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The Gleaner

The New Thought of Man
The Larger Thought of God

A Magazine Devoted
to the Study of Truth
and its Application
to the Needs of the
Individual

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

VOL. 9

OCTOBER, 1917

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THE
The First Church of Divine
Science

REV. W. JOHN MURRAY, PASTOR



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THE GLEANER

Concentration

BY W. JOHN MURRAY

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light." Matt. 6: 22.

SOME time ago, at a noted trial of the officials of a great railroad, brought about as the result of a very serious accident, one of the officials was asked why, from his point of view, accidents had become so frequent on that particular railroad. Wishing to absolve the company, he said that he could account for the frequency of the accidents only by attributing them to the disease of mental waywardness.

The names of new diseases are usually bestowed by medical men; so when a railroad official diagnoses the cause of railroad accidents as the disease of mental waywardness, it causes one who thinks to pause for a moment.

The official naturally wished to absolve his road from responsibility, and, in so doing, he probably looked around among the employees for some form of carelessness; so when we are told that accidents are due to a disease called mental waywardness (notwithstanding the fact that the official is striving to justify his railroad), we are likely to find just a little truth in it. Mental waywardness is probably at the back, and possibly at the very root, of all the fatalities in the world.

Of late years, we have come to emphasize, especially in business activity, the necessity of concentration. Efficiency experts and psychologists all insist upon the necessity of concentration if one wishes to succeed in the business world. We are in perfect agreement with this idea, for there can be no success in life, either in the physical or the spiritual life, without this power. And how little we see of it! What a scatter-brained people we are! When

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we would think to a purpose, we find our thoughts drifting here and there and everywhere.

You all try to center your thoughts upon a particular idea, and you take the words of the meditation into the silence with you. Are these brief moments of silence spent absolutely upon the words of the meditation? Do some of you wonder how things are getting along elsewhere? Do flashes of fear cross the horizon of your mind? Are not your thoughts often somewhere else? Realize how difficult concentration really is and how widespread is this disease of mental waywardness. But it is not a hopeless situation.

Some time ago there came to me the case of a man singularly blessed with a scientific mentality who had never succeeded financially; he was the creator of many useful inventions, and yet he found himself past middle life facing a penurious or poverty-stricken old age. Friends in Divine Science became interested in him, and sought to see if something could not be done to inspire courage and hope in him. Investigating the case, I went back into the past history of the man and found that he had inherited a somewhat morbid temperament, to which, as he grew in years, he added from time to time, until now he was the most pessimistic mortal I think I have ever contacted.

There were two predominating mental factors that were making for his persistent failure in life. One was the concentrated force of his own thought upon himself as a self-confessed failure. He admitted his creative genius as an inventor, but he always declared that no matter what he created, he never could, to use his own words, "put it over." That is, he continually suggested to himself and persistently hypnotized himself into the belief that, while he could create, he could never become a salesman,—could never dispose of the children of his brain.

The next error that I put my finger upon as he talked, and as members of his family talked, was the persistent belief in his own mind that all promoters were rascals, and that every capitalist was always looking for ninety-nine and a half per cent on his investment.

This mental attitude, held for many years, had caused him to regard his fellowman with suspicion. Did he cre-

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ate anything, he knew beforehand that he was not going to dispose of it satisfactorily to himself, and the dear fellow could not see that all of the years of this method of pseudo-concentration, this habit of dwelling upon the negative, had brought about, naturally and perforce, negative consequences.

It was with difficulty that he was persuaded to read anything along optimistic lines. His attitude had become so pessimistic that when he picked up a book dealing with the necessity of concentrating upon positive lines, he would say: "It is all very well for those who can, but I cannot; my experience teaches me that it is not so." He persistently argued against his own evolution out of present poverty and the future aggravation of poverty.

We have other men who never succeed in life for other reasons. They lack the ability to concentrate upon any one particular vocation in life; they want to achieve success and prosperity in the world; they see other men achieving success and prosperity. It may not be altogether envy; there may be a little desire to emulate, but this man feels that success and prosperity would be very acceptable, and so he touches this vocation, stays with it for a few months, then decides it is not for him, and seeks something else. And so it goes through a period of years until we find him, at thirty-five or forty years of age, a veritable Jack of all trades and master of none. Such men apply for positions to the heads of large concerns, and they are asked: "What can you do?" "I can do a little of everything," is the reply. He is told: "We don't want men who can do a little of everything; we are living in the age of specialists, we want men who can do a little of one thing, and do it so well that we cannot afford to dispense with them." What is this if it is not a requirement of concentration?

Lack of concentration is not confined to men. Women are not always as concentrated in their thoughts and activities as they might be. Here we find a young woman who decides—this is an actual case of which I am speaking—that the social life is not all she wants, and so she takes up art, spends a few brief months with a teacher, paints a few flowers and other little things, and then decides that since she is not going to have to make her living by

painting flowers, what is the use? She takes up languages, and the same thing occurs here. Just a little of any language is quite sufficient if she is going abroad.

This same young woman decides after touching on these various things that now she wants to do something that is practical. When the war broke out many of her friends were seized with the desire to go to the front and do things, *really* do things, and so this young woman conceived the idea of identifying herself with something practical, and she took up a course of nursing,—one of those courses of nursing that obtained two or three years ago in New York City, a course which pretended to graduate the nurse without seeing a patient. She attended about twelve lessons; then, discovering that it was tiresome, gave it up. The last time I heard of her, she was going to tango teas. This emphasizes the fact that concentration is an art, and, in most cases, quite a very necessary art, but one which may be acquired.

Some years ago, I was called to see one of the big men of this country who was suffering from a physical malady. His physicians had helped him little, if at all, and his sister consulted with her own physician, and he gave his candid opinion that, on account of a serious complication, from the standpoint of *materia medica*, her brother was not going to improve. And there were also mental conditions which made it difficult for *materia medica* to do its best work. He therefore suggested that a spiritual healer might be of assistance to her brother.

I recommended the study of certain books in place of medicative drugs. The patient seemed perfectly willing to act upon my suggestion. He was one of those men who felt that he had given drugs a fair trial and they had not accomplished what he wanted; he was perfectly willing also, since he was confined to his room, to read a little. In two or three weeks he began to improve physically. The ideas contained in the books began to fasten themselves upon his mentality; and one day, while I was calling, he said to me: "You know, there is a great deal in this force of thought." I said: "Of course, there is." "But," he went on, "there is a great deal more than merely healing bodily ailments; that, of course, is very acceptable, but since I have been reading these books, I have been going

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over my life—a rather varied sort of an existence with a strange mixture of great achievements and just as great failures,—and I am beginning to see why I failed in some cases, and why I succeeded in others. It was not because of any particular personal genius, but because of certain states of consciousness in which I happened to be at these particular periods.”

He recalled one of his great successes, and I shall recount it to you briefly as an evidence of a possibility lying before a concentration that is not really spiritual, but a concentration nevertheless.

Many years before I came into his life, he had been out in one of the western states, and, in looking over opportunities there for investment, he saw one that suggested great possibilities. It was the opening of a new railroad between two very fertile valleys; a railroad which, by reason of the peculiar formation of the mountains between these two valleys, was going to be a somewhat expensive job, and yet a something which would net handsome returns. He thought over it; he visualized it; he dreamed about it, and one day he came east with this picture in his mind. He began to communicate it to capitalists here in New York. They listened, because he had been a man who in the past had made good in other things, but they with one accord refused to invest. He spent some time here and a great deal of money, and finally went back to the far west somewhat discouraged, wondering on the way out if his belief in this proposition was based upon sound judgment. The more he thought, the more firmly he became convinced that a railroad between these two points would be a tremendous factor in developing the two valleys, also producing other results from the very mountains themselves.

He was somewhat crestfallen after his return, but he could not get the picture, the image of this railroad out of his mind. He told me that waking and sleeping, he saw a railroad running between these two valleys; he saw convenient stations; he saw trains coming in and going out,—some carrying passengers, others being loaded with timber from the mountains, others again being loaded with oil from mines which could not possibly be worked profitably unless a railroad was put through that section.

Try as he would, he could not get the impression out

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of his mind that this was the great thing to do. He took up other lines of work in order to make money, but his vision persisted. Some years later, having acquired more money, he came east again with the same proposition, and met with very much the same sort of a cool reception; but he himself had changed. He had become more positive in his belief, in his faith, in his mental picture and the manifestation of it. Everything in him seemed to concentrate into a persuasive eloquence. In an incredibly short space of time he raised \$17,000,000. The railroad was put through, and in less than ten years he saw stations along the road. Traveling over the road himself, he saw the cars taking on passengers; he saw them taking on timber, and he saw them taking on oil. "Now," he said to me, "what is that if it isn't the externalization of a persistent idea?" "Well," I said, "I don't know how to define it otherwise." What do you think of it? Was not that the externalization of a persistent idea?

The sun, all-powerful as it is, diffusing its rays over the face of the earth, will not of itself, by itself or from itself, unaided by something else, set fire to a piece of paper or light the pipe of the cowboy, or ignite the little dry twigs that will make a fire for the miner. And so we have learned that there is a medium between the sun and the object upon which it is directed which accomplishes the desired result.

The little bi-convex burning-glass—what does it do? Does it increase the heat of the sun? Not at all! What is its function? The function of a bi-convex glass is to draw into a focus the scattered rays of light or heat emanating from the sun. It concentrates these upon its object, and then occurs that which can take place only by this lawful means and method.

How would you like to have a bi-convex mentality? Concentration is possible only to one who has a bi-convex mentality. Most mentalities are like flat pieces of glass. They let light through, but they never use it. There are some mentalities which are convex; that is, they are well-rounded mentalities on the side of the physical. They look out upon the physical world from a well-rounded point of view. They are broad-minded, tolerant; they are progressive; they are aggressive in right directions; they are

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optimistic; they achieve great things. There are others who are convex on the spiritual side of their natures. These are the idealistic dreamers who never bring their dreams to pass. They are well-rounded on the spiritual side of their natures; that is, they meditate long and earnestly and faithfully upon God, and it seems to be nothing at all to them that their physical needs are so poorly cared for. One is well-rounded on the material side with no spiritual resource in time of trouble; one is well-rounded on the spiritual side with nothing at all to make physical life comfortable. But there must be a happy medium, or there must be, rather, a combination of these two conditions, and we find this combination in the bi-convex mentality.

"Bi" means *two, two-sided, double*, well-rounded on all sides. The only bi-convex mentality that I know of was Jesus of Nazareth, a mind that was so beautifully proportioned and so well-rounded in its view of God, in its view of spiritual law, a mind that was so well-rounded in its compassion for humanity, in its tenderness and love for the visible, and so completely bi-convex that it took of the things of God and gave them to the men who needed them. This is a concentration that is absolute.

Concentration does not mean that we are to meditate always upon God and bring about no visible result. Concentration does not imply that we are to meditate always upon financial accomplishments and not have any inner spiritual resources. In both cases we are not complete men; we are not bringing out the fullness of life. I want you to think of this strange thing, this bi-convex mentality, this soul of yours that should be, by reason of its spiritual roundness, receptive to divine influence, and, by reason of its human compassion and tenderness, awake to the needs of men. This is completeness; this is true concentration.

It is all very well, perhaps you are saying, to talk about it, but how to acquire it? That's the question; of course it is. If I should say to you that concentration is acquired by a process of elimination, what would you think of it? Most of us are of the opinion that concentration is brought about as a process of accumulation. No; concentration is really the result of a process of elimination; it is, in slang

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parlance, "cutting things out," eliminating from our lives things that are non-essential, things that have no real value, and getting down to the matter at hand. It is concentrating upon the railroad, upon the spiritual life, upon whatever you wish to do, with all the intensity and all the fervor of your soul.

It is not going to be easy at first, because if you cannot sit here on Sunday morning and spend three minutes in meditation without thinking of home or the office, you see how difficult it is, and yet the faculty can be acquired. Indeed, we cannot get into the kingdom of God except as we acquire it.

"If thine eye be single, thy whole body shall be full of light," said Jesus. An old colored lady who had come into Divine Science was having a little physical difficulty one day, and her mistress who had led her into Truth said to her: "What do you think is the reason for this difficulty?" "Well," she replied, "I have not had a single eye." And her mistress said: "What do you mean by that?" "Well," she answered, "I 'lowed a little error to creep in. I have looked out of the corner of my eye at a rheumatic knee; I have not kept my mind filled with the omnipotence of God. I have been double-minded. When the eye is single," she exclaimed to her mistress, "to the Allness and to the Everywhere and to the Omnipotence of God, there is no convenient hole through which rheumatism can get in. My eye has not been single."

The dear old lady knew a great deal. The body can only be full of the light and joy and glory and grandeur of God in the degree that the eye is single.

When a marksman looks at a target and takes steady aim he involuntarily closes one eye. There is a reason for this. Instinctively, he knows that he cannot concentrate upon the bull's-eye unless he eliminates every other object on the landscape, so he involuntarily closes his eye, shutting out everything that has no relation to the thing at which he is aiming. Do we do it? How many things we allow to interfere with us in the working out of our salvation—financial, physical, mental, moral and spiritual. A thousand and one little idle suggestions come from conscious and from sub-conscious mentality.

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This singleness of eye that Jesus speaks of is nothing more nor less than concentrating upon a thing until you bring it to pass, holding persistently a fixed idea until that idea tends to translate itself into some form of bodily, moral or financial expression. Back of it all, there is the law. Jesus was instantly able to exclude everything from his consciousness but the thing he desired to do at that moment. Was not the restoration of a withered arm, the calling forth of Lazarus from the tomb, the feeding of a multitude, the raising of the daughter of Jairus done through a process of exclusion—by a higher process of including everything in his soul that was right, and excluding everything from his soul that was wrong? This is the only real concentration. It begins slowly, but it is better to begin slowly than hastily to conclude we can never do it.

If we see that efficiency in the world is so largely interfered with by lack of concentration; if we desire to be efficient men and women in the world and we realize, as we must, that concentration is the very basis and foundation and superstructure of efficiency, then, it seems that we should enter into a study of the necessary means which lead up to concentration. Books innumerable are written on the subject. The study of Divine Science is going on all over the world. There are more efficient men in the world today than ever before; there will be more next year than there are today; and so on, until the whole face of the earth is changed by concentration, by meditating upon divine realities, and translating those divine realities into terms of visible manifestation. That is our purpose here.

Every man really is a human burning-glass—his task is the taking of the great rays of God's beneficence and translating them into terms of health and joy and gladness and peace and power and prosperity. Jesus said: "I came to bear witness to the Truth." It is for that *you* are here. If you have any other mission in life, you will fail.

What is Truth? The first great truth is that the Lord is God, and there is none else beside Him. The second great truth is that the Lord Who is God is ever present and that there is no other Presence. And the third great truth is that which cannot be found in this Omnipresence,

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cannot be found at all. The single eye is single to the allness of God, to the perfectness of God's creation, to the perfectness of man, made in the image and likeness of God.

Man is a perfect being in a perfect universe, governed by a perfect God. That is the truth about man. The error about man is that he is considered to be an imperfect being in an imperfect world, subject to a million forms of imperfect law.

The single eye is that which says man is a perfect being in a perfect world, governed by a perfect God. Can you concentrate upon it? Can you, when distress and disease and discouragement seize upon you, go quietly into the silence and concentrate upon your perfectness as a son of God in a perfect universe, governed by a perfect spiritual law?

Through this concentration, through this full-roundedness toward the truth of God you become a bi-convex mentality, and translate that which is true in the kingdom of heaven into that which is true in the kingdom of earth.

It is a glorious work, and concentration is infinitely higher than a mere focusing of the mind upon some particular thing that you want; it is concentrating upon the great universal Truth, the little things being left to take care of themselves. They will come about naturally. "Seek first the kingdom of God, and all these things shall be added unto you"—through concentration.

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

—*Santayana.*

Religion, and the World's Great Need of It

By W. JOHN MURRAY

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Titus 2: 12.

OF all human emotions, it is safe to assert that the most powerful are the religious. Even when they are colored with superstition, we see the evidence of moral force which is not to be found elsewhere. At times of great stress, it is not in the world of art, or music, or science that we seek peace, but in that which appeals more to the soul than to the senses. It is interesting to note that, according to recently compiled church statistics, the increase of church attendance in America has mounted tremendously during the past two years. One of the reasons given for this is the war; in fact, it seems to be the only reason worth considering.

That it always becomes more regular in church attendance in the midst of some great national crisis is a sad commentary on the Christian world. It is like those individuals who never pray except in the hour of personal danger. One may argue that it is better to pray at such times than never to pray at all, but there seems to be something cowardly in this. It is like the death-bed repentance of a man whose whole life has been spent in the service of sin. One could almost admire a man hesitating at such a time to ask, or even expect, forgiveness. We could at least say he had died as he had lived, and was willing to pay the price. An opinion has been held among men for many years concerning the non-necessity of religion. Some declare it is all right for women and children, while others assert religion has its place, but this place is not in business.

We are proud of our achievement in the realm of finance, and we talk about the necessity of being in touch with all that is going on in the world, since success depends so largely on such intimacy, but we seem to have an idea that in affairs of the soul, it is a matter of more or less uncertainty and speculation. One is struck with the great difference in the reasoning of religious and irreligious men. The religious man knows what is good and

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bad in his own conduct, and in the hour of temptation he brings all the force of his reason to bear in the effort to resist, and thereby preserve what to him is more priceless than financial success or the world's approval. The irreligious man's arguments are based, not so much on a moral standard of right and wrong, as upon what is most pleasing to himself.

If the religious man sins, he is ashamed of it; if the irreligious man sins, he strives at once to justify himself on the ground of physical necessity. The religious man's method of reasoning is simple and direct, the irreligious man's is subtle and slippery. For instance, the religious man knows that it is wrong to be unchaste, and that it is also wrong to be unfaithful if he is married, and knowing this he uses all the power at his command to rise above such temptations. He carefully and prayerfully avoids such associations as are not conducive to his highest spiritual development. If he cannot venerate womankind, he will not degrade them, nor will he permit himself to think of woman other than as his mother would have him think.

This is all so very simple that anyone can understand it. But if a man is irreligious, he can bring forward a thousand reasons why it is good to love women, and by love he does not mean what the religious man means at all, for he regards such love as unromantic, unpoetic, and insipidly uninteresting. He speaks of soul-attractions, spiritual affinities, and free love as if these were the evidences of a culture at which the religious man has not yet arrived. It is such reasoning as this which made for so much that was unclean in the various capitals of the old world. And when men reason in this way along one line, it is reasonable to suppose that such reasoning may extend itself in other directions. If a man can justify himself in marital unfaithfulness, it is difficult to understand how he can be faithful to other trusts. The religious man may not seem to be as happy at times as the irreligious man, but if the religious man's unhappiness is the result of self-analysis, and the irreligious man's happiness is the result of self-hypnosis, then the unhappiness of the religious man is preferable. It is as if one were awake and conscious of a light pain, while the other is asleep under the effect of morphine, while a cancer is eating out his vitals.

Religion and the World's Great Need of It

Men who smiled indulgently at religion in the beginning of the war, are today finding in it the only consolation they have, and they are not the mollicoddle kind of men either. They are those who have seen more of the presence of God on shell-torn battlefields than they ever saw on Piccadilly. Religion is like wrestling in one respect; it is a strong man's game, for it demands that we throw the most powerful antagonist we have, which is our own lower self. One need not be much of a reader of the daily papers without realizing that a great religious awakening is going on, and we are grateful for it, because of the world's great need for it. It is an evidence of a conscious spiritual hunger which nothing but God can satisfy.

When one studies the history of the world, one sees what a tremendous power religion has been in the shaping of the destiny of nations. The martyrs of all lands and of all times bear eloquent testimony to the sustaining power of the religious nature. Civilization is the direct consequence of the religious instinct of man. All that is really beautiful and abiding in art, music and literature, is based upon the finest emotions of the human soul, and if these are not religious, they are nothing at all. But while these uplifting influences are religious in the sense that they proceed from the higher rather than the lower nature of man, they do not define religion itself so that one may see in it that which is scientifically applicable, as well as delightfully emotional.

Religion, strictly speaking, is neither emotional nor denominational. It is that which differentiates man from the animal, and hence it is more an activity of reason than a manifestation of instinct. If this wave of religious feeling which is spreading itself over the world is merely a return to church and not to Christ, then it is only a question of time when disagreements will again arise. It matters little whether men quarrel about political issues or religious beliefs, if they quarrel. The oldest and most common definition of the word "religion" is that which comes from the Latin word "religio", which means "to bind back"; in other words, it is that spiritual force by which a man becomes united with God. In reality, there is but one religion of which all sects and creeds are so many more or less imperfect representations.

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In the system established by Jesus and maintained for the first three centuries of the Christian era, religion was a spiritual medicine and a means of cure, not only of moral, but of physical maladies as well. Religion was the art of thinking in line with Truth, and this made for external health as well as internal holiness. Religion was a science by means of which man understood his relation to the law by which he came into being, and by which he would be sustained if he coöperated with it intelligently. The healing art of Christianity, which is the external evidence of internal religion, was lost sight of through increasing materialism. For seventeen centuries, except in isolated cases, spiritual healing was unknown, and when a power lies dormant so long in human consciousness, it is not to be marvelled at that doubts arise as to the authenticity of the gospel narratives.

A noted writer has said, "The religion of the day is too superficial, and has thus lost its sanative value." The value of the religion of Jesus was its *sanative* value, and the religion which is to take the place of that which has gone under the name of religion, and which has proved so helpless to stem the tide of men's passions must have the sanative value, otherwise it will fail. It is not Catholicism, nor Lutheranism, nor any other 'ism which the heart of today is seeking, for the nutriment of the heart is not in men's opinions, but in God's Truth. A religion, to be as spiritually healthy and attractive to men as to women and to children, must have in it the element of profound thoughtfulness. That is not religion which makes a man satisfied that his church is the only church, and that outside of his particular church there is no redemption. Bigotry and intolerance reveal spiritual ignorance, and yet these are nowhere so prevalent as they are in churches.

When it is realized that religion is not an intellectual assent to a creed, but a conscious union of the soul with God, it will bring us into a more vital relation with the Force which rules the universe than anything else. "Life eternal," say John the Apostle, consists in knowing the true God. When we know God aright, we shall know that He is not the author of confusion, but of peace. We shall know that He is the only Reality, and that only in so far as man is one with God is he anything at all.

Things Visible and Invisible

BY E. HODGKINS

IF we begin to examine the things that are part of our daily lives, we are bound to come to the conclusion that we are affected by both visible and invisible things. The visible we classify under the heading of objects; the invisible under the headings of conditions, or states of mind. The conditions may be those of weather, such as grey days, sunny days, heat, cold, etc. The states of mind are either our own, or those of the people we meet, the books we read, etc.

It is our purpose to point out as briefly as possible with the help of commonplace similes, the unfortunately little appreciated fact that "our thoughts are forces." Many of us have actually seen, and most of us have heard of the Niagara Falls. How many of you have discovered the real cause of the great power in the Falls? If we were asked the question as to what caused the power, we might say the water. We might state more intelligently, the extreme height from which the mass of water falls. But the truest and most intelligible explanation would be "The law of gravity."

There is the law and the great Niagara is merely obeying that law. When we watch the Falls, we cannot see the law of gravity; we can see only its effect. But the law is there all the time. If one could take the law of gravity away, there would be no Falls, and there would be no power which could be applied in so many useful ways for our benefit.

Let us examine the electric light bulb. How often do we think of the great electric force that is the cause of the light in our rooms? Most of us are ignorant of the existence of electrical power, although we daily see the results that are effected by it. But take the electric power away from the wires and there is no light.

We have given two common examples to point out the fact that there is a cause for the existence of the effects that we see. Therefore, we can say with all sincerity that

Things visible are the results of things invisible,

Objects are the results of conditions,

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Effects are the results of causes.

Now let us examine the things that are not so familiar. Since 1914 we have been daily confronted with things which have been the cause of much unhappiness. You will notice that I use the term, "things which are the cause," and I believe that some of you will think: "Well, we have been told that 'things are the results and not the cause.'" But you must look closer and examine the full statement that *invisible* things are the cause of visible things.

This morning I was disturbed by reading of the cruel aeroplane raid over London, in which many women and children were killed. The average person would think that the cause of my disturbance was the visible printed matter I had read, also the raid itself.

But we can go further back than that, and in doing so we are confronted with the fact that it was a power that actually caused the raid. Not the power which worked the aeroplane, but the power of hateful thoughts, a power which is so tremendous that it can cause man to risk his life in a machine equipped with bombs devised by the same tremendous power of hateful thought in order to slaughter unknown women and children. Here we note the tremendous power of inverted thought. I say inverted thought, for the opposite of a hateful thought is a loving thought.

There is a reasonable excuse for being disturbed by the account of an aeroplane raid. But there are millions of things which disturb us, for which we have no excuse at all except our own selves, which we sum up in the little authoritative untruth, "I can't help it." We see many people looking dull and weary on a dull day, and were we to ask them why they are depressed, they would immediately reply, "I can't help it; I am always like this when it rains."

Consequently we have to come to a conclusion which I shall have pleasure in proving to be a false one; that on every rainy day those people are dull. Taking the rainy day to be the cause, we cannot but find fault with the cause. Were there never to be any rain these easily affected people would be worse than dull, for they would be dry and dead for the want of the nourishment the rain gives

Things Visible and Invisible

us. Our cities would be in a worse condition than they are, for they would never be washed by the rain.

But because you have said, "I can't help it," you feel that there must be a cause for your being dull on a rainy day. Yes, there is a cause; and that cause is "I can help it." We must see that rain is necessary; it is something the world cannot do without. When we take this attitude we lose our dullness.

It seems incredible that so many people in these days should deny the power of thought, when every second of their lives they are manifesting its power. One says, "I think I will go out." What happens? He makes up his mind that he will go out. He puts on his boots, hat and coat and goes for a long walk. The very fact that he was able to put on his boots was because the suggestion he gave himself of going out afforded him power to put on his boots, etc. Yet he will say, "There is no power in thought."

It is just because thought is an invisible thing that we fail to examine it, as we fail to examine the law of electricity and the law of gravity in the cases of the electric lamp and the Falls. The fault is that if we were to examine the law of thought, we would find that, like all other laws, it has to be reckoned with. When we reckon with the law of electricity we find out how we can use it to our advantage. But with thought we do not worry; we have given it no power, so thought uses its own power and runs its own course. At least that is how it appears at first.

Any power, to be used to its best advantage, must be properly directed. With the power of thought the same rule applies.

Let us return to the starting point: things visible and things invisible. You now have a lead and you must do the rest yourself. Study the things both visible and invisible and you will see that the invisible things may be classified under the one heading, namely, "power." Power is the cause of—*i. e.*, at the back of—every effect, be it objective, condition, or state of mind.

It has required only a slight amount of consideration on your part to arrive at an understanding that the invisible things are powers. A closer examination shows us

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that many of these powers can now be measured; for instance, there are many devices by which the power of gravity, steam, electricity, elasticity, etc., can be measured, and because of the discovery of these devices, the invisible things—powers—have become more real to us. In fact, they have made them so real that we almost forget the power itself which, per force, always remains invisible. You cannot see the power in steam, for the steam is only a manifestation of the power liberated by heating water.

Most assuredly does familiarity breed contempt, when we are dealing with these invisible things; but it is the familiarity with the manifestation and not with the powers themselves, for when we begin to think of the powers themselves, we are startled.

These powers have all been discovered by a process of thought, and that process I will call "intelligent reasoning." We have asked ourselves the reason or, better, the cause of the phenomena we see about us. These powers have always been in existence; there never was a time when they did not exist. It was simply that man had not been sufficiently curious, or interested enough to inquire within his mind the cause of the things that surrounded them. The fact that all powers have always been in existence, but that their existence has not always been realized by man, cannot be over-emphasized.

This being true, how do we know that there are not other powers which exist but have not been discovered? The very word *discovered* explains itself. You cannot discover anything that has not previously been covered. We have now reached the era when our discoveries are made on the plane of powers, on the invisible plane more than on the plane of discovering vast continents, such as Columbus found.

The natural tendency of mankind is to make his life and the life of those he loves happier, although we do not always keep this important truth in view. It would be useless if we were to be simply satisfied with having made a discovery. We must make the discovery of beneficial use to us; we must make it serve us. Had Stevenson been contented merely with the important discovery that water heated in a closed vessel produced power, his name would not have become a byword. He had to show the use

Things Visible and Invisible

of what he had found; he had, moreover, to learn how to apply the power he had discovered.

Intelligent reason leads to discovery. The natural desire to make life happier leads to further reasoning as to how the discovery is to be applied. We then find that to our reasoning we have to add our power of observation, of perception. We observe the power working under certain conditions. Then by adding still another faculty, that of imagination, we consider how the power would work under different conditions to those we have already observed. But our imagination must all the time be guided by our intelligence, otherwise we find we are worse off than when we started. So we now have the three steps: (1) Intelligent reasoning. (2) Intelligent observation. (3) Intelligent imagination.

Having arrived at, or, rather, accomplished the imagination process, we are eager to go still further, and see how we can apply the knowledge which is the result of these three steps.

This fourth step I shall call "intelligent creation," and this is the natural result of the application or combination of intelligent reasoning, observation and imagination.

Although we may not hitherto have been aware of it, still it is a fact that every living person in this universe is a creator. The office boy who sharpens a pencil is a creator, for he is creating a fresh point to the pencil. He may not be using his own intelligent reasoning, observation or imagination, but he certainly is using those three faculties which were originally employed by the first man who thought of the necessity of sharpening a pencil. The engineer is not using his intelligent reasoning, observation and imagination to generate the steam, but he is creating movement in the engine by applying the power. By a very little thought you will see that everything you do is some form of creation or another.

But what is it that causes us to create? It is no other than the POWER of THOUGHT.

What was the power that caused Stevenson to reason, observe and to imagine and finally to create? In every case it was the POWER of THOUGHT.

I now reach a point when I must examine this great INVISIBLE POWER I have called the POWER of

THOUGHT, so I shall end this article merely asking you again to examine the things around you; trying in each case to arrive at some conclusion as to what the Power is at the back of each.

Uncultivated Fields

BY W. JOHN MURRAY

"The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one." Matt. 13: 38.

IT is hardly necessary to call attention to the urgency which has recently been and is still being laid upon the United States to compel the land to yield her increase. Neither men, money, nor munitions will be of any avail in the great struggle if the supply of food is not equal to the demand, and hence it is that men of foresight are demanding that every available foot of ground shall be put under cultivation. America must profit by Europe's mistakes; not only in this respect but in every other respect, if she is to assist in bringing this war to a speedy termination, and one of the greatest necessities is that those who fight and those who stay at home shall be properly fed. Nowhere else has nature been so generous in her gift of land as she has been here in America, as one may easily see by looking out from train windows at the thousands of acres of land lying untilled, and consequently unproductive. For many years, the tendency on the part of young American manhood has been to seek opportunities in great cities where living was more attractive and advantages very much superior to those of the ordinary farming district. Happily, this condition has been improving very much of late years, but there is still a tendency to desert the soil for the streets, so much so that many excellent young men, who might be putting both to better use, waste time and talent on Broadway.

The cry "back to the farm" has been sounding for a long while, and one of the principal reasons for this is not only the overcrowding of cities and the crippling congestion which comes from it, but the overcrowding of the professions. Statisticians tell us that the average income of the

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lawyer, physician and clergyman is very much lower than that of the average intelligent tiller of the soil, and so, long before the war with its painful demand for more food came upon us, strong efforts were being made to induce men to study the science of agriculture. Education along these lines has taken drudgery out of farm life to a very great extent, so that much that was obnoxious and distasteful twenty years ago, is now a thing of the past. Crops have been improved tremendously by the exercise of just plain, ordinary common sense; but this common sense was developed more in the class rooms of colleges than on the farms of New England.

Farmers of the last generation had a habit of sending their best potatoes to market, and using their inferior ones for planting purposes, with the result that the yield was poor and unprofitable. Unable to grasp the idea that potatoes, like thoughts, bear fruit after their kind, and that one cannot plant a poor potato and expect a good one as its offspring, the land was made to bear the blame as well as the poor crops, and this is one of the reasons for so many abandoned farms in New England today. Many of these abandoned farms have now fallen into the hands of young men who have studied agriculture at Cornell and elsewhere, and they are paying handsome interest on the investment of small capital and big ideas. Farmers of the old school believed that the soil was good for just a certain period, after which it was what they called "worked out." They did not realize that soil is like a soldier, in that it has to be fed in order to do its best work, and so they called a farm exhausted when it was only starved to death.

Farmers treated their workers much as they treated their farms, and then they wondered why their young men and young women sought other and more congenial markets for their brawn and brains. Farm life is considered unattractive today because of the remembrance of what it used to be. All things seem to work in cycles, and whether it is wisdom or war which confronts us with the recognition of the fact that man's physical needs are met mainly, if not entirely, by Mother Earth, we are forced to accept that fact. Wisdom suggested "back to the land," and the suggestion was unheeded; now war makes it obligatory, and while some will fight, others will farm, and this for the express

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purpose of feeding those who fight. Prophecy must be fulfilled. If the desert is not made to blossom like a rose as the result of man's love of husbandry, it will be made to produce crops as a result of man's necessity. God gave the land, but man must improve it; and if this is not accomplished gladly and gratefully, it must be done by the sweat of the brow and under the lash of compulsion. It is as if God looked out upon His own universe and saw the land which He had given for men's use lying barren and waste while men sought other pursuits and got into mischief in consequence, and then, as the result of their mischievousness, they were driven back to the land again.

The blessings which God supplies we must make the most of, otherwise they will mock us by their unproductiveness. The dry and barren land will mock us in our hour of need if we fail to bestow upon it the care it requires. If men had tilled the soil instead of making armament, it is doubtful if this war would have been started. None of the nations, with all their cries for expansion and the necessity of new territory, has cultivated to the fullest extent its own lands, as is evidenced by the fact that land which has never been tilled before is now being used to produce food for man and beast. While the retreating armies are ruthlessly destroying fruit trees and grain fields, the women of France are cultivating hillsides as steep and almost as inaccessible as some of our American mountains. The same is true of Italy. In England thousands and thousands of acres which the landed gentry have used for game preserves, sacred to their own private uses and shut off from the gaze of the vulgar public, are now under cultivation. Acres of lawns which have never been trod upon by the common people are now all bearing their burden and "doing their bit." The land is reproving man by actually returning blessing for cursing. It is like a book which one may lay aside and neglect, but which bears no grudge. Months go by and we never look at our favorite authors and then we take them up and they smile at us from every page. Years go by and we desert the land of the country for the lights of the city, but we go back when the strain becomes too much for us and the grain field and orchard welcome us.

