become luminous and transparent, instead of dense and opaque, and secondly, it proves the persistence and indestructibility of Form. Whatever mutations go on in the world of shape, Form is persistently the same throughout all eternity; and this is of no small consequence.

Judging from appearances, and according to surface conditions, man assumes many shapes during that brief experience between the cradle and the grave. He may be ill-shapen at birth, or he may become mis-shapen through disease, or old age. Mistaking shape for form, there are those who ask how they shall appear at the Last Day. One says, "When Gabriel blows his horn shall we arise with those knotted, twisted, and bent bodies which we have at death?" Such a question would never arise if we had been properly instructed. In the drama of human existence, man assumes many parts, even as the actor on the stage. He plays juvenile, comedy, and tragedy parts; depicting in voice, manner, and shape—youth, maturity, and old age, with such remarkable fidelity that it is difficult to believe that he is anything but what he appears to be. So unconsciously clever in playing his part, that he deceives himself

into the belief that he is the actual character which he portrays. Tell him that he is an immortal Son of God, masquerading as a mortal son of Adam, and he is quite apt to ridicule the idea. He has played the part so long that it has become second nature to him.

Man, in a state of spiritual ignorance, is like a rich lunatic who believes himself so poor that he cannot buy the necessities of life for himself.

The transfiguration begins when a man becomes conscious of the fact that he is spiritual and not material. In Divine Science we have seen men transfigured through the power of Love, before our very eyes. We have seen the drunkard reformed, and the sick man healed. We have seen the grossness of carnality give place to the refinement of Spiritual Culture; and the stupidity of ignorance disappear at the approach of enlightenment. We have seen such changes in the body, as the result of the Spiritualization of thought, that we have come to the conclusion that the changes which go on in the body are due absolutely and entirely to the changes which take place in the mind. The Transfiguration is so gradual at times, that we can hardly perceive it, yet it is steadily taking place, much as the growth of a child goes on in the presence of its parents, without their being aware of

the fact. It is sometimes necessary for the friend, who has not seen the child from day to day, as the parents have, to all their attention to the fact of their own child's growth.

The Transfiguration of Jesus had been going on every day, as he walked and talked with Peter and James, and John, in the valley of Judea. He was constantly cultivating the "single eye"; therefore his whole body was gradually becoming "full of light."

Before our eyes are opened to the tremendous possibilities before spiritual thought, we touch elbows with Transfigurations. What we need is to be led up into the mountain of spiritual perception, where the atmosphere is clear, and the vision unobstructed; for it is here, and here alone, that we can see the Transfiguration of Jesus in its real spiritual significance.

When the disciples witnessed the unusual phenomena of the Transfiguration, it was not "an optical illusion due to a disordered brain, incidental to religious frenzy," as some would have us believe.

As the telescope reveals objects on the horizon, which are invisible to the naked eye, so the lens of the Spirit brings into view things that otherwise are undiscernable.

If, through the mechanical microscope, we can discern the form of an otherwise invisible atom, why,



can we not, through the microscope of Mind, discern the Form of those who have gone before? This is not a plea for the materialization of Spirit, but a rational explanation of the possible persistence and indestructibility of Form. Shapes may come, and shapes may go, but Form goes on forever, as an Idea in that Universal Divine Mind which is God.

When the disciples saw Moses and Elias talking with Jesus, it was not because these patriarchs came from a distant sphere for the occasion, or that they reduced their bodily vibrations to suit the limited vision of Peter and his companions; It is much easier for me to believe that the spiritual faculties of these seekers after Truth, were illuminated so that the seemingly imperceptible became perceptible.

That we cannot discern Form with our ordinary faculties does not disprove its existence and proximity. We would not say the atom is non-existent, merely because we are compelled to use a microscope to discern it. If we denied everything that our unaided senses cannot cognize, we should be compelled to repudiate the great ma-

jority of the stars, not to speak of the countless host of living entities in the insect world. Infinitely greater in number are the things we cannot see, than those things that we can see. Verily, he who knows most is most modest. A little knowledge is dangerous only to he who *thinks* he knows *much*. There are sounds so fine, that only the tiny insect can hear them; odors so faint that only the dog can detect them; and there are sights so ethereal that only the most highly illuminated can perceive them—the Transfiguration is one of them. We do not repudiate the sound the insect hears, nor the odor the dog detects, simply because we can do neither; then why should we doubt the heavenly vision of Peter, and James, and John because our faculties are not sufficiently spiritual.

Remembering that the Transfiguration, with its attendant phenomena, is a proof of the immortality of Form, let us labor to become transformed by the renewing of our minds; and thus put on that "glorious body" which we had with us before the foundation of the world of shapes.

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"God is always within us—we think in Him—God enters in us to blossom there—who fulfils all our aspirations, and expands and multiplies us in Himself."—BALZAC.



## My Highest Possible Self.

BY MARY SIEGRIST.

"My highest possible self." What then is this highest possible self that the godlike of all ages,—the kings among men—have striven for? What is this process of evolution which human personalities have undergone, and through which they have been able to demonstrate "the life more abundant,"—through which they have attained to the highest degree of efficiency, coupled with a certain wild joy of living?—a state perhaps best expressed by Lanier, when he wrote:

"I work in freedom wild,  
But work as plays a little child  
Sure of the Father, Self, and Love alone."

This is the question the ages ask. Their value and quality depends upon their answer. How to find this power to do, to work in freedom any joy, this is the aim of every man. In proportion to the measure with which men have demonstrated this problem, their greatness has been estimated. Those who have succeeded largely have been the world's great heroes. And yet this power to do and be in joy is inherent in every one of us, only waiting to be called forth.

That there is a higher possible self than the one I daily inhabit is made clear to me in moments of great illumination. "Moments when the Spirit's true endeavors stand out plainly from its false ones."

In these moments I am conscious of a self that has escaped for a while into the Infinite,—for a while I am made,

"One with the spheres,  
With the seven stars and solar years,  
With Caesar's might and Plato's brain,  
With Lord Christ's heart, and Shakespeare's strain."

In these moments I *know* that I *know*. The skimpy, beggarly, apologetic moments have fallen quite away. Old Omar's "sorry scheme of things" has faded out. I glimpse a little divine origin and divine destiny. I know then, as that fine mystic, Macdonald asserted, that I have "come from God and am going back to God," and for a moment I, too, "will have no gaps in the middle of my life." I am conscious of a presence. I am thrilled and filled with a thousand life-giving forces.

I am one with the "Spirit of Love that is abroad in the universe." I am deep in peace.

But these moments of illumination are all too evanescent. How shall we capture them longer? Or how, at least, so rivet them in consciousness that their effect shall be indissoluble? This is the problem that belongs to each one: How can I make my life permanently efficient and at the same time luminous?—not how to find moments of spasmodic exaltation, but how to raise the level of my personality.

Our friends will sometimes tell us that on the mountain top there are no settlements—that these exist only in the valley. Sadly we trace the spiritual analogy. But what if we might become permanent cliff-dwellers, or at least find an easy trail to the mountain crest?—to find, in Arnold's fine phrase, "sweetness and light," as a permanent attainment to find one's "place in the Sun," this is our goal.

This finding of one's place in the Sun, or of one's highest possible self, here and now, must be a potentiality for every son and daughter of God, "else life were rotten at the core, and dust and ashes all that is"; else the great spiritual seers have been betrayed.

But this cannot be so. The proof of its negation is found in the results obtained in spiritual growth by the simple following of certain higher modes of thought. The unfortunate being who knows nothing of divine metaphysics, or of thought in the higher relations, says, "We played all comers at the Old Gray Inn; the dice of God were loaded, and we lost." He who has followed certain spiritual rules in the game of progress—altho life is infinitely more than a game,—knows there are no "dice of God," and that he cannot lose. Each one of us can fashion our ever evolving self, and thus, in the years allotted, find his highest possible self.

What is the great basic spiritual law, whereby one is to be gradually set free from self, and to be made one with all the sentient life of the universe? What hidden springs will keep life pure and sweet? What great faith, not a century hence, but here and now, will enable one to find one's place in the sun,—to be a conscious son of God?

First of all is the desire to reflect joy in service. We all have this in some measure. We all feel with Robert Louis, "the beloved,"

"If I have not moved among my race,  
With bright and morning face,  
Lord, thy most pointed pleasure take,  
And smite my spirit broad awake."

We all want this joy; but we do not want it intelligently enough.

By contemplation of "whatsoever things are lovely," the soul becomes en rapport with them. Hence a clear mental statement of what is desired will aid us, and give edge to desire. The power to progress, to work on in love and joy, to "go on and on, and still to be," is what we want. Let the mind vividly picture such mental dominion.

Next would seem to be the word *endure*. For no sooner does one seek to lift his own weight in the boat than the vessel is apt to keel. The first word to the man who grasps the plank is "Hold on!"—the old story of "he that shall endure to the end."

In every life is the period of the eternal Nay, when darkness seems to close in. Our mortal ego mayhap affirms, "I do not like the way the cards are dealt; I did not ask to play the game." Tenfelsdrökh seems to have come into his kingdom.

If at this critical moment, we will but keep clear one little place in consciousness, wherein we will affirm, "It is a lie. I hate and forever disown you," the devils of doubt will fall away.

What we need in this period is to affirm constantly, "I swing in the divine currents; nothing can hinder me." Or, "I am one with the Eternal. I will live by the Eternal." Or, "Whatever God is, I am." Or, "the Spirit of the Lord goes before, and makes perfect the path."

Even after the master conflict there will be infinite testings. However, as we become acclimated to the finer air, our periods of expansion and sense of freedom will become longer.

Exquisite moments there will be wherein we will love much, and be able to express that something drawn from a great depth of being, either in great personal loves, or in the creation of something exquisite in the orb world, or in some unselfish act of devotion. And as we are caught up into conscious rhythm with the universe, we will always find waiting for us, just around the next spiritual corner, the possibility of a deeper communion with brother Emerson and lordly Plato, and with a finer touch with the white Christ.

It is an endless quest we are on, and the trail is endless. But each one of us who takes for his mental talisman the habit of concentrated contemplation of a perfect self, of negation of all doubt, and of constant affirmation of the soul's oneness with the Infinite, will certainly find himself, like every growing thing in the universe, "becoming."

It must be in some such simple and understandable way as this, that we are "to be changed into the same image, from glory to glory."

This change implies growth, and growth implies obstacles overcome. For everyone who is "becoming," there will always loom, at some time or other, the spiritual "gray Azores," or some hidden "gate of Hercules." In our spiritual quest of the undiscovered America of self, of the Holy Grail of a perfect self, we will often duplicate in our experience that of the "Great Admiral"—the devils of doubt will whisper to us—"Lo, the very stars are gone." Our part it will be to say to ourselves, secure in our sense of oneness with the Infinite:—

"Sail on, sail on and on and on—"

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### **A Daily Prayer.**

A daily prayer for one worker in the vineyard, who was for a time feeling the pressure incidental to much labor and little sleep, by another worker in the vineyard, whose Love has lightened many burdens. Strength came.

I am thinking of you dear one, as the "express image of God's Person"—"the brightness of God's Glory." There is no fatigue in God. There can be no fatigue in God's Expression—expression is visible form. You can do all things through Christ, which strengtheneth you; for Christ is God expressing through you, Jesus, "the only begotten of God," the our only begotten of God. "The Lord God omnipotent reigneth, and the Lord God in the midst of you is mighty." Love fills you and surrounds you, and protects you. There is no fatigue in Love; and you go forth in the name of the Lord Jesus Christ to do that which God would do through you.

The Lord is your light and your salvation, whom shall you fear. The Lord is the strength of your life, of whom shall you be afraid? All power is given unto you in heaven and in earth; and you go forth to manifest your power and dominion over everything that is unlike God. You are strong in the strength of the Lord and His might.

I will be with you each day, and you may always know that every Sunday morning my prayers are going out to you, and "my words shall not return to me void, but go forth accomplishing that for which they are sent. God bless you!

## Immortality.

No, No! the energy of life may be  
Kept on after the grave, but not begun;  
And he who flagged not in the earthly strife,  
From strength to strength advancing,—only he,  
His soul well knit, and all his battles won,  
Mount, and that hardly to eternal life.

MATTHEW ARNOLD.

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## Is Disease Real or Unreal?

“Ye shall know the Truth, and the Truth shall make you free.”

—JOHN 8:32.

It is doubtful if anything in the teaching of Divine Science meets with more misunderstanding and ridicule than the declaration that disease is unreal. This is due to the fact that the ordinary intellect finds it difficult to accept a statement which is so distinctly at variance with common human experience.

From the standpoint of sense-testimony, disease is one of the most real things in the world, so real, in fact, that the greatest efforts of progressive mankind are being spent in the direction of forestalling and overcoming it.

The therapeutic arts are being used, as never before, to reduce disease to at least a minus quantity, if not altogether to abolish it. Institutions are endowed, and the most tireless research indulged in, to discover and destroy the causes

of disease; all because of the fond hope, or the instinctive feelings, that sometime, somehow, this fair world of ours shall be rid of all that is inimical to human happiness.

If we do not believe in the final conquest of disease, why labor so diligently to conquer it? Is it not because we recognize that disease is abnormal and unnatural; and being so is susceptible of destruction, if we can but discover the means by which to accomplish this much desired end? Only he who has not thought deeply and to a purpose, would assert that the abnormal and unnatural is superior to the normal and the natural.

When the student of Divine Science asseverates the unreality of disease, we do well, before quarreling with him, to inquire what he means by his use of the word un-

reality in this connection. It may be that we have used the word loosely, as is frequently the case, in which event we are not apt to agree with his statement, notwithstanding the fact that such statement is in strictest accordance with established Truth. We use words synonymously which have little if any relation to each other, as for instance, we use the words fact and truth, as if they meant the same thing, or conveyed the same idea. When we are informed that a certain thing is a fact we take for granted that it is a truth beyond question. One definition of the word fact is that it is an *assumed* truth which other facts may prove not to be true at all. The mirage on the desert is a fact, as a mirage, but when the truth is known about it, then we perceive it to be an illusion; it is a fact as an *appearance*, but not as an actuality or reality.

When Jesus cautioned His disciples not to judge after appearances, he was giving them a lesson in that Divine Science which distinguishes between the seeming and the real. When it is better understood that appearances are not necessarily realities, it will be less difficult to comprehend such statements as are now regarded as mere verbal vaporings.

The difference between reality and appearance is illustrated by

that which is imperishable and indestructible, and that which is evanescent and temporary. If Reality is that which is indestructible and eternal, then the first great Reality is God, and next in order are the creations of God.

The test of the reality of disease lies in the question as to whether or not God is the author of it. If God is the Author of disease, then it must be a reality, and as such is indestructible and eternal, since that which God made, He made forever. When we subject disease to this critical analysis, we lose our belief in it, and any consequent fear. When we lose our belief in and fear of disease we become its master, through Science, which is Truth ascertained.

According to Jesus, when we know the Truth we are free. Freedom from disease will never come until we know the Truth about it, and the Truth about it is that it is unreal in the strictest sense of the word, notwithstanding its *apparent* reality.

The fact that disease can be overcome with medication or mind, proves its impermanence and unreality; for if it were permanent and real it could not be overcome by any process whatsoever. If disease were true, or any part of Truth, Jesus could not have caused it to disappear, nay, if it were true, or any part of Truth, God



Himself could not heal it. Truth is not something that we can accept one day, and except another, as we do our fleeting opinions.

All Reality is found in God, but if we cannot find disease in God it follows as a natural consequence that it has existence only as a false seeming. The greatest truth in the universe is that "God is All!" All that truly exists is a manifestation of God, and whatsoever is not a manifestation of God is an illusion pure and simple. This is true also of what we call the material body, which to most men is one of the great realities, but which to the initiated is the most deceptive of all sense appearances, and deep-seated illusions.

When we can perceive that the body, as we see it, is nothing more than the reflection of our concepts of the real self, we become conscious of the Truth that the real man is spiritual, and, as such, is exempt from disease.

According to spiritual metaphysics, disease is a morbid belief, expressing itself in bodily condition; therefore, the real cure lies in rooting it out of the mind. When this is done the body will care for itself.

If it be true that the real man is the image of God, it is equally true that this man is, by the law of spiritual heredity, the inheritor of all the qualities of Divine Mind.

When, in the progress of our spiritual development, the inner self is revealed to us, we are born again; and through this new birth, or spiritual consciousness, we can say with authority. "I am neither sick nor diseased, for I and my Father are one." As nothing impure or diseased, false or evil, can enter into the realm of pure spirit, and as man is one with pure spirit, the consciousness of this Truth at once reveals the unreality of that which has hitherto seemed true.

The man that I am in Spirit, is different from the man that I seem to be in the flesh; therefore, I must learn to judge myself not after the flesh, but after the Spirit. Through this right judgment, or righteousness, appearances, which may have seemed the most painful realities, begin to disappear. Unreal disease gives place to real health, unnecessary and unreal fear gives place to necessary and enduring courage. When we recognize in ourselves, and others, that Spirit is immortal and real, because it is immortal and never sick, it serves to develop the Real and dissipate the unreal.