Apart from the necessity forced upon mankind by war, there is a law which says that man must till the soil, and

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if this is not done by fair means it will be done by foul. It is worthy of note that it is not the men who cultivate the crops that raise the conflicts, for these have no time. Unclean wars are provoked by men whose fingers are clean, so far as agriculture is concerned. The gloved hand signs treaties and tears them up again, while the soil-covered hand of the man in the field, who would not crush a flower nor bruise an ear of corn, is forced by law to crush the life out of a man whom he never met and against whom he has no personal animosity. If more men were compelled to become good farmers we would have fewer fools, fanatics and fomentors of trouble. To convert a first-class farmer into a third-class lawyer or physician or parson, is bad policy, for it deprives the land of its proper care on one hand, and deceives the public on the other.

To overcrowd the professions and depopulate the farming districts is a foolish waste of energy which our men of learning should consider and prevent for the good of all concerned. Just as scientific agriculture furnishes us with information concerning the adaptability of certain soil and climatic conditions favorable to the growth of certain plants, so scientific psychology should determine the place in which a man can do his most efficient work. The day is coming when there will be fewer square pegs endeavoring to force themselves into round holes, and the question, "Why cannot I succeed?" will then be answered. It is astonishing how much of the failure of the world is directly traceable to misplaced energy, for it is often a fact that men work too hard at the wrong thing.

If it is true of the nations that they have neglected to cultivate vast areas of land which are now staring them in the face in all their brazen barrenness, it is equally true that individuals neglect the cultivation of the soil of the mind. Certain portions of the brain are cultivated at the expense of all the rest of it. We use a few brain cells while the great majority form an arid waste of the mind. Get us off our pet subject and we become dull and uninteresting. Talk theology to a financier and he is bored. This is not because theology and finance are forbidden subjects except in certain circles, but it is because the average intellect is one sided. The brain surface is not evenly cultivated; and our pet subject having worn a ditch

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in the brain, everything seems to tumble into this cavity, and presently becomes colored with its contents so that we can think only in terms of one thing. It is like sowing rye on the same plot of ground, year in and year out, or feeding a person on cornmeal three times a day, for there comes a time when the mind, like the field and the stomach, refuses to do its best work.

The soil of the mind is like the soil of the earth; if it is not producing the fruit and flower of righteous thinking, it is bringing forth those noxious weeds of thought which make for ill health and unhappiness. It would not be so bad if that great area of the brain which we do not use intelligently brought forth nothing at all, for then we should not lose anything even if we did not gain anything, but this is not the case. In accordance with God's plan everything must produce something; therefore, if the brain is not doing its best work, it becomes the "devil's workshop," and the home of evil intentions. Jesus says, "The field is the world," and a noted translator declares that the word 'world' means "age"; that is, the world represents to us the age in which we live. The world or age in which we live is not the world or age in which Jesus lived, but it is the world or age in which we are to do our best work, even as he did his best work in his time. He declares that "the good seed are the children of the kingdom, but the tares are the children of the wicked one."

Now, if we see the field as the age in which we live, and the thoughts we think as the seed we sow, we shall begin to realize the importance of our place in the Great Scheme. As nations neglect the cultivation of the land, so individuals neglect the proper culture of the mind. No nation is getting the most out of its soil, and no man is getting the most out of his mental opportunity. Much of the area of the mind we leave in a state of uncultivation, in which cases the weeds of discontent spring up; and in that portion which we do cultivate, we too frequently sow the most imperfect and unproductive seeds, like the unwise farmer who plants his poorest potatoes and expects to gather good ones.

We need a science of mental agriculture to make it clear to us that we cannot sow a seed of grief and reap a crop of joy. We may argue that our grief is justifiable, but

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the argument in favor of the accumulated unhappiness which comes from it is equally justifiable.

As we sow, so shall we reap. Grief is like any other form of energy; it can be directed into constructive channels and made to serve humanity instead of withering the individual who indulges in it. Some years ago, two women each lost her favorite child. When the first shock was over, one woman began to devote herself to the saving of child life and transmitted her grief into service; the other is still wringing her hands, useless to herself and a bore to other people. If the weed of grief were uprooted from the field of this good woman's mind, and the seed of gratitude planted there and watered, she would be a comfort to herself and a blessing to others. Her grief has eclipsed gratitude, so that she cannot see that she has a good husband. Sorrow over the past makes her quite oblivious to present blessings. She feels she has a right to suffer, and so she has, but it is not necessary. If the farmer who plants inferior potatoes injured only himself, it would be bad enough, but everyone who buys his potatoes is affected by his foolishness. If our grief saddened only ourselves, it would be bad enough, but it casts a shadow over everyone with whom we come in contact, and this is selfishness.

Now, as we cannot sow a seed of grief and reap a crop of joy, neither can we sow seeds of poverty and reap crops of prosperity, nor seeds of sickness and reap a crop of abounding good health. God has given land to the world and intelligence to the farmer, but the farmer must select the seed. God has given to man a body and a mind to govern it, but man must select his own thought seeds. We must plough up the arid wastes of the mind, irrigate them with the water of spiritual understanding, fertilize them by affirming the presence of God in all things, and concentrating on the things we desire if we would bring them to pass. It is plain common sense that we cannot sow one thing and reap another. If in one sense "the field is the world" which is affected by the thoughts of those who inhabit it, in another sense it is the subconscious mind of the individual which receives any suggestion we give to it. In the fertile soil of the subconscious mentality the seeds we sow take root and begin at once to germinate, and it is only a question of time when they shall make

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their appearance on the surface in fruit after their kind.

For the most part the subconscious mind is a vast tract of uncultivated possibilities, but in all too many instances it is overrun with the weeds of tradition, superstition, fear and doubt. Most of these we have inherited, but many of them we have acquired through environment and association. We till a small corner of this land of the subconscious field, and we bring forth a little happiness, a little health, and a little prosperity, but its vast resources are for the most part uncultivated and unproductive. Like the nations, we need a war, a commotion in our affairs, to open our eyes to neglected opportunities. It is a pity that we have to wait for some stirring necessity to reveal the fact, but this seems to be the rule.

The thing that will save the world and make it a safe place for Democracy will be the cultivation of the fields and the provisioning of the people; but the thing that will save the world from a repetition of such things as have almost blighted the earth will be the proper cultivation of the spirit. The "back to the farm" slogan will keep many men out of mischief, but it is the "back to God" idea that is going to turn the energies of men into constructive channels, so that war shall be avoided because of its destructiveness, if for no better reason. Through a return to God and the godly life the common sense of the majority will assert itself and prevail. Monarchs must then bow down to the moral force of the people. Spirituality will triumph over materiality as the field of the mind is cultivated and the prayer of Jesus for the establishment of the kingdom of good upon the earth will be answered. Wars will be prevented by the operation of Divine Love in the hearts of men, fairness will be forestalled by willing and cheerful industry, and pestilences avoided through spiritual sanitation operating in the world atmosphere. Men's minds will be cleansed through spiritual cultivation, and their bodies will show forth the purity and power of Him Who is the Healer of our diseases, the Forgiver of our iniquities.

I believe in the hands that work; in the brains that think; and in the hearts that love.

—*Elbert Hubbard.*

Notes from the Field

This department is one of the most important branches of the work of Divine Science. All are invited to contribute to it. We vouch for all testimonials here given; they are absolutely authentic and have not been edited or embellished. Where a request is made, or the nature of the testimony renders privacy preferable, no initials will be given. Please address all letters for this department to Rev. W. J. Murray, care THE GLEANER, and mark them "Personal."

HERE I am in Cincinnati, evidently according to Divine Law, since my intention was to do nothing except correct manuscript for my next book, which is to be a combination of Mrs. Murray's and my own writings. I want it to be on the market before Christmas, therefore I have sought to avoid new engagements. But here I am, and I am glad of it. That wonderful woman, Miss Leila Simon, is having a rest from her labors here, and since that other wonderful woman, Miss Nona L. Brooks, is taking my place in New York, I was able, with just a little sacrifice, to accept Mr. W. E. Hutton's invitation to minister in Cincinnati for a few weeks.

I arrived yesterday and was met by Mr. and Mrs. Hutton, who had made plans for my luxurious comfort, so that nothing remained for me to do but enjoy what had been so bountifully supplied. After luncheon I was taken to the downtown Reading Room in one of the largest office buildings here, where the librarian was about her Father's business with an alertness which indicated that everything was being done decently and in good order, according to the Scriptural injunction. It is to this office that the seekers after truth, the knowledge of which brings peace, power and plenty, may come and have all questions answered, and all consolation extended. Practitioners are in attendance at regular hours during the day, and the cases of healing are sure indications of the Healing Presence.

This quiet Reading Room, in the heart of a big city, is an oasis for those who stand out in the market place where brain and brawn are so sorely taxed. Unselfish love, manifesting itself in open-handed generosity, supports this haven of rest. And since so much of good is accomplished, great must be the joy of ministry.

If this were all the New Thought people of Cincinnati were doing to lighten the burden of a sin-sick, sorrowful, and sickly world, it would be meritorious in itself, but it is not. For I was reluctantly withdrawn in order to pay a visit to the church, a real church, built and paid for, and capable of accommodating something like 600 people. I am to have the honor of preaching there tomorrow, and I am astonished to learn that admittance is by ticket only, as the seating capacity is not large enough to accommodate those who clamor for place. Upon arriving at the church, I found a low, beautiful building with steps leading down to the auditorium, as they do in the Lyceum Room at Carnegie Hall. The Church is finished, and it is not finished, for there is room in the air for an enormous edifice with or without a steeple, of which structure the present church will be suitable for Sunday school, day school, social hall

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and other purposes. As it stands today, it represents the vision of yesterday; but the vision of today is much bigger, and the New Thought people of Cincinnati will grow "from vision to vision," for they follow Christ.

This is clearly proved by the fact when I entered the church under the gentle guidance of Mrs. Hutton, I saw about fifty women at work making garments for the Red Cross Society. Six hundred and fifty-eight shirts and a similar number of handkerchiefs have been made in a few (hot) weeks by these consecrated students of truth. Surgical dressings and compresses to the number of sixteen hundred and eight have been made, as well as gauze rolls in great quantities.

Nor is this all. When America called her sons to the front, the boys of Cincinnati were quick to respond, and equally quick was Miss Simon, the pastor of the New Thought Temple, to invite them for an evening's entertainment at the church, where a kit-bag was given to each soldier. One company of the regiment was formally adopted by the church as its special responsibility during the war. This means that every man in this company will be personally looked after by this intensely live church, and more than this, the families of these men will be visited during their absence, and such needs as may present themselves will be taken care of without red tape or delay. Since this church set the example, other church organizations and societies have adopted companies, until now the entire regiment is adopted, and so are assured of love and friendship that neither time nor distance can lessen or destroy.

It is to such a field that I have been invited, a section which is a living example of what every New Thought pastorate should be. It rebukes by its loving ministry the corroding selfishness which is all too common in the new movement, and reveals the fact that the only sure means of growth is not so much to "get something" as to give something. The love this church has given away is the love it has kept. This accounts for its numerical strength and its financial soundness. Its motto is "Service," and it leaves its compensation to the unerring law of equilibrium. It will expand because it does not know how to contract, and those who have found refuge in its sheltering fold will rise and call it blessed.

—W. John Murray

September 1, 1917.

DEAR MR. MURRAY:

Thank God I can report my daughter's return to health, both mentally and physically, as a result of your prayers. Praise God from Whom all blessings flow.

I wish to express my sincere gratitude for Mrs. Murray's and your own kindness and wonderful work for my daughter, and will be glad to have your account whenever it is convenient for you.

Yours very gratefully.

The Divine Science Silences for the Month of October

*"The Lord is in His holy temple. Let all the earth keep silence
before Him."*

All are invited to join in holding the following thoughts for
meditation each day: Morning, Noon and Night.

The Morning Silence

THOUGHT FOR MEDITATION, AT 9 A. M.

"THE blessing of the Lord, it maketh rich, and He
addeth no sorrow with it." Today is the Lord's
day, and I shall walk in it without fear or fret.
Divine love giveth me quietness. What then can cause
me anxiety? Truth sustains me, and wisdom directs me;
therefore, my duties for the day shall be pleasantly and
profitably performed, for in God's presence, which is
everywhere, there is fulness of joy. At His right hand
there are pleasures for evermore.

The Noon Silence

THOUGHT FOR MEDITATION, AT 12 M.

"GREAT peace have they which love Thy law." I
love Love's law, for in it I see all the forces of
the Holy Spirit working together for my good.
There is no cause for depression or discouragement. God
is not the author of confusion; therefore, there is no con-
fusion. My serenity is undisturbable. My success is as-
sured through Christ which giveth all men the victory.

The Evening Silence

THOUGHT FOR MEDITATION, AT 10 P. M.

"IF thou Lord shouldst mark iniquities, O Lord, who
shall stand?" Whatever I have done or thought
during the day that was not in accordance with
truth I regret. I now cast aside my mistakes (sins) of
the day in order that the night bring with it rest and
peace, without which the morrow will scarcely be an im-
provement. His salvation is nigh unto them that love
God. I love God.

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*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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REV. W. JOHN MURRAY, PASTOR



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THE GLEANER

Self-Respect

BY W. JOHN MURRAY

"If a man thinketh himself to be something when he is nothing, he deceiveth himself." Gal. 6:3.

A DEAR friend of mine has given me this quotation, which is credited to Charles Evans Hughes: "A man has always to live with himself, and it is up to him to see that he has good company." The question of self-respect is vastly important, for the reason that there can be no real peace without it, and without inner peace, life is not worth the living.

The ordinary person would be astonished at the number of physical maladies which are directly attributable to a guilty conscience, which is nothing more nor less than a loss of true self-respect. How often we find a man for whom the most profound respect is felt by a nation, or a community, or a church, but who is, nevertheless, neither happy nor healthy. He is good company for everybody but himself, and since a man must be the eternal companion of himself, he should see to it that he is a comforting companion. It is surprising how many people are indulging in all sorts of dissipations in order to get away from that which it is impossible to escape. No man can successfully get away from himself. He may dodge his creditors, avoid the companionship of those through whom temptation seems to come, and absent himself from places where sin abounds, but if his secret thoughts are not those of purity, they will not be those of power, for power springs from purity as certainly as impotence follows impurity.

No man who is worthy of the name of man can approve of himself unless he is doing and thinking that which is right.

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Every day I meet those who are gloomy, restless and miserable. They have the respect of friends and relatives, but they do not respect themselves. They carry about with them the memory of some past sin or the consciousness of an almost ever-present temptation which makes for self-condemnation and consequently inefficiency along all lines. No man can do his best work in any department of life unless he is right at the centre, any more than a watch can do its best work without a mainspring.

Self-respect is the mainspring of a man's life. We may argue that some of the greatest successes in the financial world have been men who, if they examined themselves at all, could have had no self-respect, since their lives were not compatible with common decency. But there is another side of this argument, and this is, that great as their success was, it could have been greater; success minus self-respect is not nearly so enjoyable as success plus self-approval.

This is to what Jesus was referring when he asked: "What doth it profit a man if he gain the whole world and lose his soul?" Of what value is it for a man to acquire material possessions at the cost of his own peace of mind? We may hypnotize ourselves into doing things in business on the ground of expediency. In the battle between conscience and cash, we begin by putting conscience to sleep. At first, this is difficult, for the reason that it does not meet with our highest approval and we feel inwardly ashamed of it. By degrees, however, we find it easier to put conscience to sleep so that it no longer troubles us, and we feel a certain sense of satisfaction in being able to carry out our schemes without further annoyance from this little guardian of our self-respect. We congratulate ourselves that we can prevaricate with profit, and that conscience will not remonstrate. This is a form of self-hypnosis to which we become more and more amenable through will submission. It might not be so bad if conscience could be put to sleep forever, but it cannot, and herein lies the torturing difficulty.

We may, in the days of health and prosperity, become so absorbed in worldly pursuits as not to hear the still small voice, but there always comes a day when something compels a man to sit down alone with his soul. At such times

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we discover that a strangled conscience is like a sleeping foot which, so long as it is asleep, does not hurt or bother us, but when circulation is being restored, it makes us twinge and writhe.

Deep down in the heart of every man there is a desire for happiness; and just as deep in the heart of every man is the conviction that happiness consists in doing right. The respect of others is as nothing if we cannot add to it our own respect for ourselves. Praise by others produces pain when we wonder what they would think or say if they only knew us as we know ourselves, for, unless a man has the approval of the highest in himself, his smile is a mask for his misery.

Since self-respect is so necessary to happiness, how may we obtain and retain it? Upon what is it based? The Bible declares, "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." (Is. 32: 7) From this, it will be seen that self-respect resolves itself into a question of righteousness and morality. There can be no lasting peace where there is no self-respect, and there can be no self-respect where there is no morality. We may deceive others so that they may continue to respect us, but we can never deceive ourselves. So long as we remain in sin, we remain in sorrow, concealed from the world, perhaps, but none the less distressing on this account.

Happiness is largely a matter of choice. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Every day we are called upon to take a stand for that which leads to self-respect or self-reproach. We seem always to stand at the parting of ways. We hesitate because there are so many conflicting opinions in the world concerning right and wrong. We feel that the spiritual life robs us of so many of life's pleasures, but we are not so keenly aware of the fact that the material life always and inevitably leads to unhappiness and disease. We are told that certain things are sinful only because a sickly conventionality has made them so, and not because they are so in themselves. But when we observe matters for ourselves, we see that they always terminate in trouble, not because conventionality causes the trouble, but because of a law.

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This law is expressed in those words of Kipling, which find their verification in all human experience:

"The sins ye do by two and two,
Ye must pay for one by one."

The sins we do by two and two may never bring us before the courts of the land, nor even under the condemnation of our friends. It may be something we read in a book in the solitude of our own chamber which brings us face to face with our hypocrisy. Our discovery is a blow to our self-respect, and we feel like whited sepulchres. We have the esteem of others, but we have no self-esteem, and it is only a question of time when this recognized hypocrisy begins like a corroding acid to destroy us from the inside. We look all right on the outside, but we are full of dead men's bones, figuratively and literally.

If a tree could lose its self-respect, it would lose its sap, and it is something like this which happens to a man when he can no longer approve of his life and conduct. He just dries up. Some one says that it is as impossible to restore lost self-respect as it is to restore a lost eye. If this were true, humanity for the most part would be in a most hopeless situation, but it is not true, thank God. When a man is in sin, it is as if he were on a train going in the wrong direction. The wise thing to do is to get off at the next station and take the train going the other way. As through sin we have lost our self-respect, so through reformation we may regain it.

Often we find a man who has given up his evil ways, but who is still unable to respect himself because of the remembrance of his past misconduct. He is holy, but he is not happy, and he cries with the Psalmist, "My sin is ever before me," when he should cry, "My sin is now behind me," and, "I shall not look back." No man can advance in the direction of self-respect so long as he insists on dragging his past mistakes along with him. Once he has made up his mind to get on the right train, let him leave his regrets behind him, as he would so much excess baggage.

There is one important thing that must not be overlooked in this matter of preserving one's self-respect, and this is the matter of what the real self is.

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What am I? is the question which each of us must answer for himself. Am I an animal with animal propensities over which I have no control? Am I an intellectual personality, making laws for myself, or subjecting myself to man-made laws? Or am I a spiritual being owing allegiance to the Law of the Spirit and to this law only? If I am an animal, then let me eat, drink and be merry, for to-morrow I die. If I am an intellectual personality and a law unto myself, then let me live my life independent of all conventionality and snap my fingers at the world's criticism. If my self-respect is based on my physical powers, then let me be proud of my animal instincts and not ashamed of them. If my self-respect is based on my intellectual freedom and my superiority to conventionality, then let me disdain society's frown and not play the hypocrite and the coward. If I can preserve my self-respect as an animal, or a mere intellectualist, and still remain good company for myself when I am alone, there is no good reason why I should change my conduct. But I cannot, and it is at this point that I discover that I am neither confined to my body nor my intellect. I am a spiritual being, and it is only in the degree that I use my mind and my body for the most spiritual purposes that I can be really happy. God's purpose in creating me was that I might become conformed to the image of His glory.

The work to be performed is mine; the strength is God's, and in this strength I must rise to the glorious summit of the mount of self-conquest. I can best do this by first knowing what I am in essence and potentiality, and then by putting this knowledge into practise in my daily life, as an expression of that Life which is God. I am not at the mercy of animal instincts. If I believe I am, and submit to this belief, I shall sow the flesh, and I shall of the flesh reap corruption. But when I know that "the law of the spirit" hath made me free, I claim freedom as my birthright. I affirm my freedom as the son of God, and in the degree that I do this intelligently, I find myself breathing a purer and a sweeter atmosphere. When I discover myself to be that spiritual idea which can never be sundered from God, that which was not born of the flesh, nor of the will of man, but of Him who is the only Father and Mother, Myself has become revealed to me. I am no longer material and mortal, I am

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- spiritual and immortal, and this true view of self calls forth a self-respect that is not based on egotism and vanity, but upon wisdom and understanding. Knowing what the self really is, I have a standard, a perfect model, a pattern shown to me on the mount of spiritual discernment.

This Self of me is neither the slave of sin, nor the victim of disease. It is the image and likeness of the One altogether Lovely. It is One with the Father before all ages. It is "Christ in me, the hope of glory," and the more I perceive the truth of all this, the more self-respect I have. For now I know, even as I am known of Him who sees in me the imperishable reflection of Infinite Life, Infinite Love, Infinite Truth. "I and the Father are One.

We men of earth have here the stuff
Of paradise—we have enough!
We need no other stones to build
The stairs into the Unfulfilled;
No other ivory for the doors;
No other marble for the floors;
No other cedar for the beam
And dome of man's immortal dream.

Here on the path of every day,
Here on the common human way,
Is all the stuff the gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build eternity in time!

—Edwin Markham.

THE PROPHECY OF MOTHER SHIPTON IN 1710

When pictures look alive, with movements free;
When ships like fishes swim below the sea;
When men, outstripping birds, can scour the sky;
Then half this world, deep-drenched in blood, shall die.

Healing; Its Method and Practice

BY NONA L. BROOKS

"My meat is to do the will of Him that sent me." John 4: 34.

IN every discourse, a speaker has two or three main thoughts to impart to his audience. In these talks on healing, which I consider perhaps as vital as the most vital subjects that we can consider, I feel that if I can get everyone here to see two or three vital principles, one each morning, I shall help you to realize your feelings, and also to go further and help others to realize theirs.

I believe that Dr. Murray would emphasize, does emphasize, and is trying to impress upon you exactly the same thing as I am trying to place before you. We believe in healing, and we know it to be a part of life; we know that true healing means, first of all, an action, a realization, a something within; then there is resultant some glowing, harmonious feeling outwardly.

I make a distinction between healing and curing. Curing to me is mere release from physical discomfiture, whereas healing means a transformation within which includes the whole. We are dealing, of course, with this side of healing—the healing that takes place first within, and then outwardly, as an outer raiment—the inner cleansing and then the outward.

Now, a good many—and only because they do not understand—are trying to get outward healing without any recourse to the inner cleansing. Some time ago I wrote many letters to different friends about this line of thought, and to one minister—for I feel that if he could get this, he would have a great power. I wrote about the healing—the wonderful healing that would come to us. He replied that it sounded very well, but he wondered if this healing would not be most demoralizing if it were carried much further. "For instance, here is a man," he wrote, "who had been drinking very heavily, and if he were to come to you for treatment after he has been drinking, and say: 'Help me to take away this bad feeling,' and then if you were to take away the bad feeling, he would, naturally, say: 'I can drink all I want now.'"

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The real healing reaches the inmost core of the man. He would be cleansed from all that impulse—all that has been holding him.

The history of curing records that hundreds have been relieved from physical suffering by touching what they believed to be a piece of the holy cross, and each one who believed was touching something physical. Do you not see that his very attitude lifted him up, and that if he had personally enough faith, he would be cured?

I remember when I was a child, that I had something that bothered me greatly; a number of warts on my hand. This is not a pleasant subject. It illustrates a point, however, that I wish you to see. I had tried a great many things to remove them, and no relief had come. The colored cook told me to steal into the pantry and get a little piece of bacon and rub it on them, and then plant it where nobody would see it. I had rubbed bacon on them before, but it was the slipping in when nobody would see that I had not done. That is why the bacon had not had its effect before. You can imagine that to a girl of seven this appealed wonderfully! Nobody must see it—there was a mystery about it, and I myself was part of that mystery. I can now see myself watching the pantry to slip in when nobody would see me. What was the result? She had told me that in three days they would be gone, but I think they had vanished in two days. This was accomplished by my implicit faith that it would be done. But remember that there resulted only an external thing, and it had done me, spiritually, no good whatever.

Now we come to healing—to what may be termed superstitious healing. I have had several physicians tell me that they often give medicine to some women because they think they need medicine, whereas they needed only a mental uplifting.

Then there is mental suggestion—a step removed from the others, and yet I want you to be lenient with me when I state that so far as I am personally concerned, it makes no spiritual difference to me whether a person looks to medicine or to purely mental treatment. In one sense, he is depending all the time upon an external and purely hypnotic treatment.

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Jesus did not use any of these. Jesus believed in the Power and Presence of God, and when he healed, his words were: "Thy faith hath made thee whole—go and sin no more." Through this inner spirit that has come to you, you are healed. Through this great light that has made you seek healing in this manner, you are now cleansed. Go and make no more the mistake that brought this upon you in the first place. That was Jesus' healing. It was a light, as well as the relief from outward suffering.

We must have the inner cleansing that abides as a conscious light in the one who is healed. Now, sometimes—not always—but sometimes, the external method seems the weaker—not always, I am glad to say—but there are times when the other seems slow, and you hear people saying: "I have to have relief, and therefore I turn to the external." That one has missed a wonderful opportunity of spiritual uplift—a wonderful opportunity to know God as the one healing Presence and Power. God brings into the soul continually, His consciousness, and when the soul touches that Light Universal, it is healed. I mean what I have said a number of times: "the one who is conscious only of God's Presence and Power is already healed." Healing means more than bodily release. Disease is more than suffering in the body; selfishness is disease; sensitiveness is disease, for sensitiveness is self-centered thought, and no person who is excessively sensitive can ever be well, so long as his sensitiveness is active in thought.

The consciousness of God's Presence and Power is life. The consciousness of God's Presence and Power is health—perfect health. Poverty is disease, and ambition is disease. No soul that is conscious of God's Presence and Power can ever do an underhanded thing. No one conscious of God's Presence and Power can believe in an underhand thing. So, after all, the whole object of healing must be, in the main, *ourselves*, if we are trying to do the thing that we can do, and that is to find our own release. The one thing to know is: I must seek first of all the consciousness of God's Presence and Power. If we saw the truth today as it may be seen, we should know that healing comes through that knowledge of Truth. "Ye shall know the Truth and the Truth shall make you free"—free from all limitations.

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Remembrance is self-centered thought. I sometimes long to say to one who comes for healing: "Stand forth individually, individually to your extreme conditions, a divine individuality, I mean; but with this one idea: 'As for me, I shall know the Truth, and I shall so purify my living that I shall realize that Truth.'" The seeker after Truth is one that is healed in the seeking.

I am going to take you through a little mental process. I ask you to follow in this, to try to get my position. I want you to see what I see, that's all. I want you to see this wonderful thing. First, there is always the basis, always the foundation, always that which must lie under; but it is the substantial part of every truth in a system, of every method, and we take, of course, the One Presence and Power of God as the basis of the universal Presence. God, that Presence and Power everywhere, everywhere this moment; we are never away from it; it is here; it is alive; it is intelligent; it is carrying on all the processes right now; all the processes of Light are being carried on at this moment.

We believe in the power of God. This is not anything that is unusual; it is not mystical in one sense; this is simply the natural explanation of life. The natural scientist through his work has found some wonderful things. He finds one life active everywhere. The natural scientist will not, of course, call this God, and I feel that he is right. He terms this great presence of life Unity; that is our Principle throughout, but I want you to catch a glimpse of that word unity. I like to think of this great Life Power, as I said, surging through. We say God is all in all; God *is* all, and we do not mean anything that takes us out of the world, off into the clouds. We mean that right here, while we are living in the world, we are living in the Presence, and can be conscious of the Power of God.

Phillips Brooks has wonderfully said everything I have said. I heard him say much of it, and I have read what he wrote. While you are here, walking these streets, living your life, it is Christ in you. Christ in us is the Spirit of God. Christ is the Spirit that thinks your thoughts, that loves, that helps, and he goes on naming the different activities of the day. He says: "Remember it is Christ in you that is doing this." While we are walking the streets of New York

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City, let us inquire right here about the presence and the Power. You have every advantage in It. There is no place in the universe where we can put a pin point that this Presence is not. Therefore, at this moment, we are in this Presence and of It; we are living in It.

Man; what is man? Even a child can answer that after he catches the meaning of the Universal Presence of God; since we live in God's universe, that is the Presence and Power of God. Then we say of man that he is the expression of that living—it is the activity of his life. Its very being is the substance of his being.

Paul, catching this wonderful vision, said: "I no longer live in a remarkable state. I no longer live, but Christ lives in me;" and so the soul that means this Presence and Power of God will say: "I am no longer what I thought I was—the weakling—I am a child of the living God, and my soul is alive with that Power—strong and able to do the thing that the Father not merely has sent me to do. I can do the thing that He, this moment, acting within me, is sending me to do. We live, move and have our being in God. And the realization of this Presence and Power which is dormant in people will come through this one consciousness—that God is the Universal Presence and Power.

Therefore, again Phillips Brooks says: "Make your thoughts in God large enough, and there is no thought for man too large." "For me," said Paul, "for me to live is Christ." We do not draw long faces when we think this. It is the most joyous and wonderful teaching in the book. Religion is tested by the positive quality of going forth for joy and light. What are you doing to uplift the world? What are you doing for your own soul?

The world process is gradually unfolding more and more to a higher ideal—to a higher organization, because of this higher ideal. We are, I think, during the next few years going to see wonderful things in the world, because man is being stirred to the very depths of his being. He sees some of the mistakes he is making, and he is going to be free from the possibility of future war.

He will also be freed from the ambition that seeks its own interest, because he has been stirred, and when man is stirred, the spirit of God comes along. The Presence and Power then is based on this wonderful consciousness of

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God's Presence and Power. Presence and Power come from the realization that we are in Life and of Life. Does the word 'life' mean to you what it means to me? Life to me means God in action; then it must mean the knowledge and wisdom of God. It means the love of God's activity everywhere; it means the joyousness of God's activities everywhere; it means the goodness of God.

We are of this Life and in it, and now all is perfect. That is the secret of the Presence and Power: to realize the Presence and Power of this Life Universal, not of self, but all of Him. That, indeed, is the true self, not realization of self; not a negative at all, but the true realization of a true self; not of self, but all of Him. And the idea, then, when we see this Universal Presence and Power, is now that all is perfect, and so we understand this Presence and Power.

Gleanings

Dionysius the Elder, being asked whether he was at leisure, replied, "God forbid that it should ever befall me!"

—*Plutarch*

* * *

Matter exists only spiritually, and to represent some idea, and body it forth. Heaven and earth are but the time-vesture of the Eternal. The Universe is but one vast symbol of God; nay, if thou wilt have it, what is man himself but a symbol of God?

—*Carlyle.*

* * *

Would you have your name smell sweet with myrrh of remembrance and chime melodiously in the ear of future days, then cultivate faith, not doubt; and give every man credit for the good he does, never seeking to attribute base motives to beautiful acts. We are heroes in process.

—*Elbert Hubbard.*

* * *

The message of all religions is at heart the same; the infinite and eternal meaning of human life. Pitying Buddha preached it to the despondent Orient; Christ uttered it upon the mountain and by the sea. It was the meditation of Mohammed, the cry that Savonarola reiterated to the amazed Florentines. It is the infinite significance of each human soul.

—*Louise Collier Willcox*

"Where Is Hell?"

BY W. JOHN MURRAY

"And death and hell were cast into the lake of fire. This is the second death."
Rev. 20: 14.

OF all subjects over which men should never quarrel nor enter into controversy, that of hell should be foremost; and yet we find men of thoughtful mind hotly ranging themselves on opposite sides of this ancient superstition. Not long ago, Dr. Felix Adler, of the Ethical Culture Society, declared, "There is no hell," and at once this statement was challenged by two of New York's prominent clergymen. Hell has been defined as a place to which the souls of those who have died in a state of sin are banished by an angry God. Hell is defined not as a thing of time during which the soul may be purified and emancipated; rather it is an eternal torment, and this because of the soul's immortality.

According to certain theologies, there is no middle ground. The just are gathered into the fold of the heavenly kingdom, there to enjoy eternal and unalloyed bliss, while the unjust are cast into abysmal depths of unending misery, where the fire is never quenched and the worm dieth not. But there is a something in this belief which is repellent and repugnant to the healthy human mind, and hence we have sought out many inventions or explanations of future punishment. If our theology declares, in the language of a "Billy" Sunday, that "God is not a mollicoddle," and therefore, there is no convenient fence between heaven and hell which the departed soul may straddle, as men vacillitate between good and evil on this planet, another theology has invented a more comfortable philosophy.

Whatever we may think of other phases of Roman Catholic philosophy, the doctrine of purgatory is not the least acceptable. Purgatory is defined as a state of the soul after death in which one is given an opportunity to expiate such offences committed on earth as do not merit eternal damnation. This is based upon Paul's declaration that, "If in this life only we have hope in Christ we are all men most miserable." That is a helpless doctrine, which says that if a man is not fit at the moment of death to take his

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place with the angelic hosts, he must perforce gravitate in the direction of those who are doomed to perpetual darkness, and who may never hope to see the light of God's countenance.

When one examines carefully the lives of those who pass from our midst in what men call death, one is constrained to believe that no man is wholly fit, through his superlative goodness on this earth, to associate at once with the "spirits of just men made perfect," through ages on ages of spiritual unfoldment. In like manner, the inference is that no man is so wholly bad that he is completely beyond the power of infinite love to redeem there as here. The arm of the Lord is not shortened that it cannot save after that which is called death, even as it saves before.

We read in the Apostles' creed that "he descended into hell," and at once we inquire the object of his mission. Did Jesus descend into the underworld, or lower stratas of thought, for this is what hell means in this connection, for the purpose of comparing his condition to theirs, and thus adding fuel to flames? Is there mind so foolish or so diabolical as to interpret this mission of Jesus to the "Spirits in prison," as a method of reminding them of a lost opportunity? Can one imagine the gentle and loving Jesus preaching to men who were eternally lost? Of what avail would it be? Do we not see in this act of Jesus the attitude of one who believes that no man is utterly beyond redemption, either before or after so-called death? The gospel of Jesus was the gospel of hope, the gospel of necessary reconciliation, and this gospel was not limited to this planet.

Either here or hereafter man must become conscious of this unity with God, for this is the soul's necessity to discover itself in the bosom of the Father. When a man preaches and emphasizes the necessity of hell, it is usually because he would like to have a place to which to transport his enemies and those who do not agree with him on certain theological doctrines. Men of Mr. Sunday's tendencies argue that if hell is not pictured as a postmortem experience of excruciating and endless agony, men will not turn from their sins. The fear of future punishment is supposed to be a deterrent to present vice, but if a man merely stops sinning because he does not wish to suffer, it does not augur that he is really virtuous. It is not so much a question of "Where is hell?"

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as it is a question of "What is hell?" The question of "Where is hell?", especially when it refers to conditions after the transition called death, is and must continue to be, more or less speculative. But the question "What is hell?" is one which relates itself to every-day human experience.

When General Sherman said "War is hell," he defined hell better than the average minister can define it. Twenty years ago a young couple married, and, as is usual with young couples who marry in pure love, their lives were full of glad promise. With advancing years the earning capacity of the husband grew less and less. Child bearing and child caring made great inroads on the wife's never too strong constitution. Discouragement drove the man to drink, and the woman into a decline, while the innocent children were compelled to subsist on next to nothing. To my way of thinking, this is hell, and to such a hell I should not wish to consign my worst enemy.

Some years ago a young man was given morphine to allay intense suffering incidental to a serious operation. The effect was beyond his fondest hope. So much so, that he had recourse to it on the slightest pretext after this experience. For a few years it seemed to be a real benefactor, but the day came when his position had to be given to another. Today he is glad when his head and hand are sufficiently steady to enable him to address a thousand envelopes for a miserable pittance, most of which goes for that which will enable him to induce a so-called respite from his misery. If this is not hell, what is it?

Last year a young woman whose income was stopped by the death of her father, whose supposed fortune was a myth, found herself through no fault of her own, compelled to earn her bread without any previous preparation for such a contingency. Small wages in a strange city mean poor food and an uninviting room. She struggled through the winter, but when the spring came she was confined to her room for several weeks, during which time she sold and pawned whatever she had of value to meet such demands as sickness always exacts. A wreck of her former self, several weeks' board behind in payment, and nothing more upon which to raise a cent, she suffered a relapse, and her last condition became worse than her first. To my mind this is another example of hell, even if it is not the real article.

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Another phase of hell which we find ourselves and others in is the hell of self-condemnation. What torment is more poignant than the torment of a guilty conscience? The consciousness of dastardly conduct in which there is no room for self-justification, the remembrance of past misdeeds, which banishes sleep from the eyes and dries up the fountain of joy, and the belief that one has committed the unpardonable sin so that the future holds no prospects of real happiness, all combine to make a hell that ought to satisfy the most earnest advocate of hell's reality.

I must confess I have no idea what hell means to those who threaten others with it, but I have seen enough to convince me that one does not have to die in order to get his fair share of it. I cannot say with Dr. Adler, "There is no hell;" neither can I agree with his critics, who aver that hell is not only a temporal fact, but an eternal reality. If hell were what these learned gentlemen declare it to be, and if God is where these learned gentlemen say He is, then I find no place in which hell can be conveniently situated, unless it be in God Himself. If hell is a reality and a place of eternal torment, and if God is everywhere present at all times in His entirety, as we are told He is, then it follows that hell's location is either in God's Omnipresence, or it is an illusion pure and simple.

When the Omnipresence of God appeared to John the Divine in all its tremendous significance, he said, "And death and hell were cast into the lake of fire. This is the second death." Now, in order to understand what is meant by the second death, we must know what he means by the first resurrection when he says, "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power." The "first resurrection" is the ascension of thought above the fog line of spiritual ignorance. It is the elevation of the mind above the darkness of sense into the light of God's Omnipresence, wherein nothing is found but good. The "first resurrection" is the soul's conviction that "God is all and in all," and that there is none else beside Him. It is the realization that if hell and evil exist at all, they must exist in Him who is too pure to behold evil, of too pure an eye to behold iniquity, since all illimitable space is filled with His presence. If God and Heaven are all, then the devil and hell, being the opposite of these,

"Where Is Hell?"

are nothing. Once accept this as truth, and the "second death hath no power." The "first death" is the death of our belief in hell, the "second death" is the destruction of the consequences of our previous spiritual ignorance.

The "lake of fire" into which the Revelator says death and hell were cast is the all-consuming Love, which is God, in which nothing can live that maketh or worketh a lie.

When it is known that hell is not a place, but a false state of consciousness, and that instead of going to it after death, we actually carry it about with us, here and hereafter in the form of sinful, and sickly, and sordid thinking, we shall make short work of it by substituting such thoughts as make for health, happiness, and holiness.

If the Kingdom of Heaven is within us, as Jesus said, whenever the mind is in tune with the Infinite, then it is easy for us to understand that the opposite is true whenever the mind is dwelling on the plane of the impure, and the imperfect and the impermanent.

Once get the idea that hell is nothing more nor less than spiritual ignorance with all its painful consequences, and that Heaven is spiritual understanding with all its attendant bliss and beauty, both here and hereafter, and all foolish speculations cease. Controversy then gives place to consecration and Christlikeness, peace supplants confusion, health displaces disease, and joy dissipates sorrow, for we take all things out of place and put them in Principle. When we fill the universe with the Presence of God, we obey the scriptural injunction to "Give no place to the devil." We see a new Heaven and a new earth, and there is no more hell, for, "Behold the tabernacle of God is with men (now) and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

Only by intercourse with men and women can we learn anything about life. This involves an active life, not a contemplative one; for unless you learn something in the world, you can have no real business to transact with men; and unless you love and are loved, you can have no intimate relations with them.

—George Bernard Shaw

Man is not the creature of circumstances. Circumstances are the creatures of men.

—Disraeli

The Gleaner

Divine Science and the Child

BY MARION L. HAWLEY

"THE child; what is he? Divine Science sees the child as Froebel saw him—fully endowed; and education means bringing forth from within the child his native powers."—

Nona L. Brooks.

Dr. N. M. Butler, of Columbia University, defines the term 'education' as "a gradual adjustment to the spiritual possessions of the race, which are five-fold. The child possesses a scientific inheritance, a literary inheritance, an aesthetic inheritance, an institutional inheritance, and a religious inheritance."

The public school system of today enables the child to come into four-fifths of his spiritual inheritances, namely, his scientific, literary, aesthetic, and institutional inheritances, but makes no provision for securing to him his religious inheritance. For it has been decided by the highest courts in several of our states, that the present laws of the land do not admit of such instruction being given. It becomes necessary then to secure for the child, an effective agency, to put the child into possession of his religious inheritance.

Divine Science defines the child as a spiritual being, living in a spiritual universe, governed by spiritual law, embodying in its substance the god-nature with all its inherences (powers); hence it becomes the task of religious instruction to connect the child in consciousness with the universal life (omni-presence), of which his individual life is an expression. The aim of all instruction is to raise the child's knowledge to insight into the unity in all things, and to clearness concerning himself.

"To be wise is the highest aim of man."

"Knowledge and application, consciousness and realization, united in the service of a faithful, pure, holy life, constitute the wisdom of life; pure wisdom."—*Froebel.*

Because man has practised the use of his powers only with reference to his outer requirements, he has lost their inner connection; but, in religion, as in industry, early cultivation is highly important. Work and religion must develop simultaneously, that harmony may rule, and the child unfold in peace, and joy "unto the fullness of his stature."

The time has gone when parents are passing lightly over the instruction given their children. With the advent of the "kindergarten" into the educational curriculum, came the mothers' clubs and parent associations, bringing into closer unity the school and the home, and a coöperation between the parent and the teacher.

And now the church is becoming aroused to its duty and opportunity, and is seeking adequately to equip and properly maintain an educational department. She will not hesitate to bring to her aid the skill and learning of Christian educators, and the time is not far distant when the school of religious instruction will complement the public school, and together they will send forth into the world the man of culture, the man of efficiency, and the man of power. It is the work of Divine Science to "blaze the trail."

Wanted—A Wife

Wanted, by men in every state, county, city and village in America, a wife.

Wanted, by millions of bachelors in the United States, a wife who can live on her husband's income and not complain; who can save a penny and not be ashamed.

Wanted, a wife whose aim in life is not dress, motor cars, card parties, dinners, society; who will not neglect her husband; who loves a home.

Wanted, a wife who knows how to cook, to sew, to direct a household; who can make a home.

Wanted, a wife who wants children.

Wanted, a wife who knows a baseball score and a batting average; who is not bored when her husband talks business; who will not laugh at a husband's ambitions.

Wanted, a wife who will not be a dressed up doll or a household drudge; who will not limit her life to the four walls of the house; who knows the need of self-improvement, self-enlargement; who can continue to grow; who loves progress, refinement, culture.

Wanted, a wife who loves the stimulus of victory; who will not lose ambition with one defeat; who cannot be fatigued by climbing; who is willing to pay the price of success.

Wanted, a wife who can share adversity and not lose her love, who can share prosperity and not be jealous.

Wanted, a wife who does not nag, who can be a companion, an inspiration; whose love can lighten the shadows of failure, who can keep her faith even though all men fall to doubting.

Wanted, a wife who can love, love on through the years—in prosperity, in hardships, in adversity, in sorrow.

A woman who can meet these wants will find millions of men in America ready to go down on their knees and pray God for the privilege of giving her a home and making her happy.

—*Milwaukee Journal*

A Prayer for Divine Science Children

By J. C. F. GRUMBINE,
Minister, New Thought Church, Cleveland, Ohio

Now I lay me down to sleep,
I know that God will vigil keep.
I ask to be well, strong and true,
Wisely to think and nobly do.
To see in everything that lives
The loving life the Father gives.
I know that if I live in Him,
I'll conquer fear and pain and sin.

Operations

THE editorial which follows is from an everyday newspaper man. It shows that gradually the world is waking up to the abuses perpetuated by the learned professions, and it is a matter for which we should praise God, that truth is asserting itself in such ways as will make for better health and sounder constitutions.

God never created man with organs for other men to destroy ruthlessly, whether on the battlefield or in the operating room. That which God created, He can re-create, and this through the sacred power of prayer. Regeneration is a truth of God by which a man may be made "every whit whole"—spirit, soul and body. There is but one really successful operator, and that is God. The operations of Divine Mind in the human mind and body are never attended with bad after effects. When Divine Love removes whatever is oppressive, it does so without producing inflammations or eruptions. One day we shall learn in the hour of our extremity to turn first to the Great Physician, who never errs, nor makes a false diagnosis. We shall look unto the Lord (Truth) and we shall be healed.

PROFESSIONAL TEMPTATIONS

A recent article in the *Journal of the American Medical Association* calls attention to an evil which has excited the attention and aroused the fear of multitudes of thoughtful people. Its subject is the ever-increasing number of unnecessary and inexcusable surgical operations, and while affirming his faith in the intellectual capacity of the great mass of American surgeons, its author acknowledges that the exceptions are numerous enough to excite alarm.

Every profession, like every other calling of life, has its peculiar and puissant temptations. Sometimes they are an appeal to display an unusual talent, sometimes to acquire an unusual influence, but more often to gain an unusual and coveted fee. To gain a single one of these ends, or all of them together, the lawyer undertakes to defend a vicious criminal or to protect a client in some fraudulent scheme; a minister apologizes for the vices of a rich parishioner, marries an unworthy couple, or preaches a doctrine which he does not honestly believe; a physician prescribes a deleterious drug to a sufferer or plays upon the weaknesses of a wealthy patient.

As for the surgeon, the appeals to his pride and his greed are certainly not fewer in number, nor less powerful in their solicitation. The performance of a delicate and difficult operation may become a passion, and the charging of enormous and iniquitous fees

A Tribute to Divine Science

a habit. To institute a comparison we should say that, unless it is a politician, there is no other man in the world subjected to temptations more subtle and more powerful than a surgeon.

Surgical operations, among other things, are likely to become mere fads. Like fashions in dress, they come and go. One's neighbors have had their tonsils or appendices removed; why not himself? It can be done without great peril, and an unprincipled surgeon gratifies his patient's whim, or more frequently his own.

This is a public peril, a general menace to society, and the author of this article, Dr. Arthur Dean Bevan, of Chicago, has performed a service to his fellow men by calling attention to it and suggesting a corrective. His proposal is that at least the questionable operations should not be performed on the judgment of a single doctor, but only by the consent of a clinic. When several experts agree, he thinks "there will be little danger of their going off upon a tangent."

If this had been the rule or custom in the past, there are not a few of us who would have had a good many hard-earned hundreds of dollars in our pockets; some regretted organs in or on our bodies, and not a few companions in our friendly circles long ago loved and lost.

—*Cincinnati Enquirer*.

A Tribute to Divine Science

Dear Sir:

I am writing this in appreciation of benefit received through reading *THE GLEANER* and other literature.

In the fall of last year, after months of suffering, our beloved Brother decided to know something of Divine Science, when everything else had failed, and then through reading *THE GLEANER* and other literature for three weeks was greatly benefitted till one day he seemed to realize his work was finished here and wished to assure us that there was no separation, when he said, I and my Father are One, and that we are all united in Spirit. Thus, even he was very happy, had ice cream and talked with us and settled quietly to sleep. Friday eight A. M. he said: "I am passing on, and please don't hold me back." So we said, "All is well and we free you, dear." He wished all the other members of the family to come to him, so they were telephoned for and he waited patiently over an hour, looking at a watch he had on his wrist, recognized each one as they came and said farewell. Even the Masonic clasp was recognized. When the last brother arrived, he wrote three large letters on a piece of paper, pushed it aside as if to say: "It is finished," and fell asleep just like a little child in its mother's arms, 11:50 A. M., November 3, 1916. Oh, it was all so beautiful to see him so peaceful and happy and we are very grateful for the knowledge of the Truth you have made so clear in your teaching and it certainly helped us through this wonderful experience.

Sincerely yours in Truth,

Emma Knowles

A Letter to a Friend

MY DEAR FRIEND:

You know that in the Kingdom of Heaven all things are perfectly harmonious. Outside of that Kingdom, there is nothing to fear in a universe that is filled with the presence of that Love which rules all things harmoniously.

You say that just at present, you do not know whether to believe matter is Spirit, or an appearance that does not exist at all.

It helps me to understand the great Reality of things when I refresh my mind with the fact that the invisible world is only invisible to the senses, but always visible to the inner eye of the soul, and that it is with this inner eye of the soul that we see that man is a spiritual being, in a spiritual universe, governed by spiritual law, *now and always*.

That he *appears* to be a material being in a material world, subject to material conditions, is the lie of things. It is the moving picture performance which is constantly going on as the result of man's erroneous thinking, and which causes man to believe that that is real which is only phenomenal.

The things which are seen are carnal and temporal because they are the projections into visible manifestations of more or less imperfect thoughts of more or less imperfect thinkers. They have actually nothing to do with the Real world, any more than the moving picture performances have anything to do with the real things of which they are mere photographs. The whole visible world is a more or less imperfect photograph of that which is taking place in the Realm of Reality. It is, may I say, an inverted picture of the things of God, and the intellect is the intermediate lens in the camera of mind which produces this inversion through lack of understanding of what constitutes the *real* universe.

Matter, as Huxley says, is nothing more than a thing of thought which we poorly construct for ourselves. In reality, there is no matter. Spirit is the only substance, and the forms of Spirit are the imperishable transparent expressions of those ideas which people the universe of Infinite Mind.

Shapes have nothing to do with form, any more than the more or less imperfect photograph of yourself has anything to do with your Divine Ego, and it is only as we look away from shapes that we begin to understand the persistency of form.

The senses afford us no help in understanding Realities. It requires Spiritual Science to bring before our mental vision the things that are real and eternal, and it is through this Science that we correct the false impressions gained through the evidence of the senses.

In reality, it is impossible to spiritualize matter, and this for the reason that there is no matter to be spiritualized. The thing that is necessary to be spiritualized is *Thought*, and in the degree that Thought becomes spiritualized through Divine Science, the manifestation of Thought which we call the material body, become trans-

A Letter to a Friend

lated by slow processes into that which the body really is; namely, spiritual form.

Our concepts of form which are based upon the evidence of the senses must go down before the realization of what form actually is, and in proportion that this takes place in the spiritualized intellect, the body experiences corresponding changes; but this by no means indicates that the so-called material body is undergoing a process of transmutation into spiritual substance. It simply proves that the body is Spiritual, first, last and all the time, and that there never has been a material body. A material *concept* of the body, just as the material concept of God and of Heaven and of hell, is all that needs to be destroyed, and when this is done, we shall realize that we are living *now* in a Spiritual world governed by Spiritual law, and for this reason subject only to that law of the Spirit of Life in Christ Jesus, which makes us free from the (so-called) law of sin, disease and material thinking.

It is not for us to wait until the realization of the allness of Spirit becomes a matter of *race* consciousness, but to begin now as individuals to think and act as if we really believed that Spirit is the only substance.

The process of transfiguration is not an instantaneous phenomenon. Rather is it the slow, steady, sure ascent of thought above materiality. The Transfiguration of Jesus was nothing more nor less than the culminating point of a series of transfigurations which had been taking place during all the days of his sacred ministry.

No, my dear student, we do not hear the inner voice with the outer ear, and Jesus well knew this when he said "Having ears ye hear not." We do not feel the touch of Spirit with the outer sense of feeling, but with the inner realization of the Divine Immanence. We do not see the Spiritual reality with the physical eye, for the reason that we believe that the physical eye testifies only to physical things. But when consciousness becomes spiritualized, we shall then see through what we call the physical eye, or the channel of spiritual vision, the eternal realities of God, so that Moses and Elias will appear to us on our particular mount of transfiguration as imperishable ideas in that Mind which is God.

The transformation of the body by the renewal of the mind must come through the realization of the fact that there is but one body, even the Christ body, of which we are members in particular. If it could be realized that there is, indeed, but one body, even Christ, then it would be seen how this body is imperishable and indestructible. It would also be seen that this body is not subject to sin, sickness nor death. And when this is seen the Resurrection and the Ascension of Jesus will be explained upon purely scientific grounds.

The Universal Substance is something infinitely finer than that which the natural scientist declares it to be. It is neither matter so-called in its gross substratum, nor is it that ethereal form of matter from which all material conditions seem to proceed. It is a substance as much finer than either as ether is finer than the granite rock. Substance is spiritual, and this spiritual substance is visible

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only to him who has eyes to see. It is with the spiritual vision that we see the eternal substance and all of the forms which proceed from it through right thinking.

I agree with Evans, that "matter even in its most ethereal form is never spiritual," and I also agree with Dr. Le Bon, that "matter, hitherto deemed indestructible, slowly vanishes by the continuous disassociation of its component atoms. That force and matter are two different forms of one and the same thing, and that matter, therefore, is continuously transformed into energy," and I also believe with Dr. Le Bon, that "energy is no more indestructible than the matter from which it emanates."

In the British Museum are some writings in Latin, recording conversations between Jesus and John, believed to be the ancient record of an African church, and authentic. In one conversation, John asks Jesus, "Is there a material body?" Jesus answers, "No." John then asks Jesus, "Is there a material earth creation?" Jesus again replies, "No." These pearls of Truth are now beginning to be made public. In olden days the discoverers thought them ridiculous.

When the nothingness of matter is understood by a sufficient number, it will make for a gradual refinement of that which men *call* matter. The moving picture performance of unreality will pass away and give place to that eternal Reality which has never been destroyed, but merely concealed by the mist that is constantly going up from the earth.

The vision of John on the lonely Isle of Patmos will become the vision of every man whose sense of Spirit's allness and matter's nothingness becomes acute. Old things will pass away and all things will become new. The old Heaven and the old Earth will pass away, and the new Heaven and the new Earth will come into visible manifestation. And with this spiritual change in consciousness there will come a new and a true view of man made in the image of God. Man will be seen as a spiritual being, subject neither to birth, growth nor death, but as a perfect, changeless, persistent idea in that Mind which is God.

The end of the world is now approaching, and we can best understand this when we know that the word "world" stands for age. The age of materiality is now approaching its final doom. The end of the world simply means the end of all spiritual ignorance from which proceeds sin, sickness, trouble and perplexity. "The world passeth away and the lust thereof, but he that doeth the will of God, abideth forever." (1 John 2:27.)

All that can ever be destroyed is man's false sense of things, and when this is done, there will come into visible manifestation the Realities of God. Man, in a state of spiritual ignorance, is asleep; and in his sleep he dreams that he is a material being, subject to material conditions, therefore, the words of Paul apply to him as they did to the men of his day, "Awake thou that sleepest and arise from the dead and Christ (Truth) shall give thee light." It is in this light that man is to see himself as he is, and, seeing himself as he is, he will know that he is of Infinite Life, Infinite Beauty,

A Letter to a Friend

Infinite Harmony. "Behold, I show you a mystery; We shall not all sleep. We *shall* all be changed." Death will be swallowed up in Life, when man realizes his inseparability from God, Who is the only Life.

Paul says "The earnest expectation of the creature waiteth for the manifestation of the sons of God." This manifestation of the sons of God is slowly but surely coming to pass through the enlightened acceptance of that Truth which declares that Spirit is the only substance, and that matter is a shadow cast by erroneous thinking. Let us not be afraid that through the denial of the reality of matter and physical shape that we are destroying the eternal substance of Spirit and the imperishable form of man. The exchange from shadow to Substance will bring with it extreme gratification and no disappointment.

To give up the imperfect and impermanent for the perfect and permanent is no loss. Therefore, we ought not to be afraid to deny the reality of matter and cling to the eternal reality of Spirit, for it is in this way, and this way only, that the desired end may be accomplished.

Henri Bergson tells us that "Matter is theoretically the realm of fatality, while consciousness is essentially that of liberty." And another noted writer declares that "matter is the objective supposition of Spirit's opposite, merely a manifestation of illusive thoughts."

One day we shall understand that God formed all things in the beginning, and that these things may become visible to the awakened spiritual senses of man who, in the state of ignorance, is doing for creation what the dust of ages did for that Greek statue which Michael Angelo discovered under many incrustations. Man is not creating anything really, since God is the only creator, and the best that man can do is to *discover* God's creation as Michael Angelo uncovered the statue.

It is true, indeed, that God finished His own work and left nothing for man to do but to obey and enjoy that which He had made. In Dr. Le Bon's book, "The Evolution of Matter," we read that "We now know that matter vanishes slowly, and consequently is not destined to last forever." When the so-called physical scientists declare such Truths, they merely support the Truth as taught by Jesus Christ.

Like Peter of old, we look for the new Heaven and the new Earth wherein dwelleth righteousness or right thinking, and when we find this we shall discover that Spirit is the only Reality, and that man is the expression thereof. This is the new birth through which we are to enter into a perception of the things of God, and the consequent enjoyment of the things that make for Peace, Power and Permanence.

As we advance in spiritual understanding, our spiritual thoughts will act like the warm rays of the sun dissipating the mists of materiality, and by so doing revealing the presence of God in his own universe. Nothing will be destroyed except the cloud of erroneous conceptions and the moisture which will fall from this cloud

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will refresh the earth, so that the things which our Heavenly Father hath planted shall be revealed and we shall see, not through a glass darkly, but face to face that "earth is crammed with Heaven and every bush is afire with God." In this way we shall know that the ideal is the only real, and that the so-called invisible and intangible to human sense, is the actually visible, and the most tangible thing in the universe to spiritual sense. When things seem to be to the physical senses inharmonious and imperfect, take refuge in the fact that in the universe of Spirit there is no inharmony and no imperfection, and that outside of the universe of Spirit there is nothing at all. This attitude of mind will dissipate the mist of error and reveal the shining sun of Righteousness in all its glory. Sickness will give place to health, poverty will give place to prosperity, confusion will give place to Peace, and the Kingdom of God will be revealed as a present reality, here and now.

Yours very sincerely,

W. John Murray

Fear nothing. If the hand of the disciple trembles when he knocks at the door of wisdom, the door will not be opened. Only he who can take, shall have.

You can never look God in the face so long as you fear the eye of the devil, His opposite.

He who fears anything, even his own failure, has not learned the powers that lie in the awakened soul.

He who has faith in Spirit will not be disturbed by the shifting appearance of matter. A man who does not live his religion, does not believe his religion.

The Spirit is everywhere, either latent or expressed. Wherever you find what seems to be a void, look deeper; you have found a room in the house of God.

Look for the still place in the center of the world's confusion; God is there.

A pint cup will hold only a pint. If you fill your day with the petty business of time, there is no room left for the business of Eternity.

—From *"The Son of Mary Bethel,"* by Elsa Barker

* * *

If I were asked what, in my opinion, distinguishes the thought of the present day from that of a previous generation, I should feel inclined to say, it is a fact that people are beginning to realize that Thought is a power in itself, one of the greatest forces of the Universe, and ultimately the greatest of forces, directing all others.

—Judge Troward.

* * *

Fear is the fire that melts Icarian wings.

—Florence Earle Coates

Notes from the Field

This department is one of the most important branches of the work of Divine Science. All are invited to contribute to it. We vouch for all testimonials here given; they are absolutely authentic and have not been edited or embellished. Where a request is made, or the nature of the testimony renders privacy preferable, no initials will be given. Please address all letters for this department to Rev. W. J. Murray, care THE GLEANER, and mark them "Personal."

DEAR DR. MURRAY:

It is with a heart full of prayer and thanksgiving that I write to you in grateful acknowledgement of the power and understanding I have received from your recent uplifting course of lectures in Divine Science. It is now twelve months since I first became a member of your church and, as so often happens, to teach us absolute dependence on the Father, I lost everything I possessed materially.

During this long period of trial, the absolute conviction of the truth of Divine Science never left me and I received a most wonderful healing of internal trouble, after having for years been under the care of the best doctors in the medical profession. Then I determined I must go through your class, and though I was barely making both ends meet, I made up my mind that in reality there was no lack and I could afford it. I kept telling myself that now was the time to trust in the Father when in the visible I apparently had nothing. I arose at 6.30 every morning and spent an hour with our New Thought rosary, which was a great comfort to me.

During our course of instruction it became more difficult for me to even make expenses, but I thank God I understood it was the process of chemicalization, and wherever asked how I was doing, always answered: "Splendidly; I have more than I need."

Three weeks after the end of our invaluable lectures I received a cablegram from my mother, asking for \$25. I hadn't the amount, but felt it would surely be provided *if I trusted*. I endeavored to rest entirely in Divine Soul; believe me, it was not easy, but to whom else could I go? Two days afterwards directly from the Universal Mind I was offered a splendid engagement with a first-class company, having twelve months' contract. I must tell you that this came to me entirely without any physical effort, from an avenue that was absolutely unknown to me before.

For this and the almost perfect love and harmony which has been for many months manifesting in my life and environment, I humbly thank God. I should like to say that I attribute my understanding entirely to your teaching and the Christ Spirit of love and perfect faith which illumines your whole life. May you be enabled to continue your precious work amongst us for many years is the sincere prayer of yours gratefully.

DEAR MR. MURRAY:

I have just had demonstrated to me the protecting power of Truth.

I always hold the thought that God's presence surrounds and protects Lester, and that no accident nor illness can come to him.

Notes from the Field

As boys of twelve play rather hard and recklessly, it is not surprising that yesterday, when at play in Morningside Park, he should climb over the railing and stand on a six-inch ledge, and, in the excitement of being chased, lose his balance and fall. He dropped 35 or 40 feet into the park, unhurt, except for a wrenched wrist. He got up and finished the game.

This seems incredible to those who have not heard of the laws of God's Presence and Power, but to those who are interested in the Truth, it is just one more experience to be thankful for, and a stepping-stone to greater faith.

Yours in truth,

H. R. H.

Continue the GLEANER. It is the finest companion I have.

Yours,

A Physician

MY DEAR MR. MURRAY:

Words are inadequate to express my gratitude to you for my wonderful healing.

After suffering nearly five years from a wound which doctors said could not be healed without an operation, because of a cancerous condition, I was led to try Divine Science, and came to you, I must confess, with some doubt. The first week my suffering was intense; the second week the healing commenced, and after six weeks I was healed absolutely.

Mr. Murray, I wish I could write you what I feel—the freedom from pain, the joy of living, the spiritual uplift that have come to me through the understanding of the healing power of truth. But words fail me. I can only hope this testimony may help some discouraged and suffering one to seek this truth through Divine Science, and realize their freedom as I have.

Gratefully yours,

Buffalo, N. Y.

Emmeline Bertling.

Old Receipts

1. If you have the blues, read the twenty-seventh Psalm.
2. If your pocketbook is empty, read the thirty-seventh Psalm.
3. If people seem unkind, read the fifteenth chapter of St. John.
4. If you are discouraged about your work, read the 126th Psalm.
5. If you are all out of sorts, read the twelfth chapter of Hebrews.
6. If you are losing confidence in mankind, read the thirteenth chapter of Corinthians.
7. If you can't have your own way in everything, read the third chapter of St. James.

If thou of fortune be bereft,
And thou dost find but two loaves left
To thee—sell one, and with the dole
Buy Hyacinths to feed thy soul.

—James Terry White

The Divine Science Silences for the Month of November

*"The Lord is in His holy temple. Let all the earth keep silence
before Him."*

All are invited to join in holding the following thoughts for
meditation each day: Morning, Noon and Night.

The Morning Silence

THOUGHT FOR MEDITATION, AT 9 A. M.

THIS is the Lord's Day. In it I shall live in calm confidence and hopeful expectation. I am one with that Eternal Life which throbs through all created things. The joy of the Lord is my strength; therefore, I gladly do the work I have to do, with the assurance that it shall be constructive.

The Noon Silence

THOUGHT FOR MEDITATION, AT 12 M.

AS the sun is high in the heavens, so my thoughts are above all that is sordid and sickly. I am conscious of that abiding Presence in Whom is no fret and no failure. My supply is God, omnipresent and unlimited.

The Evening Silence

THOUGHT FOR MEDITATION, AT 10 P. M.

MY rest is in God. I retire to sleep with the conviction that He who careth for the lilies of the field careth also for me. My sleep shall be sweet and refreshing, for this is His promise and I shall rely upon it. No thoughts can come to me during the night, but God's thoughts, for He is the only Thinker.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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THE GLEANER

Christmas Morning

BY W. JOHN MURRAY

(Reprinted by Special Request)

'Tis the season for kindling the fire of hospitality in the hall, the genial fire of charity in the heart.—Washington Irving.

AMID the pealing of bells and the sound of merry children's laughter, as well as the unusual relaxation of adults' features, we are conscious that Christmas morning is totally unlike any and every other morning in the whole year. The echo of the Angels' Chorus seems to be in the air and already crystalizing itself in "Peace on earth, good-will toward men." The Joy of Giving has taken possession of Jew and Gentile. Catholic and Protestant alike are exchanging tokens of love and friendship in such ways as to indicate that sectarian differences do not of necessity ultimate in the separation of man from his brother man. There is a reason for all this, but it is not what the bulk of humanity think it is. To the great majority, it would seem as if this sudden consideration of others grew out of the fact that we are celebrating in a more universal manner the birth of Jesus than we celebrate the birth of Washington, Lincoln, or any other great Emancipator. It would seem as if the birthday of Jesus was a greater event than the birthday of Washington, only because there are more people who celebrate it.

One is local, the other is universal, but there must be a reason.

The advent of Jesus was far less pretentious than was that of Washington, and took place under conditions which make Lincoln's birthplace a palace by comparison. Then why, under such circumstances, do we see such a radical difference in our deportment on these national holidays?

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Simply because we are merely celebrating the *birthday* of others while we are consciously or unconsciously remembering the *life* of Jesus. No other birth was accompanied by such signs from the Invisible, but it is not because of the peculiarity of his birth that we should rejoice.

To celebrate his *unexplainable* birth is not nearly so constructive as to participate in his *explainable* theories and practices.

If it were possible for Jesus to be born again, and again, and yet again, in the world objective, it avails nothing if the Christ be not born in the subjective realm of the Spiritual consciousness of the individual.

We are celebrating on Christmas morning, perhaps unconsciously, not the birth of one man, but the awakening of *all* men from the deep sleep of materiality. "The first man, Adam, was made a living Soul; the last man, Adam, was made a quickening Spirit."

Not the visible Jesus, but the Invisible Christ is the quickening influence in the lives of all who celebrate Christmas Day worthily.

We must place a new interpretation on the *reason* for things.

Not a person, but Divine Principle must be the object of our thought if we would know what Christ and Christmas really mean.

Men may deny the personal Jesus; they may even hate his name, but they cannot resist his Influence, and this Influence is the Christ, the indwelling and omnipresent Spirit of Truth.

It is this Divine Influence that is at work on every Christmas Day. It is the leaven of Universal and Impersonal Love working in the "interiors of men" as Swedenborg would put it. Unable to analyze it or to describe its activities, men are for one day, at least, its willing servants; pity is that we so soon return to the "weak and beggarly elements." This spasmodic celebration would not be the case if we had become conscious for a single moment of the Birth of the Christ in ourselves. The Christ in Jesus was that silent influence of Universal Divinity coming down to humanity to lift it up to a contemplation

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of the Reality of itself. Christ does not come to man to show him how to become God, nor does It come to man to show him how God can become a man. The function of Christ is to exalt humanity by teaching it how to appreciate and demonstrate the Divine Character. The Christ is not a human Divinity but a Divine Humanity, not a man-God but a God-man, and this God-man reposes like the Infant Jesus in the womb of spiritual aspiration, ready to be brought forth through what we have called the "New Birth."