This spiritual consciousness opens the prison to them that are bound, and sets the captive free. When we see that the physical body is not the real man, we also see that its diseases are no more a part of the real man than a barnacle is

a part of a ship. When the invalid sees the reality of himself, as the Son of God, his invalidism subsides. Seeming weakness gives place to real strength. Optimism dissipates pessimism, and thus the Kingdom of God comes upon the earth through the understanding of what constitutes Reality.

---

### **Peace.**

Who are the ghosts in flight  
Where siege guns spat their rage upon the night?  
What shapes are those that shiver in the moon  
About the towers and banners of Verdun?  
And what those cries at night on hill and tarn  
Down the long ruined Valley of the Marne?  
They are the ghosts that cannot rest, that cry  
Because there was no need to die.

And look, on the north still runs a line of fire  
Where armies struggle in the battle-mire!  
And yonder, see the crimson battle-rain  
Upon the heights of Aisne!  
And farther still upon the cliffs of Oise  
The streaming banners and the loud huzzahs,  
And far upon the east the marching masses  
Are pouring thru the wild Carpathian passes;  
And the bright quiet flood  
Of Vistula is red with brother's blood.

Peace, peace, O men, for ye are brothers all—  
Ye in the trench and on the shattered wall.  
Do ye not know ye came  
Out of one Love and wear one sacred name?

Let there be no more battles; earth is old  
With sorrows; let the weary banners fold.  
And the grim cannons spewing death on men,  
They, too, are weary and would sleep again.  
And they have drunk enough, the battle blades—  
Enough, God knows, are laid asleep with spades.  
Yes, there are ghosts enough hurled on ahead,  
Choking the shadowy passes of the dead.

Peace, brothers; let the music of the loom  
Help us a little to forget the doom.  
Yes, let the busy whisper of the wheel  
And the bright furrow of the happy keel,  
Help to forget the rage of sword and flame,  
And wrongs that are too terrible for name.  
And let the grasses hurry to the graves  
To cover them with ripple of green waves;  
And where the fields ran reddest in wild hours,  
Let Mercy hide them with a foam of flowers.

O brothers, lift a cry, a long world-cry  
Sounding from sky to sky—  
The cry of one great word,  
Peace, peace, the world-will clamoring to be heard—  
A cry to break the ancient battle-ban,  
To end it in the sacred name of Man!

EDWIN MARKHAM.

### **I Always Say What I Think.**

It is a foolish boast to affirm, "I always say what I think." Every thought should be weighed and tested before it is committed to speech, and the result of reflection is pre-eminently to suppress much of what we think. How many of our thoughts are unfair, ungenerous, mistaken. It is bad enough to have them enter our own brains, without allowing them to poison the minds of others.

If you always say what you think, you will say a great deal that is unkind. The conduct of most people is capable of a double interpretation. There are two ways of reading it, and unfortunately it is the censorious interpretation which

is likely to occur first to a good many of us. If we always said what we thought, we should blame and criticise often, when we should encourage and help.

It is very noticeable that the kind, tactful people, the people who are rich in friends and are always helping somewhere, never boast of always saying what they think. No one ever says it about them. They have learned, as every one should learn in this world of ours, that not every shoot that starts up in the garden in the spring should be allowed to grow. Pull up the weeds. Thin out the young plants, giving only the best a chance.

## God is Breath.

BY MARY FOSTER.

Many years ago, an orthodox little girl discovered an unorthodox book, in a dusty corner on the top shelf of the Sunday School library. As no other child wanted the book she was allowed to keep it as long as she pleased. It was about God; and books about God were not as popular in that Sunday School, as the Elsie Densmore and the Dottie Dimple stories; for the good little Presbyterian girls were compelled to learn a whole page about God in the Westminster Catechism and recite it on Sunday.

This orthodox little girl does not remember the name of the book, because she did not realize at the time, what that book was to do for her; but she can still see the fascinating pictures of the Hindoo Gods, and although more than forty years have passed, the page with these words in capital letters, "GOD IS BREATH" is as clear to her mind's eye, as if she read them yesterday.

"God is breath." It was a new thought; and it created considerable confusion in the child's mind. If God were breath, how could he be a man with a long white beard, seated upon a gold chair somewhere up in the clouds, a quill pen

in his hand, and a huge book in his lap, in which He and His helpers continually jotted down memoranda of the awful sins, which were being committed every minute by children on the earth; for which he was surely going to punish them some day, even if they were lucky enough to be Presbyterians, and to be numbered among the Elect?

After that, when the little girl recited her catechism, a voice, not loud but persistent, kept whispering to her, "God is breath—God is breath." And the fear of that dreadful book with the record of all her sins, which had caused her so many uneasy dreams, seemed to melt away like snow before the hot sun.

This child had been nourished upon the idea that her lungs were weak; that she must be very careful not to catch cold, as several members of her family had died of consumption; but she began to reason within herself, with the aid of her book.

"If God is breath," she thought, "I take God Himself into my body every time I breathe; if God fills my lungs, there can be nothing bad there." So she got into a habit of standing in the sunlight, her face

upturned to the blue sky, drawing in long, deep breaths; and as the oxygen, and the other life giving substances, filled her little body, she would think, "Now I am filling my lungs with God, and He is making me pure and strong. I can feel that strength is flowing to every part of my body."

Before many days had passed, the narrow little chest began to round out, the cheeks, that used to be so pale, had become pink; and the family doctor told the relations that the child seemed to be outgrowing her inherited tendency. In the meantime, the child kept on reading her precious book about the God of Breath; and she grew into a childish realization of the Oneness of all life; for she watched everything breathe. In school she learned that even the flowers breathed. She could not explain it, but she knew that in the air, as she called it then, there was life and health for all who would take the trouble to draw it into their bodies.

The child grew to womanhood; she has called God by many names,

but to her, the idea of "The Great Breath" is the dearest of all. And now that the season of budding and breaking into new life is here, let us take the children out into the sunshine; let us teach them to use the wonderful apparatus that has been given them.

Every child is at heart a mystic. He lives in a make-believe world; but he learns early not to talk about the wonderful pictures he sees in the clouds, nor about the make-believe playmates, who are with him so often when grown-ups think he is alone, for rarely does he find a grown-up who can still see the pictures that are so plain to him, or hear the whispers of his friends.

Let us not close the eyes and ears of our children, but teach them to look up into the skies, and tell us about the beautiful pictures they see there, and to listen to the whispers that will come to them when they take God Himself, The Great Breath, deep into their bodies, through the wonderful organs that have been given them for this very purpose.

---

"Who never ate his bread in sorrow,  
Who never spent the midnight hours  
Weeping and waiting for the morrow,—  
He knows you not, you heavenly powers."

GOETHE.

## The Light in Our Dwelling.

I am a convert to Divine Science. In spite of the darkness of old-time teaching, I always looked for the light, and as Christ says: "Seek and you shall find," this was granted to me. Now I am happy that I left the candle light of my forefathers for the wonderful electric light of today.

The Israelites, as we are told in Exodus, although they felt thick darkness for three days throughout Egypt—the land of bondage to false conditions—they had light in their dwellings. Thus all who are striving to be governed in every activity by the Principle of Divine Science, and to prove the power of Spirit over the testimony of material senses, should let their light shine, should be able to show to the whole world that they too have light in their dwellings.

I overcame the discouragement and obstacles of my family, at my first joining the Truth, and by doing so the light came in my dwelling, and everything came my way with peace. Truth proves that many who have been in bondage to discord, in their household to petty jealousies, limitations, disordiliness in details, can receive such divine illumination and guidance as to dispel all these faults. The light of

God's loving kindness displaces any sense of morbid depression, irritation, or selfishness, with the right idea of activity—wholly unselfish endeavor.

When any human desire turns toward the light of Truth, as revealed in Divine Science, the manifestation sooner or later is freedom from friction, and ability to work with quiet rejoicing. Light and joy are the gift of God to all who sincerely seek the essential and reject the non-essential.

Some time ago when I visited a hospital and saw there all the intense suffering, I wondered why God does not help His distressed children. I could not rest for some days, my mind was dwelling in that thought. All at once flashed to my mind: "Thine eye is too pure to behold iniquity, and where there is light there can not be darkness."

In this I learned that God does not see any sickness. The image of God can not be sick, and that suffering is the cause of the mode of living—the quality of our thoughts.

The light in our dwelling must of course shine ultimately for the benefit of others, as well as for ourselves. Divine Science heals disease, or better still, prevents it and makes us more loving, happy, and



amiable, and we are approaching the time of reluctant permission, go ye serve the Lord, given by even those who have most strenuously resisted the demands of Truth.

Every temptation must be overcome before we can hope for perfect harmony.

So it is Divine Science, the light of Spirit transfigures every human

experience which seeks this light; and Divine Science whose experience has been softened and transfigured, should rejoice day by day that he has the light and can reflect its radiance. If in any other doctrine I found no spiritual comfort in the Divine Science with joy I say, Eureka!

C. Ruvo.

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### **A Letter.**

*Written by an Episcopalian Clergyman in good standing.*

My Dear Mr. —.

At the risk of overtasking your patience, I am going to tell you something of my experience. Please read this at your leisure, if you ever have such a time.

My troubles began at school and college, because of the weakness of my eyes. Continued study brought on congestion of the brain; and for about six years I suffered the torments of ill-health. I became a physical, mental, and well-nigh spiritual wreck. God alone saved me from suicide.

From those college days till now, I have never been able to get away from the truth of the healing efficacy of the Christ, as when he walked and healed on the earth. But for years I drifted about from one doctor to another; but found no help. One doctor nearly killed me with electrical treatment. Final-

ly I went to an up-to-date water-cure, where the physician in charge was a man of prayer, as well as a good physician. I went there, principally to be prayed with, and for, according to James fifth, but the doctor insisted on my taking the water treatment as well. I grew worse. He thought I would die. In my extremity a lady told me of what the Christ was doing for her, as a physician. I had the strength given to listen. I went to the physician a second time to ask him to pray for me. He consented; and told me to drop all other treatment.

On leaving his office, I took God as my physician; literally, looking to him as to what I should eat and drink, where I should go, and what I should do. My case was now absolutely in His hands.

As I trusted, strength and healing came. I was a new man for months. When I came to Philadelphia (1875) I began to use my eyes more, at which time something of the old trouble returned. I was perplexed, and could not get relief in prayer, as formerly. The same lady who led me into the Faith on the previous occasion, again came to the rescue. Much has been accomplished; but I am not happy in my church relations. I have outgrown the ecclesiastical system; and I feel a sense of bondage. Of course, there are cults enough to satisfy the most fastidi-

ous taste; but it is Christ one needs, and not a cult. I want the Truth which makes free.

Sincerely yours,

\_\_\_\_\_

The above, written by an Episcopalian Clergyman in good standing, is an indication of what is taking place everywhere in the world of religious thought. There is a slow, but sure return to the simple, but potent Truth of Jesus, which, when understood and practiced, will redeem from sin, sickness, and sorrows.—THE EDITOR.

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## Gleanings

from the

### WEDNESDAY EVENING TESTIMONIES.

“Bring ye the tithes into the storehouse.”

The first meeting at 116 West 76th Street brought forth the history of a man who had been marvellously healed of physical infirmities yet suffered material lack and much limitation. He did not quite realize who was the source of supply and all good until a woman reminded him of the natural, unbounded faith he had in his human father supplying material needs in his youth. Then as soon as he realized in addition to God being his health He was also the Source

of ALL supply, money which the man loaned many years previous was suddenly returned to him, a play he wrote was sold, and a home was given him unexpectedly, so that all material needs were met.

A man spoke of “sick business conditions” that had been overcome and he had been led to a point where the opportunity opened up and his receiving a certain amount of money, for which his gratitude was sincere. This is the natural sequence when we *realize* that God

IS the source of all supply, not merely believe or think, but *know* it.

A young woman jamming her finger in a pair of iron pliers was immediately relieved of pain and subsequent disfigurement through the instantaneous realization of the ever-presence of God, peace and harmony prevailing, with the result that instead of carrying a bruised finger for days, was at once able to proceed with various duties and completely forgot the injury.

After the close of the meeting a woman related to the writer an incident of upsetting a pan of grease that burned her arm severely. She immediately applied her knowledge of God and His ever present care, and though the arm was red and fiery and others anxious about her suffering from the burn, she proceeded to eat the meal she had prepared, realizing that in ALL things may we praise God, if we so elect to do. There were no serious results and she proved that God IS an

ever-present help in time of trouble.

"To be instant in prayer means to deny evil. Whenever the temptation comes to believe in the negative, or there is a thought of anger or resentment, or a perverted thought, meet the temptation instantly. Affirm the law of God—the Truth. Not asking God to remove temptation, but positively affirm the omnipotence of Good and declare oneness with Infinite Life, Truth and Love; that there is no separation from the Source of All Good—which is God. Thus we may wipe off the slates of our mind all that is unlike God or Good. And the channels are so innumerable, so inexhaustible the pipes through which the great water of life flows freely and extensively, we ought never to doubt God—ever falling back upon the Source of all Supply.

*"God is my supply—there is no lack."*

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"To those whom He doth love God hath not sent  
Such sad security, such dread content.  
Young are they carried to the font of pain,  
In coldest anguish dipped again, again,  
This is the emblem, and this is the sign,  
By which God singles thee for fields divine."

STEPHEN PHILLIPS.

## The Mind.

What is this elusive thing men call the Mind?

It does not know our earthly clays control,  
For when the body dies still soars the soul,  
Watching the whirling centuries unwind;  
It cannot mold to nothing. They are blind  
Who think the crawling earth its goal,  
Who seek to make it brother to the mole,  
Instead of what the Omnipotent designed.

The Mind that dreams what Plato dared to dream,  
Can never crumble in a planets crust;  
The Mind that grapples with the Almighty's schemes,  
Can never rot and turn to drifting dust.  
For world to world, forever bounding free,  
Each Mind is part of immortality.

WILLIAM KIRK.

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"Whosoever will be free, let him not desire or dread that which it is in the power of others to deny or inflict; otherwise he is a slave."—  
EPICTETUS.

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"He who conquers men has first lorded the citadel of his own soul."  
—PURINTON.

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"Mind is the root; action proceeds from the mind. If anyone speak or act from a corrupt mind suffering will follow, as the dust follows the rolling wheel."—BUDDHA.

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"From joy does spring all this creation, by joy is it maintained, toward joy does it progress, and into joy does it enter."—TAGORE.

# THE GLEANER

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

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## **ANNOUNCEMENTS.**

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Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### **SPECIAL.**

Applications for board, room and lectures in the Summer School, on the Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

### **PRACTITIONERS.**

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## The Influence of Mind.

"To be carnally minded is death but to be spiritually minded is life and peace."—ROMANS 8:6.

Emerson once said that one of the significant evidences of greatness on the part of the individual is to perceive that the spiritual is always stronger than any material force, and that thought rules the universe.

The influence of mind has been suggested as the theme for the morning because of these words of Emerson, "Thought rules the universe."

It is not an uncommon experience for us to have a person enter into a room where jollity and laughter and good feeling prevails, and to cast, by the peculiarity of his own mood, a sudden gloom over the entire assembly. Perhaps we ourselves have been that person occasionally. Perhaps we have gone into a room where good nature prevailed and in pessimistic mood have revealed our own state of consciousness, and thus produced almost instantly a complete change of mental attitude on the part of those who a moment before had been enjoying themselves. Again, we have seen (and I think all of us have seen it at sometime or other in our lives) a table sur-

rounded by people eating their meal in miserable silence, suddenly transformed by the appearance of one whose attitude of mind was one of good humor, jollity, and external laughter, so much so as to completely transform the entire mental atmosphere of the place. When a man tells us that his own pessimistic mood injures no one but himself he is making a statement which he may believe personally, but which is not consistent with the facts or the law in the case. As no man liveth unto himself, so no man thinketh unto himself, and the influence of our thoughts spoken or unspoken, for good or ill, cannot be over-estimated. Each individual in the universe is a radiating influence of mind. Otherwise he were an automaton or a something that does not express life. For a man to exist at all is for a man to think, and for a man to think is to exist, and to exist is to press out of, that is, to project into space the states of our own consciousness. It behooves us, then, if we are desirous of helping humanity to see to it that our thoughts are really thoughts of uplift and en-

couragement, not only our external manners but our internal thoughts, because these are most sensibly felt, even when we are not conscious of it.