We must understand what Jesus meant when he said, "Except ye be born again, ye shall in no case enter the kingdom."

Except we become alive to the fact that Christ was *never* born, we shall never know his doctrine.

If Christ was manifested through Jesus, it was not limited to his personality.

Tutulhan says: "The Christ spread forth in the universe as an emanation from the Divine Reason, and you can see It with the eye of faith, underlying the endless varieties of Truth and Goodness in ancient and modern times."

Before the advent of Jesus, the Christ had manifested Itself in Abraham and the prophets, as Hebrew literature plainly shows.

It had led the children of Israel out of bondage, as Paul clearly states in his letter to the Corinthians. "Moreover, brethren, I would not that we should be ignorant, how that all our fathers were under the cloud. And all passed through the sea. And were all baptized unto Moses in the cloud and in the sea. And did all eat the same spiritual meat. And did all drink the same spiritual drink, for they drank of that Spiritual Rock that followed them; and that *Rock* was Christ." It is evident here that Christ was not a person to the awakened spiritual sense of Paul. Paul saw in that Rock, or Christ—Truth, the only Foundation upon which man can safely build, namely, his own Divinity or Oneness with God. If we have personalized what God means to be Universal, if we have limited to Bethlehem what ought to take place in us, if we have relegated to the past what ought to be a persistent, present experience, then we have ignorantly defrauded ourselves of what

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might have been ours just for the claiming—"Behold, I stand at the door and knock; if any man open the door, I will come in unto him." (Rev. 11:20.) This knocking is not the knocking of an outside visitor but the persistent reminders of an Inside Guest. Some call it Conscience, others call it Spiritual Intuition; but the wise men of old called it the Christ.

It is the indwelling Reality of all men by which they are united to each other, to Jesus, and to the Father of all.

"And the glory (character) which thou hast given me, I have given them (through spiritual instruction) that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in One."

The Christ is in the true disciple as the Way, the Truth, and the Life; to look for It outside of ourselves is to look in the wrong direction.

"Say not in thy heart, who shall ascend into heaven? (that is to bring the Christ down from above:) Or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach." (Romans 10:6-8.) The Christ is the Word, the first emanation from Divine Principle, and Jesus is the "Word made flesh," the highest human representative of the unmanifested "Word which *was* God, and the Word which *is* God," and the Word which will ever continue to *be* God. The Creative Principle, or God, is the husbandman, and Christ is the medium of production—"I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit. For without me, ye can do nothing." This Me is the Invisible yet Omnipresent Divine Influence.

This Divine Influence or Indwelling Christ affects us by the subtle force of mental Chemistry. It is that spiritual leaven which so utterly transforms character that the individual in whom the New Birth takes place can say with the Apostle of old: "I live, yet not I, but the Christ liveth *in* me." In the "secret place of the Most High," which like the Kingdom of Heaven is always *within*, there is perpet-

Christmas Morning

ual peace. The Real of us is always resting under the "Shadow of the Almighty," and for this reason it cannot be touched by sin or sickness. Whatever *seems* to transpire on the surface of things can in no wise affect the inner man any more than the shadow can change the substance. To find ourselves is to find our God, for God and His image are inseparable. The hope of glory, the redemption of character is the recognition of our own divinity. Our real life is hid with Christ in God, free from disturbance and disease.

In the depth of Infinitude, all is "smiling repose," as Emerson puts it:

"There's quiet in the deep;
Above let clouds and tempests rave,
And earth-born whirl-winds wake the wave.
Above let fear and grief contend
With sin and sorrow to the end;
Here far beneath the tainted foam,
That frets above our peaceful home,
We dream in joy and wake in love,
Nor know the rage that yells above;
There's quiet in the deep."

The Truth as taught and demonstrated by Jesus is the Christ to which we must look for the destruction of all error. In his Confessions, St. Augustine says: "Entrust to Truth whatsoever Thou hast from the Truth, and thou shalt lose nothing; and thy decay shall bloom again; and thy disease be healed; and thy mortal parts be reformed and renewed." We seem to think we are uttering a truly Christian sentiment when we welcome death as the liberation of the soul from the body, when as a matter of fact that attitude of mind which confidently expects bodily healing through soul enlightenment is more consistent with true Christian Doctrine. We must look for "our adoption, to wit, the redemption of our body." If we continue to commemorate the birth of Jesus, let us also celebrate the ever recurring birth of Christ in the awakening human soul. We must centre thought more upon the Healing Christ than upon the Crucified Saviour. If we would do the *works* that he did, we must live the life that he lived, and understand the *Science* that he taught, for be it

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remembered that the Christianity of Jesus is a science. We are apt, in these days of material medication, to belittle that form of healing which Jesus so strongly advocated. We drug the body, but we are inclined to ask what the immortal poet puts into the Mouth of Macbeth when he questions his wife's doctor:

Canst thou not minister to a *mind* diseased,
Pluck from the memory a rooted sorrow.
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
That weighs upon the heart?"

The answer of the physician:

"Therein the patient must minister to himself," indicates the necessity of that system of therapeutics which to-day we speak of as the Mind Cure. We do not know the result of Macbeth's determination to "Throw physic to the dogs," but we do know that the Living, Healing Christ, can and does minister to mind and body to-day, and this when all else has failed.

The Ascension of Jesus does not signify the Absence of Christ. Christian Healing is a perpetual demand. If it has languished at times, it is owing to a decline of spirituality on the part of men, and not to a decline of power on the part of Omnipotence. We may call upon Christ *now* and *expect* an answer, for it is neither up nor down in points of space. It is the everywhere present Divinity of all in which we live, and move, and have our being—as our planet moves in and is supported by the invisible ether. Not absent and unheeding is the Christ of Spiritual Science.

"But warm, sweet, tender, even yet
A present help is he:
And faith has *still* its Olivet,
And love its Galilee.
The healing of the seamless dress
Is by our beds of pain:
We touch Him in life's throng and press,
And we are whole again."

Love

BY C. F. VANDERVOORT

I never see that word L-O-V-E,
Knowing that Love is really what God is,
But that in every letter I can see
Those qualities of Spirit that are His;
L stands for Lux, the Latin name for Light,
O stands for Omni, and suggests God's all
Of presence and of Science and of Might,
Those attributes Divine which so enthrall;
V stands for Vita, wondrous word for Life,
And finally, to make the other three
Even more lasting, more intense, more rife,
We get Eternal from the letter E.
Eternal Life joined to Eternal Light,
By all Eternal Presence, Wisdom, Might,
Somehow for me interpret God aright.

Christmas Gleanings

The earth has grown old with its burden of care,
But at Christmas it is always young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angel is sung.

On the snowflakes which cover thy sod,
It is coming, Old Earth, it is coming tonight!
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

—*Phillips Brooks.*

Oh, by the Babe of Bethlehem,
What answer are we making?
Brothers are dying at our doors,
And stricken hearts are breaking;
Thrice blest the deeds this Christmas-tide
Which, selfish love expelling,
Shall make that home a "house of bread"
Where famine now is dwelling.

—*W. C. Dix*

The Apocalypse

FROM THE ITALIAN

Translated by EGBERT VAN ALLEN.

THE Apocalypse was written in the latter half of the first century, at a time in the world's evolution when the persecution of Christians was a profession as well as a pleasure with reigning emperors. It was the time in which

“ . . . princely dignitaries
By falsities and lies the greatest part
Of mankind they corrupted to forsake
God their creator and the invisible
Glory of him that made them, to transform
Oft to the image of a brute, adorned
With gay religions full of pomp and gold
And devils to adorn for deities.”

The disciple's spiritual vision was so illumined by the glory of the risen Christ that he was unable to submit himself to the worship of the numerous idols which overshadowed the burning sands of pagan countries. In consequence of this fact, John was banished to Patmos, a rocky little island opposite Asia Minor, where, according to tradition, those unfortunates who were condemned on various pretexts were sent to labor either in coal mines or marble quarries. It was there in the gloom of exile that the Apocalypse was born.

It happens oftentimes that where the intercourse with humanity ends, fellowship with God begins. This proved to be especially true in the case of the Patmos exile, and “one Lord's day” when the habitual silence of the island was augmented by the sacred calm of Sabbath, he closed the door of the senses to find that God had opened the windows of heaven, and he saw, as it were in a vision, “things which must shortly come to pass.” It was thus that the disciple saw the requirements of the various churches and sought to meet these needs by the series of letters which comprise the Apocalypse.

Political conditions forced John to conceal adroitly the gist of his message in a cloud of symbols, which, while decipherable to the initiate, would be enigmatical to the enemies of the faith. With divine art, the inspired writer

The Apocalypse

has woven the figures of the old dispensation into the substance of the new, thereby uniting the highest principles of morality with the purest idealism, that system of philosophy which regards the ideal as the actual, and thought as the substance of things.

The past, present and future are carefully traced in John's masterpiece, marvelous for the harmony of its structure and sublime in its intelligent ascent from the shadow of sense to the full effulgence of spiritual dawn, when man will be seen to be, not of the earth earthy, but co-existent with God.

The first twelve chapters are a review of the past. The next seven are an accurate picture of the present. The last three are a vision of the millennium, which is the reign of good will toward men and consequent peace on earth. From the first to the twelfth verse of First Revelation, there is briefly outlined the introduction which prefigures John's vital message to the custodians of the faith. That this communication was given of God "by His angel unto His servant John," shows the revelation as coming by means of the indwelling spirit of truth to the apprehension of the disciple's quickened intelligence, from whence it was communicated to the world.

The throne of God is the Mind of man, and "the seven Spirits which are before the throne," of the "ministering Spirits sent forth to minister for them who shall be heirs of salvation," are the seven spiritual senses which function in that Mind "which was also in Christ Jesus" and is in the minds of men newborn of the Spirit; this is the "Throne, established by righteousness," or right thinking. Jesus is, indeed, "the faithful witness" of Godliness. Of Himself, He testified that for the purpose of truth He was born, and for the cause of truth He came into the world. In John's masterly appeal to the integrity of the bishops to preserve the truth in its entirety, he calls to their attention the fact that it was through the Master's dominion over the appearance of death that He substantiated His own divinity and proved the allness of Spirit and the consequent nothingness of so-called matter.

In a few brief words—"unto him that loved us and washed us from our sins in his own blood, and hath made

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us kings and priests unto God"—John has sketched the noble life of the Nazarene as pulsating with divinity, and has delineated it as pouring forth the Holy Spirit to liberate mankind from the illusion of sin. The bishops could not read those words of the disciple and not see afresh the Man-God whose existence was a great laboratory in which, by the alchemy of the Spirit, he transmuted his personal griefs into the universal balm of love with which to heal the hurts of his brethren. Jesus had "done no violence"; neither was any deceit in His mouth, and, although He denied to himself all the consolations of existence, He was not spared one earthly pang. In lonely vigils and sad fastings, "He poured out his soul" unto the death of mortal sense, to the end that His very existence became "a transparency in which men saw the reflection of God."

John's pen-picture of the "Man of sorrow" reveals His existence, from the manger where He was born and warmed by the breath of sad-eyed kine, to the cross from whence He was borne to a borrowed tomb, there to exchange the mask of existence for life eternal—as one great pulsation of majestic pain. The guardians of the word of God must have seen that "Word made flesh" suffering every outrage, ignominy, and torment that the instruments of unyielding ignorance could heap upon Him in the travail that revealed His humanity as divinity. The bishops must have realized as never before that Jesus did not come to create a new school, neither to establish a new system of religion, but that He came instead as a clear light which was to reveal the divine origin of man, in order that he might be stimulated to live up to his high calling as the exemplar of divinity here and now. The life of Jesus was the measure in which He "loved us, and washed us from our sins." "Behold, He cometh with clouds." It is thus that the Christ truth comes to the individual consciousness through the glooms of mortal doubt which are the shadows of sense. The "kindreds of the earth" are such of the earth tribes as are ignorant of their divinity. (Matt. 24:30.)

"I am Alpha and Omega, the beginning and the ending," saith the Lord, which is and which was, and which is to come, the Almighty." In this verse, there is a description of Christ as that attribute of omnipotence which represents the invisible Principle of Being. "It was before all visible ex-

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pression, it will be in the completion of divine manifestation. "It" is the Lord which is in man, and which was in him as an idea of God, and which is to come into such completion in and through man that he may be almighty in Spirit and may have conscious dominion over all that is unlike God. Christ is God.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." Daniel beheld a similar vision. "The ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool."

The white hair indicates the antiquity of truth, and the eyes as flame of fire which ever ascends, represent the purity of the divine vision, a sight too pure to behold iniquity, ever ascending upward beyond the fogs of material seeming.

"And His feet like unto fine brass, as if they burned in a furnace, and His voice as the sound of many waters."

Fine brass is isorichalcum, which is a kind of warm, shining metal more precious than copper. By this metal, John illustrates the very splendid healing warmth of spiritual truth manifested in fervent love and represented by the divinity of the Christ made manifest in the humanity of Jesus, which had acquired its infinite splendor, and divine strength in what appeared as the furnace of affliction. Ezekiel said: "And His voice was like the sound of many waters." Could anything better represent the voice of truth than the falling of floods of water in harmonious blending? What sound is more far-reaching in forest solitudes? Is there another vibration, which, when one has passed beyond its thundering harmony, leaves such a lingering cadence in the mind as the surge and rush of many waters with their powerful impetus? And the voice of God will penetrate to the confines of the universe like the melody of falling waters. The Indians heard God speak in the rippling waters of spring, and Isaiah caught the echo of its melody in the "brook of the willows." "And out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength."

The two-edged sword symbolizes the word of God, quick and powerful, and piercing, even to the separation of soul-as-sense from spirit-as-God. The sun shining in its strength

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represents the humanity of Christ made manifest in the splendid rays of His transfigured humanity. John is overcome by the brilliancy of the vision.

"I am he that liveth, and was dead; and behold, I am alive for ever more, Amen; and have the keys of hell and of death."

In this verse, we have the symbol of God's dominion; the "I am that I am," who was, and is, and ever will be the all in all of Spirit; Christ, who has dominion and power over all; God, who holds the sea in the hollow of His hand.

The last verse in this remarkable chapter discloses the keynote of the letters written to the seven bishops who were the custodians of the holy faith. The seven stars in the hand of the "one like unto the Son of Man," who was the head of the Christian churches, and like Jesus, in that he represented God in the Church, had authority to control the branch churches according to the law of righteousness. More than that, he was responsible for the seven flocks.

THE PAST

Ephesus

Timothy is supposed to have been the bishop of the church of Ephesus. To this church, John writes, commending the pastor and rebuking the flock. Before Paul's departure, he had said to the various congregations: "After my departing, shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to draw away disciples after them."

The wolves had come! Domitian had taken Nero's place in torturing Christians in all possible ways. All believers in Christ who were discovered by Nero he caused to be arrested. Some he burned to death; others he crucified; many were torn to death by dogs, and others were dipped in tar, after which they were placed upon long poles, set on fire and used as torches to light the night. Roman history records that, besides permitting these atrocities, Nero granted the use of his garden for the purpose, and that he stood dressed as a coachman watching the sad spectacle. Peter was crucified, and Paul was beheaded in a persecution instigated by Nero. The manner of the

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death of the Christians was horrible and appalling beyond the power of pen to paint in words, but these saints were so filled with the Spirit, that it is recorded of many of them that they prayed during the entire duration of their most cruel tortures; calmly conscious, knowing that they had "received before they asked" prayers; nor did other sound but praise of God escape their divine lips.

In a later persecution instigated by the Emperor Valerian in the second century, Christians were fed to the wild beasts, and it is a matter of history that many of them, after they had been maimed by the beasts, without uttering a moan of pain, encouraged and supported the faith of the victims who were to follow them through the gate of martyrdom into life eternal. These are they who preserved the truth, and it is by their stripes that we are healed of ignorance. We need not pity the early Christians, but we need to emulate their living faith in God, and their willingness to suffer, if need be, for truth's sake.

In the church at Ephesus, many of the students of truth had fallen away from the practices of righteousness. Their benign bishop had exercised patience and love in dealing with his flock, unwilling that even one of the least of his lambs should stray from the field. But by permitting the workers of iniquity to mask in Christ's robes, a holy sepulchre was being used as a sewer. As a result, the public misunderstood Timothy's forbearance with the sinner for moral laxity in the matter of the sin; and the lack of righteousness on the part of certain members of his flock was placed to the account of the shepherd. The church had left off its labour of benevolence which John symbolizes as the forsaking of its first love (charity). The disciple warns this church to return to its primitive usefulness, or it will be removed. He exhorts the congregation to repent of their sins by reforming their methods, for this church, from a tower of usefulness, had fallen into a mire of selfishness, wherein she preserved the aspect of tranquil stagnation, instead of rousing herself to the necessity of sacrificing her tranquility in order to preserve her morality.

John realized from his own experience that an excessive love of peace, which is merely another name for self-comfort, combined with an exaggerated fear of public opinion, must lead to half-hearted effort in carrying out the un-

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pleasant obligations and responsibilities which, of necessity, go with a position of trust. The gifted bishop knew, likewise, that a thing which a man or a government fears, descends to that one. He perceived that the church at Ephesus must separate herself from her tranquility or lose her moral tone through the example of the Nicolaitanes, who used the church as a cloak in which to indulge themselves in the most debased practices.

In his communion with Spirit, John had seen the need of introducing afresh to the minds of the bishops the obligation of their positions, and of acquainting them anew with the sacred necessity of trampling underfoot public opinion, or even peace in the pursuit of their duty as "the stars" shedding spiriual light on the pilgrim's journey from sense to soul. As a result of duty faithfully performed in the warfare that the soul wages in order to free herself from the delusions that the lower senses would cast upon her, and by which she proves her spiritual origin, she is nourished on the tree of life, the truth of which is God, and from its center radiates the spirit of God, which is Christ. It is the truth that sustains, nourishes, heals, and saves when all material aid is recognized as powerless, that John sought to inject more deeply into the Ephesian church to lift her out of her lethargy, increase her spiritual fervor, and resume her activities in the universe of righteousness, that she might not be cut down.

Smyrna

In strange contrast to this church stood the flock at Smyrna. The great martyr, Policarp, is supposed to have been the bishop there. It is related in the book of Hebrews that, after their spiritual illumination, this fold "endured a great flight of afflictions; whilst ye were made a gazing stock both by reproaches and afflictions; ye had compassion on me (Paul) in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." In Acts, we are told that after Stephen's execution, this flock was scattered abroad, preaching the gospel of Christ at Cyprus and Antioch where they were forced to cope with every manner of sorrow. They were exposed to the ridicule and insults of their fellows as they were conducted to the

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Amphitheatre to fight to the death with beasts of the forest. They likewise suffered in the persecution of their brethren in the faith, whom they had never failed to assist in all ways, both morally and financially. Finally these soldiers of the cross saw themselves despoiled of all their worldly possessions, as they journeyed out of the land of existence toward the universe of Spirit.

Verily, they were rich in the gifts of the Spirit, which are faith, gratitude, and trust in God. "Them that say they are Jews and are not" were such persons as were zealous to observe the laws of Moses, while utterly disregarding the law of God.

The first persecution against the Christian church came from the Jews, who never found occasion to injure a follower of Christ without availing themselves of it to the uttermost. When the pious Policarp was condemned to be burned, it was the Jews who amassed the wood that gave birth to the flames which conveyed the soul of that saint to its resting place in Truth. In the tenth verse of this second chapter, John prophesies the death of Germanicus and other Christians who suffered imprisonment, and who, after ten days of torture, in which they were "faithful unto death," ascended through martyrdom to receive their "crown of life." Having died in the knowledge of God, they had no part in the second death.

Pergamos

The martyr Carpo is (as nearly as it is possible to know the truth) credited to have been the head of the church in Pergamos. Pergamos was the seat of idolatry in Asia. Hence, it was the seat of Satan, the father of lies. Yet that little flock, pastured in a bad moral and mental atmosphere, had risen above environment, had withstood the shock of the faithful Antipas's martyrdom.

One thing more was required of them. It was necessary that they should separate themselves from certain of their flock who were following sinful practices, and whose lives were not a good example to the high standard of the Christ teaching. This required great courage, for it meant not only the weakening of the numerical strength of the church by the loss of the offenders, but it meant also the loss of their sympathizers, and the exposure of the

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rest of the flock to possible betrayal at the hands of the rejected members of the congregation. John, however, believed in the possibility of moral contamination, and therefore he insisted on a separation taking place between the faithful and those who were betrayers of Truth.

To this exiled bishop, no half-way measures were admissible. He believed in a practical, rather than a doctrinal, repentance. It is said that the manna which rained down from heaven in the desert was enveloped by a kind of congealed dew, concealing the nature of the heavenly substance. Apropos of this fact, John likens the sacraments of the church to the hidden manna. The white stone is the emblem of spiritual victory.

Thyatira

The church at Thyatira, like the church at Ephesus, was noted for its spiritual worth, but through some woman of undoubted social position, heresies had crept into it, and the true teaching was becoming adulterated by the false. Foreseeing that the offspring of sin "kills the mother who engenders it," John prophesies the destruction of the heresy. In the Psalms, it is written: "Thou shall break them with a rod of iron; thou shall crush them to pieces like a potter's vessel." This verse refers to the operation of such persons, as, being unacquainted with their divinity, are led by the senses to a rude awakening. "As the vessels of a potter shall" their unlawful work "be broken to shivers." The morning star represents the dawning of day after the long night of existence; the day that knows no night!

Sardis

Sardis, which has since been reduced to chaos, was once the capital of a great monarchy. In the society of this capital, Caesar, the richest of monarchs, and Cyrus, the conqueror of Babylon, were conspicuous figures. The first gold and silver were minted in Sardis, and the discovery of the art of dyeing was made in that city. The Sardinians worshiped Cybele, the Goddess of Nature, and to her they attributed the source of all life. Their method of worshiping included practices which were degrading, and which tended to encourage immorality. But Sardis represented great material wealth, and therefore to the

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eyes of mortals who judge according to appearances, the church in Sardis seemed very prosperous, notwithstanding that material wealth was weaning her away from righteousness.

It is often true that what seems good to the lower senses, is recognized as an abomination to the spiritual intelligence; thus, the exile on the Isle of Patmos saw the famine in the church at Sardis and wrote to her bishop, admonishing him to guard his flock and guide them back to the good works of charity which, in their prosperity, they were leaving off. The exile calls to the mind of this people that they were conceived in the spirit of the true doctrine of Christ, and bids them conform their lives to the Christ example; he reminds them that there are still some in the congregation who have preserved their original spiritual purity, and that these have not "defiled their garments" by drifting on the sea of prosperity in the garish raiment of holiday attire, when they should have been labouring in their Father's vineyard. That some of the fold were working in Christ's cause with their eyes single to truth was an indication to John that it was possible for the entire congregation to follow the example of the few. Thus, the banished bishop promises that the faithful shall wear the white robes of Spirit, when those who loiter in holiday garments, instead of garnering the Master's sheaves, will be regretting unimproved opportunities. He also calls to the mind of the bishop of Sardis the words of Jesus: "Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in heaven. But whoever shall deny Me before men, him will I also deny before My Father Who is in heaven." Herein, Jesus assures mankind that the appearance called evil, or such things as are negative to truth, will not be recognized in the heaven of harmony.

Philadelphia

The church at Philadelphia was at one time in the city of Trigia. This congregation was rich in good works. The city had suffered greatly from earthquakes, and in the great upheaval which wrought so much damage in the time of Tiberius, the city was almost devastated, but in spite of being crushed to earth, it rose again, stronger by

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the exercise of the spiritual muscles which it had been compelled to use to extricate itself from the matrix of spiritual development. The "key" of the house of David is symbolical of Spirit, which unlocks its door to truth, and closes it against the appearance of evil. John's reference to this key is a reiteration of Isaiah's prophesy:

"And the keys of the house of David will I lay upon his shoulders; so he shall open, and none shall shut; and he shall shut, and none shall open."

Christ, who is God, is the Minister in heaven. Earthly ministers are His ambassadors and representatives, stars that shine upon earth if the fog of material prosperity and success does not veil their light. In the eighth verse of this third chapter, the reference "and (thou) hast kept my word," is an indication that on one occasion the bishop of this church had testified at a public trial in behalf of the Christ truth. This bishop had proved the sincerity of his faith and his willingness to lay down his life for Christ's sake by this step. The Jews, to whom reference is made in the next verse, were such as were unfaithful to their profession of Christian faith. In the tenth verse, John prophesied that this church should escape the persecution that enveloped the Christians under Traiano as a reward for the faithfulness she had displayed by reason of her bishop during former persecutions. The eleventh verse was a prophecy of the bishop's approaching demise, after which he would reap his heavenly reward. John urges that the shepherd retain always his firm faith. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." By these words, it is evidenced that whosoever is steadfast in truth and rises superior to the temptation of believing in the testimony of the lower senses, will be a supporter of the Christ truth on earth, and in heaven he will receive spiritual immortality which knows no death. The "new name" which shall be written upon him is the name of the Son of God, who is Christ. Thus are we all one in Christ Jesus!

Laodiceans

Of the church of the Laodiceans, Paul wrote the Collosians thus: "I would that ye knew what great conflict I have—for them at Laodicea—that their hearts might be

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comforted, being knit together in love and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God the Father and of Christ, in whom are hid all the treasures of wisdom and knowledge." It is therefore necessary to the success of a church that its members be knit together in love which will lead them to the wealth of spiritual understanding, whereby they will be able to acknowledge God as mind, and Christ as the idea of mind. It is only in this way that we may lose sight of the man who disturbs our peace by his carnal mask.

Laodicea was famed for the manufacture of a powder considered a valuable remedy for the cure of weak eyes, but this powder had not the power to heal the spiritual blindness of the Laodiceans. John saw their spiritual blindness and realized that it was in an advanced stage. Prosperity in trade had so enriched the population that on an occasion, when their city was destroyed by an earthquake, the citizens rebuilt it without recourse to the Imperial government for aid, assistance to which they were justly entitled.

But their material accumulation did not represent the true wealth of righteousness. It would seem that the Laodiceans thought to build their heavenly habitations without recourse to God for spiritual help! The beloved John saw these people ever swinging like a pendulum between vice and virtue, while they lived in a state of false tranquillity by avoiding their responsibilities as a Christian organization to take up spiritual arms against vice. By professing not to be their brothers' keepers, they were denying the profession of their faith, as by their "lukewarm" attitude in spiritual matters they were denying Christ. It has been said that tepid Christianity is a more hopeless condition spiritually than positive wickedness, in that a wicked man is more likely to raise himself from the mire of sin than a negative soul is likely to awaken from its spiritual torpor.

In the course of his letter, John points out to the bishop of the church at Laodicea that his flock is vaunting itself in material riches and in the accumulation of goods. The disciple points out that the bishop is miserable and wretched and poor in his lack of spirituality; "blind" because he did not see his poverty, and "naked" in that he had lost his spiritual robes. John counsels him to "buy gold tried

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in fire," which is to follow active charity, and to purge himself from hypocrisy, by following after righteousness. There is a splendid bit of irony in his parting injunction to the bishop of Laodicea: "and anoint thy eyes with salve, that thou mayest see!" John knew well that all the eye medicine manufactured in Laodicea would not open the bishop's eyes to the necessity of putting off the humility which would enable him to see his short-comings, and rise above them by the power of the Spirit which is given without measure to every man. God ever knocks at the door of man's heart, to awaken him from the dream of life in matter. Happy is the man who hears and responds by opening his heart to good works. It is thus that he has part, or "sups" with truth, which is making friends with righteousness, and he enters here and now into his reward, which is to become one with God.

John's personal letters end with this one to the bishop at Laodicea. Who may not apply the symbol of the seven churches to the seven spirits which operate through man? Seven is a mystical number which symbolizes unity, and the complete man is the unit of spiritual enumeration; but it would seem that John's letters had direct bearing upon the churches of his time,—aye of our time. One who has studied the evolution of Christian organization will see in these letters that they especially appertain to the pastors of spiritual flocks. John saw in a vision that which every spiritual leader sees with eyes opened by his or her experience with organizations.

It is the history of organization to weather the storms of adversity and to go ashore on the hidden shoals of prosperity. In the hour of tribulation, we are held by the anchor of hope. It is when we wax fat in materiality that we ship the anchor and unconsciously drift to the doom which awakens us from our spiritual lethargy. What is true of one organization is true of all. A man is an individual organization, and the difference between a man and a nation is merely a difference in size. The more colossal a nation is, the more secure she has become as a hiding place for the lawless. The higher the standard that a church bears, the more she will be used as a cloak by such people as want to be considered respectable while they indulge themselves in indecencies. Now, as of old,

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the bishops of the churches must arm themselves with infinite moral courage, in order that in the pursuit of their duty they will be able to stand, if needs be, alone with God. "A little leaven leaveneth the whole lump." The moral tone of a church must be kept intact; the world is so wide that there is room for all without crowding the church with such material as might better remain in a cold storage house. Church congregations represent soldiers of Christ, and not such as belong to "the synagogue of Satan."

Either the good shepherd must keep out the wolves, or tremble in secret for the safety of his flock. The true minister, like Christ, is

"Above the myriads of lamps

A sun that one and all of them enkindle."

So, as the sun conceals the heavenly candles that shine above us in the night, the real shepherd must conceal his personality by his spirituality, in order that his congregation may see Christ's individuality.

(To be continued)

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

—*Mary W. Fry, in "Unity."*

Blow, bugles of battle, the marches of peace;
East, west, north and south; let the long quarrel cease;
Sing the song of great joy that the angels began,
Sing of glory to God, and of good-will to man.

—*Whittier.*

Then hang up the holly, the ivy and the yew, over the Christmas snows, as memorials of a hope which human reason could never teach. Not by the glories of a summer was the Comforter ushered into the world. In the season of cold and of darkness, He came to His own. In the winter and humiliation of our souls, when the robes of earthly righteousness have been laid aside, it may be He will draw near again. When learning and research cannot find Him, it may be He will reveal himself to the simple in heart. When the expectations of great men perish, He may come with healing on His wings to the soul of the lowly and meek.

—*Mrs. Gatty*

Comebacks

By W. JOHN MURRAY

"Thy friend has a friend, and thy friend's friend has a friend. Be discreet."

THE above quotation tells its own story, and needs no amplification, save for the purpose of causing it to "sink in." Yesterday, a state official confided in a friend, who in turn confided in a friend, and so on, until what should have remained a secret, became the property of a government which is at war with these United States. The state official, inoffensive and non-malicious though he was, has become officially decapitated. This is not the first time. Therefore, "Be discreet."

A very charming young woman had a friend, to whom she narrated the tiniest bit of gossip about another friend, and this friend had other friends who were disposed to be less charitable. To-day, a very charming young woman has scarcely a friend at all.

Sometimes the truth in the Talmud quotation percolates through the moisture of tears and the acid of tribulation. Therefore, "Be discreet." You will suffer if you are not. But you must not "Be discreet" for no better reason than that you "hate to suffer," for this is base and hypocritical.

When we suffer because our friends have friends, and their friends have other friends to whom one idle word has been communicated, we must not add hatred of our friends to our other distresses, for they have only done what the law of vibration has compelled them to do. They have merely passed it on.

Once start a rumor, and it must circle the cycle until it returns to its original starting point. Control can be exercised only on the ground of initial impulse; hence, it is up to the individual to use the universal Law *constructively* by communicating only the Good to his friend who, in turn, must pass it on to his friend, or forever remain dumb, and this he cannot do.

The tendency of original impulse, once given expression, is to communicate itself irresistibly through unseen processes. Therefore, "Be discreet." See the Good, hear the Good, speak the Good, and Good will gravitate in your direction.

Another View

BY W. JOHN MURRAY

"And Jesus needed not that any should testify of man; for he knew what was in man." John 2:25.

PERHAPS no quality of the mind of the Master was more uncanny to the people of his day than that of his spiritual clairvoyance. Generally, however, the word "clairvoyance" conveys an idea to the ordinary modern mind of something occult, psychic, mysterious, and not always worthy of acceptance or investigation. But it is our purpose to use the word "clairvoyance" in connection with Jesus' faculty of discernment, because it would seem that it is the explanation of most of his success in the healing ministry. His ability to detect beneath the surface of things, remote and pre-existent, mental conditions of which physical maladies and moral impressions were merely external expressions, gave to him the superb power that he exercised in the healing and reforming work of his day.

Clairvoyance, from a purely spiritual point of view, seems to be a gift with some, so much so, that we think they were born with veils over their faces, or have been especially endowed by Divine Providence with a something which no other man can acquire except under similar conditions. Thus we have attributed to the few, a gift which really belongs to all,—a gift which, when acquired, will make for peace, harmony and success in the world.

We all know how often words are used to conceal, rather than to reveal certain states of mind, and for this reason he who is able to distinguish between what a man thinks and what he says, has a decided advantage, for he is not easily deceived. If the ability to read the minds of men was more general, it would make for better conditions, not only in the business world, but in the moral world as well. The smooth talker would not be so much of a success, either in business or in love, if men and women were more clairvoyant. Misrepresentation in trade, on the one hand, and protestations of love on the other, would find fewer victims, if men's minds were as open books. Yet, better than this, would be the moral change in the world as the result of man's inability to deceive.

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Jesus knew the most secret thoughts of men. As he sat by the well of Samaria, a woman whom he had never met tried to deceive him regarding her past life, but he told her everything that she had ever done, and convinced that it were folly to attempt deceit. His clairvoyant power was sufficient to convince her of his spirituality, for she said afterwards to her friends, "Come see a man who told me everything that I ever did. Is not this the Christ?" He read the mind of Judas, and in response to his secret thought, he said, "That which thou doest, do quickly." Again, when poor Peter was protesting his undying loyalty to his Master and Teacher, Jesus said, "Before the cock crow, thou shalt have denied me thrice." In the conscious mind of Peter, there was no suspicion that he would, under any provocation, deny his friendship for one who meant so much to him, but Jesus looked deep into his sub-conscious mind and saw with clairvoyant eye the lurking fear which would cause Peter to deny his best friend, in order to save his own life. Jesus saw a common human tendency, and thereupon, he bore no grudge. He knew Peter better than Peter knew himself, and hence there was no condemnation. It was because of this remarkable faculty that John says, "He needed not that any should testify of man, for he knew what was in man."