Some years ago in London, the Society of Psychical Research conducted quite a series of experiments in order to determine, if possible, whether thoughts affect others than those who think them. They blindfolded a young man who was supposed to be sensitive to other people's thought emanations, a so-called "sensitive," and they conducted several experiments, one of which I distinctly remember. They placed him on a seat before a small table on which was pencil and paper. The experimentors, coming from various parts of Europe, stood in the rear of the chair upon which this young man was sitting. No other communication was possible other than mental communication between the experimentors and their subject. He had not seen a single object in the room; was brought in there blindfolded. They had not thought out any preconceived method by which the experimentation was to take place, and so everything was done practically on the spur of the moment. One drew forth from his pocket a card upon which he drew several geometrical figures. This card was shown to each of the other mem-

bers of the board of experimentors until they took in the idea, until they formed the mental picture in their own subconscious and conscious minds of the thing portrayed upon the cardboard. When it was deemed sufficiently well fixed in the minds of all, the bandage was removed from the young man's eyes and at once he began to draw line for line, circle for circle, this geometrical figure upon the paper which rested upon the table in front of him. Other experiments were conducted all of which revealed the fact that the only communication between the experimentors and their subject was a thought communication, and that so indelibly did this communicate itself to his subconscious mind that he was able, though conscious processes, to reproduce every line, every figure, some of them most fantastic, some of them most natural, to the paper which was placed there for that particular purpose.

We have all seen that parlor game where one of the guests is sent out of the room while the others secrete something in a place which they feel certain he will not find it because it is so obscured, so out of reason with any supposition that he may have, and presently, after concentrating, all holding the thought, as we use it in Divine Science, on the place and the object,

he is called into the room. The game forbids any distraction of thought. It demands that each person must concentrate upon the place and thing as it was placed. When the subject comes in, it is not at all infrequent for him to immediately walk over to the place and uncover the object and thus prove, by this very trifling experiment, the very thing that the Society for Psychical Research proved some fifty years ago, that mind impinges upon, and influences other minds.

I have among my own acquaintances a mother and a son who are so sensitively attuned to one another that whenever anything out of the ordinary takes place in the life of the other, either the mother or the son knows it instantly, and this regardless of the fact that they may be separated by space for several miles.

There is a law underlying all of this, just as much so as there is a law underlying the fact that when you strike a chord on an instrument, if another instrument within the room is attuned to it, that chord will vibrate upon the other instrument. There is a law, and it is the law of transference; in Divine Science we speak of it as the law of thought transference. This perhaps is one of the most subtle influences in the universe; I think

it is the most subtle influence in the universe—the influence of thought transference without any other media. And yet, we have, in the field of physical science, several illustrations of its possibility. You know that when wireless telegraphy was first conceived of, it excited little more than ridicule. The idea of using etheric waves for the transmission of sound, for the transmission of intelligible messages, was something that the ordinary mind could not grasp or accept, but in process of time it came to pass, and we had wireless telegraphy. Vibratory waves of ether were employed where previously wires had been employed. We now have wireless telephony, the possibility of communicating through space with a person at the other end without any visible means of communication.

These are all indications of a greater and a more profound science, the science of telepathy. Telepathy is not a new science. We are not inventing anything new. Telepathy was a science understood and demonstrated and practiced by the ancients in Egypt centuries ago. The Israelites understood it. Moses was schooled in the art of scientific telepathy. We are merely recovering a lost art, nothing more, nothing less. And we are seeing in the recovery of

this lost art the explanation of much in the life and work of Jesus that hitherto has been called miraculous, as, for instance, the projection of an idea from the mind of Jesus into the receptive mind of the centurion's servant. We call that today an absent treatment, without being able to explain it, but it may easily be explained on the principle of thought transference or scientific telepathy. The communication of a sanative idea to the receptive mind of a patient, who needs to be healed or helped, is as much a possibility as is the communication of a message by wireless telegraphy or telephony, the only difference being that one is an acknowledged fact today—it wasn't so fifty years ago—while the other is in its purely experimental stage, so far as the world at large is concerned. There is a gradually growing acceptance of the possibility of telepathy, not only on the part of religionists; I may say, indeed, that religionists are rather slow to accept it by comparison with scientists. This new thought, this divine science, this philosophy which emphasizes the possibility of projecting an idea so that it will find lodgement in a receptive soul and produce its own consequences in health and strength and prosperity, is more acceptable to the medical mind than it is to the so-called religious mind.

I want to read just a few extracts from medical men who have made something of a study of scientific therapeutics—mental therapeutics. Hacktuke, than whom no greater authority ever existed in England, unless it be Sir James Paget, says that mental therapeutics without hypnotism can cure toothache, sciatica, painful joints, rheumatism, gout, pleurodynia, colic, epilepsy, whooping-cough, contracted limbs, paralysis, headaches, neuralgias, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, typhoid fever and avert impending death. This is quite a tribute to mental telepathy.

Sydenham, the great English surgeon says, "Gout surely attacks the foot, but melancholy predisposes to it."

Dr. Dale, another great authority, records the case of a young lady with severe nervous dyspepsia who was told she could cure herself by will power, but failed for want of sufficient force. The doctor then told her lover to say that he could not marry her until she was cured, when she at once recovered.

Dr. Gilbert, a noted French physician, in the presence of Dr. Gene and others, washed a boy's hands covered with warts in blue water and said if they were not all gone in one week he would wash them in

yellow water which the boy thought would scald him. They were all gone but two or three in that time.

It is an undeniable fact that sores and ulcers and some growths have been completely cured under strong excitement of the nervous system, produced by thought. Great importance attaches to the state of mind of a patient previous to a major surgical operation. The power of mental treatment in genealogy is well known and is often much to be preferred to meddlesome minor operations. A man defrauded his brother and came to his doctor for anorexia, dyspepsia and general debility. The doctor discovered the mental factor, made him repay his brother and the case was cured.

These are only three or four cases of hundreds which occur in this remarkable book written by Dr. A. T. Schofield, the eminent London surgeon. The book, if you are interested, is entitled, "Force of Mind." It reveals the possibility of such diseases as malignant cancer being produced by long continued grief, tuberculosis produced and developed to the point of death by continued anxiety and grief. He shows the mental causes of many if not all of the physical diseases that materia medica today calls incurable, and reveals the fact that if these mental causes were more ap-

parent to the attending physician, and if the attending physician were more spiritual than material, the list of incurable diseases would rapidly diminish. This is quite a confession for an ordinary doctor. Few ministers would make it. It simply shows the broadness and the depth of a mentality that is perfectly willing to accept anything and everything that will make for human betterment along physical lines. He shows how habits can be broken by the substitution of a new idea or a new thought. And by the way, I may say in passing, that he is not a New Thoughtist, because he regards the New Thought Movement as a temporary fad which will pass away through increase of intelligence on the part of the people. He frankly tells us so. He simply says that the most profound discoveries have been made by medical men themselves and the misfortune is that other medical men have not accepted these discoveries. But, he attaches no importance to Christian Science, Divine Science or New Thought. He simply is arguing for psycho-therapy on a purely mental basis. He proves again and again and again that mind influences mind for good and ill, but he does not get up into the great, clear atmosphere where mind becomes subject to spirit, hence he knows nothing of Divine Science,



nothing of the inner, deep teachings of Christian Science, nothing of the spiritual vision of New Thought. He is merely speaking from the standpoint of a physician who has discovered for himself, through many years of practice, the power of thought, or the influence of one mind upon another.

Now, Divine Science is not a philosophy which emphasizes the power of one mind upon another, though it admits it. It admits that we are subject to depression, subject to exaltation, through coming in contact with those who are depressed or those who are exalted. It admits that we are delicate, sensitive mental instruments. It can't help that, because we must admit what is such common human experience. We must admit and acknowledge, if we have lived at all, that we are affected by those of moody temperament, but we must not admit that we are to be forever subject to the depressing, debilitating mentalities of others. We must rise into that state of spiritual consciousness which makes superior beings of us, which enables us to understand and to appreciate what Emerson meant when he said, "Thought rules the universe." But this thought is spiritual thought; it is not the random thought of a mind that is not spiritually educated; it is the thought which is scientific,

which works according to a divine principle, which entertains nothing that is inimical to human happiness, which will not for a moment indulge in the negative, which will not accept the suggestion of poverty or pain, disease or death. Thought that is based upon divine principle is always positive. Therefore, it is always healing in its effect, and, since we know that we can influence others by thinking, let us see to it that our thinking is of the very highest order.

Think a thought—we project it unconsciously just as the flower exhales its odor without any consciousness of it. Think a thought—others must be affected by it. And when we learn this as a truth, then we must learn that it is possible for us to scientifically project an idea (which is, by the way, the result of concentrated thought upon any one subject), project an idea of health and happiness and joy and courage to another so that that person, if in sympathy with us, if receptive, will partake of that concentrated thought or mental picture and begin to evolve it in his own body. This, in short, is the simple explanation of all spiritual healing. It is nothing more or less than the ability on the part of the disciple of spiritual psycho-therapy to plant in the receptive soil of the human soul a seed which will presently bring



forth that which we desire it to bring forth.

Do we desire that our friend should be healthy? Plant the thought seed of health in his consciousness. Do we desire that he shall be prosperous? Plant the thought seed of prosperity in his consciousness. If he is receptive, willing to work with us, if he is good soil willing to be trained to perform its function, then depend upon it, prosperity will take the place of seeming poverty, health will take the place of seeming disease, joy will take the place of seeming sadness, all the positive elements of the soul will begin to manifest themselves in external ways. This is simple when we realize that the greatest power in the universe is the power by which all other powers manifest themselves. Back of all visible manifestation there is thought. Thought is as far superior to electrical energy as electrical energy is superior to the simple breath of air that we take in this morning. The immeasurable difference between the simple breath of air and electrical energy is so vast that we can hardly accept this at first, and yet it is true, because thought does indeed rule the universe; it rules your own little world. In short, it is your own little world; it is all there is of you. We can readily understand it now that

"as a man thinketh in his heart, so is he," not only in his body but in his environment. All we are really, is thought, and when we understand that we are the thought of God, when we understand that we are a thought in Divine Mind created for the purpose of giving expression to Divine Mind in all the terms of beauty and harmony and health and joy and abundance, then our thoughts begin to soar, begin to rise above the dust of the earth into the clear atmosphere of encouragement, of power, of majesty. This is the function—the power of thought.

Influence of mind cannot be overestimated, but we must see to it that we are influenced by one mind, just one mind, the universal Divine Mind. If it is possible for us to be influenced by what we call human minds, depressed by the presence of a depressing person, let us take refuge in the fact that it is equally possible for us to be influenced by that Mind which rules the universe. Let us realize that there is but one mind and that these depressing thoughts of others have no power over us, that we have that Mind in us which was also in Christ Jesus, which was also in Plato, which was also in Swedenborg, which was also in every great man and woman that the world has ever given birth to, because there is, as Emerson puts it, only one mind and every man is

an inlet to it and may also be an outlet from it. There is only one life, and every man is an expression of it. There is only one spirit, and every man is a manifestation of it. There is only one great, supreme love in the universe, and every man is a reflection of this love, in one degree or another. It is this idea of one-ness that we must keep clearly before thought, because it is through this that the mind of the individual becomes attuned to that universal, Divine Mind which Emerson speaks of, and, being attuned to the universal Divine Mind, it vibrates to every harmonious chord, to every impartation of life and health and strength.

The trouble with us is that we are not sensitively attuned instruments. As receiving instruments, we are not so delicately attuned to the transmitting instrument, which is God, as we should be. Otherwise we should receive more and better messages, we should receive those divine communications which make for vitality, action, power. Not being attuned, the message practically goes over our head, goes by.

How to become attuned to this divine mind is not a secret quite so much as it is a study. There isn't a child here in our Sunday School who is not in some degree learning Sunday after Sunday, week after week, what it means to be attuned

to the Infinite, to be in tune with all that is great and good in the universe. If children can learn it and demonstrate it in their school lives, in their home lives, if they can overcome their little maladies through mental influence, through thought power, through spiritual law, why not those of us who are grown up? The difference between little children and ourselves is simply the difference of receptive vessels. They do not have so many errors to correct in their minds. They do not have so many preconceived theories to overcome. Our difficulty is not in imbibing the truth quite so much as it is in forgetting the errors that we have contracted during all the days of our spiritual ignorance. The child has little if any of this to do. Hence the wisdom of bringing children early to this study, because since thought is the great power by which to succeed or fail, it is that which we must develop. Children must be taught to think constructively. We teach them how to exercise; we teach them arithmetic, grammar, geography. Let us now teach them how to think to a purpose, how to think constructively, teach them the lesson that we are striving so diligently as grown-ups to learn. Teach them that it is possible for us to overcome disease through pure thinking. These extracts from men like Hacktuke,

and others, reveal certain great facts that we cannot get away from. If I should tell you these things as a student of Divine Science, you would say, "That is quite consistent with his philosophy," but when I bring to you the written authority and advise you to get the book for yourself so that you may recommend it to your friends, and when I quote these things with authority, I do it only as a support for that which Divine Science is trying to make popular knowledge.

We do influence each other. Let us, then, as individuals and as a church strive to influence each other on the very highest plane. Let us strive as individuals to influence others to be courageous, hopeful, strong, to overcome their diseases and their imperfections by right thinking. Let us as a church make up of individuals, through co-operating, strive to influence the world to study that which we are studying, to become acquainted with the power of their own thoughts, to become more prosperous through right thinking, more peaceful through pure thinking, more healthy through healthful thinking. We have a duty to perform in the world. Most of us have been blessed, blessed largely through our own thoughts, but we had to be educated into thinking rightly. Yesterday we thought that a disease thought was

just as real as a healthy thought. Today we know better. Today we know that only that thought is real and true and permanent which is consistent with divine law. We are learning to discriminate between the true and false, between health and disease, and, in the degree that we learn to discriminate we grow. Watch your lives. Watch your steady progress. Watch your own immature advancing, and you will find that your study of thought and thought force is leading you into new fields, green pastures, bright prospects. The influence of mind cannot be over-estimated. We are not going to emphasize its negative effect. Fortunately Dr. Schofield tells of cases where its positive and constructive side has been highly beneficial. He tells of cures performed through what he called psycho-therapy, which is nothing more or less than soul science, remarkable cures, cures of malignant diseases, so-called incurable diseases, and all by the effect of right thinking. Think of it as you go out into the world. Watch your thoughts. Look away from your bodies; give them a chance to develop vitality and strength and harmony. Look away from your external circumstances. Develop your inner strength and poise, and your external circumstances will disappear. Don't become mesmerized

by conditions that are not good for you. Don't become confused. Take refuge in the fact that God is your source of supply, that God is your strength and your health, and all of these fears will subside and finally disappear through right thinking.

### **My Conscience.**

Sometimes my Conscience says, says he,  
 "Don't you know me?"  
 And I says, says I, skeered through and through,  
 "Of course I do."  
 You air a nice chap ever' way,  
 I'm here to say!  
 You make me cry—you make me pray,  
 And all them good things thataway—  
 That is, at *night*. Where do you stay  
 Durin' the day?"

And then my Conscience says, onct more,  
 "You know me—shore?"  
 "Oh, yes," says I, a-trimblin' faint,  
 "You're jes' a saint!"  
 Your ways is all so holy-right,  
 I love you better ever' night  
 You come around—'tel plum daylight,  
 When you air out o' sight!"

And then my Conscience sort o' grits  
 His teeth, and spits  
 On his two hands and grabs, of course,  
 Some old remorse,  
 And beats me with the big but-end  
 O' *that* thing—'tel my closest friend  
 'Ud hardly know me. "Now," says he,  
 "Be keerful as you'd orto be  
 And *allus* think o' me!"

JAMES WHITCOMB RILEY, in the "*Century*."

## The Highway of Life.

BY ROBERT STEVENS.

I was born on the highway of life; yet scarce had my eyes opened to admit the glorious beauty of a perfect day, than I was cast to the wayside, and left a foundling to the tender mercies of the good kind soul who gathered me up in his arms, and carried me to his little cottage hid away from the eyes of a prying world in a secluded and peaceful dale.

The days, weeks, and months passed quickly by. I grew and grew. The spark of intelligence in my eyes responded to the light of understanding from within.

The crackling fire in the great stone-fireplace sent playful little shadows to chase each other around the room, as I, with clapping hands laughed joyfully at their pranks and tried to catch the light that flitted across my face.

Then came the great day of days, I scarce remember it myself; but when Experience — for so my guardian was named — would recall and imitate the struggles I went through to plant two feet upon the floor, and make desperate efforts to reach the extended arms held out to entice me on, I would laugh with glee until the tears filled my eyes.

At last it came time to grapple with the first simple words. I smile, as I think back on the many pleasant hours spent in forming a vocabulary all my own; picking from the mouth of Experience those words he thought best to give me at the time. His name I never could repeat, so with a pleading look, I would glance up at him for some assistance to help me over a difficult way. All that I saw was a depth of sadness projected from his soul, as he patted the soft curls on my head, and in a guttural tear-stained voice, asked me to call him Love, and that was easier too — ah yes, Love was easy for me then.

The cloak of winter had been cast aside, and a new season, whose intoxicating odors fed my nostrils with the essence of its resurrected life, stood out in all its beauty of raiment. The meadow lark soared high and sent out sweet notes to carry the glad tidings of the birth of Spring to all the distant woodlands and dales. And the voice of Spring called me out to revel under the shade of the gorgeously robed orchard trees.