These words of John convey two impressions to the mind; one positive and the other negative. On the negative side, we may interpret the statement so as to signify that Jesus was well conversant with human nature, that neither ingratitude, betrayal nor denial could disappoint or discourage him. He knew humanity's weaknesses, therefore he was not surprised at anything that it might say or do. When our faith in human nature is shocked, we try to console ourselves by remembering that he, too, had similar experiences, and that through these experiences he learned not to put his trust in man, whose arm is but flesh, but in the living God. To learn to know what is in man on the negative side, is to look away from the finite to the Infinite. We need disappointments and denials, otherwise we would continue to turn to the human in our extremities, instead of to the Divine.

Another View

There is a certain point in the evolution of the individual when he is apt to become cynical and censorious. From a beautiful faith in man, one day, as the result of his disappointments, he arrives at the conclusion that all men are selfish and inconsiderate. In the hour of his extremity, those from whom he had expected the most, have been the source of his greatest disappointment, until he arrives at the place that he too, like Jesus, knows what is in man,—and what he knows is not complimentary to man. This is a necessary stage in one's development, but we must not remain in it too long, lest we become embittered and disagreeable and unproductive. It is enough for us to learn the lesson of not expecting too much from man, for then, if we are wise, we look to something higher, and in this something that is higher than man, we find the answer to all our questions,—the Supply for all our needs.

From knowing what is in man on the negative plane, we come to a knowledge of what man is on the plane of the positive, which enables us to transcend our own difficulties and to assist others. Jesus knew what was in man, when he saw in Peter the almost universal tendency to save one's self, even at the cost of denying his best friend; but he also knew what was in man when he said to this same Peter, "Thou art Peter, and upon this rock will I build my church." He recognized in man the weakness inspired by fear, but he also saw in man the strength and fortitude begotten of faith in God.

As the result of painful experiences, you may know what is in man in the form of ingratitude and selfishness, and you may have lost all faith in humanity, and, as a result, you may be the most unhappy of mortals, but, like Jesus, you are going to get another and a truer view of man.

This new and true view of man must commence with one's self, for most of our troubles come, not from what we see in other men, but from what we fail to see in ourselves. We may know what is in man in the form of weakness and deceptiveness, and we may be cast down and depressed because of it. If we know what is really in ourselves, we shall rise to the occasion and triumph over trouble.

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To know what is in man on the plane of the positive, we must know that the Christ is in man, and that the Christ contains within itself no element of fear or failure, pain or poverty. We must know that this Christ in man is all there is of man, and that it cannot be touched by misrepresentation or ingratitude. When a man really knows what is in man, he knows that all the potentialities of the Holy Spirit are in him. In man is a sleeping Divinity, a latent power which, once he is made conscious of, he may utilize for purposes of self-betterment and universal improvement.

We may know what is in electrical energy as our worst enemy, but when we know what is in electrical energy from its positive and constructive side, we begin to draw from it its beneficent qualities. So long as electricity was to human consciousness a destructive force, that it really was, and manifested as such. But when men came to know what was in electricity on its positive side, it became an inexhaustible source of usefulness.

If, in our ignorance, we have known what is in ourselves in the form of incapacity and incompetence, and if we have dwelt on these negative beliefs to the detriment of our health, morals, manners, and monetary welfare, we must now know what is in ourselves as the children of God. We must know that in ourselves are the seeds of health, wealth and wisdom, and knowing this Truth, we shall be free.

When we know what is in man—ourselves, that is, we will insist on being true to ourselves. We will never imitate, for he who looks to God as his only example will pattern after no mortal, but will be himself perpetually original. We need to have our resources revealed to us, and he who acquaints us with our God-given powers, is our real friend. When we know what is in man, we shall learn that he is not a dependent mortal, but an independent Immortal Idea in the Mind, which is God.

He is our true teacher who tells us that we are not clinging vines holding on to trees that are decayed, or to walls that are crumbling. He helps us most who tells us that we must detach ourselves from the finite and fickle, and cling to the Infinite and Immutable. He who reveals

Another View

to us what is in ourselves, and helps to externalize it, in fuller terms of self-trust, is our real helper, for he assists in the birth of those things which he knows are in the hearts of all men.

On the negative side, the Pharisees knew what was in Mary of Magdala. To them, she was a sinner, and they were astonished that Jesus had not detected it and cast her aside. On the positive side, Jesus knew what was in her, and today *we* know what was in her in the form of self-conquest, and as an example to all who are foolish enough to believe that there is any real pleasure in sin.

Jesus knew what was in man when he said to the man at the Pool of Bethesda, "Take up thy bed and walk." Ignorant of what was in himself, this man had gone year after year to this ancient Lourdes, hoping to get from the sacred waters what he could get only from the Water of Life which flowed within. Within was the well-spring of his own cleansing, but he was not conscious of it. He knew what was in him in the form of palsy and impotence. Jesus knew what was in him in the form of harmonious action and unused power, and hence his stimulating command.

When we respect the Divinity in man, we shall be astonished at the newly liberated powers which will assert themselves. That was an old thought which said that in man was no good thing, and so long as he accepted it as the truth concerning himself, he acted accordingly. It is a New Thought that in man are all the God-implanted capacities for demonstrating that Perfection, which is of the Father. The pessimistic Job knew that in man were the seeds of disintegration. The optimistic Jesus knew that in man were all the pent-up forces of a slumbering God. It was this Truth which Jesus came to teach, and now it is for us to know what is in ourselves and to give expression to it in terms of health and happiness, peace and purity, power and prosperity.

The time draws near the birth of Christ:
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

—Tennyson.

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Divine Science in Philadelphia

Students of Divine Science will be interested to know that a center has been opened up in Philadelphia for the study and practice of the Healing Philosophy. Services are held every Sunday afternoon at the Hotel Bellevue Stratford, at three thirty o'clock. Mr. Murray has been induced to become the speaker, so he leaves New York immediately after his service at the Astor, in order to reach Philadelphia in time for the meeting.

The first two Sundays, the average attendance was three hundred persons, and from this auspicious beginning, it is hoped that great good may result in the cause of Truth.

The Divine Science services fill a long-felt need in Philadelphia, and those having friends living in that city will confer a favor upon them by writing them of the new center.

"THE ASTOR LECTURES," Mr. Murray's new book, comprises some of his most popular addresses which have been given at the Hotel Astor, and many other writings. These embody the very essence of the Healing Philosophy to which Mr. Murray has dedicated his life.

As this volume deals with the Realities of Existence, it will make the ideal Christmas present to lift the soul out of the darkness of this mundane plane into the effulgent light of Spirit.

"THE ASTOR LECTURES" contains 325 pages, has gilt edges, and is handsomely bound in black calf with flexible cover. The price of the book is two dollars, and copies may be obtained at the book stand at the Hotel Astor, or through the Divine Science Publishing Association, at 113 West 87th Street, New York City.

"DAILY STUDIES IN DIVINE SCIENCE" is found to be a most helpful booklet for the study of Truth. It is published monthly by the Colorado College of Divine Science, 730 East 17th Avenue, Denver, Colorado, and contains helpful hints for each day's study. The subscription rate is one dollar for the year.

The Divine Science Silences for the Month of December

*"The Lord is in His holy temple. Let all the earth keep silence
before Him."*

All are invited to join in holding the following thoughts for
meditation each day: Morning, Noon and Night.

The Morning Silence

THOUGHT FOR MEDITATION, AT 9 A. M.

AS the flower greets the rising sun for light and life,
so my soul turns to Thee, O Spirit of Love. The joy
of Thy Infinite Presence is within me, and I sing
the glad song of Peace and Love to all the world. As the
Strength of my strength and the Life of my life, I stand
secure on life's troubled sea, for in the realm of Thy In-
finitude there is nothing but Peace, Love, Joy, and Beauty.

The Noon Silence

THOUGHT FOR MEDITATION, AT 12 M.

ON the great ocean of Life's immensity, my little
boat glides peacefully on to its haven of Thy
secure Retreat. The storms arise, and the billowy
waves foam about me, but the Light of Thy Love is as oil
on the troubled seas. I stand steadfast in the cause of
Justice and Right, for my trust is in Him in Whom all
perfection lies; and with that Infinite Presence I am one.

The Evening Silence

THOUGHT FOR MEDITATION, AT 10 P. M.

THE windows of my soul are open to the Reality of
Thy Being, and naught can harm me. The cares
and sorrows of life I leave behind, for in the realm
of Thy Glorious Majesty there is nothing but Love, Good,
and Beauty. I am one with Thy Infinite Love. Thou
who guidest the stars in their course and makest the sun
and moon to shine, art the Pilot of my life. Under the
shadow of Thy wing do I abide, for in me is Christ, and
in Him am I.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor.*

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The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR



SERVICES are held every Sunday morning at eleven o'clock in the North Ball Room of the Hotel Astor at Broadway and 45th Street, New York City.

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Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear liberating Truth.

*A Cordial Welcome
Is Extended To All.*



THE GLEANER

A New Leaf

BY W. JOHN MURRAY

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." II. Peter 1:5-7.

HOW often we hear a man declare that he is going to turn over a new leaf, as if it were as simple a matter as turning the page in a book. It is not that he is insincere in making a good resolution at the New Year, but he finds that the difficulty lies in the keeping of it. The distinguishing difference between the saint and the sinner, the success and the failure, is the difference between *making* a resolution, and *living up to it*.

It has been said that every man is born with a body but that none is born with character. His body is the visible result of the invisible Law of Integration; but his character is the consequence of a constructive will, operating *intelligently* with the will of God.

As the old order comes to a close we feel that we should indulge in a sort of annual stock-taking. We can reckon to a dollar what our business has done during the year, and we are already resolving what to do during the coming year to bring about a maximum of profit with a minimum of expense. Or, as we turn our face toward the horizon of a new year, perhaps it is our moral qualities of which we take an inventory. We ask what progress we have made in the way of self-improvement from a spiritual point of view.

From the standpoint of material possessions, it is always in order to "count our blessings," especially if we attribute them to "Him from whom all blessings flow," instead of to our own cleverness and ingenuity. When we hear a man say that the war in Europe or the business acumen in his

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own mentality is the cause of his increased volume of business, and says nothing about his Silent Partner who is always seeking to further his interests, we cannot but wonder how long his prosperity will continue.

When we wish each other a "Happy and a Prosperous New Year," we are indeed following a sacred and a beautiful custom, if we observe it as we should; but if it degenerates into a noise and drunken method of seeing the Old Year out and the New Year in, we are turning at once from the sublime to the ridiculous. When we think of the good that might be accomplished with the time, thought and money which is worse than wasted in such celebrations, it is not necessary that we be long-faced moralists or profound mathematicians, for the only requirement is the practice of a little common sense. The philosophy of him who says, "Let us have a good time while we live, because we shall be a long time dead," has seen its day. Only a few shallow thinkers still indulge in it, and it is because they lack sufficient originality to invent a new phrase and must perforce fall back on hackneyed expressions.

Despite all the noise of war and the rumors of war, it would seem that the consciousness of the race is persistently improving. In this so-called wicked city we have seen the passing of the old-time Fourth of July, and one day we shall rejoice in the disappearance of the licentious cabaret, and all the drunken revelries which attend the celebration of the New Year.

What is there about the New Year that should call for such excitement? Someone has said that the beginning of the New Year is only an artificial division of time. We wait until the clock strikes twelve, and then we unburden all our pent-up energy to greet an unresponsive abstraction! The old year goes out and the new one comes in with all the stately dignity of a colonial dame, and neither one nor the other makes any fuss about it.

It is not that we should not celebrate the birth of a new year, but that we should celebrate it becomingly. All too often we see the results of burning the candle at both ends in what is termed as a "good time." How often is the invalid's couch the silent witness of nights spent in dissipation and days filled with worry! Little consolation then do we find in the statement that it would have been

A New Leaf

ours just the same had we lived life in a different way, for full well do we know that it is the result of our own mistakes and that the affliction has come upon us to teach a lesson that we can no longer abuse our God-given powers. Then it is that we awake to the need of a good resolution, whether it happens to be a New Year or not, for every good resolution is based upon the *conscious* necessity for reformation; otherwise it would be fatuous. In the days of our enforced confinement we see wherein we have been remiss, and we promise ourselves that if we get well we shall certainly mend our ways! Rabelais says:

"The Devil was sick, the Devil a monk would be;

The Devil was well, the Devil a monk was he."

A wise man says, "Never tell your resolutions beforehand," and Nathaniel Hawthorne says, "In truth there is no such thing in man's nature as a settled and full resolve either for good or evil, except at the moment of execution." From this it would seem as if our resolutions were like the proverbial pie-crust; no one expects us to live up to them and we ourselves feel confident that we cannot do so.

A resolution lived up to not only makes for personal character through the destruction of a vacillating temperament, but it communicates its force to others. Shakespeare says:

"Be stirring as the time; be fire with fire;
Threaten the threat'ner and outface the brow
Of bragging horror; so shall inferior eyes
That borrow their behavior from the great
Grow great by your example and put on
The dauntless spirit of resolution."

Let us not treat our good resolutions lightly. "If I have done iniquity I will do so no more," said the man in the Scriptures, and to-day he stands as an example of a fixed purpose adhered to; an illustration of the triumph of soul over sense.

Among our New Year's resolutions let us resolve not to do what Lot's wife did. You remember she looked back and her progress was arrested and Lot had to go on without her. Yesterday, last year, and all the previous years are past; therefore "what might have been" is not our con-

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cern now. Regret for the past and anxiety for the future are the twin children of his Satanic Majesty, for they make the present unbearable and the future hopeless. Looking back with remorse for our previous sins and looking too far ahead are equally dangerous. This was the philosophy of Jesus when he said, "Sufficient for the day are the experiences thereof."

Let us promise ourselves to live just for to-day. No man can tell what the morrow will bring forth; but if we live to-day as if it were to be our last on earth, we should root out all bitterness from the heart, for no man would care to leave with a grudge in his soul. There is nothing that so limits a man's usefulness and stunts his development as bearing a grudge. I think it is Goldsmith who says that "Man seems the only growth that dwindles here," and it is possible that it is his grudge-bearing proclivity that causes him to dwindle; for the entrance of a grudge into a man's soul is the beginning of a war in which he who does not summon all the best forces at his command to resist it and overthrow it, will be spiritually dethroned by it.

This is the "Hun" of thought that, pitiless and merciless, would abolish the Christ within, did not the angels of mercy and pity rise in the night of holy conquest to put to route this demon that spells mental, moral, physical and even national destruction, if it be not overcome.

Let us resolve, therefore, to transmute our so-called grudges into the compassion that enabled Jesus to say "Father, forgive them; they know not what they do." When we have made this resolve we have removed the masks from the faces of our enemies, and lo, they are revealed as friends, for, through our attitude towards them, they are become the stepping stones by which we have walked heavenward.

Let us resolve, therefore, to owe no man anything but Love, and we will have risen in the scale of Being to the extent of being able to lay aside the weight that would prevent our running the race for the mark of high calling in Christ Jesus, our Lord.

'Tis mad idolatry
To make the service greater than the God.

—*Shakespeare.*

"It"

BY HAL CRAIN

Life! Life!—the infinite height of it!
The majesty, power, and the might of it!
 Life is a joy,
 Bliss unalloy,
Life! Life! O God, the great fight of it!

To feel one's self a part of it,
The breath, the soul, and the heart of it,
 To strive to be true
 To the best that's in you,
And forget to feel that smart of it!

The life, the strife, and the urge of it,
The wave, the roll, and the surge of it,
 To suffer long
 With the weak and the strong,
And have grace to bear the scourge of it!

To lose one's self in the whirl of it,
And seek to find the Pearl of it,
 The pressure and pain
 The blood and the stain
That are wrought by the angry hurl of it!

To sympathize with the bad of it,
To fight for right in the mad of it,
 And compromise not
 With an easier lot,
But struggle on and be glad of it!

To seek steadfastly the wealth of it,
The joy, the love, and the health of it,
 For a life to live
 Is a life to give,
And comes not by the stealth of it!

To smile with joy in the face of it,
To be calm in the giddy pace of it,

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To dispel the doubt
In the world round about,
And forget not we are in the race of it!

To be willing to pay the price for it,
To know that naught can suffice for it,
But loving deeds
For mankind's needs
Oft seek the supreme sacrifice for it!

To give ourselves for the good of it,
To be unawed by the blood of it,
To be at the call
Of the need of all,
And unsullied by the mud of it!

It asks much more than a sigh for it,
And nothing else can supply for it,
For to really live
Is to freely give,
And sometimes, O God, it's to die for it!

"O man, recognize thy divinity. Do not be a slave any longer, but stand up and show forth thy grandeur and glory of Spirit, which is thy divine right to manifest."

Confession of Faith

Principle of Love and Truth, Christ within me, *Thy Will be done*. I ask no blessing but that Thou reveal to me my place, my work. I seek not the plaudits of men, neither self-aggrandizement nor personal success. My ambition for place and power is stilled within me. Impulse and self-will do not guide my actions. I do not desire material possessions nor human gratifications. I seek only to do the will of Him that sent me, be that what it may. I refuse to reason about my problems or try to solve them materially. I seek to be still to hear the Inner Voice. I am receptive to the Mind of God only. I seek the approval of God only. If I am to have a career, it must be in accordance with God's will and not based upon my choice. Peace, Love, Harmony, Joy to all the world!

The Apocalypse

BY EGBERT VAN ALLEN

(Continued)

The Ever Present

THE vision described by John in the fourth chapter, seems to be a reminiscence of a vision beheld by the great martyr Ezekiel. "Behold a door was opened in Heaven" signifies the expanding of John's mind to the apprehension of truth, revealed by the voice of Spirit, speaking through intelligence. The throne of heaven is Mind; it is the throne on earth. It was in the mind of John that he beheld the warfare which the Spirit of Truth must ever wage in its battle with the demon of error for Truth's supremacy in the world. The jasper and sardine are precious stones which are very hard and shining. One is a fervent green, and the other is of a blood red color. John seems to see in the hardness and brightness of the jasper the symbol of the durability and splendor of Truth; the color indicates the ever renewing of the substance of Spirit. The blood colored sardine would suggest the fire of persecution that has ever been meted out to the disciples of Truth. The rainbow, by its shape, symbolizes the infinite compassion of God, while its emerald tints reveal Truth as never wearied in the administration of heavenly justice.

In the fourth verse of the chapter, the general opinion of the most scientific bible scholars is that the four and twenty elders symbolize the ten apostles (with Paul in John's stead), and the ten patriarchs, and the four prophets. The "white raiment" and "golden crowns" are symbolized of dominion and power. In nature thunder scatters the clouds and makes way for the sun's imprisoned rays to return victoriously to earth; and causes fire bursting clouds to distend themselves, appearing like lightning descending to earth, contrary to fire's instinct to ascend. In its extension, the flame forgets, as it were, how to return to the cloud, and Dante speaks of this phenomenon

"As fire from out a cloud unlocks itself,
Dilating, so it finds not room therein,
And down against its nature—falls to earth."

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Hence, "Thunderings and lightnings" would represent the victory by which the expansion of humanity comes into manifestation as divinity. Those "upon the seats" are the souls who by the overcoming of the lower senses rest in Truth. These are they who have "become larger" as spiritual beings, have issued from themselves as mortal shapes, and have forgotten the things which are behind, as lightning forgets how to return to the cloud. The scattering of the clouds of sense by force of intelligence admits the flashes of heavenly light which illumines the gloaming of existence. The seven spirits of God are the attributes of the Almighty, operating through humanity, and thus dissipating the darkness of sense. The "sea of glass like unto crystal" seems to bear reference to the sky, the veil behind the mystics of all ages have pictured the dwelling place of saints who have returned to their stars; in reality, the sea of glass is symbolic of mind.

In the opinion of the sages, the four *all seeing* "beasts" (animals in the original text), symbolize the four evangelists. Some writers have recognized Matthew in the beast with the man's face, in that this disciple was the one who wrote of the *human* nativity of Jesus Christ, or, "because in his gospel, the human nature of the savior is more insisted on than the divine." St. Mark is symbolized by the lion, since the gospel which he wrote prefigures the coming of John the Baptist, as a *voice crying in the wilderness*. "The lion was considered to be symbolical of the resurrection," and Mark was called the historian of the resurrection." Luke is supposed to be symbolized by the animal which represents the priesthood, the calf. John saw himself in the eagle, the bird of longest vision and flight, for the reason that to himself belonged the spiritually intellectual vision and consequent mental flight which enabled him to *commence* his gospel with this sentence: "In the beginning was the verb"; the verb *esse*, which being interpreted, is *Being*—God! "John soared upwards to the contemplation of the divine nature of Jesus." The "six wings" are said to represent the intelligence of the evangelists, who alone out of the army of mortals taught by Jesus were able to fly far enough above the murmur of the senses to comprehend Spirit as the all in all, and who, in consequence, were able to transmute the old garments of the

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letter into the new wine of the Spirit. The "eyes before and behind" represent the spiritual vision of the evangelists which enabled them to penetrate the past and to pierce through time that they might reveal the future.

In Ezekiel's vision of the winged beasts, the wings of the birds "were *joined* one to the other, and they turned not when they went; they went every one straight forward." The casting of the crowns before the throne symbolizes the fulfilling of the prophecy of Paul: "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him—that God shall be all in all." It was thus that the angels of God and His Christ acknowledged God to be Lord of all and laid their spiritual triumph at His feet.

In the fifth chapter we recognize the book written within and without as the Book of Life, which no man was able to open (to show forth); nor to see the possibility of opening, except the Lion of the tribe of Judah, who was, and is the Lord Christ Jesus; the Lamb of God *not* killed *but as it had been slain*. In Deuteronomy we read: "His horns are like the horns of the unicorn; with them he shall push the people together to the ends of the earth." Horns in this instance represent the power of the Spirit by which Christ drew earth to heaven, and from the animals or mortal creation, resurrected men or Gods manifested. The seven eyes denote the perfect sight to which error is invisible. Isaiah says: "Praise ye the Lord. Sing unto the Lord a new song." It was this new song of praise that John heard.

"The golden vials, full of odours" symbolize Christ-like deeds. These were the prayers by which Jesus reconciled all mankind unto God, "a chosen generation, a royal priesthood, a holy nation; a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

The Saints reign on the earth by reason of the living presence of the Christ Truth for which they suffered persecution and death to preserve. Daniel enjoyed a like vision of the opening of the Book of Life, in which he saw that a stream of humanity "issued and came forth before him: thousand thousands ministered unto him, and ten thousand stood before him. The judgment was set, and the books

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were open." Herein is symbolized the innumerable host of God's saints who worship Him, who is forever and ever.

"And I saw, and behold a white horse: and he that sat on him had a bow: and a crown was given unto him: and he went forth conquering, and to conquer."

This description is undoubtedly a figure for Jesus. The "bow" is a symbol of the word of God with which Christ conquered the world and proved that "Wisdom is better than weapons of war."

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."

It seems reasonable to suppose that John uses the red horse to represent the persecution of the Christians; while the rider with the sword is a figure of the Roman emperors, who for centuries drove peace from the earth with the sword of a terrible persecution. Jesus describes that persecution as the time in which "The brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death." "And ye shall be hated of all men for My *Name's* sake." His name was Christ.

"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

It is supposed by the early writers that the rider of this horse was Hadrian. The Roman balances represent the Bible by which the heretic, who wished to subvert the true faith, pretended to regulate his faith and that of others, but always turned the balance to his own account by using it to usher into the world a reign of terror, affecting a love of justice to cover up mad ambition and avarice.

In the discourse on the laborers in the vineyard we read: "And when he had agreed with the laborers for a penny a day, he sent them into his vineyard." For a penny a day a laborer could earn enough to *provide for his own necessity in the manner of food*. The "measure of wheat for a penny," etc., indicates the great lack of humanity on the part of those who were responsible for the persecution of the Christians. The oil represents the spiritual comfort which sustained the Christians, and the wine symbolizes

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the inspiration of the word of God which kept the martyrs faithful to their belief in God.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him."

In this vision, learned Bible scholars unite in the belief that the pale horse represents Mohammedanism, which followed upon the heels of the Christian persecution. Its rider is called Death because through the extension of its faith and the cruelty that followed in its train, the earth seemed in imminent danger of being depopulated of followers of Christ.

The tenth verse is a reiteration of the eighty-second psalm, asking that God's judgment descend upon the earth, in behalf of the martyrs. The eleventh verse is an indication, says St. Augustine, that God's attitude with the saints is that of the father of a family, who, having children who return one after the other from the field and ask that dinner be served, answers: "The dinner is ready to be served, but wait for the rest of your brothers, and when all have returned from the field, you will eat together." It is thus we see that, in the fullness of glory, God's family will be gathered together in the unity of the faith.

To understand the twelfth verse, it will be necessary to read the twenty-fourth chapter of Matthew where Jesus foretells the destruction of the temple.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

It is thus that when the truth enters the human consciousness and concepts give place to spiritual ideas, that a great upheaval goes on in the individual mind. In the case of the early Christians, at the call of Truth they "went into the holes in the rocks (catacombs) and into the caves of the earth for the hatred of evil,* and for the glory of God," and in those days of persecution, converts of Christ literally cast their idols of silver and their idols of gold, which they made "each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks," for the glory of God. It is thus that faith moves mountains of fear.

* The fear of the Lord is the hatred of evil." (Prov.)

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The concluding verses point to the dawn in the individual consciousness of man's unity with God.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

According to the writing of an ancient philosopher—"the winds nourish all living things, and if these should cease, vegetable life must cease also; and if the ebb flow of the tides, which are caused by the winds, should cease, it would be impossible to prevent the spreading of a general infection, from a pestilence which would spread over all the earth. Thus the air is purified by the wind, and in consequence of the salubrity of the air, the health of man and beast is preserved." The four angels who would have deprived the earth of the winds that are necessary for the preservation of the existence of animal and vegetable life typify human vengeance.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying,

'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'

The angel ascending from the east is the Christ Truth which Jesus manifested when He said: "Father forgive them. They know not what they do." The seal of the living God, who is Christ Jesus, is the sign of the cross—the "mark of the Lord Jesus" of which Paul said he bore the mark in his body after he had been persecuted for Christ's sake. Ezekiel speaks of this mark thus: "And the Lord said unto him, 'Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst of Jerusalem.' And to others he said in mine hearing, 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women: *but come not near any man upon whom is the mark.*'" The mark of the Lord is the symbol

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of eternal salvation. Tertullian has well said: "At every step; at every movement; on coming in or going out; on dressing or undressing; on bathing or at the table; in the light or on going to bed; at sitting down or at whatever you are engaged, make the sign of the cross on your forehead," for in that Jesus died on the cross, and Christ rose therefrom, the sign of the cross is the symbol of eternal life, and denotes the profession of our faith in the ever presence of life, and "I would not, brethren, that ye should be ignorant of this mystery, lest that ye should be wise in your own conceits."

The fourth verse represents the martyrs who sealed the profession of their faith with their lives, and the next four verses enumerate the tribes from which they derived their mundane existence. The ninth verse declares the universality and impartiality of salvation in its description; "all nations and kindreds, and people, and tongues stood before the throne" of God acknowledging Him and His Christ.

The closing verses beautifully describe the salvation of the people of God in whom He is glorified, and by whom He is represented.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

This silence represents the grandeur of the things which came into manifestation at the opening of this seal. The trumpets signify the reverberation of Truth.

In Exodus it is written: "And the Lord spake unto Moses—saying, 'The table and his furniture, and the pure candlesticks with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot'"—this in preparation for the sacrifice. John's vision, described in the third verse of the eighth chapter, reveals the spiritual figure of the old symbol of sacrifice as the good deeds of humanity which ascend heavenward. Luke says: "And the whole multitude of the people were praying without at the time of incense." John reveals the potency of prayer by symbolizing even the smoke thereof as ascending to heaven.

The fifth verse describes the upheaval of carnality at the approach of Truth. Jesus had predicted the coming of

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these days in the parable of the vineyard. The preparation and the sounding of the trumpets is the reverberation of truth upon earth followed by its persecution as figured in the remaining verses of the chapter.

"And the fifth angel sounded, and I saw a star fall from heaven into the earth, and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Herein is figured error of which Jesus said: "I beheld Satan as lightning fall from Heaven." Smoke represents evil deeds which, having no substance in themselves, yet have the power to conceal from the evil doer the beauty of righteousness. The locusts are the symbol of the destruction which follows in the wake of sin, poisoning existence for those who "have not the seal of God in their foreheads."

"And the shapes of the locusts were like unto horses," etc. This symbolizes the power of evil to magnify itself in proportion to the extent of the degree of fear. The next verse is indicative of the mutability of error which increases in horror as it gains in power; first it appears as a small insect, then as a horse, and at last it is seen in the ferocity of a lion ready to engage in battle, and having power to harm and hurt—but only for a season. It was literally true that no sooner was the woeful persecution instigated by one monarch at an end than two other Christian massacres occurred. A bottomless pit is inconceivable; therefore it represents nothingness. The smoke coming out of the pit is indicative of fear which obscures God and His expression as symbolized by the sun which gives and the air which radiates its light. It is out of nothingness that the locusts of fear, which is the power of evil, rise. The sixth angel is Christ.

"And the four angels were loosed—to slay," etc.

These mortals are they who lived by the sword. The Euphrates passes by a part of Babylon and hence symbolizes the impotence and baseness of evil.

The seventeenth and eighteenth verses describe the death of three of these angels by the evil which they themselves engendered. The nineteenth verse is a portrait which is

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true to life of such mortals as tried to usurp God's throne, and such of these as survived the massacres and escaped the slaughter house—which they had devised and erected for their fellows; instead of being deterred by the fates of their predecessors, they continued in wrong doing; “neither repented they” of their iniquity.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.”

John sees in this vision Christ coming to bring peace to such of the inhabitants of the earth as will accept it. The splendor of the truth in its healing beneficence is symbolized by the sun. “His feet as pillars of fire” represents Truth as consuming error. “And he sat his right foot upon the sea and his left foot on the earth” establishes the reign of truth in both spheres.

“The little book” is the Bible which is open to such as seek “first the kingdom of heaven.”

The third and fourth verses are a reiteration of the Master's words: “I have many things to tell ye but ye could not bear them now.” The fifth and sixth verses are an assertion of the fact that time shall eventually be swallowed up in the eternity of Him who is *before* time.

“The mystery of God should be finished if we all came in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ.”

The ninth verse depicts the heavenly comfort derived from the promises contained in the word of God, but it describes as well the necessity of putting on the robes of righteousness by reason of which we are made worthy to be partakers of Christ's glory. “Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me... To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.” The Truth is the bread of life. Take it and feed it to the flock of God—not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flocks. And when the chief Shepherd shall appear, ye shall receive a “crown of glory that fadeth not away.”

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The eleventh chapter reveals John as reviewing the past and uncovering the future. He seems to see the vision that appeared to Zachariah: "I lifted up mine eyes again and looked, and behold a man with a measuring line in his hand. Then said I, 'Whither goest thou?' And he said unto me, 'To measure Jerusalem, to see what is the breadth (strength) thereof.'" Having seen the past, John becomes conscious that the same experience awaits the future, and the first two verses of this chapter describe the exile rising to "measure the temple of God" or to count the number of the righteous, without measuring the "court which is without;" in other words the righteous must not depend upon the weak or lukewarm Christians who are more or less worldly and therefore are not to be counted upon in the day of trial.

In the third chapter of Zachariah, that prophet sees Joshua "standing before the angel of the Lord." Joshua was the minister and successor of Moses; he "was full of the spirit of wisdom" and inspired his followers, saying: "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Moses' successor led his people through conflict to victory. John in seeing history repeat itself, sees, not Joshua, but instead human qualities represented by Elijah as the heavenly helpers who were to be with God in the time of tribulation which was yet to envelop Christendom in the form of a world war.

The second verse describes the duration of this trial as lasting "forty and two months"; the "two witnesses—clothed in sackcloth—the two olive trees and the two candle sticks standing before the God of the earth," signifies that God, never leaving himself without a witness, will raise up, in the conflict to come, two men who will have the same spirit (candles) and compassion (olive trees) as Christ Jesus, the Lord of earth, and that through the wisdom and love of these servants of God, the world war will end in favor of the most God-like nations. John sees Elijah where Zachariah saw Joshua, because the former is more a type of spiritual power than the latter. Joshua used material weapons whereas Elijah used immaterial power. He closed the heavens and caused a drought; he overcame want by purely spiritual means; he raised the dead; called

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down fire from heaven; multiplied the widow's oil; raised the dead child of the Shunammite; transmuted poisonous herbs into harmless food; caused iron to swim, and he did these things: "not by (physical) might, nor by power" but by the Spirit of Truth. It is recorded of Elijah that he was "very jealous for the Lord God" and that on one occasion the Spirit said to him, "'Go forth, and stand upon the mount before the Lord.' And behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." After that Elijah always overcame the appearance of evil by the knowledge of the idea of God as the only presence and power, the still small voice of Truth. The fifth, sixth, and seventh verses are figures in the life of Enoch and Elijah. The eighth to the fourteenth verses seem to be reminiscences of the destruction of Jerusalem. The fourteenth verse indicates the end of the two most terrible persecutions of Christianity and foretells the coming of a third. The fifteenth verse depicts the end of this third persecution *as transmuting the realms of men into the kingdoms of God and the Lord Christ Jesus as the only Sovereign* for ever and ever.

And thus will be destroyed they who destroy the earth!

"And the temple of God was opened in heaven." Therefore many temples shall be closed on earth. "And there was seen in his temple the ark of his testament," or the glorious humanity of the divine Christ. "And there were lightnings, and voices, and thunderings, and an earthquake and great hail." It is thus that the voices of nature will do homage to the reign of peace, which is the reign of God.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars."

By this figure is symbolized the Church of God when creed will have been supplanted by Christ. Malachi, who was one of the last prophets of the old dispensation, had a glorified vision of this church as a healing tabernacle, a church in which the sun of righteousness, or Christ, will illuminate and glorify and make visible to all the virtue of

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justice and the blessedness of unfeigned Love. Malachi saw this Sun rising with healing on His wings; which is intended to represent the rays of Christ or his ministers as healing the sick and overcoming the appearance of evil by the power of the Spirit.

This Church is the bride of Truth, a helpmeet to disseminate the gospel of peace on earth. Under her dominion will be put all things temporal; and wickedness "shall be ashes under the soles of the feet" of her members. The twelve disciples shall be the stars in her crown, for by their light do we see. John did not recognize this church as St. Peter's, nor yet as the church of St. Patrick; neither did he see it as the Church of St. John the Divine, for none of their priests bear "healing on their wings," and John's vision was that of a Healing Church!

The second and third verses in this twelfth chapter are a vivid portrayal of the struggle that the Truth has waged with error for the demonstration of her divine supremacy. Crying to be delivered of her healing gift to humanity, only to be met by error in the person of some temporal ruler who has sought by a fire of persecution to kill the divinity, by crucifying humanity—to rob the world of Christ by putting Jesus to death. The great red dragon represents political power used for murderous purposes. The "seven heads and ten horns and seven crowns" designate a certain emperor* into whose court the healing truth was sent to be born, but "the dragon desired to devour it as soon as it was born."

The fifth verse signifies the birth of the healing Christ, and the sixth describes the terrible persecution of Decius in the second century when the Christians were driven into the waste places of the earth. The sixth verse depicts the Truth as sustained by the faithful martyrs and shepherds who fed the flock on the sacraments during the three and a half years of fiery persecutions.

"The war in heaven" symbolizes the battle that is ever waged in the human mind between the demands of Truth and the lower senses which will ever seek a more convenient season. But in the end, then and now, Truth prevails. The ninth verse describes the descent of evil toward

* The German Emperor.

The Apocalypse

final extermination, by the triumph of Truth. "Now" is eternally the hour of salvation and strength, and the Kingdom of our God, and the power of His Christ.

"And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death," symbolizes the early supporters of the doctrines of Christ as triumphing through the example of His life, and leaving all for His sake they took up this cross and proclaimed their faith in Truth, although "their testimony" caused the emperors to deny life to such as upheld Christ's teachings. These "loved not their lives unto death"; "For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it." The twelfth verse depicts evil increasing in violence as it hastens on towards self-destruction. The "two wings of a great eagle" represent the sustaining power of Truth which enables the faithful supporters of Christ to rise superior to every torment and stand in defence of their faith, and the phrase "for a time, and times, and half a time" is a declaration that in the great trial which was to come upon the earth, her inhabitants would be lifted by the arms of faith, that they dash not their feet against the hard stone of doubt in the Providence of God.

The flood cast after the woman is the world's ignorance which would seek to exterminate a prophecy by stoning the prophet. The sixteenth verse depicts the wrath of man being made to praise God. In the last verse we are told of the coming of him who comes in the latter times to destroy the world or subdue it to his baneful will. This is the *Antichrist*.

(To be continued)

One can be patient with the Old Thought, who has no knowledge and no belief in the mental power to control conditions. But it is difficult to feel with the teacher or devotee of this religion who goes proclaiming from the house tops, and then descends to the lower rooms to talk of gloomy, sad or disagreeable things.

—*Ella Wheeler Wilcox.*

The Law of Restoration

BY W. JOHN MURRAY

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

THERE is a remarkable passage in the Book of the Prophet Joel, which applies as a promise to this particular time in the world's history. In the midst of so much that is distressing and destructive, it is well for us to remember that just as men can tear down, so God can build up again, and if we bear this fact in mind, we shall be neither discouraged nor dismayed. Neither war, famine, nor pestilence, nor all combined, can stay that eternal Law of Restoration which is forever at work.

By reason of his limited understanding, man sees things in parts, and these he sees more or less imperfectly, in consequence of which he forms impressions of the whole which are contrary to God's view of it, which is that of a spiritual and an eternal cosmos. Man may err in the realm of intellectual speculation; he may become duped by the frenzy of passion, but the calm intelligence of the universe always adjusts the balance and reveals to him the futility of attempting to interfere with pre-arranged Law and Order. All that God has created He will re-create; so that nothing can be lost from the least unto the greatest.

When the earthquake took place in San Francisco, it seemed as if years of time and millions of money had gone to waste; but the new San Francisco is as great an improvement over the one before the earthquake as that one was over the San Francisco of the days of '49.

The Prophet Joel, speaking as the mouthpiece of God, says, "I will restore to you the years that the locusts have eaten." Now, in order to grasp the significance of this we need to know something of the destructiveness of the locust.

As far back as the days of St. Augustine, we may learn of the devastating effect of the locust plagues. St. Augustine records one in Numidia which resulted in the death of eight hundred thousand people. Throughout all the centuries, history records the frequent recurrence of these

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dreaded plagues. In this country there have been several "locust years." The worst one was in 1874, when the actual destruction of crops was estimated at fifty million dollars, affecting seven hundred and fifty thousand people. In an area of several hundred miles, there was not left a single thing in the form of anything green. We are told that even the clothes hanging on the lines were devoured. In the spring of 1875, when the young locusts got their wings and flew away to the north, there were such hosts that the sun was clouded.

We quote these records for the purpose of showing that the destructive forces of the world of sense are not necessarily confined to war, and also to show how that which is destroyed may be restored again. It is the purpose of the Principle of Life to restore, and for this reason we should not despair even at such a time as this. God uses nature for His highest purposes of reconstruction, but man sees only one half of the process, and because of his limited view, he becomes discomfited and discouraged. Jesus said: "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

At such times as these, we see only the death of the grain of wheat; of the forthcoming harvest we have no conception, and hence our distress. If the farmer should think only of the decomposition of his seed corn and not of the crop which is to come from it, he would be a sorry creature. He knows with Jesus that except it fall into the ground and die, it abideth alone and forever unproductive.

In the world of visible nature the process of restoration is manifested through decomposition and recombination. In the world of spiritual unfoldment progression from the lower to the higher results in the death of false conceptions and the birth of new thoughts and ideas. As the seed of corn is changed from one form to another by the operation of chemical laws, so man becomes transformed by the renewing of his mind. As the face of nature is changed and scarred by the cruel inventions of man, so by his more beneficent inventions will her face be caused to smile again in bounteous crops and fairest flowers.

That which in his ignorance man has destroyed, God in His wisdom will more than replace, and this with a higher order of nature, man and civilization. "I will restore unto

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you the years the locusts have eaten," is a promise that is susceptible of fulfillment, as all nature and all the centuries testify.

It is astonishing how quickly the Law of Restoration operates when men co-operate with it *intelligently*. Only the other day I heard an interesting story concerning an art restorer—interesting because it exceeded my conception of the function of an art restorer. I believed that the limit of his capacity was to restore a work of art to its original state as nearly as possible, but when I was told that a good art restorer could improve on the original by a process of retouching, I confess I was astonished. But why should I be? Does not man improve nature herself?—then why not a work of art?

When this necessary process of decomposition which we call "War" is over, we shall see how quickly Man the Thinker will go to work to repair and to restore the waste places. I fancy I hear someone say, "Yes, I admit that the Law of Restoration will change quickly the face of the earth, but will it give back to me my loved one?" I think I hear another say, "I follow your line of argument, but will it restore my leg, or my arm, or my eye, as the case may be?" We can understand how the Law of Restoration can work in what we call "inanimate nature," so that the earth now scarred and seared can be made to bud and blossom as the rose; but that it can improve an impaired sense or restore a lost organ or a lost member is not so easy of acceptance.

The lobster casts off his old shell yearly as the new one grows from within. The snake sheds its skin and the birds cast off their feathers. Man in a state of health undergoes a complete change once a year, so that not a single cell remains in his body which was there a year ago.

All these physiological changes are illustrations of a general law of restoration which is going on, not only in nature, but in man continuously, and it is now becoming the conviction that that which is taking place without man's conscious co-operation may be done better when man understands the Law and co-operates with it intelligently. It is said in the Scriptures that "man shall renew his youth as the eagles," and the question naturally arises, "How shall this be done?" As God creates the world by spiritual

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processes, so man creates his particular little world by mental processes. This is why each man lives in a world of his own creating, and it may be gloomy or glad, according to his states and stages of consciousness.

God formed man in His own image and likeness, but in the exercise of his thinking faculties man forms himself and his environments after his (man's) own image. If the image or mental picture he forms of himself and his circumstances, or little world, be one of imperfection and inharmony, this image or mental picture, is the one he will reproduce in himself and in his affairs. But if the image be after the "Pattern shown to us on the Mount," which is that of the Divine, it will tend to translate itself into a thing of beauty, health and harmony.

If Jesus made his humanity Divine, it was by constantly holding before his mind the image of himself as the Son of God, for it is law more fixed than the "Law of the Medes and the Persians" that every new and true conception which man forms of himself will tend itself in bodily manifestation. A true conception of one's self is the seed of a higher and a better state which only needs to be watered and nurtured in order to bring forth fruit after its kind.

Jesus likens the kingdom of heaven to a grain of mustard seed which afterwards unfolds itself into a tree. The seed of every great achievement is the initial belief in the possibility of its accomplishment, for without this initial belief or thought-seed, there will be no effort, and without effort nothing can be accomplished.

In the application of this important Law of Restoration to self-cure we need to form in the mind the picture of that which we desire to be, for it is just as impossible for us to restore health to a diseased body while holding a thought of sickness in the mind, as it would be for the sculptor to model the statuesque form of an athlete while holding in mind the form of a cripple.

In the larger thought of God we are learning that whatever God has created He can re-create; whatever He has constructed He can reconstruct; and if at present we are unable to demonstrate this in as perfect a way as did Jesus and his disciples, we are grateful that we have at least found the way and are able to walk in it *to the extent of*

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our understanding. If we can impart new hope to a discouraged invalid we have started him on the upward journey to health and happiness. If we can instill into him the conviction that the healing energy of the Holy Spirit circulates through every artery of his being, restoring harmonious circulation and lost tissues, this conviction will become the commencement of his cure.

If, at present, we cannot restore lost limbs and call the dead back to life, we can look back to Jesus who did these things, and we can also look forward to the time when if we lived as he lived, think as he thought, work as he worked, we too, shall do these wondrous things, for is it not written, "If ye believe on me the things I do ye shall do, and greater things than these shall ye do"?

Man contains within himself all the potentialities of the Holy Spirit. Latent and dormant these may be, but they are there nevertheless, and require only the vivifying rays of Divine Love to bring them into manifestation. Not conscious of his unity with God, he is only semi-efficient, and because of this, he concludes that he is necessarily limited.

Some years ago, a seed was found in a mummy's casket in one of our Museums of Natural History. It had lain there for nearly three thousand years, yet when it was taken out and planted, it bore fruit in the form of such corn as grew in Egypt in the days of the Pharaohs.

In the casket of the yet unawakened soul there reposes the seed of a God-given dominion. That this seed lies there alone and unproductive is our misfortune, but to-day there is that in the world, which will remove it from its close confinement and plant it in the soil of a new hope, where, watered by faith, it will bring forth fruit abundantly. A new Light is in the world, and he who gets it in Spirit and in Truth will see by its medium the "things which God has prepared for them that love Him."

Let us not despair then, for God can not only restore unto us "the years that the locusts have eaten," but He can, and will restore this old world of ours to peace and productiveness. It is a comfort to believe that those who fall asleep in what men call death, as a result of their defense of Right and Justice, shall awake to hear the glad welcome of those who, in all the centuries that have gone by, have

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died in order that others might live. He, who gave up his life on the crucifix, that we might enter into a fuller appreciation of what life really is, shall he not say unto them what he said centuries ago, "Come unto me all, ye that are weary and are heavy laden, and I will give you rest"?

Shall we limit the Law of Restoration to this little planet? Shall we not rather realize that in the "Father's house are many mansions," and that our loved ones who have gone before, are fraternizing with "the spirits of just men made perfect"? If the Law of Restoration works hereafter, we must not forget that it also works *now*, for Law always operates, regardless of time or place. If man progresses beyond the grave, he may also progress before he reaches it, and the more he progresses here, the more he will be prepared to ask, "O Death, where is thy sting; O Grave, where is thy victory?"

When the Law of Reconstruction is better understood and applied, we shall see what John saw when he said, "I saw a new heaven and a *new earth*; for the first heaven and the first earth were passed away." When Love rules the world, as one day it must, we shall understand that the "tabernacle of God is with men (who love unselfishly), 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 (Love) 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," through the eternal Law of Reconstruction which men will utilize through Divine Love and Human Brotherhood.

Who can blame me if I cherish the belief that the world is still young—that there are great possibilities in store for it.

—Tyndall.

* * *

One who never turned his back,
But marched breast forward;
Never doubted clouds would break;
Never thought—though right were worsted—
Wrong would triumph. Held, we fall
To rise; sleep to wake.

—Browning.

The Effective Prayer

On November 18, Mr. Murray read to his congregation a letter from Mr. Robert Underwood Johnson, chairman of the American Poets' Society, which has undertaken to raise two hundred thousand dollars to provide ambulances for the Italian Front.

Mr. Johnson set forth the great need of ambulances in Italy, which, with the recent reverses on the Italian Front, aroused the sympathy of the whole congregation. He explained that the Ford Chassis are purchased in Milan at a cost of two thousand dollars, which will equip and maintain it in service for one year, and it was his hope that the Church might give enough to provide for one such ambulance, or pay as much of its cost as possible.

Within a few minutes after the letter was read, more than four thousand dollars had been raised in cash and pledges. The money was cabled to Mr. H. Nelson Gay, the representative of the Society in Rome, who buys the ambulances and fits them for service. Each bears the inscription: "Gift of the First Church of Divine Science, New York City. In honor of the Healing Christ."

The amount over the necessary four thousand dollars for the ambulances which was subscribed, was added to a special collection taken on December 9 for the relief of the Halifax sufferers, and five hundred dollars were sent to Mayor Martin of that stricken city.

If true prayer be "the ardent wish that every way of life be light," then surely these "chariots of mercy," which carry light and life to the thousands who have been stricken by the plague of war, will be the most effective prayer that could be offered at this time in the world's history. Jesus said: "Freely as you have received, freely give," and we are glad that our philosophy teaches us its true meaning, which is that we can only freely receive as we have freely given.

Through tattered clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pigmy's straw doth pierce it.

—Shakespeare.

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"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things—whatever increases the authority of the body over the mind—that thing is sin to you, however innocent it may seem in itself."

* * *

Each man is a light-house of humanity on life's turbulent sea of existence. His every thought and action forms the impression of which those about him are the mould; and only in proportion as the idea of himself is patterned after the image of the Real, will he be able to awaken humanity from its lethargy and inspire it to "come up higher."

God beholds only the radiance of His own Glory, for He is the Whole of the universe, the Great All in all; and as man mounts the ladder to divinity he sees all that is bound in one inseparable unity, smiling in repose in the great heart of God.

When the soul has lost its sense of separateness and merges into the Universal Life of Spirit, its only joy will be in service, and its only pleasure in the knowledge that another's feet have been placed upon the Path which will lead him into the effulgent light of Spirit, and from the individual center it will evolve to the circumference of God's limitless Infinitude.

Is there a more glorious achievement than to stand on these celestial heights, and gazing through the portals of the timeless Time, look beyond the limits of the spaceless Space and see the end from the very beginning? When we read that it was on this plane of consciousness that Jesus and others of the Saints entered in through the narrow door and attained to the full stature of the Christ within, does that fact not inspire us to strive for the very highest and attain a like pinnacle?

It is our destiny—our glorious destiny! But we must lose all desire for it as a personal reward; for to seek salvation for ourselves is sure proof that the venomous snake of self is not yet dead. Then let us make our knowledge of God the strong "rock of our salvation," so that when we have crossed the bar of this existence we will awake to find that we have attained our "hope of glory"—the Christ.

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"The immortal mind, superior to its fate,
Amid the outrage of eternal things,
Firm as the base of this great world,
Rests on its own foundation. Blow, ye winds!
Ye waves! ye thunders! Roll your tempests on!
Shake, ye old pillars of the marble slab!
'Till at its orbs and all its worlds of fire
Be loosened from the seats; yet, still serene,
The unconquered mind looks down upon the wrecks;
And even stronger as the storm's advance,
From through the closing ruins holds his sway,
When nature calls him to the destined goal."

* * *

There is no one thing but the store houses thereof are in our hands—and we distribute not the same, save in a determinate measure.

—Koran

* * *

Over the plains and prairies, over the mountains and seas, over the cities and towns, in palaces, tenements, moving-wagons, dug-outs, cottages, hovels, sleeping-cars, autos, day-coaches, caboose, cab, in solitary cells behind prison-bars, or wandering out under the stars, my heart goes out to you, O Man, whoever you are, wherever you are, and I wish you well. Only love do I send, and a desire to bless and benefit.

—Elbert Hubbard

* * *

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It is a splendid tonic and outlines a philosophy well worthy of adoption.

* * *

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is all forlorn."

The Divine Science Silences for the Month of January

"The Lord is in His holy temple. Let all the earth keep silence before Him."

All are invited to join in holding the following thoughts for meditation each day: Morning, Noon and Night.

The Morning Silence

THOUGHT FOR MEDITATION, AT 9 A. M.

TO-DAY is the Lord's day and He has loaned it to me that I may serve others, knowing that in the proportion I give of myself for their ease, I have given of myself to Christ. Thus I am united to God, and thus do I become an expression of His purpose in the world. To-morrow is not less important than to-day, for when the Spiritual Idea of to-day crystalizes in the Spiritual Action of to-morrow, the inner has become the outer, and the Infinite is manifested in the finite, and through me is God's will done on earth.

The Noon Silence

THOUGHT FOR MEDITATION, AT 12 M.

I AM the instrument through which the outpouring of the Spirit is made manifest to my fellows, and thus is the outer *doing* become the "seal for the inner having." I am *one* with God and it is my birthright to approximate His dominion. He stimulates me and manifests Himself through me to the redemption of my soul and body from all that is unlike the Highest. His Love redeems me from the fear of sin and purifies me from disease. Verily, my God is a great God, and in His strength I am strong. He is the Rock of my salvation and in Him only will I trust.

The Evening Silence

THOUGHT FOR MEDITATION, AT 10 P. M.

GOD is Intelligence and in His Intelligence there is no ignorance. That which I saw as chaos yesterday is revealed to-day as but the husk of an inner consummation. He is the Author of Peace in which there is no confusion—my Peace and the world's Peace, for God is incarnate in His Universe; therefore, its fret and jar is but the travail that precedes the Universal Peace, which is the Peace of God. I am not confused by appearances for I know that the disappearance of *seeming* heralds the approach of Reality, which is the Substance of God. Therefore, I fear no evil, for God is All in All.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR



SERVICES are held every Sunday morning at eleven o'clock in the North Ball Room of the Hotel Astor at Broadway and 45th Street, New York City.

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*A Cordial Welcome
Is Extended To All.*



THE GLEANER

The Sanity of Optimism

BY W. JOHN MURRAY

"For our conversation is in heaven." Phil. 3:20.

A GERMAN PHILOSOPHER of the school of Schopenhauer would define optimism as the effort of a foolish man to prove the existence of good in an essentially evil world. Some assert that an optimist is a man who is too cowardly to face conditions as they really are. Therefore, he says, "All is good," much as a boy whistles on his way through a dark forest in order to convince himself that he is not afraid.

According to others, "Optimism is a foolish attempt to ignore facts, making men effeminate, and women more silly than they naturally are." Life, we are told, is a serious problem and not a vaudeville performance; hence, we should *expect* painful experiences and meet them with fortitude.

This sort of optimism, however, is seen only through the colored lens of pessimism. Such views are the dark clouds of human reason which obscure the stars, the suns and the moons of the celestial universe, and lead one to believe that evil is everywhere, and that good is non-existent. They are the fogs at sea which delude men into thinking that they are doomed to perpetual darkness, to which they must submit with more or less stoical indifference. If a disciple of Schopenhauer is told that all clouds will pass away, he immediately answers, "But they will gather again." He refuses to be comforted, and pities one for his credulity.

Optimism is regarded by some as the assumption of a gaiety which is not felt, and therefore a form of hypocrisy. It may be honest to reveal our emotions, depressions and

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discouragements to everyone we meet, but in order to be considered sincere should one forever carry his heart on his coat sleeve for the birds to peck at?

Humanity is divided into three classes: those who bore everybody to death without helping themselves; those who keep their troubles to themselves until consumed by them; and those who live superior to them through spiritual understanding. The true optimist is comforted in his distresses by his belief, in an invisible Presence which assure him that all is well, even when all seems to be otherwise, while in every shadow the pessimist sees a hideous and threatening reality.

We are continually exaggerating the size of the cloud and depreciating the value of the silver lining. We "look for the best," yet expect the worst. If a teacher tells a boy that the principal wishes to see him, it invariably causes a feeling of apprehension. That the principal might wish to confer a favor upon him rarely occurs to his mind. Grown men and women feel a sense of fear at the ring of the telephone or the door-bell. Letters and telegrams are opened with trembling fingers because of an unexplainable dread of their contents. If these occurrences were rare, we might put them down to personal idiosyncrasies; but it is safe to say that the vast majority have experienced at some time or other these sensations, so it would seem that there is a common, as well as an individual tendency toward pessimism.

When the individual would live the constructive life by rising above pessimism, he discovers that there is a pressure from the race thought, against which he must contend. He starts out in the morning with the determination to look on the bright side of things when almost the first person he meets calls his attention to some negative or discouraging condition. He listens to an account of yesterday's atrocities until his blood curdles and his anger rises. His good resolution has disappeared on the stream of popular indignation, and he concludes that it were impossible to be an optimist in a world of such constant calamity.

Admitting the deeds of violence that men do, are there not other acts which entitle them to our admiration?

A story is told of a wounded Highlander who was

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brought from the front to an English Hospital. Among his possessions was a German helmet with which he was unwilling to part. Those who saw the trophy concluded that the man who had once been its owner had been the victim of Sandy's prowess in combat; but the wounded soldier told a different story—one which reveals that not even the horrors of war can destroy the Christ in the consciousness of men. Both men had been wounded in the same engagement. Cut off from all communication, these companions in misery spoke through the eyes their one common language, and knew that they belonged to the one common brotherhood. Crawling closer to each other, Sandy bound up the German's wounds, who in turn sought to alleviate Sandy's sufferings. In telling the story, he said, "An' I gied him my bonnet, ye ken, and he lauched, and he grippet my han'; and then he gied me his helmet; and it came to my mind, 'Here's a trophy', thocht I, 'of a new-fangled kind.' I dressit his wound, and he dressit mine. No' a word could we speak, the one tae the ither; but though he was a German, I ken him as a brother."

Pessimism would insist on the intrinsic badness of men; optimism would enlarge on their essential goodness. Philosophers speak of a "foolish" optimism, but this is far better than a wise pessimism. The learned pessimist who tells us that we live in a world of chance and change, and consequent uncertainty, in not nearly so helpful or encouraging as the unlearned optimist who comforts us with the assurance that Law and Order prevail; for no matter how often ignorant men turn the world upside down, God will turn it right side up again. All we are asked to do is to believe this and joyously expect the desired event.

In nothing is our pessimism more frequently shown than in our conversation. In a moment of illumination, a man declares that he will hold his tongue forever if he cannot talk encouragingly; but presently he finds himself contributing to the world's woes by dilating upon them.

We are slaves of habit, and the habit of talking destructively is one of the most persistent. One of the first signs of a man's acceptance of Truth is seen in a changed manner of conversation. This is a change on the moral plane, and as such indicates a spiritual awakening. There is a higher plane, however, on which conversation becomes

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constructive. It is of this plane that Paul is speaking when he says; "Our conversation is in heaven." What does he mean by this? If our conception of heaven be that of a place beyond the skies, such conversation would be a physical impossibility. But if heaven be a state of mind, as we are being persuaded that it is, we can understand that this heavenly conversation is one in which the subjects of sin, sickness, sorrow and poverty have no place. In heaven—on this plane of spiritual knowing, and the bliss which accompanies it—there is no consciousness of anything but the things of God.

It all depends on where we live, as to what subjects we shall find to talk about. Almost invariably, we talk along lines with which we are most identified, in mind and perception. If we live mainly on the plane of the physical, our conversation will be confined to the physical. If we dwell on the plane of the esthetic, we will talk of the beautiful in art, music, literature or nature. In like manner, if we soar to the realm of Spirit, we will comprehend the mystical language of that world. Just as the people of different lands speak tongues which are unintelligible to each other, so does the language of one plane of consciousness differ from that of the other.

When Saul of Tarsus became Paul of God, he spoke in a "new tongue," and soon he discovered that he had become a foreigner among those who had been his best and most intimate friends. Yet he knew that, "The natural man receiveth not the things of the Spirit of God; for they are foolish unto Him; neither can he know them, because they are *spiritually* discerned."

When a man's conversation is in heaven, it is naturally connected with the fruits of the Spirit, and we are told that the "fruit of the Spirit is love, joy, peace, gentleness, goodness, faith, meekness, temperance; against such there is no law."

Pessimism is the natural consequence of living on the plane of the senses. It is the unavoidable result of looking to materiality for happiness. Optimism is that state of the soul which, perceiving the Allness of God, maintains its serenity and invites the things of Good. It is neither assumed nor forced. It is not the result of will-power, but the result of *understanding*.

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We see a man who has always tried to take a cheerful view of things. He has tried to reason himself out of his fears and apprehensions by purely intellectual processes. He has *willed* to be happy, but his happiness, born of will-power, has been more or less spasmodic and irregular. Then he glimpses the Truth of Being, by which he learns that Spirit is the only Reality, and God the only Good. He walks and works in one world, but lives and thinks in another, and it is these thoughts that externalize themselves in terms of happiness and health. He no longer contends against outward conditions, but against inward misconceptions. He learns with Emerson that "It is only the finite that suffers. The Infinite lies stretched in smiling repose;" and he knows that "All things work together for good to them that love God."

When a man learns that back of all mis-leading appearances there is eternal Law and Order, he rests in this conviction. He thinks and speaks in the language of Spirit, and just as in the bright lexicon of Youth, there is no such word as fail, so in the dictionary of God, there is no such word as sin, sickness or sorrow. In God's great dictionary only those words which express Life, Joy, Beauty, Health, Holiness, can be found.

As we grow in spiritual knowledge, negative terms become obsolete. Our vocabulary extends itself in the direction of constructive terminology, and all that is not in harmony therewith, is cast off. Our conversation is in heaven whenever we talk in terms of Life and Love, Health and Happiness. It is in hell whenever we talk in terms of death and hate; sin and sickness; impurity and impotency. The insanity of pessimism is seen in the lives of those who indulge in it. The sanity of optimism is mirrored in the smiling countenance, the confident outlook upon life, and the enjoyment of it.

Pessimism would exclude God from His own universe. Optimism would exclude all that is unlike God. It is what Professor James calls, "The Religion of Healthy-mindedness." Optimism is the microscope by which we perceive the pearl of blessing in every experience. It is the art of magnifying our benefactions and minimizing our anxieties. If the optimist in a seeming world of evil says, "All is good," it is because he *knows* that all is good.

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The Allness of God is not a meaningless phrase; it is a mathematical truth. When it is once grasped, it is the staff upon which to lean; a spring of water in a sandy desert; a shadow of a great rock in a sun-baked wilderness.

The optimist does not ignore appearances. He sees through them to that Eternal Law and Order which is the same yesterday, to-day and forever. He is not terrified by spectres of sense, for his mind is staid on Divine Principle. He knows that there is nothing true but God, so he says with Paul, "None of these things move me."

Would you be an optimist? Then watch the door of your mind and "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

"He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has."

—*Epictetus*.

Achievement

BY ELLA WHEELER WILCOX

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Trust in thine own untried capacity
As thou wouldst trust in God Himself. Thy soul
Is but an emanation from the Whole.
Thou dost not dream what forces lie in thee,
Vast and unfathomed as the mighty sea
Thy silent mind o'er diamond caves may roll.
Go seek them, and let Pilot Will control
Those passions which thy favoring winds may be.
No man can place a limit on thy strength,
Such triumphs as no mortal ever gained
May yet be thine, if thou wilt but believe
In thy Creator and thyself. At length
Some feet must tread all heights now unattained.
Why not thine own? Press on, achieve, Achieve!

The Apocalypse

BY EGBERT VAN ALLEN

(Continued)

THE FUTURE

THE legend of the Antichrist is an ancient prophecy to the effect that in the centuries yet to be born, a person would arise who would contend fiercely against the Christ doctrine of peace and good will on earth. The Jews borrowed the legend from the Babylonians who in turn had borrowed it from their more ancient ancestors. For more than six thousand years this legend has filtered through the literature of all nations as the fragmentary survival of a tradition shrouded in mystery. The figure of the prophecy has differed according to the prejudice of the prophet, but each has been unanimous in the declaration that in the train of the Antichrist would follow such carnage and devastation as had not been known since the beginning of the world. The legend found its way into the New Testament through St. John while in exile on the Isle of Patmos. The prisoner of Domitian had a vision in which the Antichrist appeared to him in a definite shape. The nineteenth century breathed the breath of life into the shape that the lonely exile saw, and from the ashes of a traditional myth, the Antichrist arose in the August of 1914 and still stalks abroad in our midst. St. John describes himself as standing on the seashore when the Antichrist appeared to him in the shape of "a beast" which rose *"up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy."* The sea, from which the beast arose, symbolizes an age rancorous and inconsistent, in which the monarchs are intoxicated with power. The seven heads represent the seven kingdoms which the Antichrist will endeavor to conquer. The ten horns signify ten rulers and the ten crowns upon the horns are the ten possessions which comprise the realm of the Antichrist. The blasphemy of the "beast" lies in the fact that in his arrogance he will consider himself equal with God.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the

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mouth of a lion, and the dragon gave him his power, and his seat and great authority."

The leopard has a spotted skin and is a cruel, carnivorous beast, very swift at the course. Like the leopard, the *Antichrist will be marked from his birth*. He will be cruel and without conscience, and he will strike as lightning to devastate the earth.

The feet symbolize the Antichrist as powerful to trample the faithful, while with his mouth he will boast of himself vaingloriously.

The power and the authority of the Antichrist will have been inherited from an unrighteous ancestor. In A. D. 68 on the ninth of June, Nero was followed and killed by senatorial spies. A public funeral was held, and the emperor's remains were placed in a mausoleum. Notwithstanding this, the oriental provinces of the Roman empire gave credence to the rumor that Nero was alive and hidden somewhere. From 68 to 89, several false Neros arose adding weight to the evidence in the imagination of the populace, that the emperor had risen from the dead.

Nero has reappeared to-day in the form of the emperor who would imitate the cruelty which characterized the Neronian reign, and the verse,—

"And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast"

describes John's vision of the deeds which characterized dead Nero reincarnated in the Antichrist.

The fifth and sixth verses represent the Antichrist as blaspheming, because he will encourage his subjects to believe that he is a servant of God who is an accomplice in the carrying on of a great human massacre. He will blaspheme the tabernacle of God by entering therein to ask God's co-operation in the extension of ruthless murder and wanton destruction. This reign of terror will last "forty and two months (three years and a half) during which time all the nations of the earth which bear the mark of civilization will be involved in warfare with the Antichrist.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell

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therein to worship the first beast whose deadly wound was healed." This beast is the symbol of a lesser nation which arises to support the Antichrist in his attempt to rule the world by force of war, but feigns to help those nations allied against the Antichrist. The "horns like a lamb" symbolize the pretended Christianity of this kingdom which, while it feigns to worship Christ, loans itself to the service of the Antichrist. From the head of this nation will proceed words of such subtlety and cunning that he will easily subvert the allied nations in great numbers to believe in the sincerity of his co-operation against iniquitous warfare to subjugate the earth to the infamous ends of the Antichrist, but meanwhile he will be working to aid the Antichrist.

The thirteenth, fourteenth, and fifteenth verses describe the apparent success of the Antichrist in destroying the lives of such as oppose him.

"And he causeth all, both small and great, rich and poor, free and bound, to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name." It was the Roman soldiers who wore the sign of their general in their hands. The soldiers of the Antichrist will bear his sign on their caps.

Jesus prophesied that in the days of the Antichrist, mankind would see the abomination of desolation, and the Master said: "Then let them which be in the low places flee into the mountains. Let him which is on the house-tops not come down to take anything out of his house; neither let him who is in the field return back to take his clothes. And woe unto them that are with child and to them which give suck in those days—for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. . . . Nation shall rise against nation and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in divers' places."*

The eighteenth verse explains that the Antichrist is a man. The twentieth century sees the image of the man

*This is an exact representation of the manner of flight of the refugees from the invaded territories. At the enemies' approach, no matter where they were, on "housetops or in fields," they fled from the on-coming hosts with but one idea—to escape the terror which menaced them.

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in an emperor, and realizes that "*He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.*" It is thus that error is self-destructive. The Antichrist is the personification of evil calling itself good. It is evil simulating good, temporal power counterfeiting divine authority, mortal man feigning to be the Son of God. It is error hastening to its final doom, in order that all the nations may see the Son of man—coming with power and great glory.

The fourteenth chapter of the Apocalypse reveals the Christ surrounded by a great company of Saints. "And I heard a voice from heaven as the voice of many waters." This is the perfect unity of sound which contains all the sweetest harmonies of a heavenly harp and symbolizes the union of chastity and purity. The new song is the song of peace which none may learn who voluntarily bear a sword to wrest from others what God has bestowed upon them.

The fourth verse describes those, married or unmarried, who represent the most noble-minded of the fold of the Good Shepherd; those who bear the cross of Jesus looking forward to the crown of Christ; those who follow their Lord wherever he goeth, be it up the lonely hills of Calvary, or out the door of the tomb.

"No guile was found in the mouths of these,
for they had faith only in God."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue and people." This is the angel of Christ's presence; the truth which realizes harmony as the only reality and God as the only creator and the earth as the Lord's and the fullness thereof.