As the days flew on, I communed with the birds and learned of their

ways. I saw how they built their nests, and lived to fill their place in the great scheme of nature. And yet with all this great joy I was sometimes sad. I felt the influence of a restraining hand that prevented me seeking the great unknown. Even then I seemed to be constantly aware of the guiding presence of a saving grace; yet I fretted and had a longing desire to grasp after that beyond my reach.

Love had cautioned me against venturing beyond the precincts of the little domain, and warned me that the time had not yet come to tread the great highway that I had seen at a distance from my bunk high up in the foliage of a great oak tree. I can never forget the thrill of wonder that vibrated through me, as I first gazed on that streak of white that ran on and on until it was lost in the distant haze. From my perch in the tree I could vaguely make out objects, scarce perceived by unaided eye, all treading in one direction along the beaten path. Some went swiftly on and brushed others to one side; some fell exhausted by the wayside, and were left behind to be engulfed by the shroud of the oncoming night; while still others went more slowly, but persistently, until they were lost from sight beyond the horizon. And I wondered at it all;

and sat gazing until Love called to me, and I reluctantly descended to a troubled sleep.

At last there came a day when I ventured to the border of a distant wood, and paused to harken to a faint voice that sounded in my ear, whispering to me to retreat and not to enter the seclusion of the somber light. Many and many a day I had dared to go thus far, and, with a disappointed and longing look, had appeased the tumult of an inner strife; but today the voice had grown so weak that it was hushed by the sound of the many mysterious voices of the wood.

I summed up courage, and with every nerve and muscle in my body taut, I entered the shadow of the unknown. I wended my way round crag and dale, and paused at times to marvel at the many wonders offered to my view. Here and there I would stoop to pluck some unfamiliar flower. Then I stopped to drink at a pool hollowed out in the surface of a rock, and rose refreshed with the cool draught that had quenched my thirst.

Time had flown, and before I was aware the shades of night had captured the last rays of the setting sun, and cast her mantle over all the wood to hush the many voices that had kept me company



on my way. An intense and profound silence pervaded all; and the soothing touch of nature in repose, brushed across my heated brow, and I sank into a quiet sleep as the first soft gleam from the full moon played mid the branches and the fluttering leaves.

I woke once with a start during that memorable night, and thought I heard a voice calling, faint at first, hushed by the immeasurable distances of those illimitable woods; I listened intently, and found it was but the hooting of an owl conversing with a cricket in a nearby heath.

The first rays of the rising sun kissed my lips and warmed them into a rosy hue. I awoke refreshed, but somewhat sad—for I was alone. The great silence of the forest weighed upon my spirits, so I hastened on, eager to reach the open fields again where I could bask in the glories of the new-born day.

At last! I could see, some distance ahead, the great expanse of open sky; and I filled with joy, as I rushed on so swiftly that my feet scarce left their impress on the sod.

As I reached the border of the wood I stopped abruptly, wonder-struck and in awe, as I gazed spell-bound at a marvelous sight. Right ahead and running parallel with the border of the wood, a wide and

well beaten roadway, filled with a struggling throng, ran on over an endless plain. My eyes dilated with wonder as I looked intently at that human stream. Such sights I had not even dreamed before, nor could I now realize it was true. How I longed for Love to be with me to cast his tender soul inspiring gaze upon that motley throng; but alas, I had drawn farther and farther away from Love until perchance it were impossible for me to regain the threshold as before.

But I could not dream or even think for long; that never ceasing pageant that swept on to the summit of its desires, drew my thoughts with it. I shut my eyes, and drew my hand across my brow to see if it were but a wonderful dream, but no, as I glanced with expectancy whereat I had hoped to find a void, a vision of loveliness stood out before my view. It was that of a girl. The exquisite litheness of her grace, and the soft flimsy draperies that engulfed her figure in a haze of beautifully blended tints and shades, made her appear almost ethereal. What could it be—I had not felt so before. An ecstasy rose to the surface of my cheeks. How she danced and skipped along the way, basking in the brilliant rays of the noon-day sun—a fountain of happiness I should say, springing from the depths of a God-like

soul; but could she have a soul, I thought, for she looked more like a fairy queen; but when she turned and shot a playful glance at me, I knew. As she was gathered up in the throng I heaved a sigh, and sank down at the foot of the tree, weary and exhausted with emotion.

I had little chance to pause and collect my scattered wits, for such a picture as I can scarce describe rose up before my panic-stricken eyes. An army of men, all bent toward one cruel fate, the expressions on their faces taut with hate. I buried my head in the cool soft grass at my side, to hide out from my sight the sea of blood through which those misguided men were being urged on by wild-eyed fiends, glittering in brilliant array. Great engines of death were being hauled along, as the men groaned and cursed under their burdens. Then all was gathered up in a cloud of smoke, as a dull roar shook the earth, and scattered the leaves at my feet; and the heavens were overcast—for God frowned. I shuddered as I thought of the desecration to that broad highway. But I had not long to think in such a strain, for my eyes did once again capture my seething brain, and forced me to witness a mournful scene.

I noticed a commotion in the

crowd, and my eyes struggled to get at the center of the cause. I strained forward to catch a sound, but in vain; till a parting in the chaotic mass concentrated my gaze to a figure shrouded from head to foot in a pall-like arrangement of depressing black. Tears coursed down the pale emaciated cheeks. The head was so bowed down upon the chest, that gaze intently as I would, I could not question the soul as pictured in the eyes—yet I knew there was a depth of sadness there—a life tragedy, I thought, must pervade that monastic form. I waited in-suspense to see her lost from sight, but no, she remained apart, perforce it seemed, for those who were near evaded her as they would the plague, and brushed aside her mute appeal. The wrath within me rose to such a point that I could scarce stem the desire to intervene, when lo! a Christ-lit face stood out amongst the crowd, and a brilliant ray of light played on the scene of a most wondrous sight. He brushed his way through the crowd, and with unfaltering step, this follower of Love—for such I knew him to be—reached the side of the forlorn and grief ridden figure of her who needed the soothing touch of the heavenly grace. I fairly cried with joy as I saw the comfort that he brought. The tear-stained face lit up with a resurrected smile,

and a new-born hope radiated from the soulful eyes. They passed on and out beyond my sight—along the road in a glorious light.

Anon the crowd grew more dense, and I wondered at the interest centered there. I had not long to wait, for presently an aged and withered form came slowly stooping along; bent as a bow under the burden that weighed him down. He struggled on seemingly unaware of those who hemmed him in, and stared with glittering and envious eyes at his bags of wealth piled high. His life was nearly spent, and he felt the intense longing for peace and quiet. He envied the birds; and cast a passionate look of craving desire at the great forest in which I was hid. I longed to show him the way into the heart of the wood—back to nature where he could commune with God. As I was about to call to him from my perch in the tree, the crowd pushed him on, and he was lost to me.

Then a picture of arresting beauty gradually took form out of a cloud-like mist, and I beheld the very essence of Love as emanating from the tenderness of a mother's heart. The heaven within that woman's soul, enshrouded the

figure of a little child. The look of love in the mother's eye protected the seed from which the kingdom of heaven is made. And many wondering and admiring maidens with beauty adorned gathered round that manifestation of God's love, and looked with tenderness and longing, as their faces lit up with the soul from within, responding to the call of the Infinite Mind.

The treading host filed on and on, a never ending stream of life rushing to be discharged into the great sea of immortality.

Far off in the distance I could see new-born souls tending toward the great highway. How small and frail they seemed, as hand in hand with Experience they joyfully trod the beaten way. As they drew near I wondered at the change—they had grown older, and a serious intent look spread o'er the careworn faces, where formerly gladness had held sway. And so, though weary with the impressions that filled my mind, I followed them with my eye, until they had disappeared from view, as stooping under the burden of the years they discharged their material trusts, and were gathered up by an absorbing mist to make way for the new.

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"Whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without."—HERBERT SPENCER.

## The Perfect Image.

(Concluded.)

The mind is God's workshop. It is the place where His images are wrought—His ideas are moulded in form—into design. The so-called physical body reproduces these ideas in the form of the thing imagined, as a mirror reflects the image placed in front of it. God being the designer, the design must be perfect. Form is necessary to performance. Mind is the cause of which the idea is the effect. Form is indispensable to the expression of the idea. Even as cream is necessary in order to produce butter. Mind conceives, form gives birth to that conceived. A child is the project of a mental image. God being the One who images, the child of necessity is the image of Divinity and therefore is Divine. The mother is the channel through which the Divine idea is projecting itself into visible manifestation.

Hold in mind an image of perfection then through the force of mind project this image into the mind of the patient. The result of this mental operation is similar to the result obtained by introducing a light into a dark chamber, shape disappears and tangible form takes its place. Projecting the light of intelligence into a mentality results in dispersing the illusions and re-

flecting the Divine fact of being, health and wholeness. Hold in thought the perfect image of the thing you wish to see manifested, and while holding this image, project it into the mind of the patient who in turn will project it into the so-called physical, where it will be clothed in form indestructible and eternal. How do you do this? Do it mentally by the same process as that which you would use to unfold an image of a design to a designer whom you wished to reproduce your design in the form of the thing designed. Know for the patient that they are the instrument through which God is projecting a Divine idea into visibility. Know that there are not *two* (the patient and God), but that there is one, Mind projecting idea into visibility. It is not that there is God, the patient and the baby, but that there is One, God (cause) patient (effect) and baby (expression), Unity in variety. There are no accidents in the Divine mind, therefore, none can be projected from this mind. The patient and the idea of God which has not yet come into visible manifestation, are both in God from whence they can never be removed. God is One, and all that is, is God.

## Senator Works Defends Metaphysical Healing.

*Extracts from a Voluminous Address by Senator John D. Works of California, before the United States Senate in Opposition to the Proposed Federal Public Health Service.*

The speech, which consumed three hours of Tuesday's session, was a criticism of the federal public health service, which service, the senator said, was dominated by the American Medical Association and conducted for the promotion of the allopathic school of medicine and at the expense of all other systems of healing. Certain political doctors, he said, were trying to gain a monopoly of the healing business by legislating out of existence all other methods of healing, including Christian Science. The government should not aid the advancement of one school of medicine, he said, but should seek the good in all systems of healing.

"History has disclosed but one perfect Healer of both sin and disease," he said. "But I think I shall show before I have concluded that there is a perfect Principle and system of healing which, if rightly and understandingly applied, will prevent or cure any and every disease of whatever kind or nature. The failure to heal any disease in a given case is not the fault of the healing Principle, but results from the erroneous attempted application of it.

"The world has been taught for centuries to believe that religion pertains only to the spiritual; that man is a material being and can be healed when he is sick only by material means; and that the only resort in case of disease is the doctor—faith in the doctor has become a fixed fact. The great masses of the people believe that God, in His wisdom, sends sickness upon his children to punish and chasten them. But strange as it may seem, they at once question the divine decree and resort to the doctor for relief from its effects. Thus they array the doctor against God in the hope that he may frustrate the divine purpose.

"Wherever we look into the work of the medical practitioner we find incompetency, negligence, uncertainty, confusion and differing views among themselves. Most of them are honest and sincere. Many of them are competent and skillful. Many of them are doing their best to elevate their profession and make it an instrument for good. But the great fundamental trouble is that their principle of healing is wrong. Their remedies are not only inadequate and ineffectual;



they are dangerous to life and health.

"There is a higher law of life and health than this, and they, in common with all mankind, must find it. There is a principle of health and harmony that they have not found, nor have their unfortunate patients who suffer under a system of healing that ignores this Principle and leans on material means. It is a broken reed. And yet in an enlightened and Christian country this material and deadly system is being blindly imposed upon a protesting and suffering people by unjust laws and by placing over them with autocratic powers the men who have mistakenly devised and are practicing this dangerous system. Millions of people are crying out against these unjust laws but Congress heeds them not."

The senator charges that the incompetency and recklessness of some physicians and surgeons has caused more fatalities, made more invalids, and done more to develop the liquor and drug habits than any other cause.

"Our public health service has been given over without question to just one school of medical men to the exclusion of all other modes of healing. No different method is even considered. No citizen is allowed to exercise his individual

conscience in time of existing or threatened contagion, is allowed to exercise his individual belief as to the manner of preserving or restoring his health. He must submit to the rules of the health department, eat and drink what it dictates, swallow the vile drugs it prescribes, and live where and as it commands.

"The service maintains a press bureau and sends broadcast over the country, at public expense, literature, mostly doctors' opinions about causes of disease, that breeds fear which in turn produces and fosters disease and cures none who are unwise enough to read it, which, fortunately, very few people do."

A considerable portion of Senator Works' speech was devoted to showing that materia medica is experimental, unreliable and dangerous; that the consequences of wrong diagnosis are much more serious than the public knows; that doctors disagree fundamentally among themselves; and that the public are innocent victims of medical ignorance and incompetence.

He quoted scores of medical men, recognized as authorities, to show their wide variance of opinion and their admissions of the marked limitations and inefficiency of medicine and surgery in the treatment of disease.

"There are many well-known



diseases that, from the standpoint of the medical doctor, are incurable. And these are the diseases that need to be cured. The others will get well of themselves. The only need of the doctor is to allay the fear that engenders disease and often prevents recovery. Bread pills flavored with faith of the patient are just as effective and less dangerous than all the drugs he may administer.

"Perhaps the worst feature of the doctors' mistakes is their wrong diagnosis of cases. The inability to properly diagnosis a case is not necessarily an evidence of either incompetency or negligence. There are certain diseases that can be discerned by the layman, the symptoms are so evident. There are others that deceive the most skillful surgeon or physician.

"But many of them are culpable, and their diagnoses are the result of either incompetence or carelessness. But whatever the cause, they show the uncertainty of medical practice. They not only fail to heal but they kill untold numbers, how many no one can tell." The senator quoted Dr. Richard C. Cabot of Harvard University as saying that diagnoses are correct in only 50 per cent. of his cases. If this is true of an eminent physician like Dr. Cabot, it was pointed out, how much worse

would it be among the thousands of physicians of mediocre ability.

Figures were quoted to show that in Bellevue Hospital autopsies showed that 47.7 per cent of the diagnoses were erroneous and that in the Massachusetts hospitals more than 50 per cent were wrong.

"As the doctors believe," he said, "that each disease is caused by a different germ and can be healed only by a microbe, the disastrous consequences of missing the disease and its germ in half the cases and prescribing the wrong microbe in the form of a serum or some other preparation may well be imagined."

"Surgery is more scientific than medicine," said the senator. "Some surgeons have become wonderfully skillful. They apparently vie with each other to show how far the body can be carved and mutilated and the patient still live. The desire to use the knife has become a mania with many surgeons. No one who has noticed the extent to which surgery is resorted to in these modern times can fail to know that thousands of lives are needlessly sacrificed and thousands of persons made invalids by this means. This occurs sometimes from the eagerness to operate, more frequently from ignorance and incompetency, but more commonly still from wrong diagnosis."

The senator cited an instance of a boy in Los Angeles who was about to be operated upon for spinal meningitis, to become a permanent cripple as a result. His mother decided to delay, though the surgeons protested, and it was discovered by other surgeons that the boy had no symptoms of the disease. A simple remedy was given and the next day the boy was playing in the yard.

Dr. John M. Mackenzie of Johns Hopkins University was quoted at length by the senator, condemning the modern craze for removing children's tonsils by surgery, indiscriminately and uselessly. Dr. Cabot was again referred to as saying that an appalling number of operations for appendicitis and enlarged tonsils, "two fashionable diseases," were wholly unnecessary. Seventeen per cent of the appendices removed in a Boston hospital, he said, were shown by autopsies to be absolutely normal.

Dr. George R. Cruickshank of Windsor, Ont., Canada, was quoted as saying that many operations are made solely for the fee involved, and that 75 per cent of the operations for appendicitis are unnecessary.

"The appendix is in the body for a purpose, and is not a useless appendage," said the doctor. "Ton-

sils are necessary in the throat, otherwise they would not be there. But happily customs are changing. Ten years from now the operators of today will be looked upon as barbarians."

A protest against the compulsory use of serums and vaccinations was made by Senator Works.

"No one knows," he said, whether they have ever healed a single disease or prevented it. But it is known beyond the possibility of a doubt that thousands of people, many of them helpless and innocent children, have been killed and thousands of others inoculated with the loathsome diseases by their use. All kinds of excuses are made for the consequences of a doctor's fatal blunder. Serums are forced on whole armies and navies and on school children, with fearful results. We go on experimenting and risking our lives and health at the dictation of the doctors in obedience of cruel laws upon mere theories of the doctors. Every soldier and sailor is required to submit to this inoculation.

A number of cases of fatalities and other serious consequences following vaccination of normal persons were cited by the senator. He pointed out that many doctors are revolting against the too free use of serums; that the consumption serum tuberculin has been branded

a failure by many authorities, while being rigidly required by others in the country. He quoted authorities to show that serums have not decreased mortality nor disease.

Diphtheria antitoxin is not a success, he gave evidence to show, and quoted a medical publication to the effect that it is purely a commercial enterprise promoted for the profit of the manufacturers, the National Drug Company.

The senator gave some attention to the practice among physicians of administering to patients habit-forming drugs, claiming that doctors cause more drug users than are produced in any other way.

"Mr. President, there is one remedy about which I can speak with certainty from my own personal experience, confirmed by like experiences that have come under my own observation. I was healed in Christian Science when death was near and after all hope of relief through medical practitioners had been abandoned after long and faithful trial. I have seen and known of other cases of healing, many of them organic and so-called incurable diseases, and after medical practitioners had given up the patient as hopelessly incurable.

"I am going to call some of these cases of healing to the attention of the Senate, not to advertise Chris-

tian Science, nor to induce any one to resort to it. Its adherents do not proselyte or advertise it or persuade any one to accept it. My sole purpose is to show the cruel injustice and folly of legislating against it in favor of any other means of healing. It saves lives and ameliorates sorrow and suffering and regenerates humanity morally and physically where no other relief is to be had, as I shall show it does, it is not only cruel, it is criminal, to forbid or hinder those from doing so who administer its benefits or who resort to it for relief.

"I would not have any one infer from the showing I am about to make that it is, as it is now administered, an infallible remedy and always heals. It does fail to heal sometimes, altogether too often, as all remedies must of necessity do, when administered through human, imperfect instruments. Some of its patients are disappointed and return to the doctors. They have so long been accustomed to be thumped and pounded and dosed and carved that the quiet and silent Christian Science treatment is too tame for them. They think nothing adequate is being done.

"Doctors often boast of this return to them as convincing proof that the treatment of disease in that way is a failure. But the fact that

thousands of patients have left them for Christian Science, never to return, or the fact that those who do return get no relief and are doubly disappointed, makes no impression on them.

"But I am prepared to show that while it fails in individual cases for reasons that cannot always be understood, it has healed thousands of cases that under materia medica treatment would have been incurable. I think I can say with perfect truth that there is no disease not subject to its healing influence, including all of the diseases that are given up by the medical fraternity to be incurable. I am going to give you a few of these cases. I have taken the greatest care in procuring these statements. None of them has been volunteered. In every instance they have been furnished at my request; with an understanding of the use I intended to make of them. I have called for information from those only upon whose word I felt I could implicitly rely."

The senator discussed twenty cases of Christian Science healing of people of his own acquaintance, all but three of them being in Los Angeles, which, he said, were but an infinitesimal part of the work being done in that city alone. He said if he had asked publicly for testimonials he would have been

overwhelmed with attested cases from thousands of persons grateful for their deliverance from sin, sickness and sorrow.

In addition to the twenty cases he discussed he presented signed statements of thirty-six other cases of so-called incurable organic diseases which were secured for him by a reliable friend. Altogether there were presented fifty-six cases of healing, covering thirty-six distinct diseases, almost all regarded by physicians as incurable.

"Many good people," he said, "who do not believe in Christian Science, concede that it is doing great good in bringing consolation to the bereaved, allaying fear and healing functional or imaginary diseases, but denying its power to heal organic diseases. For these they still believe the medical practitioner is necessary. In the cases I have given not one is of the kind to which it is thus conceded Christian Science may successfully minister. Thousands of such cases might be cited. But they can not be healed by the medical doctor with his drugs or his bread pills.

Healings recorded in the Bible were cited in explanation of the teachings of Christian Science.

"Mr. President," said the senator after concluding several Christian Science testimonials, "such healings as I have been relating and by the

means indicated, are not new. Christian Scientists have no monopoly on divine healing. It is a remedy open to all men who in the right spirit seek or give relief. It may be administered by anyone possessed of sufficient understanding, consecration to the work, and faith in the healing power. Jesus of Nazareth practiced it centuries ago. He commanded his twelve disciples: 'Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.'

"After appointing the additional seventy, he imposed upon them the same duty to mankind, and his commands were faithfully observed. He said: 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father.'

"It is recorded that he healed the following diseases specifically mentioned: Leprosy, palsy, fever, insanity, issue of blood for twelve years, blindness, dumbness, withered hand, paralysis, both blindness and dumbness in the same person, great multitudes of the lame, blind, dumb, maimed, and many others, impediment of speech, epilepsy and dropsy; and that he healed all manner of diseases and raised some of the dead.

"He resorted to neither drugs

nor the surgeon's knife, neither did he recommend or recognize any such remedies.

"This same work of healing was done not only by his disciples but by others. At the gate of the temple beautiful Peter healed the man lame from his mother's womb, and the people 'brought forth the sick into the streets and laid them on beds and couches that at least the shadow of Peter, passing by, might overshadow some of them. There came also a multitude out of the cities round about Jerusalem bringing sick folk, and they that were vexed with unclean spirits and they were healed every one!'

"And for this the high priests were filled with indignation, and laid hands on him, and his companion, John, and put them in the common jail. But they continued their work, saying: 'We ought to obey God rather than men,' and 'they beat them and let them go.' For like work Stephen was stoned to death. Philip, in the city of Samaria, 'cast out unclean spirits and healed many, and there was great joy in that city.' At Lydia Peter healed the man Aeneas, who had kept his bed for eight years and was sick of the palsy, and raised Dorcas from the dead.

"For this and his teachings Peter was thrown into jail, but escaped, and James for like reason was slain



by the sword. In Lystra Paul healed the man, impotent in his feet from his mother's womb. For this work Paul was stoned and left for dead, and later he and Barnabas were imprisoned and put in the stocks.

"Mr. President, these men were persecuted, imprisoned, and some of them put to death because of their teachings and their beneficent work for mankind. Jesus, who taught and practiced this method of healing, was persecuted, imprisoned and finally crucified. His followers met a like fate.

"This was centuries ago. But the spirit of intolerance and persecution survives the years. The men and women of today, who are conscientiously trying to carry out his injunction, laid upon all men, to heal the sick, are persecuted and imprisoned as he and his disciples were. If they were here today doing the work of healing that they did then, they would be subject to fine and imprisonment under the laws of some of the states. They would have been held criminals under the laws of still other states if they had healed the sick without first procuring a license from an examining board of doctors.

"How absurd this appears when applied to the original Teacher of this mode of healing and his disciples! But, sir, it would have been

no more absurd, no more cruel, no more unjust than it is today as applied to those who are conscientiously endeavoring to do this same work of healing and with such results as I have been presenting to the Senate.

"I have given but a few of the cases of healing recorded in the Bible, as I have of this later time. There were multitudes healed then, and of all manner of diseases, just as at the present time. I might follow up this work of healing for 300 years after the crucifixion. In Gibbon's history of Rome it is recorded that such healings occurred long after the crucifixion and long after all the disciples of Jesus had passed away. The work of healing that is going on now is only a renewal of the methods then practiced. It is not new. It is as old as the Christian religion.

"It is this kind of beneficent and humane work that the doctors and others are trying by every means within their power to suppress by law and by regulations of the public health service. The government is aiding and abetting this unjust persecution of people who are endeavoring to ameliorate the sufferings and sorrows of their fellow-men, redeem them from their sins, and heal them of their diseases. The work of Christian Science is too well known for any intelligent



man to say that he does not know of its good work. If any one does not it is his own fault. Its beneficial ministrations have extended all over the civilized world. Its workers can be found everywhere. Through bias and prejudice men may go blindly on and deny its efficacy, but if they do it is through their willful prejudice and intolerance or ignorance, for which there is no valid excuse.

"Men continue to denounce and

ridicule not what Christian Science is but what they think or have been told it is. But the opposition no longer comes from broad-minded, tolerant and intelligent people who are informed of its methods and its fruits, but from those who are not informed or those who are willfully blind to its beneficial work or those who are interested in preventing the continuance of its activities for selfish reasons of their own.

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### **Notes from the Field.**

My dear Mr. Murray:

After the twelve inspiring lessons you have given us, one cannot help realizing the wonderful power of God, and putting our knowledge into practice. I have benefitted so much by learning of this Truth, that I want to testify to its helpfulness.

About four weeks ago I felt senseless in my home. On returning to consciousness, my first realization was to sing the new doxology, feeling the presence of God within me. I went to business as usual with very little thought of my experience. On the following morning when I went to close my window I felt full weight on the sill; coming to myself I declared the Truth to the best of my under-

standing, knowing nothing was true but God. I started to business but found it difficult to cross the street, owing to a constant hammering of the heart. Everything was getting dark before me. I stood a few minutes; I felt the power of God; I knew and realized it. I praised God with all my strength, and knew that the Spirit of God would lead me across safely. It is the Spirit of Truth imparted to me through your teaching that has enabled me to overcome this error.

Thanking you for the many blessings I have received, I remain,

Yours in Truth,

ROSE DOARMIS,  
Student of Divine Science.

## A Question and its Answer.

**QUESTION:** As an illustration of the relation of the mind to the body, let us liken the mind to the steam by means of which an engine is propelled, and the body to the car which is propelled by means of the steam. An accident takes place; some part of the car is broken. Would you repair the damaged car by an adjustment in the car, or, on the other hand, would you make the necessary adjustment by manipulating the steam? I believe that you would do the former. Now comes the vital question: Why, if the injury takes place in the *body*, do you resort to *mind* to repair that injury?

**ANSWER:** Your illustration is wholly inadequate to the question. The relation between the steam, and the instrument propelled by that steam, cannot be likened to the relation that exists between mind and the body. The steam is the *occasion* not the *cause* of the activities of the car. The cause is the engineer who directs the steam. Contrary to this, mind is the cause of which the body is an effect; and the body may be said to bear the same relation to the mind that a barometer does to the atmosphere. It is the instrument which registers the mental temperature, therefore, whatever exists in mind finds

its completion in the body.

If then, the image of an injury takes place in the mind, that image will be reproduced in the so-called physical. It is natural that in order to destroy the effect, you should eliminate the cause. The physical manifestation is the inevitable result of an image in mind. As thoughts precede words, so mental images precede physical effects. The mind conceives, the body gives birth. Nothing can be introduced into the body which is not first imagined in the mind, and nothing can be destroyed in the body that is not first effaced from the mind. Evil was introduced upon the stage of existence the moment that man mistook an occasion for a cause—a shadow for substance. Evil is good misapplied. The origin of evil was failure on the part of man to apprehend the Truth. This reduces evil to ignorance, which will continue to exist as long as man continues "To take part with the finite against the Infinite in him." Sickness is the result of accepting a concept for a reality. Discord in the body presupposes discord in the mind. That is why you must resort to mind in order to restore harmony to the bodily structure.

## A Testimony.

My Dear Mr. —:

At the risk of overtaxing your patience, I am going to tell you something of my experience. Please read this at your leisure, if you ever have such a time. My troubles began in school and college, because of the weakness of my eyes. Continued study brought on congestion of the brain, and for about six years I suffered the torments of ill health. I became a physical, mental and well nigh spiritual wreck. God alone saved me from suicide. From those college days till now I have never been able to get away from the truth of the healing efficacy of the Christ as when He healed on the earth. But for years I drifted about from doctor to doctor, for I could find no help. Dr. H. of New York nearly killed me with electricity. Finally I went to Dr. F., who had an up-to-date water-cure at Clifton Springs, N. Y. I knew him to be a man of prayer, as well as a good physician. I went there, not for treatment, but to be prayed with according to James 5th. But the Doctor insisted on my taking water treatment. I grew worse. He thought I would die. In my extremity a lady told me of what the Christ was doing for her, as a physician. I had the strength

given to listen. I went to Dr. Foster; asked a second time for him to pray for me. He did so. Told me to drop all treatment. In leaving his office I took God as my physician, literally; looking to Him as to what I should eat or drink, where I should go and what I should do. My case was absolutely in His hands. As I trusted, strength and healing came. I was a new man for months. Then I came to Philadelphia (1875). When I began to use my eyes more, something of the old trouble returned. I was perplexed and could not get relief in prayer. The same lady friend who led me into Faith healing, and her husband, insisted that I see a Qualified Occulist here. I did so, and he relieved me with glasses. I wore glasses until last summer, when, having been prayed with, I laid them aside. But, while able to do what I never could have done before without great pain, I do not have complete deliverance as I wish. Neither my sight nor my hearing are as good as I think they should be. I wish I could attend your clinic.

Then, again, I am not happy in my Church relations. I have outgrown the ecclesiastical system. I

feel keenly its bondage. I feel the uselessness and waste of energy and time in trying to galvanize into life a defunct religious organization where there is not the material to draw from to build it up; where, in fact, the community do not want it or care for it. You asked last night what I had been reading. Well, quite a mixture. Dr. Worcester's (Boston) books. Science and Health. I have attended many of the Scientists meetings in a study of results and have been deeply interested, but not converted to all their ways. Some of the results are marvelous, and they certainly show evidences of the power and willingness of the Father to meet our necessities.

But some of Mrs. Eddy's teachings seem vagaries to me. I have read Mind, Religion and Health by MacDonald. Crane's, Right and Wrong Thinking; Wattles', Science of Being Well, Mind and Spirit by T. K. Davis; Every Man a King, Marden; Studies in the Thought World, Wood; Healing Currents, De Voe; The Will to be Well, by Patterson. I submit it all to the Spirit's judgment. There are "Cults" enough to set one crazy, but I am interested to find the Truth anywhere.

Hoping you will not need a tonic after this, I am,

Sincerely yours,

FLETCHER CLARK.

### **The Indwelling God.**

Go not, my soul, in search of Him—thou wilt not find Him there;  
Or in the depth of shadow dim, or heights of upper air.  
For not in far-off realms of space the Spirit hath its throne;  
In every heart it findeth place, and waiteth to be known.

Thought answereth alone to thought, and soul with soul hath kin;  
The outward God he findeth not who finds God not within.  
And if the vision comes to thee revealed by inward sign,  
Earth will be full of Deity, and with His glory shine.

Thou wilt not want for company, nor pitch thy tent alone;  
The indwelling God will go with thee and show thee of His own.  
Then go not thou in search of Him, but to thyself repair;  
Wait thou within the Silence dim, and thou shalt find Him there!  
—F. L. HOSMER.

## Invictus.

Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
I have not winced nor cried aloud,  
Under the bludgeonings of chance  
My head is bloody but unbowed.

Beyond the place of wrath and tears  
Looms but the horror of the shade,  
And yet the menace of the years  
Finds, and shall find, me unafraid.

It matters not how straight the gate,  
How charged with punishment the scroll.  
I am the master of my fate,  
I am the captain of my soul.

---

Always let us remember that in Truth there is no bodily sensation; that all sensation is spiritual and testifies to health, harmony and wholeness. The belief that the body can suffer or enjoy is the prolific source of sin and sickness; therefore, it is the belief that we must rise superior to through spiritual understanding, if we would enter into freedom from both sin and sickness.

The knowledge that there is no sensation in the body as such, is the means by which every great

soul has risen above passion and pain alike. Other way there is none. He that would strive to climb up by some other way is "a thief and a robber," says Jesus. The way out of all that is false is the Way of the Holy Spirit,—the straight and narrow Way of Truth.

Be of good comfort! Deny bodily sensation and affirm the Allness of God and your own perfectness in Him, and you shall see it manifested.

W. JOHN MURRAY.

## Be Patient with the Children.

They have such tiny feet!  
They have gone such a little way to meet  
The years, which are required to break  
Their steps to evenness, and make  
Them go more sure and slow.

They are such little hands!  
Be kind—things are so new and life but stands  
A step beyond the doorway. All around  
New day has found such tempting things to shine upon;  
And so the hands are tempted oft, you know.

They are such fond, clear eyes,  
That widen to surprise  
At every turn! They are so often held  
To sun or showers—showers soon dispelled.  
By looking in our face,  
Love asks for such, much grace.

They are such fair, frail gifts!  
Uncertain are the rifts  
Of light that lie along the sky.  
They might not be here by and by,  
Give them not love alone, but more, above  
And harder—patience with the love.

—SELECTED.

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“The man who has no other goal than his own happiness is a bad man.”

“He whose goal is the good opinion of others is a weak man.”

“He whose goal is the happiness of others is a virtuous man.”

“He whose goal is God is a great man.”—TOLSTOY.

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“To grasp the Principle of Allness we must enter within the cloister of nothingness.”—PURINTON.



# THE GLEANER

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WILLIAM JOHN MURRAY, *Editor.*

S. VAN ALLEN MURRAY, *Associate Editor.*

113 W. 87th Street, New York City.

## **ANNOUNCEMENTS.**

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Services of The First Church of the Healing Christ, New York City, are held every Sunday morning at 11 o'clock in the Laurel Room of the Hotel Astor, 45th St. and Broadway.

A Testimonial meeting is held every Wednesday evening, at 8.15, at No. 113 West 87th St.

The First Church of The Healing Christ of Brooklyn, N. Y., holds its regular Sunday service at 3.30 P. M. in Masonic Temple, cor. Claremont and Lafayette Avenues, Brooklyn.