The eighth verse announces the fall of the Antichrist with those of his princes who have drunk the poisoned wine of self-defecation. The next three verses depict the agony of disappointment which will overwhelm the Antichrist and those of his subjects when they realize their defeat through the triumph of justice. "The beast" represents usurped power, and his mark is devastation through warfare. "The dead which die in the Lord" are such as are alive to Truth and lay down their earthly life in obedience to that which they believe to be the highest call of duty.

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"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, 'Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.' And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

The white cloud is a symbol of death, of which Christ is the supreme ruler. Plato has advanced the theory that in the beginning, God created all human souls and accompanied each soul with his star. At death the souls mount from sky to sky, until at last each finds repose in its own star. The sickle symbolizes judgment. The harvest of the earth is human life. In the world war, the harvest which death will reap is the loss of life that will be sacrificed to the ambition of kings; and the judgment of divinity will decree that, as the souls of these martyrs, "seeming to return unto their stars," have left this sense of existence on the battle field, they will enter into a fuller sense of life in the realm governed by justice. These are they who were bound on earth, but who will be free in the larger sense of life to serve the Prince of Peace.

The seventeenth and eighteenth verses depict other abuses of war. "The clusters of the vine" are the lives such as shone like stars on earth,—and are lost.

"And the angel thrust his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." It is thus that through war with its tragedy of nameless terrors and indescribable horrors, "gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: The treaders shall tread out no wine in their presses;" for war has "made their vintage shouting to cease."

It would be impossible to depict a more striking or realistic picture of the fruits of war than Isaiah has delineated in these few graphic lines. But it is well to remember that the winepress of suffering is "trodden *without* the city" of God, and therefore, when the smoke of earthly battles will have cleared away, we shall see the everlasting peace of God. The phrase "and blood came

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out of the wine-press" is a prophecy of the immensity of human devastation that will characterize the war which the Antichrist will rage, "even unto the horses' bridles; by a space of a thousand and six hundred furlongs." These phrases *literally describe* the height and the area covered by the martyrs of war in the conflict with the Antichrist. "But call to remembrance," says the great apostle of suffering, "that these have in heaven a better and an enduring substance."

The fifteenth and sixteenth chapters are prophecies of the various plagues that are a feature of the warfare wrought by the Antichrist. The wrath of God is a symbol of evil which is as unreal, as false as the supposition that anger would be possible to Him who "is too pure to behold iniquity."

The sea of glass represents the fragile and perishable character of material things. It is the fire of affliction that reveals this fact, and it is after it is revealed that mankind has "gotten the victory" over the senses and can sing the song of Moses:—"The Lord is my strength and song, and he is become my salvation: he is my God.....and in the greatness of thine excellency thou hast overthrown them that rose up against thee." This is the "hymn of victory," as against the Hymn of Hate.

The seven angels are those who stood before the throne of God. The seventh verse depicts one of the evangelists as giving to the seven angels the means by which error will destroy itself; for then will humanity be able to understand the deepest secrets of Divinity.

The grievous sore is a symbol of the famine that will fall on the realm of the Antichrist, and hunger will do "what sorrow could not do"!

The third verse depicts the sea as a weapon of death in the hands of the Antichrist, and the rivers as dyed with the blood of martyrs.

The ninth verse is a manifestation of the intolerable heat which will add to the torments of war. "And men were scorched with great heat, and blasphemed the name of God."

The tenth verse symbolizes the added suffering that will fall with its blight on the realm of the Antichrist. "And they gnawed their tongues for pain, and blasphemed the

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God of heaven because of their pains and their sores, *and repented not of their deeds.*" It is thus ignorance would charge to the account of God the consequence of sin, instead of ceasing to sin and thereby remitting the penalty due sin. The twelfth verse symbolizes the divine aid that will assist the side of justice by a neutral country's entrance into war,* not against an empire, but against false imperialism which opposes civilization.

The unclean spirits like frogs, are the brutalities that will be adopted by the armies of the Antichrist and his supporters. These are the spirits of devils—these ghosts of war which come as thieves in the night. The Armageddon was a way over which the caravans and military expeditions coming from Philistine and Egyptian shores, passed; it was the theatre of a series of disasters. Many princes died there, and because of this, the place has been cited as a typical example of national mourning. Armageddon is a symbol of the zone of war in which the Antichrist will suffer his defeat.

The seventeenth verse depicts that defeat, and the eighteenth testifies to the upheaval that will take place before the hell of war will be driven to self-destruction.

The nineteenth verse symbolizes the division that will be made of the empire of the Antichrist, which is the price "the beast" must pay for "the fierceness of his wrath."

The twentieth verse symbolizes the destruction of his nation. "And there fell upon men a great hail out of heaven." In Constantinople in the year 404 hailstones fell, some of which weighed eight pounds, causing great and exceeding damage. The last verse in this chapter symbolizes that the empire of the Antichrist will be crushed.

The seventeenth chapter is the key which opens the thirteenth. Many interpreters believe pagan Rome to be the woman described in this chapter. It has been said of Rome that she was "the landlady of all the filth and of all the vice," but St. John's vision was of a contest, not of a person; and she with whom all the kings of the earth "have mingled dishonorably and with whom the inhabitants of the earth have been made drunk" with the wine of lust is War! The woman who subsists by rapine and

*The United States of America

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cruelty, arrayed in stolen magnificence, decked with the fruits of her plundering, and holding in her hand a chalice filled with abominations, is War.

She is the mother of all the abominations of the earth, who has drunk to intoxication of "the blood of the saints and the martyrs of Jesus." John was indeed amazed to see so wanton a mistress admired and sought after by princely lovers. The beast "that was, and is not, and yet is," is he who courts war, for he seems to be a beast, and he is not what he seems, because in reality he is an idea of God, hidden in the mystery of iniquity. The seven heads are seven thrones upon which have sat Roman rulers.

The tenth verse "And there are seven kings, five are fallen" represents the kings of Belgium, Servia, Montenegro, Roumania and Greece who "have fallen." "And one is, (the Czar of Russia)—and the other is not yet come; and when he cometh he must continue a short space." This is symbolical of the short reign of the Czar's brother, who reigned before his time had come because the rightful ruler abdicated the throne and thrust it upon his brother. This is the nation whose crowned heads, while feigning to aid in the cause of civilization, were really sympathizing and aiding the Antichrist. "And he exercised all the power of the first beast" or Antichrist, which goes to say that the Russian emperor exercised the same corrupt methods of warfare and the same lying smoothness of deception.

The eleventh verse depicts the emperor who is enacting the role of the Antichrist in the twentieth century.

The fifteenth verse is a symbol of the present age. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh (consume her substance) and burn her with fire," and they are the ten nations forced into conflict with the Antichrist; "for God hath put in their hearts to fulfill his will, and to agree, and give their kingdoms unto the beast until the words of God shall be fulfilled." In the last verse of this chapter according to the original text we read "And the woman that thou hast seen, is that great city which has the *Emperor over the Kings of the earth!*" Is not this the age of the Antichrist?

(To be continued)

Watch and Pray

IT is evident that the basis of true prayer must be scientific right thinking, as prayer is solely a matter of what one thinks or realizes; that is, tries to make real to one's self.

At the time of the advent of our Lord, so far as we can tell, the whole of the world was on a purely material basis. Jesus stood alone in solitary grandeur, the Saviour of mankind, our Saviour. Upheld by his love of humanity, deeply rooted in his understanding of God, he set the seal of his authority on the true method of prayer. He taught that prayer was conscious communion with the one great God, infinite Mind, the "*mind which was also in Christ Jesus*" (Phil. 2:5), the God that is All-in-all. He demonstrated this knowledge and proved the truth of his teaching by overwhelming proofs.

When we come to put the teachings of our Lord into practice, it will be seen that the conduct of life is absolute simplicity. It may be summed up as follows:—

"*Watch and pray*" and "*Pray without ceasing*." This means that directly we think a wrong thought, that is, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of things material, raising the level of our thoughts until we are thinking only of God and things spiritual, i. e., truly mental.

One method of doing this is to split up our thoughts into three heads:—

First. *Turn in thought to God and heaven.*

This is absolutely essential. It does not matter much what your concept is, provided it is your best idea of the glorious world called heaven.

Second. *Deny the existence in heaven of the wrong thing thought of, seen or felt.*

When, for instance, you see an angry man, or feel angry, realize, after first thinking of heaven, that there is no such thing as anger in that spiritual kingdom, the kingdom of heaven, the reality.

This is called the denial, or Angel Michael.

Third. *Realize the existence of the opposite,* namely, in the case of anger, whilst still thinking of

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heaven, realize that in that perfect world, the world of reality, all is peace and love. Think of God as Love, and the spiritual man as absolutely loving. Dwell on this realization, and get it as clear as possible.

This is called the affirmation, or Angel Gabriel.

I think that if there is then time, it is advisable to split up one's thoughts into two more heads, viz.:

Fourth. *Realize why this is so*, namely because God, the Principle of good, rules and governs all; because there is nothing but God and His manifestation in the spiritual kingdom, the world of reality, called heaven.

Fifth. *Try to form as clear an idea as you can of God and His manifestation, heaven*, thinking of the infinite love, life, wisdom, joy and beauty in that perfect world.

Reversing our thoughts in this way all day long, is prayer without ceasing, and is leading us continually to abide "*in the secret place of the most High.*" It is also teaching us clearly and perpetually to recognize that all sin, disease, worry, limitations, etc.—being merely the effect of wrong thinking—are non-realities, i. e., have no permanence about them. It causes us also to realize the truth, namely, that God and his manifestation are spiritual and perfect, All-in-all, omni-present.

Do not take this as a hard and fast rule for working. Let God teach you the way to work, not man. "*Prove all things; hold fast that which is good.*" (1 Thess. 5:21).

—From *Active Service*, Dec. 23, 1916.

Not every one is strong enough to accept the spiritual philosophy in full, and do away utterly with old methods of cure when ill. But every one ought to be strong enough to avoid talking of disease, describing operations, dwelling on sorrowful subjects and indulging in gossip and tale bearing.

What babe new born is that in the manger cries?

Near on her lowly bed his happy mother lies.

Oh, see the air is shaken with white and heavenly wings—

This is the Lord of all the earth, this is the King of Kings.

—R. W. Gilder.

Sermonettes with Meditation and Correlative Readings

February the first

God has given you an understanding heart: therefore, you cannot fail to understand the opportunities that are given to you to prove, and thereby strengthen your faith in your understanding.

What matter if clouds temporarily obscure the Light, when you know that they are hurrying by, and soon the Light which is steadfast and eternal will be illuminating your understanding and quickening your intelligence to the extent that it will pierce beyond the glooming of sense perceptions, and perceive things as they are in the heaven of Mind.

God is the only Power and Presence; the only Reality of Being; and man, as the highest expression of the One Power, is in subjection to nothing but the Will of God.

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

BIBLE SELECTIONS: Job 22:21; 28:28. Prov. 4:7 and 22. John 8:34.

ASTOR LECTURES, page 327, 2nd paragraph.

February the second

In every walk of our life, thoroughness is necessary. There is nothing higher than present duty; so forgetting what is past, let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives. It makes for mental, moral and physical strength, and we are here to acquire it through the adjustment which results in a steadfast mind, through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is staid on Christ."

BIBLE SELECTIONS: Rom. 12:2; 7:5. Eph. 4:23. Rom. 8:7. Phil. 2:5.

ASTOR LECTURES, page 148, 1st paragraph.

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February the third

Beloved, it is God's will that you should be born of the Spirit, and His will is done on earth as it is in heaven.

Therefore, the manifestations of sense that assail you and seem to close the heavens of God's protection against you, are cause for rejoicing and not for complaining.

These are the travailing pains that precede the New Birth, and the more severe they are, the sooner Spiritual Birth will take place.

Be strong and of good courage, knowing that your heavenly Father will not suffer you to be tempted beyond your capacity to endure; but in proportion to your necessity He will quicken your faith and increase your strength that you may endure through the night as seeing Him who is invisible.

When day dawns, you will rejoice and be glad, for God will have given you the victory. It is thus that there will be no more night in your consciousness, for the former things will have passed away.

MEDITATION: "I will not fear what men do unto me."

BIBLE SELECTIONS: Rev. 21:4, 7, 23, 24, 25, 26, 27.

ASTOR LECTURES, page 177, 1st paragraph; page 181, 3rd paragraph.

February the fourth

To be present with God is to be absent from discord. You are present with the Lord; and therefore inharmony can have no dominion over you.

He that came down from above, is above all; and neither fire nor sword can disturb His serenity, for these are the destructive energies that precede Constructive Force.

Peace is a mandate of Mind; and Mind is *supreme*. That which manifests itself on the earth plane as chaos is but the destruction of such elements of carnality as must be eliminated to insure the reign of Divine Construction by which will be brought to pass the Brotherhood of Man through the Fatherhood of God.

Marvel not then at confusion; for it is the forerunner of the Peace which passeth understanding—the Peace ordained by God.

MEDITATION: "My peace I leave with you."

Sermonettes

BIBLE SELECTIONS: Isa. 34:4; 65:17. Matt. 15:13. I John 2:17. Heb. 12:29.

ASTOR LECTURES, page 106, 1st paragraph to 2nd paragraph on page 107.

February the fifth

Love casts out fear; therefore, Love is the only remedy for fear. Love betokens your lack of confidence in the omnipotence of God; a disbelief in His omnipresence, and a doubt in His omniscience.

To be afraid is to dishonor God; to close the shutters of our dwelling against His spiritual Light; and there is no cure for fear except more Love for God and greater respect for His creations.

No matter what we fear, the result is the same, because to fear anything is to manifest an unmistakable lack of confidence in God. To overcome fear we must increase our faith in God's goodness, and thus decrease our belief in such things as would deny the reality of God.

God *is*, and there is none beside Him.

MEDITATION: "I abide in Love; therefore, I know not fear."

BIBLE SELECTIONS: Psalm 23:4; 27:1, 2, 3, 5. Rom. 8:31. Phil. 1:27.

ASTOR LECTURES, page 107, 1st and 2nd paragraphs; page 108, 1st paragraph.

February the sixth

There is no regret in God. To regret the past is to limit the future; for remorse cripples our present possibilities, and the future will be born of our present achievements.

If we have made mistakes and have recognized them as such, we should endeavor to forget those things which are behind and press on to future accomplishments.

To sin and be sorry is not so important as it is to rise from the ashes of our mistakes, wiser because of our experiences; and, therefore, less liable to stumble again.

It is easy to fall, and to wonder why he fell is natural to him who falls, but it were better to rise from the fall, glad that the consequences have not been more serious, and hasten on with surer steps, knowing that a fall is but the signal to rise again.

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MEDITATION: "I will walk in the Spirit."

BIBLE SELECTIONS: John 12:32. II Cor. 10:4. Gal. 5:1.

ASTOR LECTURES, page 296, last paragraph; page 297, 1st and 2nd paragraphs.

February the seventh

Strength comes to him who uses it, and the greater the occasion for strength, the more will be at hand.

The supply always exceeds the demand, and no matter how great the emergency, the strength which is God, is ever equal to the demand made upon it.

Ask, and it shall be given unto you in good measure, pressed down and running over, if you have used all that you had before asking for more.

God wills that His children should ever depend upon His bounty, because in no other way could He insure His supply to be equal to their demand.

Therefore, my brother, use all you have of the attributes of God in well doing, that God may refill your storehouses with greater fullness of joy and pleasures, that you may manifest God to your fellows.

MEDITATION: "God is my strength forever and in *all* ways."

BIBLE SELECTIONS: Deut. 33:25. II Sam. 22:33. Psalm 27:1. Isa. 40:28. II Cor. 12:9.

ASTOR LECTURES, page 145, 2nd paragraph; page 146, 1st paragraph.

February the eighth

What has been is no criterion for what will be. Yesterday we saw through a glass darkly; hence we worked with the blunt instruments of materiality. To-day we see that God is omnipotent, and this knowledge puts us in possession of the finer sensibilities of the Spirit of Christ which doeth the work unerringly.

In the past we asked God to do that which to-day we realize. He has given us the power to do for ourselves. Hence, to-day we work; whereas yesterday, we waited.

In the past we were ignorant of our own potential power to overcome all that is opposed to God. Now we *know* that we have all the power that God is.

Sermonettes

MEDITATION: "God works through me."

BIBLE SELECTIONS: Job 33:4. Psalm 36:9. Rom. 8:2. Col. 3:4.

ASTOR LECTURES, page 264, 1st paragraph; page 265, 1st paragraph.

February the ninth

Appearances are merely the surfaces of things. And the Truth that God is the only Reality enables us to live above the scum of seeming by the simple art of mentally dwelling upon the things of Spirit, instead of the negative shades which color existence with a sombre hue.

To think is to be; and the nature of our thinking determines the state of our being. We are the expression of what we think; hence, our existence is dependent upon our thoughts.

Think health, and the body assumes its shape, for the mind is more than the body; therefore, the body is in subjection alone to Mind. I pray you, therefore, to let that mind be in you which was also in Christ Jesus.

MEDITATION: "I express God's thoughts."

BIBLE SELECTIONS: Rom. 8:7; 3:4. Psalm 17:15. Matt. 5:48.

ASTOR LECTURES, page 331, 1st and 2nd paragraphs.

February the tenth

The Father is in you, and you are in the Father. Your innermost being is indissolubly and perpetually linked with His; therefore, you may truthfully affirm that "the thread of your life, without a break, is ever unwound from His life."

It is not enough to love God; you must know Him—for how can you know yourself without first having known God, who is yourself.

God acts from within—from the realm of ideas, and the Almighty is glorified by His thoughts.

This is also true of man, whose existence is "the periphery of a circle" of which thought is the living center,—and what occurs therein, proceeds from that creative center.

Therefore, man is glorified by right thinking.

MEDITATION: "I and my Father are *one*."

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BIBLE SELECTIONS: I John 3:1, 2, 9, 20. Rev. 3:12.

ASTOR LECTURES, page 277, 1st paragraph.

February the eleventh

Truth comes to us from the innermost recesses of our own being. It is a something so interwoven with us that it is inseparable from ourselves, even as we are inseparable from Christ in whom abides a wealth of mental treasures.

To abide with Christ is to have access to the universal source of life whereby we may communicate Spirit. Know thyself as the measure of God, and apply your measure to your fellows in order that you may raise them to their divine level and lead them to thy goal and their goal.

It is an ancient truth that "one mind," by Divine influence, can raise "another mind to a higher level," spiritually. For this cause were you born.

MEDITATION: "I am the dwelling place of God."

BIBLE SELECTIONS: Col. 2:3. James 1:17, 18. Rev. 19:6, last clause.

ASTOR LECTURES, page 279, 1st paragraph; page 280, 1st paragraph.

February the twelfth

Time is a link in the endless chain of eternity; therefore, Time is another name for Opportunity. The opportunity to help another is the greatest opportunity in life. And to help through the channel of a pure mind by the arrow of thought which pierces space as though it were not, is the highest ministry.

The thought, warm with Love and strong with wisdom, goeth forth freighted with the potency of its spiritual quality to heal and to bless.

Only the pure soul can transmit the highest thoughts. Only the soul, perfected in sacrifice, can radiate the light and warmth of Love that make for healing balm.

Be true to the Highest; for in no other way can you heal as the Master commanded that you should heal.

MEDITATION: "I am true to my highest Self."

BIBLE SELECTIONS: Gal. 6:10. John 13:34, 35. John 14:12, 15.

ASTOR LECTURES, page 165, 1st paragraph; page 166, 1st paragraph.

Sermonettes

February the thirteenth

Man is not at the mercy of outside influences. Instead, by reason of his own divinity, he has power to subjugate and control these influences.

Will is that which connects thought and deed. There is but one way to develop the power of the will, and that is, by action.

When we learn to lay our self-will on the altar of sacrifice, we find it again on a higher plane of Spirit.

Through self-renunciation the soul has direction from her Lord, and is illuminated by the light which never shone on land or sea, and yet lighteth every man that cometh into the world.

Self-sacrifice is the path to celestial glory.

MEDITATION: "Let thy light shine upon me, in me, and through me, now and forever."

BIBLE SELECTIONS: Isa. 43:11. I Chrom. 29:12. Rom. 13:1, 2.

ASTOR LECTURES, page 237, 1st, 2nd and 3rd paragraphs.

February the fourteenth

When all is centered in the One, there will be a differentiation in thought qualities which will make a pleasing variety in character and power. But there will be no antagonisms or repulsions.

Everyone who sends forth spiritual, instead of selfish thoughts, is unconsciously acting as a peace-maker. Good thoughts have the power to change the quality emanating from the lower plane of thought, for that which is lower can be raised; but that which is higher cannot be lowered.

Therefore, Jesus said, "If I be raised up from the earth I will raise all men unto me;" for that which is lower is changeable, but that which is higher is enduring.

MEDITATION: "I am lifted up."

BIBLE SELECTIONS: John 12:34, fourth clause. John 14:17, 18, 19, 20. Col. 3:2.

ASTOR LECTURES, page 156, 2nd paragraph.

February the fifteenth

Have you noted that musical instruments of different form and kind, if keyed to the same note, will all echo the note if it be touched on but one instrument?

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Sound waves touch the sympathetic key with unseen fingers and they answer in tones respondent to the key note. So you, my brother, are sending forth tones of melody or discord, according to your aim or purpose in life, and these thoughts go forth to your fellows, whether in wail or song.

To mentally minister to minds diseased, bodies racked with pain, or hearts wrung by deceit through thoughts, it is necessary to think only the highest thoughts; so that the putting forth of streams of peace, health and strength will reveal to the one receiving them the perfect wholeness, peace and beauty of His spiritual being.

MEDITATION: "Use me, O God, as a channel of thy power."

BIBLE SELECTIONS: Isa. 35:6; 61:1. Matt. 10:8. Mark 16:17.

ASTOR LECTURES, page 266, 1st paragraph.

February the sixteenth

Concentrate yourself anew to greater faith and holier living that you may liberate the prisoner of sense and lift the broken hearted from the lower plane of sensation to the higher plane of being by the unspoken word.

Inoculate the patient by the power of Spirit, which is using you as its channel. As your thoughts pass to the consciousness of the patient, the power of God is transmuting them into the spiritual power which will redeem him from his sorrows and heal him from his wounds.

Only selfishness and lack of faith can retard the healing message.

MEDITATION: "Cleanse me, O God, from all unrighteousness, that I may be a perfect channel for thy healing power."

BIBLE SELECTIONS: Acts 3:11, 12, 16. Acts 5:15. Heb. 11:13, 34, 35.

ASTOR LECTURES, page 263, 1st and 2nd paragraphs.

February the seventeenth

One asks "If thoughts are free to go and to come, even without direction, and every thought is charged with power of its own quality, why would not humanity be exposed to thoughts as it would be to bacteria?"

Sermonettes

"They are so exposed," replies the Wise One; and only in proportion that they live above the mists and storms of selfishness and ignorance can they be exempt from the dire effects of vagrant thoughts. God-like thoughts, inspired by love of Good are of such high vibration that they make no connection with gross thoughts.

To keep the thought centered on Good is positive protection against the effect of negative thinking.

MEDITATION: "God thinks through me, and His thoughts are Substance, and they are Life."

BIBLE SELECTIONS: Jer. 6:16. Isa. 26:3. Prov. 24:9, 1st clause. Isa. 32:17.

ASTOR LECTURES, page 274, 2nd and 3rd paragraphs.

February the eighteenth

All changes are wrought and all things brought forth through the Law of creative thought; therefore, by the power of right thinking, all things may be subdued.

It has been given to man to know all the harmony and complexity of the infinite variety of the perfect thoughts of God, by whom all things are made in orderly sequence and placed in perfect array.

Words are the moulds in which thoughts are shaped; therefore, use wisdom in choosing the channels which are to convey God's thoughts to His people in the pure language of Spirit.

MEDITATION: "Let the words of my mouth and the meditation of my heart be acceptable unto Thee, O God."

BIBLE SELECTIONS: Phil. 2:5; 4:8. I Peter 3:8. I John 3:18.

ASTOR LECTURES, page 152, 1st paragraph.

February the Nineteenth

It has been said that "The universe is the autograph of God," and "Every leaf and grass blade are letters dropped from Him."

Man instructeth himself by his thoughts; but by speaking he teacheth others; for the end of speech is to communicate; and what is worthy of communication, but God's message?

Hence, it is written "Man who is greatest of all created things, speak thou in eloquent words the majesty of His

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Law. 'Tis thus thine every word like a radiant jewel by its beauty and priceless value will cause thy wandering brother to seek the path of righteousness which leads to God."

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

BIBLE SELECTIONS: Psalm 19:14. Prov. 7:1. Prov. 15:28. Prov. 8:8. Prov. 15:26, last clause. Matt. 4:4. Heb. 4:12.

ASTOR LECTURES, page 115, 1st paragraph.

February the twentieth

"Man is the innate germ of God's own essence." Thus is the seed of divinity, the real man, and it is the divine privilege of this Man to instruct the man who knows not his divine birthright, and teach him how he can build his character so that it will bear the seal of God's approval.

"But seek not to force unwilling minds, for unrightness doth prove unrightness." Hold thyself to be as true and fair a picture of consistent thinking as thy faculties permit, and thus in speechless eloquence be the revelation thou wouldst voice.

MEDITATION: "Reveal in me, O God, thine own perfection."

BIBLE SELECTIONS: Gen. 1:27. II Sam 23:3. Prov. 10:23, 2nd clause. Prov. 14:7. Eph. 7:25.

ASTOR LECTURES, page 126, 1st paragraph; page 127, 1st paragraph.

February the twenty-first

It has been said, "God geometrizes—in all he buildeth, He uses the science of Geometry." Saith one, "In the process of crystallization, nature first reveals herself a builder."

Thus, the snow-flake, the markings of the matchless colors on the bodies of insect, bird, or beast—these and innumerable other forms—prove the plan, design and inspiration of the Great Geometrician of the Universe, who has revealed the Perfect Law from the smallest seed to the largest star.

Law, Order, Perfection—these three words you must hold constantly in mind and heart if you would geometrize your own life.

Sermonettes

MEDITATION: "I am the expression of Law, Order and Perfection."

BIBLE SELECTIONS: Heb. 11:10. Psalm 118:22. Matt. 21:42. Ezek. 36:10.

ASTOR LECTURES, page 114, 1st paragraph.

February the twenty-second

Man is God's epitome; His summary. Therefore, in man are to be found all the qualities of God which but lack the divine touch to evoke all the radiant harmonies of the spheres.

It is this touch that brings divine system out of what appears to be mortal chaos. Perhaps, thou son of man, thou art destined to wake thy brother from his day dream of ignorance!

Therefore, lift up thy soul continually in prayer, that thou mayest be given power from on High to remove the clay of carnality that hides the inner revelation of the Spirit.

Put thy soul in touch with Truth that thou mayest become the precious instrument that God intended to call His children home.

MEDITATION: "I am God's messenger to man."

BIBLE SELECTIONS: John 21:15, 16, 17. John 15:13. I John 2:8.

ASTOR LECTURES, page 147, 1st paragraph; page 144, 2nd paragraph.

February the twenty-third

A seer has said, "Men are symbols and inhabit symbols. Workmen, work and tools; words and things; birth and death are symbols."

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

Since the Great Architect revealed the majesty of His plan in the building of His outer temple in symbol form, can man do otherwise than clothe his faculties in some befitting form?

Form is the method by which God individualizes His ideas. God's form is *oneness*, and in that, man is like God. Man is the image of God's oneness: the likeness of His divinity.

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MEDITATION: "In the beauty of God's perfectness, I see my true self revealed."

BIBLE SELECTIONS: Psalm 94:9. Isa. 44:21, 1st clause. Amos 4:13. Zech. 12:1, 1st and last clauses. Gal. 4:19.

ASTOR LECTURES, page 153, 1st paragraph; page 150, 1st paragraph.

February the twenty-fourth

"An indispensable requisite to a blessed life is that this living religion in us should at least go so far as to convince us entirely of our own nothingness in ourselves, and of our being only in God and through God; that we should at least *feel* this relationship continually and without interruption; and that, even though it should not be expressed either in thought or language, it should yet be the secret spring, the hidden Principle of all our thoughts, feelings, emotions, and desires."

This religion described by Tichte has come to represent the kingdom of God within man.

MEDITATION: "It is through Christ, my hope of glory, that I can do all things."

BIBLE SELECTIONS: Matt. 6:33. I Cor. 4:20. Eph. 4:6. Acts 17:27, 28.

ASTOR LECTURES, page 252, 1st and 2nd paragraphs.

February the twenty-fifth

To think is to exist; to know is to *be*. It follows, therefore, that if we form the true idea of man, hold it steadfastly in mind and believe in its realization, and apply it to ourselves, the result will be a body re-created after the pattern of that mental type.

To heal by a mental process is the art of imaging, and in the proportion to the divinity of the idea, the body will reflect the qualities thus embodied.

Think, then, the thoughts that you wish to see crystallize into form; for thought is the creator of form.

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

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

ASTOR LECTURES, page 289, 1st paragraph; page 173, 1st paragraph.

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February the twenty-sixth

"In that solitude of mountains and the stillness of primeval forests, one feels himself to be a part of a harmonious whole; for the outer senses are silenced by the majesty of silence, and the inner senses are opened and the secret of God is inscribed on the heart." Seek each day to be, at least for a little while, alone with Silence, for it means to be *alone* with God.

It is only in the Silence that the innermost voice of Spirit "utters its voice in the soundless and ineffable Word, which is the Light that cometh down from heaven."

MEDITATION: "I am immersed in the effulgent Light of Divine Love."

BIBLE SELECTIONS: I Kings 19:11, 13. Rom. 8:26.

ASTOR LECTURES, page 149, 1st paragraph.

February the twenty-seventh

Thought sets in motion creative forces, and the quality of every thought is determined by the motive which sent it forth.

Anxious thoughts disturb the peace of mind, which reacts upon the body in the form of physical discomfort; whereas, a beneficent thought uplifts the mind, and thereby restores the body to harmony.

Good thoughts are the angelic impartations which stir the waters for thine own and others' healing.

It is your privilege to become the master of conditions, and the means of becoming is to lift thy consciousness from the lower to the higher plane of Being.

MEDITATION: "The knowledge of God is my knowledge."

BIBLE SELECTIONS: Job. 33:4. Deut. 30:11. Prov. 16:22. John 6:63.

ASTOR LECTURES, page 169, 1st paragraph.

February the twenty-eighth

The Word of God is "the vermost reality and the vermost essential in the universe;" hence, the Divine is the beginning of all Being, and were it possible to subtract God from Being, nothing would be left.

Paul understood this when he declared his inseparability from God; and Jesus affirmed his oneness with his Father.

Because of this, we must view our life as a stream that

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issues from the inexhaustible fount of Being; and consequently, we have no independent existence of our own.

MEDITATION: "My life is hid with Christ in God."

BIBLE SELECTIONS: Rom 8:37, 38, 39. Psalm 103:2, 5.

ASTOR LECTURES, page 248, 1st and 2nd paragraphs.

The Imaging Faculty

GOD is Principle, creative and intelligent. Man is created through the imaging faculty of God. He is imaged by God as perfect; therefore, in the likeness of Himself; hence the Biblical assertion: "God created man in His own image and likeness."

The imaging faculty is the gift of God to man, and through it he creates his own conditions of health, position and success. In the proportion that man practices the Perfect Life and advances toward God, Perfectness, he is able to utilize in a greater or a lesser degree the imaging faculty in realizing his oneness with God, and in creating those conditions most desired.

To Our Subscribers

OWING to the increased cost of paper and printing, it has been found necessary to increase the cost of the yearly subscriptions to THE GLEANER to one dollar and a half, and the price of single copies to fifteen cents.

Beginning with the current issue, the "Sermonettes" will be incorporated in each month's GLEANER to meet the request for daily and systematic studies along constructive lines. We trust that these thoughts, with the correlative readings, will raise the standard of the magazine and make it a still more powerful instrument for good, in aiding the Cause of Christ.

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*A Magazine Devoted to the Study of Truth and its
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WILLIAM JOHN MURRAY, *Editor*

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There is excellent vocal and instrumental music. All seats are free.

On Wednesday evenings at 8:15 Dr. Murray interprets the Bible at the Park Avenue Hotel, 33rd Street and Park Avenue. There are also short talks on Truth by members of the congregation.

Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear liberating Truth.

*A Cordial Welcome
Is Extended To All.*



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Over the Top

BY W. JOHN MURRAY

"And the Lord shall help them and deliver them; He shall deliver them from the wicked, and save them, because they trust in Him." Psalm 37:40.

GREAT events create great phrases. They make their appeal because they apply to certain peculiar conditions and circumstances. Thus it is that we find "Over the Top" a phrase now so common, to be especially applicable to the crisis through which the world is now passing.

Modern warfare, unlike any other method which has ever preceded it, has developed a system of which the trench is the most conspicuous phase, and from all descriptions of a front line trench, it would be the last place in which any civilized man would care to find himself. To him who has been accustomed to his morning bath and has lived in fastidious surroundings, the prospect of lying all night and standing all day in a trench, which is so unsanitary and filled with vermin as to be indescribable, must be anything but alluring. Yet, we find men of gentle birth, reared in homes of culture and refinement, who are willing to breathe the foul air of those trenches in order that posterity might breathe the sweet air of freedom.

It is difficult for us to imagine the states of mind of those who are called upon to go "Over the Top." No doubt there are some who are eager to hear the command; some await it with the feeling that they are to greet death with open arms, and there are others who enter the fray from a high sense of duty and bear no personal animosity toward those whom they are seeking to slay. Yet, one has only to view the subject more closely to learn that going "Over the Top," is not confined to warfare in the front trenches.

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Great men of affairs have left their enterprises and have forsaken the opportunity of fabulous profits that they might give their time and talents to a systematic organization of the forces of the Red Cross, and the Young Men's Christian Association. An army of noble women have given up their social pursuits and pleasures in order to work in hospitals, chapels, churches and vacant stores to prepare bandages and other things for the comfort of those whom they may never see again. To many has come the call to go "Over the Top," and those who have responded are no longer patrician or plebian, aristocrat or proletariat, but are merging into one common people in defense of a common cause.