The Dorcas Society or Sewing Circle meets every Thursday afternoon, between two and five, at No. 113 West 87th St., New York City.

The New Jersey Centre and Rest Home is located at No. 134 Crescent Ave., Plainfield, N. J. This delightful Home is under the supervision of Mrs. Alice L. Waldorf. Those desiring a place to rest and recuperate, may write for information to the Secretary at No. 113 West 87th St., New York City.

### **SPECIAL.**

Applications for board, room and lectures in the Summer School, Croton-on-Hudson, are now in order. Several applications came in too late for admittance last year and for this reason it is desirable that all inquiries concerning rates, etc., be sent in early, in order that the management may have time to make needful preparations.

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## Continuance.

Bible Reading: St. John 14:1-20.—“Let not your heart be troubled, ye believe in God, believe also in me.

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.

Thomas saith unto him. Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father, but by me.

If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him.

Philip said unto him, Lord show us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

“If ye love me, keep my commandments.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.

Even the Spirit of Truth; whom the world can not receive, because it seeth Him not; neither knoweth him; but ye know Him; for He dwelleth with you, and shall be in you.

I will not leave you comfortless, I will come to you.

Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.

At that day ye shall know that I am in the Father, and ye in me, and I in you."

Our thought for the silence is:

"I am one with unending life, there is no death."

Be still and know that life is the only reality. "The Lord is in his holy temple, let all the earth keep silence before him."

Silence.

Audible repetition of the Lord's Prayer.

Our subject this morning is Continuance, and the Golden Text is taken from the 14th Chapter of John, 2nd verse:

"In my Father's house are many mansions."

It is most fitting after speaking on the Transfiguration and the Resurrection and the Ascension of Jesus that we take up the subsequent experiences in the life of the Nazarene. Let us not be like the disciples of old, or like Mary at the tomb, who believed that their Lord had been taken away from them and they knew not whence he had gone or where he had been laid. We must not too readily con-

clude when that which we call death takes place, whether it occurs as the ascension of a great illuminated soul, or whether it occurs as the transition in a lesser illuminated soul, we must not conclude that that is the last of them.

I find a tendency everywhere, especially in the Protestant world, to regard death as the portal or vestibule through which the individual passes into some other experience,

of which he knows nothing, or next to nothing; and because of this experience or transition, we too easily give up our prayers. We conclude that it were very well for us to pray so long as they are here with us, but of what avail since they are gone?

There is a beautiful thought in one of the older religions which it might be well for us to analyze and to investigate and adopt. It is the holy and wholesome thought to pray for the dead, that they may be loosed from their sins. I do not know how this belief ever became such a fixed belief in the human consciousness, that the transition called death, is the parting of the way between the individual and his future eternal state. There are those who believe that what we call death is the threshold over which the individual passes into eternal bliss or into eternal torment.

The belief in the immortality of the soul is so fixed that not only the saint believes it, but the sage and the savage alike. It is a belief as old as the human mind, the immortality and indestructibility of the soul, and because of this, we say if it is not destined to enjoy eternal bliss, it must perforce by reason of its continuity and indestructibility, enter into eternal and unending torture. And so it is that the average Protestant mind

has two places for which the soul is destined. It either goes directly into the bosom of Abraham, or the kingdom of God; or directly into the nethermost parts, which we call hell or the abode of Satan.

There are no stop-over privileges and no convenient resting places. No opportunities for reform. It is a straight line between death and eternal bliss or eternal damnation, and so it is that we naturally, with this thought in our minds, conclude that prayer for the dead is valueless and futile, unprofitable. Why?

Because for a man that goes directly into the kingdom of God, there is no necessity for it; if he had gone directly into the other place from which there is no redemption and no return, it is folly. And so I can understand how we have come to believe that prayers for the dead are silly.

Now I like to think that it is indeed holy and wholesome to pray for the dead, that they may be loosed from their mistakes there as here, because I believe in a state of purification. I believe in a state of purgation and probation after what we call death, just as much as here. So I am not adverse to the belief in purgatory, if by purgatory we mean a state of purification or purgation, and we do not believe in a state of literal hell fire and brimstone, but a purifying process "as

by fire,"—not by fire. That was a simile which conveyed to the mind of man the idea of one of the greatest physical agents in the world of purification.

It is fire we use when we purify the base metals. When we seek to rid gold of its impurities, its alloys and imperfections, we put it through the fiery furnace, which is purification. This is a state of purgatory or purgation or purification that the finest gold must go through before it is rendered into that excellent state which we call freedom from alloy. So it is with the purification of character. Jesus said: "In my Father's house are many mansions. If it were not so, I would have told you; I go to prepare a place for you, that where I am, there ye may be also."

It is a most comforting thought to my mind to feel that death not only does not end the individual, but that it is not such a direct means of entering into heaven or hell, as the case may be. When we examine the state of consciousness of the individual who passes out into what we call death, not even the fairest mind, not even the most impartial or loving mind, will consider that the average person is in a fit state to enter into the presence of the Most High. No matter how cleanly or closely moral he has lived this life, there are still

imperfections and flaws, and because of these he is not ready to enter into the very highest of these many mansions of the Father's house that Jesus spoke of.

To my mind life is one great system of education, one great glorious spiritual university. Into which we enter after we have gone through the grammar school and the high school of life, and we go on from step to step, from stage to stage, from grade to grade of human consciousness, ever unfolding the spiritual reality within ourselves and ever transcending the carnal and the low and the ignoble, but never arriving overnight, and moreover never skipping a grade. Because the lessons so necessary for us in one grade are the very foundation stones of the work we are to take up in the next grade.

And so it is I am not inclined to believe that this earth's experience is the end, rather that it is only one of the many grades in the school, one of the many mansions in our Father's house, one of the many classes in the great university of life.

We are not to conclude because of the ascension of Jesus that he has discontinued his influence. There are those who believe that the influence of Jesus is not only as powerful as it was when he was in the flesh, but more so. Jesus



himself said to his disciples: "It is expedient for you that I go away" in the flesh, because "if I go not away the Holy Comforter will not come unto you."

The fleshly body of Jesus was a barrier to the spiritual progress of his disciples. It prevented them from seeing the Christ principle that he came here to teach and to demonstrate. If Jesus had remained with humanity until the present day and hour, I doubt if humanity would know as much of the Christ principles as it does, because the tendency of the human mind is to lean—always to lean upon some visible personality for spiritual strength, for mental strength, for life itself.

We seem to be so peculiarly constituted that if we are not relying upon our parents, we are relying upon society, or upon some man of God. That is, we are always trusting to the prophet instead of to principle. We are always turning to the priest, to the teacher instead of to principle. And the wise Jesus said: "It is expedient *for you* that I go away; because if I go not away the Holy Comforter will not come unto you and you will not see the reality, the Christ reality in yourselves. You will not perceive the great fact that that which animates me, animates you; that that which heals me, heals you; that that

which comforts and strengthens and revitalizes me, comforts and strengthens and revitalizes you; so long as you are feasting your physical gaze upon my physical personality, just so long you are not going to perceive the underlying principle of life which I have come to teach and to demonstrate.

"I go to prepare a place for you." That is very comforting. Last week I tried to make clear the thought in my mind of the persistence of the form of Jesus. It is a very pleasant thought, for the reason that I can not think that Jesus has become absorbed into the Universal to the total extinction of his own individuality. I can not believe that an idea without form is an idea in reality. It may be a figment of the imagination, but not an idea in the Divine Mind, and hence it is that I argue so persistently for the reality and the indestructibility of form.

Now the form of Jesus to my mind is just as real today as it ever was, and moreover I am coming to feel it is just as near as it ever was. If the fleshly shape of Jesus served as a barrier to conceal the spiritual form of Jesus from his own disciples, except upon such glorious occasions as the Mount of transfiguration and the Ascension, then it were well for us if this all too coarse human embodiment should

disappear, or at least become tenuous.

The great question that is ever propounding itself to the human mind, is—What shall we be, or where shall we go after we die? Some people say that is an idle speculation. If it were an idle speculation, it would not be such a universal question of the human soul. What shall we be and where shall we go after we die? It is a perfectly natural question.

If I should say to you that I believe we shall be what we always have been, and that we shall be where we have always been, that would be rather a puzzling answer to the great universal question, to some. To others who are initiated, who are illuminated with the Spirit of God, it would be a perfectly rational explanation of the whence and the what after what we call death. Where were we before we were born? In the bosom of the Father, one with God, Ideas in the Divine Mind, persistent, indestructible forms in the great chamber of spiritual imagery. Where shall we be after we die—so-called? There again. Really, we have never been away from there, except in our belief.

This earth experience of ours is a mere migratory passage of the soul of man gaining experience, but

not attaching itself, if it is wise, any great reality to the experiences. It is indeed what I think the poet said of it—the poet said: “When this dream of life is o’er,”—perhaps he was speaking better than he knew, because that is all it is. It is a dream of life. Many of us are dreaming that we are sick. Many of us are dreaming that we are slaves to sin. Many of us are dreaming that we were born and we must perforce die. But when the knowledge of the truth comes to the human consciousness, then we awake from our slumbers to the consciousness that we were never born, that we never die. And that is why Paul said: “Awake, thou that sleepest, and Christ shall give thee light.” Light to see yourselves as you are.

But what becomes of the dead? Are they suddenly transported to the Elysian fields, or deported to eternal trouble and tribulation? Or is there not an intermediate stage and state in which the soul may have another chance, there to perfect his development, there to complete his education?

You know there are people that believe they are supported and sustained by unseen helpers, angelic presences, by the holy radiating influence of one who has gone before, but who has not lost her love for them that she left here. There are

foolish men in the world of affairs, who believe that the protecting care of a mother has not been suddenly cut off because she happens to have closed her eyes in the sleep we call death.

I remember a case very vividly during the Egyptian war. A young man belonged to the Guards who had been put on outpost duty. He had labored for many hours without sleep, when seated on his horse quite motionless, and suddenly he was aroused by what he afterward declared to be a vigorous pressure on his knee. He did not know that he had been asleep. Just at that moment the officer of the day came into view, just in time to give the young Guardsman an opportunity to challenge him.

Those of you who know anything about military circumstances and military law, know that to be found asleep at one's post during time of war and in the vicinity of the enemy, is a very serious offence punishable with death. This young man in relating this thing to some of us, could not be dissuaded from the belief that the pressure on his knee was the pressure of his mother. There were those there who knew that his mother had been dead for some years. But soldiers and all as they were, and drinkers and all as they were, they were not scoffers. They were not able to ex-

plain the phenomena, but they were not disbelievers. There are men today, and able men, who believe that there are angelic presences shielding and protecting them—angelic presences which are unseen, and these are the unseen helpers.

The Apostle's Creed says somewhere: "I believe in the communion of saints." I believe in the communion of saints on all three of the planes of man's being. I believe in the communion of saints where men and women congregate as we do here this morning. I believe the divine law of attraction has brought us here together for the purpose of probing and delving into the truth of God—not merely for the purpose of listening to an orthodox sermon. I believe the communion of saints is not limited particularly to this sphere. I believe it takes place also in the heavenly mansions. And moreover I go a little further in my belief and say there is a possibility of the communion of saints between those here and those there.

Do not misunderstand me. Do not feel that I am a believer in the materialization of spirits; rather am I a believer in the spiritualization of our own thoughts. The communion of saints is not that which takes place when some one comes down from a lofty sphere to commune with us, quite so much

as it is due to the elevation of soul on the part of those of us who are here. This is not at all a new philosophy, and men have believed in it in all ages—and they have been wise men, many of them. For the more spiritually minded man becomes, the more he is able to enter into and converse by spiritual means, not by intellectual means, not by audible means, but by purely spiritual means, with those who have gone before. Moses and Elias were seen talking with Jesus on the mount of transfiguration, and the disciples saw it. Not because, as I said before, Moses and Elias had so reduced their vibrations with their own efforts as to appear to them, but because Peter and James and John had become so suddenly illuminated that they saw that that a moment before had been invisible.

We are surrounded by an angelic host. The belief in a guardian angel is not a foolish belief altogether. If it is possible (and it is) that a mother's thought is protective of a child, whether she is in the presence of that child or not, here on this plane, if through her spiritual thought and knowledge of truth she can shed around her child an armour of invisible spirit, so that it will be protected from danger, is it not reasonable to suppose that since this mother does not lose her love and desire of protection

for her child, that her thought emanation, spiritual emanation goes out after death, and perhaps even more powerfully, for the reason that the barrier of flesh is removed, the impediment, the obstruction is gone, and there in the clearness of her spiritual vision, with her memory still alert, her love and affection for her child still active, she is shedding about him the radiance of her own spirituality. I am merely suggesting this.

I believe in the birth, the transfiguration, the ascension and the continuance of Jesus as *Jesus*, not only as Christ, but as Jesus. Christ you know is the universal the anti-typal man. Jesus was the individual man who expresses that universal man in the fullest measure, but which is equally true of John and James and Peter and Matthew and Sarah. I do not believe that Jesus has become absorbed in the universal Christ and thus lost his identity in the whole. I do not believe you can become absorbed in the whole to the loss of your true individuality or ego. I believe each man and woman and child is a separate, distinct note in the harmony of life and if one could be taken out the harmony would be spoiled, and I do not believe that death removes a note from the staff in which it is written.

What proof have we of unseen helpers? What proof have we that

we are surrounded by hosts of spiritual individuals?

If you are asking a physical proof or a visible proof, if you are asking that I reveal them to you as Elijah revealed them to Gehazi his servant, I can not do it. I have not understanding enough. I am working to that end. But if you ask if I believe in them, I say absolutely, Yes.

Do you ask me if I believe the stars are in the heavens this morning? I say, Yes. Do you ask me if this is so, why can not I see them? Can any man see the stars in the day time? Is this an argument against their presence? Are we foolish enough to deny the presence of the stars at noon day simply because we can not see them with the physical eye? What assures me that the stars are there, notwithstanding the fact that I cannot see them? Science, the science of astronomy reveals to me with uncontrovertible logic the fact of the presence of the stars in the heavens at noon day. Why can not I see them? Because the greater light of the sun has shut them out for the moment. It is only in the dusk of the evening when the sun goes down to its own place—it is only when the darkness of the night comes that the stars reveal themselves in all their glory, or are revealed in all their glory. Because they do not reveal them-

selves, they simply are there all the time. When the light of day disappears and the darkness of night comes on, then the resplendent orbs—suns in their own wonderful worlds—manifest themselves in all their beauty and grandeur, though not in all their numerical strength, because we can only see a veritable tithe of the great mass of stars.

There are those who imagine that they have seen the beatific vision on the face of a person who has just fallen asleep in what we call death, and we have heard them call the names of loved ones who have passed away years before, and they have looked out into space with a glad look as though they were going to the arms of a devoted friend. No physician or nurse who has stood at their posts for long, but has witnessed this time and again. Is it that in the dusk of that long day which we call human life that these invisible stars of the kingdom of God, spoken of as the "spirits of just men made perfect," is it that in the dusk of the evening of life, that men see these angelic hosts, who have never seen them in the noonday of their lives? Is it possible that in the heyday of youth and adolescence and in the recklessness of middle life when the joy and gladness and physical pleasure seem to be in the ascendant, they can not be seen. Is it possible that



this is the reason we have not been able to see the unseen and the invisible?

Is it necessary that the dusk of evening must come on in order that we perceive that by which we have been surrounded all through the days of our infancy, youth and middle life? Is it possible that as the physical sensations become dim the spiritual senses become alert and active? It is possible that when the eyes are closing to the objective world that the inner mirror of the Holy Spirit, or the sixth sense, becomes suddenly illuminated and we see the welcoming, extended hands of those who have gone before? May there not be something in it? I can not believe, you know, that those who have fallen asleep have suddenly lost their care and help and their affection for us. Neither can I persuade myself that they have lost their influence over us. I do not mean that they come and take us by the physical hand with another physical hand, but that Spirit that is transforming your thoughts is "nearer to us than hands or feet." There are times in the experience of enlightened and illuminated souls when they not only feel the presence, but go further.

Let not the rude man who is looking out upon the world through the naked eye decide too quickly

that the man with the telescope does not see something on the horizon that he does not. Let him not too quickly repudiate the testimony of the man who sees with the clearer vision. Only fools do this. Wise men say, I do not know. I shall be glad if it is true.

Men who are not wise, yielding to their instincts, to their hope, to their desire, do pray for the continuance of those they have loved, even though death seems to have separated them. Instinctively they feel that they are not lost, but that they have only fallen asleep for a little while, only for the brief space of a moment. In the twinkling of an eye has come to the departed the recognition of a great fact, a scientific and practical proof of an almost universal theory. Their eyes are opened to a great fact, and that is—there is no death, and that which they dreaded has not actually come to pass. They have gone through the transition but have not lost their individuality, nor the persistence nor the indestructibility of their form, for it is there in all its imperishable glory, though we may not see it.

A caterpillar never sees itself as a butterfly. There is a chrysalis stage of experience through which we all have to go. There is a vestibule, or channel, or avenue, through which we all pass from



materiality to spirituality, and the period of transition, or the chrysalis stage, is marked by some degree of uncertainty. A man may not be wholly a butterfly in the spiritual sense of the word, but if he be not a worm or a caterpillar, then he may courageously thank his God. If we have not arrived at that stage or state of spiritual evolution where we perceive ourselves as persistent forms in the Mind of God, we must at least be comforted with the consciousness that we are not buried in matter, that we are not entombed in the narrow limits of our body, but that we are mental beings hastening on to our spiritual domain. Let us be grateful for that at least, because in our "Father's house are many mansions" and this is one of them.

We can all readily believe that the influence of Christ is with us today. It is another thing, and quite another thing, to believe that the very presence of Jesus is with us today. This is a new thought. Let us not deny it, simply because we can not see it. Let us be just as fair with that as we are with the stars of the heavens—at the present moment not any of us will deny their existence, as we go out on the sidewalk, because we do not see them. Let us not deny the presence of Jesus because we can not see it. Simply because it exists in spiritual

form and not in material shape, is no reason for declaring that it does not exist—not at all.

Those who have felt the abiding presence, men like Swedenborg, Spurgeon, Wesley and others, who have felt the presence of their risen Saviour, who have been most conscious of the soul's persistence, these men have lifted men's souls, and have radiated divine joy and happiness and holiness.

You can not feel the presence through trying to force yourself to feel it. Do not try to force yourself to feel it. Rise above carnality, materiality, sensuality. Rise above the things that tempt your physical appetites and seek those things that will aid your mental and spiritual progress, and your vision will become clearer.

There are many things we see today that we did not see at this time last year. There are many points that have been cleared up in the scriptures that were rather hazy and obscure last year. Is not this an indication of the fact that other things are going to become clearer, until like Gehazi, Elijah's servant, our eyes will be opened, until we see that we are surrounded by hosts of spirits made perfect through purgation and purification and probation after what we call death?

Indeed it is a holy and a wholesome thought to pray for the dead,

and sometimes I feel that if as students of Divine Science, we would not too readily conclude in the presence of what we call death, that treatments are no longer necessary, we would have better results. You see that Jesus did not conclude in the presence of death that his treatments were unavailing. If he had shared the belief of so many people, and said—since it has reached this stage we cannot do anything at all, he would not have performed the cures.

It is not only a holy and wholesome, but a powerful thought to pray for the dead. Jesus would never have restored to life the daughter of Jairus, nor called forth Lazarus from the tomb, if He had believed it were useless to pray for the dead. He knew that death itself could not prevent the power of the Spirit from manifesting in life and health and beauty.

You ask why we can not do the works that Jesus did? Because in some mysterious way we have come to share and endorse the race belief that death can not be overcome. Now, we must change our minds and during the interim, during the time of our own progression, we must not hesitate to speak the word of truth to those who may have fallen asleep in death,—so-called.

If your word of truth and your

word of love and help and health had any value before they passed away, has it lost it because they are out of sight? Is there an incommunicable chasm separating you from those you love, that your prayers should so suddenly cease, and you should conclude as Martha of old,—it is useless, for by this time he is decomposed?

First of all, that is not what you are praying for at all. What you are praying for is the enlightenment of a soul, not for the prolonging of the life of the body,—but for the illumination of a mind. Shall we too readily conclude that continuance is not a law, or shall we turn to material science? The physicist believes today in continuity. He believes there is nothing in the world, in the universe, that can ever die, that can ever be destroyed. All that can ever be destroyed is shape. His philosophy of continuity is this, that a thing may change its appearance, or change its shape, or may have its shape changed for it, but in itself it persists throughout all eternity.

If the material scientist believes it of matter, why not the spiritual scientist of the soul? And if the spiritual scientist does believe it of the soul, why so suddenly stop his prayers because that has taken place which we call death? Let us ridicule this philosophy. Let us

rule out purgatory if you please, but reason and logic compel us to admit there is no human soul with the exception of Enoch and Jesus and Elijah who have ever been fitted to enter into the uppermost mansion of the kingdom of God suddenly.

Not one of you sitting here believe that you are ready to enter the Great Supreme Presence instantly. Not one of you sitting here believe that you are so bad, so utterly bad, so irredeemably debased and low, should the transition take place this morning, that you would be deported to the Satanic realm. No man believes that he is either entitled to a seat at the right hand of God, or that the only other alternative extended to him is hell! And so we have the idea of purgation, and it is a good idea that there should be a time of purification and purgation and probation after death. Otherwise it is one extreme or the other, without any stop-over privileges. I like to think that we have a stop-over privilege, that we can rise to a realization of the Infinite, and where our souls may profit by the mistakes made here, and rise superior to them. Where we can grow, grow, grow and unfold constantly.

I think it is the poet Wordsworth who says, "Heaven lies

about us in our infancy." Children sometimes have invisible playmates, and we rebuke them, and say they are imaginary. Children sometimes believe in angelic presences that they feel, that they talk to, and we say it is because they are children. But a wise man says it is because of their childish innocence and freedom from fear. Their minds are transparent, and they see what the adult mind, steeped in callosity can not see. "Heaven lies about us in our infancy," says Wordsworth so beautifully, and if we would be conscious of it in our old age. let us cultivate some of the childish innocence,—purity of thought, spirituality of purpose. If we would have a heavenly vision, let us stop looking out upon the earth so much. Let us turn the gaze inward and cultivate the sixth sense, because it is only through this that we can see the kingdom of God with all its innumerable hosts, and seeing them, we shall be like them.

Continuance in my belief is a fact. It is a pleasant thought, it is a helpful thought. Not only can I pray for those who have fallen asleep in what we call death, but I can feel reasonably sure they have not lost their inclination to help. If I can send to them a thought of life and of joy and of gladness

in their new experience, in the new class room in the other mansion of the Father's house, may they not send to me by telepathic communication, their own beautiful assurance that "I am not dead!" Is it not comforting to think that they can send to us these divine communications, — Grieve not, my child, there is no death, Life is the eternal reality. Mourn not for me. Why mourn? He has merely found another and a more beautiful mansion in which to hibernate for the present, and then to go on and on and on "from glory to glory" as Paul puts it.

I like the thought of continuance. I like the thought that Jesus is near, just as Christ is near. I like the thought that my loved ones are near. I like the thought that no spacial distance separates me from those who have fallen asleep.

As the sunbeam reveals the millions of particles floating in the air that hitherto were invisible, so to us the light of God revealeth these innumerable crowds of emancipated, illuminated souls all working for us. I do not think the apostles were visionary when they wrote they believed in the "communion of the saints." It is a beautiful belief. If we do not believe in the communion of saints, we do not believe in holy human communion. That is, if we do not be-

lieve in the great supreme law of spiritual attraction after what we call death, of course we do not believe that our loved ones can commune with us and transmit to us these divine messages via wireless, spiritual wireless.

If a man does not believe in the communion of saints, he has no regard for the higher things of life, no belief in divine communications, wireless telepathic communications. And, moreover, when a man does not believe in the communion of saints, depend upon it, he is not selecting the society of the good, hence he believes in the communications of sinners. But wherever a man believes in the communion of saints, there you have something to work upon. And all of us here believe in it.

We believe and we are growing steadily in the belief that the closer we can come together and enter into the sacred sanctuary of the silence, that there we find the Presence, the Divine Presence more real. Jesus said, "Where two or three are gathered together in my name (of Christ), there am I in the midst" and there is Jesus. I like to think of it. If it were not for my belief in it, I should be very unhappy. I mean by that, if it were not for the fact that I believe that there is nothing in all

the great universe of God that can be destroyed, I should become a veritable materialist. I should "eat, drink and be merry" for tomorrow we die. I would know that I would be utterly extinguished. But I do not know any such thing, and consequently I do not "eat and drink and die" in the way spoken of. Why not have a good time, if tomorrow I die and that is the last of me? Or if tomorrow I die and go instantly to heaven or instantly to hell, then what is the use? But if tomorrow I die, so-called, and know that there as here, I am solving the problems of my being? If I know that there as here I am coming by knowledge to understand the truth, the healing truth?

Then what is death? It is merely the threshold over which I pass into a larger and more beautiful experience. And when I lose my fear of it, it is not nearly so likely to visit me. When it loses its sting, then I live and live in a larger way than ever before.

Let us think of this thought of the continuance of Jesus. Think of this thought of the continuance of every just and holy soul that has ever fallen asleep. Think of the continuance of those that you possess there as here, and then the question will not arise concerning our loved ones who die in sin,

What do you suppose has become of him?

Oh the heartbreaks of the mothers who have been taught by the old theology that because a man dies in sin he is lost and can never hope to enter into the kingdom and presence of God. How unhappy the mother who thinks she shall enter the kingdom of God but that her son will be down in the depths.

You know we speak of the law of gravitation and say that the sun draws up the dewdrop up from the earth into the sky, and then it is returned to the earth. It is the same with the Infinite love of God. There is nothing so base or foul, so ignoble that death can deprive us of the opportunity to rise above its baseness and its degradation. Oh no, no! All things and all men must gravitate in the direction of that God from which they proceed,—hence the law of spiritual continuity.

"Here," says the Apostle John, "we have no continuing city, but we seek one to come.

"I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, crying:

"Now is come salvation, and strength, and the kingdom of our



God, and the power of his Christ.

"And I, John, 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.

"Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them and be their God.

"And God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

Now unto that Infinite Life in which there is no death, to that Infinite omnipresent Love in which there is no fear, to that ever present Truth in which there is no error, be glory and majesty, dominion and power, both now and ever, Amen.

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### **Thy Brother.**

"There came a priest into the court one day,  
And, standing by the throne with unbent knee,  
He cried, 'Great Allah bade me come and say,  
'O king, thy brother hath sore need of thee.'"

"'Our brother?' quoth the monarch, wondering.  
'Know we are Ali, last of all our race.'  
'Thy brother hath sore need of thee, O king,'  
The priest replied, and vanished from the place.

"At night the great town slept beside the sea,  
But on his pallet restless tossed the king,  
And heard, 'Thy brother hath sore need of thee,'  
Through all the palace chambers echoing.

"Till, when gray morning thro' the window crept,  
Forced by the summons pleading at his door,  
Ali went forth, while his sentries slept,  
And took a way no king had gone before.  
'He went through fetid lane and alley dim,  
He saw in prison foul the young child lie,  
He heard by stake and cross the martyr's hymn,  
He saw in lazar-hut the friendless die.

"In vain they called him to his crown and throne.  
He laughed that such poor playthings yet should be,  
And he answered all, 'I find, at last, my own,  
I know the brother that hath need of me.'" —SELECTED.



## The Promise and Power of Truth.

Golden Text: "He shall feed His flock like a shepherd."—ISAIAH 40:11.

It has been said that man's highest concept of God is based upon the highest ideal in the consciousness of man himself. To the architect God is the Supreme designer while the man who carries out the plans of the architect may conceive of God as the Master Builder. The spiritually minded musician declares that back of all manifested harmony stands the unerring composer from whom his own compositions are drawn and demonstrated by reflection. In like manner the artist and the poet conceive of God as the source of all that is beautiful, and of painting and poetry as the visible expressions of that One Supreme and Indivisible Beauty. It is not strange therefore that Isaiah, who regarded the children of Israel as his special flock, should conceive of God as a shepherd. Seven or eight hundred years after Isaiah's prophecy there appeared one who spoke of himself as the Good Shepherd and who defined the functions of a good shepherd. The hireling fleeth because he *is* an hireling, said Jesus, but the lover of his flock layeth down his life for the sheep. Sheep and not salary are his first considerations. The shepherd's love for his sheep,

the pastor's love for his congregation, the teacher's love for his students are each and all reflections of that great love which is God. In divine metaphysics we are learning that love is not a new emotion, human or divine. We are learning that Love is the most tremendous power in the universe, and we are learning this through a growing knowledge of Truth. We would limit Love to our own narrow circle as if there were not enough Love to go round. We would use Truth as a corrective for those little lies which make for misunderstandings among friends, and herein lies the sin of limitation. We must get outside of our narrow circle if we would realize the Universality and Impartiality of Love and Truth as well as their Impersonality.

Isaiah prophesies of the day when Love and Truth shall reign supreme, and in beautiful figures of speech he tells us what the results will be. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and

the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Turning from the animate expressions of Life to the inanimate he tells us that when the earth is full of the knowledge of the Lord or the Truth, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "If ye have faith as a grain of mustard seed," said Jesus, "Ye shall say unto this mountain, Be thou lowered and be thou cast into the sea and it shall obey you." We have argued for the physical impossibility of removing a mountain from its geographical situation and in this way the significance of the promise has remained uncovered and obscure. Like everything else that is of real value in the Bible these promises must be understood in their metaphysical import and then the physical correspondence and possibilities will be appreciated. If the

prophecy of Isaiah were limited to the physical and apparent a condition would ensue that no true lover of nature would enjoy. If every verdant vale were filled in and every beautiful mountain side were made low we should have a continent of most monotonous and eye-tiring flat-land, but Isaiah is speaking of the mental altogether. "Make straight in the desert a highway for our God," is an appeal to the wandering, hungry and thirsty soul to turn from error to Truth.

The desert symbolizes that state of mind which seeks satisfaction in the things of sense.

To the spiritually minded person that man and that woman is in a desert who is looking for happiness in lobster palaces for such unfortunates are pursuing phantoms and following the maddening mirage. There is no desert in the world to be compared to the unsatisfied longings of the human heart, therefore we are enjoined to make straight a highway for the God-consciousness in this very desert, and Truth is the compass by which we are to follow the straight highway out of all our difficulties. On either side of this highway of spiritual progression we shall find valleys and mountains symbolizing different and differing states of consciousness. The

valleys symbolize those ever-recurring fits of depression and discouragement which from time to time appear on the fair landscape of the "Pilgrim's Progress." These are the valleys which the prophet declares are to be exalted by a quick change of thought. We have all declared in speaking of the *other* man's morbid tendencies for which we can find no excuse and no sympathy that, "He is making mountains of mole-hills." It is so much easier to see the other man's mole-hills in their exact proportion than it is to see our own, but the promise reads that "every mountain and hill shall be made low." And again we find that Truth is the Supreme Leveller. As Truth removes the mountains of fear and apprehension and ignorance from our own consciousness we are better prepared to remove the other man's mole-hills, and this is just what Jesus meant when he declared the impossibility of our removing a mote from the eye of another while a beam remains in our own. Isaiah's picture of that universal happiness through Godliness would not be complete if he had confined himself to the wilderness, the mountains and the valleys and so he completes his marvelous prophecy by stating that "the crooked shall be made straight and the

rough places plain." Could the conquest of every phase of error by the knowledge of the Lord or Truth be more explicitly set forth? There is absolutely nothing left to the imagination.

Every known error of the human mind is utterly eradicated and abolished by Truth.

Divine Love and Truth manifest themselves to the suffering soul just when the suffering soul needs them most. In that great mental wilderness when we stand solitary and alone save for the presence of those things which we would fain be without, when the valleys of regret and remorse for past conduct on one side and the threatening mountains of future punishment on the other torment and mock us by their presence the quieting voice of the Lord through the mouth of His holy prophet is wafted into us on heaven's gentlest breeze. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her welfare is accomplished, that her iniquity is pardoned: for she hath received double for all her sins."

These words are a rebuke to the very popular and discouraging belief that our sins pursue us throughout all our earth life and quite up to the heavenly gate itself.

## The Best Remedy.

"Behold thou art made whole, sin no more, lest a worse thing come unto thee."—JOHN 5:14.

The association between sin and sickness is clearly set forth in these words of Jesus to the man at the Pool of Bethesda. Thirty and eight years is a long period of suffering, and while we do not know the particular sin in this case it does not change the fact that Jesus attributed the malady to something more than mere physical causation. Apart from the conviction which comes from thoughtful observation there is in the rational human mind an instinctive recognition of the law by which health follows holiness and disease follows unholiness. There are certain diseases which the most untutored layman recognizes as the direct consequence of lust and licentiousness but it takes the trained student of spiritual psychology to trace the connection between other diseases and the more subtle sins of greed, avarice and conceded hatred.

A noted physician tells us that he had great difficulty on one occasion in diagnosing a case, and equally great difficulty in prescribing for its cure, until he discovered that his patient had defrauded his own brother.

When restitution was made the cure was effected.

Apart from any other cause or consideration the consciousness of wrong-doing is a mental state which in spite of all studied concealment tends to externalize itself in some form of nervous or physical disorder.

That which we call functional or organic disease is nothing more nor less than an aggravation of some minor malady which may always be traced to a disturbance in the realm of thought.

It is easy to understand how discouragement and depression can make for nervousness, and how this in turn can result in insomnia and indigestion, but to appreciate the possibility of the combined force of all these to produce a tumor necessitates a willingness to investigate.

On the principle that back of all physical disease there is an antecedent mental clause, howsoever remote and undiscernible to the ordinary mind, it is affirmed that sin in one form or another is the parent of all sickness and that when the sin is uncovered and overcome the sickness will disappear as the stars disappear at the coming of the light of day.

This is not so much a new thought as it is a fact of Spiritual Psychology, and as such it is

susceptible of demonstration.

The question of what constitutes sin is one of great importance since so much depends on its avoidance. Men sin without knowing that they are sinning, though some may doubt this, but when we trace the word sin to its final significance we see how it can be so.

The word sin we are told, comes from an ancient word which meant a missing of the mark. It was used by archers when one aimed at a target and missed it, and when we examine all of that which we call sin, do we not see in it all the aim of the sinner to hit the target of personal happiness? The desire for happiness is God implanted and in direct accordance with the true nature of man, it is only the method of attaining and keeping it which is wrong and this may all be safely attributed to ignorance, which one has declared to be the only sin. One has only to study the effects of ignorance in the innumerable diseases which manifest themselves in the body in order to appreciate that ignorance is the procuring cause of most, if not all of them.

Instead of spending so much time looking for the specific remedy for a specific disease we should search diligently for the Best Remedy for all disease.

The best antidote for ignorance is enlightenment, but unless this is

spiritual as well as intellectual and sociological the remedy will still be limited and to a certain extent ineffectual.

Sin is not merely "A transgression of the law," rather is it in its larger sense "A failure to *co-operate* with Law." But how shall we co-operate with a Law which we do not understand? And how can we learn the Law except as we have a convenient teacher?

In the present state of spiritual ignorance the marvel is not that there is so much sin and sickness but that there is so little.

We came into the world naked in more ways than one, for we were as destitute of spiritual knowledge as we were of material clothing, and this is why Jesus says we must be "born again."

The great question which arises in the face of this universal human experience is the question of redemption. Now, as of old, the heart of man cries, as it must, for a better order of things. "What shall I do to be saved?" expresses the wish of every man that is born in the flesh.

Salvation from sin and sickness is the great necessity for there can be no individual, national, or international peace without it. Are we wrong in assuming that Jesus the Christ introduced a system by which this salvation could be



brought about, or was he a dreamer as some aver? Was the Christianity of Jesus a baseless philosophy, or is there in it a demonstrable Science, which when understood and practised, will reform the sinner and heal the sick as we are told He did?

In Divine Science we believe that the mission of Jesus was to interpret the will of God, and to lead men out of the ways of materiality and back to the Father's house, which signifies the peace which passeth the understanding of him whose eyes are holden that they cannot see.

In the system of healing which Jesus established Spiritual Truth was the only remedy, the Best Remedy, for it was found sufficient for the cure of the worst forms of disease. Yielding to the power of the Word paralysis gave place to harmonious movement, hemorrhages ceased, the blind were made to see and the deaf to hear. In saving men from their sins Jesus and His followers healed them of their diseases according to the law which declares that when a cause is removed its effect goes with it.

It is said in the New Testament that Jesus came to "convince the world of sin." That is, to prove that its popular methods of attaining happiness were mistaken meth-

ods, and that no lasting benefit could come from them.

In bearing witness to the Truth He proved the remedial value of a correct idea. He spake with the authority of a man of Science, who has demonstrated His theorem to the satisfaction of other men of science, when he said, "Ye shall know the Truth and the Truth shall make you free," mentally, morally and physically. If the race has been slow to adopt a spiritual means of cure it cannot be ascribed to Jesus that He withheld information on this important subject. For three hundred years the prayer of faith was the only remedy among the faithful followers of Primitive Christianity, and Divine Science is a twentieth century effort to restore it to the world.

The Best Remedy for disease is the consciousness that God is not the author of it, for this tends to lessen our belief in it and our fear of it, and when these subside the prevention and cure of disease are natural consequences.

"It is the Spirit that giveth life, the flesh profiteth nothing."

In turning to the "weak and beggarly elements" of drugs and so-called material remedies we are much in the same plight as the people of the days of Jeremiah when he said, "My people have commit-



ted two evils, (made two mistakes) they have forsaken me (Spirit), the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." In our sickness we have turned to everything but the right thing and in this we have sinned or made a mistake, for which most of us have paid dearly, but the promise, "If thou return to the Almighty, thou shalt be built up," is still good.

"I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

The God who created can re-create, the God who constructs can re-construct, and He needs no other assistance than our faith in His promises and our knowledge of His Truth.

When we apply Truth to error, error disappears. In like manner purity destroys impurity of mind and body even as light dispels darkness.

"In nothing be anxious but by prayer (affirmations of Truth) and thanksgiving (internal gratitude) make known your requests unto God."

By affirming our unity with God, and being grateful for it, there is induced a mental state which serves as a curative agency.

Harmonious circulation begins to take place and the congestions and deposits incidental to fear and foolishness begin to abate until the

cure is finally accomplished.

When all other so-called remedies have been tried and found wanting then we may safely "throw physics to the dogs" and try metaphysics, for the Best Remedy under any circumstance is the restoration of health through the Word of God.

It will be done unto us according to our faith. We shall arise in the power of the Holy Spirit and our ankle bones shall receive strength *when we arise* for this is the part *we* must play in the drama of healing.

The Law of Spiritual healing is ever at work and all that is necessary is that we should be obedient to it and co-operate with it.

We cannot expect it to do for us what it can only do through us therefore let us yield ourselves servants to obey and the healing energy of Divine Love will circulate through every artery of our being, cleansing, purifying and invigorating us.

"When thou art in tribulation and all these things are come upon thee, if in the latter days thou return to Jehovah thy God, and hearken unto His voice: for Jehovah thy God is a merciful God; He will not fail thee," but will give rest to thy soul, health and strength to thy body and increase to thy estate. Praise God.

## Spiritual Knowing.

"And the Jews marvelled, saying, how knoweth this man letters, having never learned?"—JOHN 7:15.

Henry James declares that, "Man's true good never comes from without him, but only from the depths of Divinity within him." This explains the method by which those rare souls who have never had the advantages of a classical education have arrived at such heights of Truth as to startle the world by their utterances and demonstrations. "How knoweth this man letters?" said the Pharisees of Jesus. He was neither a student of their law nor a member of the Sanhedrin, yet his declarations of transcendental philosophy electrified the age in which he lived and left their indelible impression on the pages of immortality.

Until we become initiated into the Divine mysteries we are prone to think that all knowledge is acquired through the channel of the intellect only and hence we rate men according to the particular university from which they have graduated. According to this estimate of knowledge it is easy to understand why there is more intellectual pride than spiritual wisdom. We would not disparage the intellect nor belittle its function, the highest phase of which is to translate Truth into verbal lan-

guage, we would merely give to it its proper place in the rational scheme of things. When the intellect becomes enriched through spiritual knowing as well as through material observation it will become the servant of the Spirit in a way that will be productive of health, wealth and happiness.

The human mind is two-fold in its nature. On the one side it is active and intellectual, on the other it is passive and intuitional. On the plane of the intellect great things are accomplished in the worlds of art, music and literature by those whose moral lives would not bear investigation. We are frequently at a loss to understand why it is that one who paints, sings, plays or writes, as only a genius can do these things, is so frequently lacking in moral sense and conduct. We cannot reconcile the extremes of high art and low morals until we see that art, which is merely of the mind or intellect, represents only half the man.

Intellect without Spiritual Knowing labors industriously to produce death-dealing devices. It spends itself in laboratory and work shop constructing such things as will

presently be used in the destruction of life and limb. Verily, "the letter (intellect alone) killeth, but the spirit (divine intuition) giveth life." Students of criminology are amazed at the ingenuity of the intellect of those who seek to acquire riches by fraudulent means. They assure us that the same amount of mental effort spent in a righteous or legitimate way would insure a fortune which could be enjoyed in peace. From all of this we may understand what Jesus meant when he said: "If the light that is in thee be darkness (mere intellectuality) how great is that darkness?" If what we know is gathered from external or outward things it is safe to assume that we know little if anything of inward Truth, and this may account for the lack of spirituality among men who rank high in the artistic world.

It is not the requirement of Divine Science that we should know less of the arts and sciences but that we should know more of the greatest of all sciences, which is the Science of Being. Through Spiritual Knowing, art, music, and literature are made to serve the highest, noblest and purest purposes. When man learns to turn the receptive and passive side of the mind inward and away from the objective to the spiritual he will become endued with power from on high. We ought not to marvel that we

have so little of the "water of life" or spiritual knowledge, if we continually hold the bottom of the cup to the tap. We should be like flowers in the morning which open to receive the light and heat of the sun. Instead of dipping our buckets into the wells of other men we should draw upon that inexhaustible source of supply within. There is within each of us a "well of living water" which will spring up into everlasting life if we will but draw upon it. Not by going out from ourselves but by entering into ourselves are we to imbibe that knowledge which is to render us superior to sin, and sickness, and sorrow alike. Not so much through audible prayer as through voiceless longing is the secret of the Spirit made known to the soul. Wouldst thou know the Truth and live it for the good of others, thou must enter into the University of the Silence for it is here alone that Soul speaks to Soul. In the noise and confusion of everyday life it is difficult if not altogether impossible to hear the "still small voice." "Let thy soul walk softly in thee, as a saint in heaven unshod. For to be alone with silence, is to be alone with God."

It is in the silence that we learn of our kinship with the Infinite. It is in the Silence, when the senses have been commanded to "Be still and know that the I am is God,"

that we become conscious of a power working in and through us that we cannot become conscious of in any other way. The silence is the avenue through which Divine Revelation comes to the soul leading it away from the limited and the finite to the unlimited and the Infinite. The wise men of all ages and of all countries have discovered through Spiritual Knowing their unity with God.

We enter the Temple of the Silence in fear and doubt, we come forth with love and courage. With steps tottering and weak we have gone into the "Desert of Waiting" to return in due time as a strong man to run a race. We cease to walk with men for a while in order that we may walk and talk with God. It is in the Silence that a man finds his centre for it is there that he sees what he can never see in the crowd. Listening only to the Inner Voice we grow calm with the calmness of conquest, the conquest of self. Losing our life we find it and learn how to live it intelligently and profitably. We are intended to be men first of all, and after this painters or preachers as the case may be.

When Solomon advises that with all our getting we should get understanding he sets forth the fact that Spiritual Knowing is essential to the wise use of money and talent alike.

Would we acquire riches that last or use riches that otherwise might vanish let us cultivate the Inner Life, for the wise course to pursue always is from the within outward. In our very active and complex lives we hypnotize ourselves into the delusion that we have no time for relaxation and meditation. This is as foolish as to declare that because we have to use an automobile so much we have no time to oil it or to feed it with gasoline. If we used as little sense in the running of our machinery as we use in the care of the mind we should soon see the folly of it in increase of expense and decrease of profit. When the engineer lets down the fires in order to clean the boiler he is giving us an object lesson in the Science of mental efficiency. We must learn to retreat within ourselves and pull down the shades in order that distractions from the outer world may not become confused with our spiritual meditations. A confused mind receives no message from the Infinite. Spiritual power and poise are developed in the soul. Without meditation and systematic retirement from the noise of the world poise and power are never realized, and not being realized it is of little avail that we have two limousines. We go into the Silence to refresh and strengthen our souls for our daily duties which can only

be accomplished without fret or friction in the degree that we have fed the "inner man" which is not the physical man as most people think it is. At every crossing on the railroad of human existence there is a sign which the thoughtful man always observes. These three words Stop, Look, Listen, are very significant to the man who would make the most of his opportunities. Stop thinking to no purpose. Look away from false appearances. Listen to Truth and abide by its law. Thus doing you shall open the door of the mind to an inflow of power which cometh down from God out of heaven, the highest region of your own soul.

"Why idly seek from outward things

The answer inward Silence brings?

Why stretch beyond our proper sphere

And age for that which lies so near?

Why climb the far-off hills with pain

A nearer view of heaven to gain?"

Like Elijah of old, we must learn that we cannot find God in the wind, nor in the earthquake, nor in the fire which followed the earthquake but in a "still small voice," which speaks when all other voices cease to speak. Holding the chalice of a receptive Silence in the direction of the Fount of Love it shall be filled to the brim and we being refreshed and renewed, shall go forth into the work-a-day world with increased energy and enthusiasm to do the works of the Master and share His joy.

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### **The Great Guest Comes.**

While the cobbler mused there passed his pane  
A beggar drenched by the driving rain.  
He called him in from the stony street  
And gave him shoes for his bruised feet.  
The beggar went and there came a crone,  
Her face with wrinkles of sorrow sown.  
A bundle of fagots bowed her back,  
And she was spent with the wrench and rack.  
He gave her his loaf and steadied her load  
As she took her way on the weary road.  
Then to his door came a little child,  
Lost and afraid in the world so wild,

In the big, dark world. Catching it up,  
 He gave it the milk in the waiting cup,  
 And led it home to its mother's arms,  
 Out of the reach of the world's alarms.

The day went down in the crimson west  
 And with it the hope of the blessed Guest  
 And Conrad sighed as the world turned gray:  
 "Why is it, Lord, that your feet delay?  
 Did you forget that this was the day?"  
 Then soft, in the silence a voice he heard:  
 "Lift up your heart, for I kept my word.  
 Three times I came to your friendly door;  
 Three times my shadow was on your floor.  
 I was the beggar with bruised feet;  
 I was the woman you gave to eat;  
 I was the child on the homeless street."

—EDWIN MARKHAM.

### **Gleanings.**

Glorious is it to wear the crown  
 Of a deserved and pure success;  
 He who knows how to fail has won  
 A crown whose luster is no less.

—ADELAIDE PROCTOR.

"A man who would have God's guidance must be willing to make spiritual things his main business."—H. C. MABIE.

"Heaven is not more spangled with stars than Thy Word and works with the refulgent signature of love."—RICHARD BAXTER.

"God sometimes washes the eyes of His children with tears, in order that they may read aright His providence and His commandments."



"Carlyle says: 'Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.'"

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"The cords of love are silken; and he who begins with setting before himself the largeness of Christ's gifts to him, will not fail in using these so as to increase them."—MCLAREN.

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"Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate."—BISHOP HALL.

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"There is but one way of fortifying the soul against all gloomy presages and terrors of mind, and that is by securing to ourselves the friendship and protection of that Being who disposes of events and governs futurity."

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"In order to shine, a Christian does not need great talents or wealth or conspicuous position. Every consistent, right-living child of God, be he ever so humble, is a candle shining in the spot where his Lord placed him."—CUYLER.

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"It is the cheery worker that succeeds. No one can do his best, or even do well, in the midst of worry or nagging. Wherefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others."

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"To pander to evil will not suppress it. To call evil good does not change it. To set one evil over against another will not counteract it. To excuse, condone or palliate it will not destroy it. The way to defeat the wrong is to exalt the right. The way to keep the devil out is to keep Christ in."

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"The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way."—HAMILTON W. MABIE.

"To know God, to love Him altogether, to live in the light of His countenance, to be satisfied with little, in some direction, because in others we have so much, to receive all things hopefully, because they are from Him, to take the peace of resting in His goodness, to desire all the day long: 'Oh, that my heart were as Thy heart, and that wholly'—these are open to us."—JOHN HAMILTON THORNE.

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The mind that made the world is not one mind, but *the* mind. And every work of art is a more or less pure manifestation of the same. Therefore, we arrive at this conclusion—that the delight which a work of art affords seems to arise from our recognizing in it the mind that formed Nature, again in active operation. It differs from the works of Nature in this, that they are originally reproductive. This is not, but spiritually it is, prolific by its powerful action on the intellects of men.

Hence it follows that a study of admirable works of art sharpens our perceptions of the beauty of Nature; that a certain analogy reigns throughout the wonders of both; that the contemplation of a work of great art draws us into a state of mind which may be called religious. It conspires with all exalted sentiments.—EMERSON.

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We are part of one great Life which knows no failure, no loss of effort or strength, which bears the worlds onward to their goal. The notion that our little life is a separate, independent unit, fighting for its own hand against countless separate independent units, is a delusion of the most tormenting kind. So long as we thus see the world and life, peace broods far off on an inaccessible pinnacle. When we feel and know that all selves are one, then peace of mind is ours without any fear of loss.—ANNIE BESANT.

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I can tell you, honest friend, what to believe: believe life; it teaches better than book and orator.—GOETHE.

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Immortality will come to such as are fit for it; and he who would be a great soul in future must be a great soul now.—EMERSON.

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Defeat is nothing but education, nothing but the first step to something better.—WENDELL PHILLIPS.

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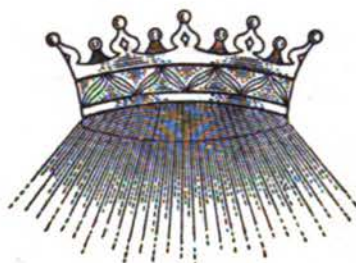
# The Gleaner

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