Adversity is the bond which binds kindred souls together, and when we see women from refined and cultured homes climbing stairs in tenement houses to carry help and cheer to the sick and suffering, we are witnessing the disappearance of the barriers of caste, creed and color, which is teaching mankind that all members of the race belong to one common brotherhood. The trench from which the boys at the front make their final assault, differs only in character from that out of which we at home are called upon to mount.

War is a great leveler of social distinctions. It may make enemies, but it also makes friends. It may expose the hidden barbarities of man, but it also reveals his latent capacities for unselfish sacrifice. There are men "over there" to-day who, without complaint, are enduring the most intense suffering, who in private life were annoyed at the least discomfiture. At the command of a great necessity, both men and women have leaped out of the trenches of self-love and self-coddling, and have gone "Over the Top" into spheres of activity and usefulness.

Great numbers of us, however, are in a sort of "No Man's Land," where we are neither soldiers, ambulance drivers, trained nurses, Red Cross workers nor Y. M. C. A. entertainers. All too frequently, if we have subscribed to the Liberty Loan, it is because it is a safe investment! Yet it is not that we do not wish to be of service, but rather it is because we know not how to proceed, and so wander about in the "Desert of Waiting."

Over the Top

What is taking place in the world to-day on such a colossal scale, is going on in the consciousness of every human being. Trench warfare has its correspondence in the battle that is ever being waged between the two opposing planes of consciousness, known as the spiritual and the material. There is a place in every man's life when he seems neither to go forward nor to recede. He lives a sort of hum-drum existence and crouches in the same old trench year after year. The lure of new achievements is never strong enough to carry him "Over the Top," into an environment with fewer limitations and greater possibilities. The "No Man's Land" of doubt and fear and self-depreciation lies between him and his visions of peace and greater freedom. He might gain that courage which would carry him "Over the Top" were it not for those who tell him that "It can't be done." Discouraging suggestions keep him in the cold and filthy trench of dissatisfaction wherein he grumbles and growls, but never grows.

One man's trench may be a sinful habit from which he believes there is no escape. Another may be held in bondage to some inherited or acquired disease which limits his every thought and act. Perhaps another lies prostrate in the trench of poverty, and knows of no way in which he can go "Over the Top" into a more prosperous land so that he can educate his children in the manner that he would like. Each one has his own particular trench, and although all know that soon or late must they obey the command to go "Over the Top," yet they look forward to the supreme moment from such different points of view. Some regard it as the first step in the attainment of their ideals; others hope for success, but fear failure.

Emerson says that limitation is the only sin; and if this be true, it must follow that the only virtue is in overcoming that which limits us. It was this truth which Jesus declared when he said, "To him that overcometh will I give to drink of the water of life freely." The command to the men in the trenches to go "Over the Top," is but the echo of that command of the Christ which has rung down the ages, "Take up thy bed and walk." We have made our beds in the excavations formed by negative thinking and half-hearted endeavor. We have been satisfied to "let well enough alone," and to take the world as we found it, rather

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than seek to improve it; not realizing that if we do not leave the world *better* than we found it, we have failed in our mission. Confronted with difficulties, we have regarded them as insurmountable obstacles rather than developers of strength. We have hoisted the white flag, when we should have dashed forward and vanquished our enemies of fear and of doubt.

Unfinished work rebukes us, and we are not punished *for* our procrastination, but *by* it. Go "Over the Top" we must, and if we do not do it here, we shall hereafter, for it is God's requirement. Salvation from sin, sickness and sorrow is not to be gained by external methods; neither will God do *for* us what He can do only *through* us. Salvation is not a something that can be rubbed in from without; it is a problem of the mind which must be "worked out" in unfaltering courage and the changeless conviction of our unity with God.

We are afraid to go "Over the Top," because we magnify the so-called powers of evil, and minimize the powers of the All-Good, or God. We exaggerate that which seems to be against us, when we ought to ask, "If God be for us, what can be against us?"

Many a man resigns himself to a condition which is intolerable. He feels that his trench of difficulties is so deep that it were useless to attempt escape. Despair, disease and discouragement surround him, and it is easier to throw down his arms than to resist. If he only knew what forces of the Holy Spirit would combine on his side if he would have the strength and the courage to say with the Prodigal Son, "I will arise!"

We are too often content if we can drive out from the trenches of our experiences the disagreeable surface symptoms; but if we do not remove the mental causes of these, which may be anger, lust or fear, we have driven the enemy to another position, whence he will soon return with renewed energy. There can be no permanent cure until the offending cause is removed. The body cannot be cured until the mind is cleansed and healed of its iniquitous habits of thinking.

Self-love is the most difficult trench from which to rise. In seeking self-satisfaction, the sufferings of others are forgotten, and even the vision of spiritual responsibilities

Over the Top

is darkened. Its subtlety would deceive the very elect, if it were possible. Yet, at the Christ command to go "Over the Top," selfishness disappears, and the soul emerges into the field of noble and unselfish service of self-sacrifice.

As never before, men are being called upon to go "Over the Top" of everything that would make them less glorious than they should be as the Sons of the Living God. When this great call comes, there is no room for excess baggage, nor can they be handcuffed by fear nor manacled by doubt. Faith and courage are the only weapons which the man of God needs for his victorious assault.

Like David of old, we need only the sling of Truth and the pebbles of spiritual affirmation in order to slay the Goliath of our fears. Let us advance in the direction of the enemies of our health and happiness. Clothing ourselves in the armor of Love, we shall go "Over the Top" of everything that would interpose itself between us and our God-given freedom.

Springing from the trench of self-imposed limitations, we shall rejoice in the fray. We shall not be overcome by evil, but we shall overcome evil with Good. A thousand shall fall at our side and ten thousand shall fall at our right hand, but it shall not come nigh us if we take refuge in the protecting power of Divine Love. Our advance will be covered by a barrage of good thoughts from the well-aimed artillery of divine understanding, and we shall ascend the heights of Spirit, which knows no trenches, no limitations, or naught else that does not reflect the radiant beauty of its own likeness.

*Over the Top**

Out of the trenches of despair,
Over the top to the light and the air,
Up to the region of faith and of prayer;
Over the top to God.

Out of the trenches of hate and gloom,
Over the top where the silent stars loom,

*The above poem, "Over the Top," was inspired by Mr. Murray's address at the Hotel Astor, and which is contained in these pages. The poem has won much merited comment from prominent persons, and is reprinted with the hope that its message will be further wafted on the wings of Truth.

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Up to the open to meet their doom;
Over the top to God.

Out of the trenches which all men hate,
Over the top to meet their fate,
Up to the stars, early or late;
Over the top to God.

Out of the trenches where none may fear,
Over the top where death lurks near,
Up to avenge the young and the sere;
Over the top to God.

Out of the trenches where men count not cost,
On to the "Trail of the Painted Post,"
Up to press forward a valiant host;
Over the top to God.

—A. Hume Donaldson

Impressed on the Face

WE say that our thoughts are not known by our fellows; but that is not as true as we deem it when we say or think this to be the case. The tenor of our thoughts is being written in the expression of our faces day by day.

Love, purity, communion with God in our inner selves, will give our faces a look that shows the direction of our desires and being. Selfishness, ill nature, impure desires, unworthy motives indulged in in secret, will steadily transform the finest lines of the face.

We would be surprised if we knew how much we show ourselves to our fellows in the daily walk of life. The only way of having a face that speaks well of the spirit's course is to have the spirit pursue a course that writes a good record on the face.—*Great Thoughts*.

"Remember that you are immortal, realize your own immortality. Remember it all day long, in all places; live as men whose every act is ineffaceably recorded, whose every change may be recorded forever."

The Apocalypse

BY EGBERT VAN ALLEN

(Continued)

THE eighteenth chapter is a figure of war.

The second verse tells what war is: "the hold of every foul spirit, and a cage of every unclean and hateful bird."

The third verse tells who have instigated wars and who have profited by them: "the merchants of the earth are waxed rich through the abundance of her delicacies."

The fourth verse is Christ's appeal to all nations to cease from strife. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto the heaven."

War has, by her wanton rapine, destroyed glorious nations; and brought cities to naught by plunder; with her stolen pillage she has arrayed herself in purple and ornamented her lovers with the pearls of genius that nobler races have brought to birth. War has existed by plunderings and sequestrations and has left ruin and death in her train. Reward her likewise; destroy her as a weapon unworthy of the sons of God—whose weapons of warfare are spiritual and not carnal.

Truly "so much torment and sorrow" has war wrought that she will be utterly destroyed with the fire of spiritual purgation. Through famine, war will be cast out and eternally destroyed.

Ezekiel prophesied of war that her "rowers" would bring her "into great waters" where the "east wind" would break her "in the midst of the seas"; and that her riches, merchandise, mariners, pilots, and all the men of war that are in thee and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin." "And the greatest of these is prophecy," for it sheds heavenly light that leads weary pilgrims out of bottomless pits of ignorance and gives birth to ideas that incarnate in form the redemption of the world. John sees what appeared as a vision to Ezekiel, coming to pass in a far off century; for had John lived in this age, he could not have portrayed better the ravages of war.

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The twelfth to the twenty-third verse gives a word picture of the exports, and the destruction thereof in the realm of the emperor who is the Antichrist. The "slaves, and souls of men" symbolize the class known as peasants who are in subjection to the decrees of the rich by reason of unjust laws.

The twenty-third verse depicts the devastation wrought by war, and the twenty-fourth verse puts the responsibility of the world war on the realm of the Antichrist.

The nineteenth chapter of the beloved John's vision depicts the future for the dwellers in the present century. We have seen the reign of the Antichrist. Within the next year we shall see its termination through starvation which is the heir of war. Now let us forget the past and press forward toward the reign of peace which is to succeed nineteen centuries of bloodshed and despotism. War is at an end, but to the end of the ages, the world war will darken history; "The Lord God omnipotent" will reign, however; therefore, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

Science has brought to light many wonders which might be used to co-operate with nature in the overcoming of time and space, neither of which abide in the realm of the real. The discovery of gunpowder has been of inestimable value in excavation for the purpose of performing remarkable feats of engineering in a short period of time. Aerial navigation is the bright promise of a partial overcoming of space by lessening the time consumed in traversing the distance from one point to another. Science naturally gravitates in the direction of truth, but so-called civilization has perverted the ends of science, even as theology has perverted the designs of truth; and by so doing has kept us under that which God has joined together, namely Science and Truth. Science perverted has become the enemy of truth, even as truth, viewed through the defected lens of theological bias, is the enemy of science.

The marriage of the Lamb is the union of truth with the Science which is to open the treasure vaults of heaven. Through this union the truth which is Christ will appear united to incorruptible Science.

The Apocalypse

The twelfth verse is a figure of Christ by whose life (a vesture dipped in blood) the idea of God is made manifest.

The fourteenth depicts the victory of the reign of truth after its union with science. Ezekiel had a vision of this union and said that after its accomplishment all nations would be one nation, "and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all—and they shall all have one shepherd:—so shall they be my people, and I will be their God." It is through the union of truth with science that we are all One in Christ Jesus; who is "King of Kings, and Lord of Lords."

The seventeenth verse bids the earth to the great supper which is the consummation of whatever maketh a lie.

The twentieth verse is the image continued of the destruction of "the dwelling places wherein" men have strayed from the paths of righteousness and their cleansing from evil, that they may be seen to be the people of God, and not serfs of sin.

This age is now standing upon the shore of the future as described in the twentieth chapter of Revelation. Jesus is the Angel "having the key of the bottomless pit." The knowledge of the unreality of evil is the symbol of the key; it is the chain that binds the activities of error. After the downfall of the dynasty of the Antichrist, evil in the guise of war will cease for a long period of time. "And after that it must be loosed a little season" is an indication that in the distant future which will be recognized as the divine relationship existing between God and man, the demon of lust will once more assert itself as a devastating power. In the fourth verse, John seems to see the saints and martyrs at one with their Lord who is the Prince of Justice.

"But the rest of the dead lived not again until the thousand years were finished." This verse indicates the possibility of the tree lying in the position in which it falls; or that those who pass from existence, unconscious of their potential divinity, must acquire that understanding on another plane of consciousness before they come into the possession of their spiritual inheritance. Jesus has said: "Greater love hath no man than this, that a man lay down his life for his friends." The martyrs laid

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down their earthly sense of life for their Friend, and therefore by the excellency of their love they proved their worthiness to be "priests of God and of Christ." By spiritual progression before death, they escaped the probationary period necessary to such as did not have "part in the first resurrection," which is the overcoming of self. Therefore blessed and more completely spiritually whole is he that hath part in "this resurrection."

Gog and Magog symbolize two rulers who set themselves against other nations (Ezekiel 38, 2). The seventh and eighth verses depict evil once more claiming recognition; but the claim is met by the assertion of truth, and evil and its author are speedily overcome by God who giveth the victory. The eleventh verse depicts Christ as above all and before all, and consequently the passing away of that which opposes the divine omnipotence. The Book of Life symbolizes universal life, and the individual lives entered therein are indestructible and eternal.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." From the confusion of sin, the life which is God will be resurrected, and from stagnation and despair, the life which is real will come forth, and thus will be liberated the prisoners of sense, and death and hell will have passed into oblivion.

Sin, sickness, and separation are not written in the book of life, hence they are without the realm of the real, and with their disappearance from the mind of man, "a new heaven and a new earth" will appear; for the turbulent sea of doubt will be no more, in that the heaven of hope will have been transmuted into glorious realization. "Behold the tabernacle of God *is* with men—and they shall be his people" and he "shall be their God—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."

The eighth verse declares the disappearance of the finite, in order that the Infinite may be enthroned for ever and ever.

John's ascension with the angel into the chamber of divine imagery results in his vision of the city designed by the Maker and Builder who is God. It is the city

The Apocalypse

toward which the Science of Christ is leading the children of God, the city that is set upon the mount of spiritual revelation: "And there shall in no wise enter into it anything that maketh a lie." Divine splendor gives light to the city of God, the white light of spiritual understanding. The high wall that shuts out abominations is the wall of Spirit, and the twelve gates by which the city is entered are truth, honesty, justice, purity, divinity, humility, meekness, the thirst for Spirit, the hunger for truth, mercy, peace, and righteousness, any or all of which open into the Holy City.

These are gates opened by the twelve disciples, the heralds of the salvation of God, who laid the foundation of true religion. And the length and the breadth and the height are a unit.—"*According to the measure of a man*" is the measure of this city, for *the dwelling place of God is the mind of man*. And the wall which is the form of man is pure and without alloy, for his foundation is laid in Spirit, and his mind is sparkling with the priceless gems of omnipotence, omnipresence, omniscience, justice, life, love, intelligence, wisdom, understanding, compassion, goodness, and mercy, which are the gifts of God. And the twelve pearls of the twelve gates that are never closed and are open wide to all tribes and nations and peoples, is the *Goodness* of God who created man out of so noble a substance! "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, Man; *he* is King of Glory!" It was because of this that the great martyr of Herod cried in the wilderness of sin: "Prepare ye the way of the Lord, make straight in the desert a highway for our God," who is exemplified in the Lord Christ Jesus.

"And I saw no *temple* there: for the Lord God Almighty and the Lamb are the temple of it,—and the Lamb is the light thereof,—and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

"And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This is symbolical of the whole life of Spirit, with the great abundance of celestial jewels and

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heavenly consolations which make the crooked places straight, and prepare a table in the wilderness, and cause sparkling water to flow in the desert.

"And on either side of the river, was—the tree of life which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." The tree of righteousness of which even the immortal leaves bear healing balm for soul and body is the knowledge that God is the only reality now and forever. On its fruits the Great Physician subsisted and by its ever vernal leaves he healed the sick and raised the dead and loosed the bands of sin and set the captive of sense free. Go ye therefore and teach all nations—and heal the sick with the word of God which removes the curse of ignorance.

And his name was Spirit, and he was the light of the world, and his light shone and behold the darkness disappeared.

"And I John...fell down to worship before the feet of the Angel (Jesus) which showed me these things. Then said He unto me, *see thou do it not: for I am thy fellow-servant,—worship God.* Herein is the spiritual equality of the saints symbolized, and likewise the equality of mortals. Ye mimic sovereigns, lay down your blood-stained crowns; sheathe your murderous sword; take up the weapons of Spirit and conquer your lust for power, for "He that leadeth into captivity *shall* go into captivity: he that killeth with the sword *must* be killed with the sword." Therefore put up the sword and let him "that is unjust... be unjust still" for "vengeance is mine, saith the Lord: I will repay."

"Blessed are they that do his commandments, that they may enter in through the gates of the city. For without" is that which "maketh a lie." "Come and whosoever will, let him take the water of life freely" that he may put on the white robes of Spirit, that perfect accord may exist between the desire and the will, the heart and the intellect, the Spirit and the form, and the science and the truth; that these may move with "sun and stars" to do the will of God, and "The grace of our Lord Jesus Christ *will* be with you all. Amen."

Divine Science, or Practical Christianity

WHAT IS IT? WHAT DOES IT TEACH? HOW CAN WE PRACTISE IT?

BY H. H. SCHROEDER

DIVINE SCIENCE is the knowledge of God and the Truth of Being. Its Truth is as old as the ages, yet only recently more fully understood and demonstrated. It is new only to those who come into the newer Light of Life by contrast with their old views and beliefs concerning God and man.

Practical Christianity is not a new religion, but merely the Truth of Religion better understood and applied in daily life. Its practical application is a world-wide influence for Good and a spiritual uplift for humanity. Its acknowledgment and acceptance means new life, new hope, new courage, greater power and possibilities, and larger faith, greater peace, success and prosperity.

It widens the spiritual horizon of the soul and views all things and peoples in a new light. Manyfold are its blessings to all who embrace it in sincerity and in truth.

What does it teach? It teaches the allness of Good and the unity of God and man. It reveals the Truth of Being. It explains what and who God is, who and what man is, and his relation to God. It teaches the supremacy of mind, and the power of right thinking. It teaches that man is the master of his environment, condition and circumstances; that health is natural, and that the healing of disease through the application of the Truth of Being, is practical. It reveals to man a God who is Omniscient, Omnipresent and Omnipotent.

How can we practice it? By silent recognition of the Omniscience, Omnipresence and Omnipotence of God; and by co-operating with His Divine Law in thought, word and deed. We must behold ourselves and our fellow-man as God expressed, and as the manifestation of Life, Spirit, Mind, Intelligence, Love and Wisdom. We must be true to our highest conception of God, even as Jesus overcame the world by his persistent imaging the Ideal. We must fulfill the Divine Commandments, "Thou shalt love the Lord thy God with all thy might, with all thy soul, with all

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thy strength, and thou shalt love thy neighbor as thyself."

The practical application of the teaching of Divine Science, or Practical Christianity, will change our sorrow into joy, our disease into health, our wants into the realization of plenty, and our earth into the kingdom of heaven, here and now.

March

I hear the wind, I see the snow
I feel things whirling to and fro
I think of God and life and lo,
I see beneath the piled up snow
The pulsing life that ever grows
In spite of wind and seeming foes.

I think of God and life and lo,
I cease to think of driving snow
I see forgetmenots below—
Snowdrops, violets, cowslips yellow—
I hear no more the wind that blows
But think how God in love o'er flows.

I think of God and love and lo,
I see not death but life aglow!
Bright flowers and birds, ah those I know,
I cease to think of driving snow,
But think instead how God's truth grows
And care not how the March wind blows.

—*Miriam Hotchkiss Raymond*

Truth Center in Paris

With all hearts turned to Europe, it is comforting to know that there is a place in Paris where the American soldiers interested in Truth can go to find spiritual help. This is at the home of Mme. Florence Struve, 51 Chardon Lagache, Auteuil, Paris. Mme. Struve is an American woman who has lived in Paris for many years, and is doing a splendid work in a quiet way.

The Dawning Day

BY HAL CRAIN

"The earth is the *Lord's* and the fullness thereof, and they that dwell therein; for He hath founded it upon the seas, and established it upon the floods."

Psalms 24:1.

IF it be true that "It is always darkest before the dawn," then it were well, at this blackest period of the world's history, to ascend to the mountain tops above the roar and din of terrestrial strife, and with eyes transfixed on the eastern horizon, watch for the first faint glimmer of that Sun of Righteousness which shall dispel the clouds of gloom and war, and bathe the earth with its beneficent rays of Divine Love.

To-day, men's hearts are sad and the tears of women and little children flood the earth. Europe is covered with the dead of countless thousands, and their dry bones are left to parch in the sun. Blood flows like water, and green pastures are red-stained by the blood of unnumbered victims. "The curfew tolls the knell of parting day," but the laborer returns no more to his fireside when the toil of the day is over. Many are the souls that bleed in anguish—and why?—simply because men have failed to recognize the fact that "The earth is the Lord's and the fullness thereof," but have considered it as their own to divide as they pleased.

Upon this false concept, nations have built a "Chinese Wall" around them, and have called it "Our Country," and upon the altar of a false god have sacrificed the lives of countless thousands and have caused millions of widows and orphans to mourn. They have no god but their own desires, and few desires that are not the result of their own selfish motives.

To-day, however, we stand on the threshold of the New Day. We are on the pinnacle of Time, and from these celestial heights, we look down on a sorrowing, sick and sin-filled world, and perceive that the day is not far distant when the trumpet shall sound, and man the corruptible will be called to don his robes of incorruptibility. Angel voices shall fill the land, and the message of heraldry shall proclaim that "The earth is the Lord's and the fullness thereof."

What a joy to know that not only the earth is the Lord's,

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but also the fullness thereof! Can anything be fuller when it is already full? When we understand what God is, feel His Omnipresence and Power, we shall see Him as the great transcendent Spirit of the whole universe, and know verily, that *God is All in all*.

When we enter into the kingdom where dwell the twice-born, we shall see things as they really *are*, and place everything at its true value. We shall know that all comes from God, so that of itself, everything must be good. We shall seek to use it only for its intended use, and that to the Glory of God. We shall know that God can be glorified only when His manifested presence is used in service. We shall see God as the Great Universal Principle of Good, and all else as vehicles of expression. We shall know that all comes from the Great Universal, and back to the Universal it must return, if its proper function is not to be prostituted. As the perfect children of the Perfect God, we shall recognize ourselves as the channel rather than the source. In the great drama of life, we shall seek to act our rôles as the Great Author intended they should be portrayed, rather than attempt to pass as the playwright ourselves.

We must not be content to live in our own little spheres, think that we are doing our share by living our lives in our own little way. What we must do is to recognize so thoroughly that "The earth is the Lord's" that we shall seek to perfect our instruments to express fully our consciousness of it. It takes a perfect instrument to express God fully. Is it not written that "All power in heaven and earth is given unto him"? When we awake to the consciousness that it is all here, we shall open our eyes to behold that new heaven and new earth which John at Patmos saw.

It is not the *ability to get* that we must cultivate, but the *capacity to receive*; and it is only as we pray, knowing that we *have* received, that we become conscious of the allness of Spirit, and know it is the only Substance. As Hagar opened her eyes to see the crystal spring, so if we open the eyes of our soul to the Truth of Being, we shall discover a new world, of whose existence we have never dreamed, and see the Son of Man coming in the clouds to reign supreme in our lives and in the whole universe.

This is what men and nations have refused to do. Each sees God in the mould of his own particular cast, and to

The Dawning Day

him that is all of God. We can render homage to God only in the degree that we recognize Him, the source of all our blessings. When God is understood as Life, Love, Justice, Beauty, and when we know that His beneficent Presence pervades all that is, then will we rise above the jealousies, selfishness and personal ambitions which now guide us. We shall see Life as One, and behind the appearance of things perceive the reality of Substance. Material form will disappear, and Universal Life will be seen manifested.

When we recognize "The earth as the Lord's," war will have become a thing of the past. We shall be mounting to the pinnacles of human attainment, and with Jesus, can say, "I have overcome the world." *In reality, we shall be our brother's keeper.* Peace, Love and Good-will shall reign, and there will be no need for a League to enforce peace. The nations of the world shall merge into one great, grand kingdom of Universal Brotherhood, and shall sing "Hosannas in the Highest," and know that the Lord of lords, who is the King of Glory, the Lord God Omnipotent, reigneth.

Love in the Deed

BY CHRISTINA G. ROSSETTI

It is not the deed we do,
Tho the deed be ever so fair,
But the love that the dear Lord looketh for
Hidden with lowly care
In the heart of the deed so fair.

The love is the priceless thing,
The treasure our treasures must hold,
Or ever the Lord will take the gift,
Or tell the worth of the gold.
By the love that can not be told.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here!

Sermonettes with Meditation and Correlative Readings

March the first

To live the life which is divine is to drink of Christ's cup. It is to be in the world, but not of the world. It has been said that existence has been given to man in order that he may use it to weave the drapery which is to clothe him in his heavenly life. And what is it that man is weaving here that will avail him in a larger sphere if it is not deeds of love and kindness toward his fellows, that they may see the reflection of their divine parent in the ministry of their consecrated brother? Like Christ, he who dedicates his life to service comes not to be ministered unto, but to minister.

MEDITATION: "I am Christ's minister."

BIBLE SELECTIONS: Gal. 5:16. I John 3:1, 2:9. II Cor. 5:17.

ASTOR LECTURES: page 280, 2nd paragraph.

March the second

Selfishness must be uprooted from the life which is to manifest the spirit of Truth, for self-consideration is fatal to spiritual progression. It was because the Nazarene was so unselfed that he radiated the all of Spirit. The love of Self is opaque to Truth.

To live in Spirit is to know Life as one; for in the realm of Spirit all self merges into the universal life of non-separateness and man appears co-existent with God.

MEDITATION: "My *Self* is a quickening Spirit which is hid with Christ in God."

BIBLE SELECTIONS: John 1:4; 5:24. Col. 3:3. I John 3:14; 3:16.

ASTOR LECTURES: page 144, 2nd and 3rd paragraphs.

March the third

God is Cause, and man is the effect of Cause. Thus it is, that man is a part of all that is. On this Truth is based the brotherhood of man, and thus what affects one, affects

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all. Jesus proclaimed this Truth when he declared that an insult offered to man was an offense to God.

It is madness therefore, to indulge in criticism, despite the fact that it is "much easier to be critical than to be correct." Men would do better if they better realized the consequence of wrong-doing, and when censure is replaced with brotherly love they will do better.

MEDITATION: "*I am my brother's keeper.*"

BIBLE SELECTIONS: Psalms 46:10. Isa. 29:24; 50:4; 54:13.

ASTOR LECTURES: page 105, 1st paragraph.

March the fourth

Each day is an opportunity for man to prove his divinity. The "full stature of the Christ within" cannot be attained tomorrow unless he begins today to assimilate the characteristics of divinity in his conscious existence.

Emerson says, "Only *one* man was true to that which is within *every* man." Then let us rise from our beds of sickness, cast off our shackles of sin, and enter into our inheritance as Sons of the Most High God!

MEDITATION: "Be still and know that I AM God."

BIBLE SELECTIONS: Psalms 82:6. I John 3:2. John 1:1, 4, 12, 14. Gal. 4:7.

ASTOR LECTURES: page 90, 2nd paragraph.

March the fifth

Diogenes says: "Calumny is only the noise of madmen," but Napoleon warns that there are calumnies against which even innocence loses courage; hence, it behooves students of Truth to take refuge in their own innocence, and trust God to renew their courage which enables them not to confound the slanderous tongue with the realities of Being.

"Be thou chaste as ice, as pure as snow, thou shalt not escape calumny," but if you abide in the omnipotence of Good, the only power of defamation will be to drive you into a closer realization that "nothing can by any means hurt you."

MEDITATION: "One with God is a majority."

BIBLE SELECTIONS: Isa. 26:3. Matt. 5:11, 12, 14.

ASTOR LECTURES: page 150, 2nd paragraph.

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March the sixth

"Get but the Truth once uttered, and 'tis like
A star new born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake."

What does it matter, then, if "Truth is forever on the scaffold and wrong forever on the throne?" Truth is immortal, and to love Truth for her own sake is to draw near to God. As a sunbeam cannot be soiled by outward touch, so Truth is impervious to taint whether on the scaffold or in the heaven of Mind.

MEDITATION: "I am the expression of Truth."

BIBLE SELECTIONS: Isa. 65:16. Psalms 15:2. Prov. 12:19; 16:6. John 18:37. III John 4:1—4.

ASTOR LECTURES: page 321, 1st paragraph.

March the seventh

There is no well-being apart from well-doing. The Science of Being is bound indissolubly with the action of doing. In the vineyard of the Lord no man can taste the fruit but of that tree which he has planted.

Salvation is withheld from him who does not serve. Verily, he who would "be chief among you, let him be your servant."

MEDITATION: "I am the servant of all who need my help."

BIBLE SELECTIONS: Matt. 20:27, 28. Matt. 25:21. Luke 12:43.

ASTOR LECTURES: page 69.

March the eighth

Life is the Substance of God, and whatever lives, partakes of that substance. Man's life is measured by his thoughts and is valuable or not according to the thoughts he entertains.

The fluctuations of life, as well as its vast concerns, are controlled and governed by thought. It behooves us, therefore, to think wisely if we would live well.

MEDITATION: "Lord, teach me to think."

BIBLE SELECTIONS: John 6:35; 1:14; 5:24; 6:63.

ASTOR LECTURES: page 288, 3rd paragraph.

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March the ninth

Seneca said, "Live with men as if God saw you; converse with God as if men heard you." Try this for one hour and it will save you from vain regrets; try it for one day and you will taste of heavenly delights.

It is the one way in which you can live with your fellows to the glory of God. You are God's children; hence, all belong to one grand brotherhood, and it behooves each to live in harmony with the whole.

MEDITATION: "God is my strength."

BIBLE SELECTIONS: Matt. 4:4; 20:38. John 11:25. Acts 17:28. Gal. 2:20. Romans 12:28. II Cor. 13:11.

ASTOR LECTURES: page 148, 1st paragraph.

March the tenth

In every walk of life thoroughness is necessary. There is nothing higher than present duty, so forgetting what is past let us press forward with all our might to its accomplishment.

Let *action* be the watchword of our lives. It makes for mental, moral and physical strength, and we are here to acquire it through the adjustment which results in a steadfast mind through the consciousness that man is *one* with his Maker, here and now.

MEDITATION: "My mind is staid on Christ."

BIBLE SELECTIONS: Rom. 12:2; 7:5. Eph. 4:23. Rom. 8:7. Phil. 2:5.

ASTOR LECTURES: page 148, 1st paragraph.

March the eleventh

Faith is the anchor that holds reason's tiny craft and prevents it from being swept away by the billows of discouragement. In the night of gloom "when no man can work," if we feel the motion of the little boat, let us be not afraid, for Hope has only lifted the anchor that Reason may enter a "larger place" in the Universe of Love and be refreshed by heavenly manna.

Faith is the eternal gift of God to His people; a lamp whose bright rays illumine the darkest hour and enhance

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the brilliancy of the grandest victories of the soul in her struggle for spiritual supremacy.

MEDITATION: "Lord, increase my faith."

BIBLE SELECTIONS: Heb. 2:4; 11:3. Matt. 9:24; 22:21. Mark 5:34.

ASTOR LECTURES: page 99.

March the twelfth

Love is the reflector of the thing beloved, and it behooves us to set our affections upon noble things. Love aspires to what it loves, and therefore, it inspires to immortal deeds. The office of Love is so precious that we cannot afford to waste the smallest particle of its substance, and he who loves according to needs and not according to merits, loves most worthily. Love is long suffering and patient; it is gentle and kind; it is tender and forgiving, for Love is the form of God.

MEDITATION: "I am immersed in that Love which is God."

BIBLE SELECTIONS: Luke 6:27. John 13:34; 14:15 and 23. I John 3:23.

ASTOR LECTURES: page 104, 2nd paragraph.

March the thirteenth

"God is of too pure an eye to behold evil." As the sun beholds nothing but the brightness of its own glory, so God is conscious only of that which He creates. Good destroys evil, as the light destroys darkness, not by being conscious of it, but because to the Good, evil is non-existent.

In a universe that is filled with the presence of God, there is no room for evil. It is only as we walk with our backs to the sun that we see our shadows.

MEDITATION: "God is Good, and God is All; hence, All is Good."

BIBLE SELECTIONS: Psalm 37:1. I Peter 3:17. III John 1:11.

ASTOR LECTURES: page 74, 2nd paragraph.

March the fourteenth

Intellectual wrestling must give place to spiritual understanding before Peace can be established as a permanent

Sermonettes

guest in the mental household. Fear and anxieties would obstruct our path, but the promise of the Master is that "None of these things shall by any means hurt thee." The shadow of error shall disappear at Truth's advance as the darkness vanishes in the wake of the searchlight. The way of him who trusts in His promises is made clear from day to day. Live and think *today*, for thou canst not live tomorrow before its time.

MEDITATION: "Thou, O Lord, art my guide, and thy Truth leads me."

BIBLE SELECTIONS: Isa. 40:11; 57:18. Psalms 23:2.

ASTOR LECTURES: page 251; page 252, 1st and 2nd paragraphs.

March the fifteenth

Ignorance engenders fear, which is the most destructive element in the universe, and makes for all the misery to which the human race is prey. In the proportion that man puts on understanding he puts off fear; hence the wisdom of Solomon who asked only for understanding! To understand is to realize the Truth of Being; it is to feel the omnipotence of God; it is to let Him be True, and all else false.

MEDITATION: "Give me understanding that I may keep thy Law."

BIBLE SELECTIONS: Prov. 1:5; 3:5; 9:10. Psalms 147:5; 119:144.

ASTOR LECTURES: page 60, 1st and 2nd paragraphs.

March the sixteenth

The rest that remaineth for the people of God is the abiding consciousness that "All things work together for Good." Be still and know that God through unerring Law, is separating the dross from the gold in the alembic of sorrow. Tears are being used to wash away the stains of yesterday's mistakes and to prepare the way for a new and welcome guest in the form of Christ,—Truth. When this takes up its abode in the "inner room" of your receptive heart, all sorrow and sickness will flee away.

MEDITATION: "God works through me to do His will."

BIBLE SELECTIONS: Psalms 145:5, 13, 14, 18, 19, 20.

ASTOR LECTURES: page 113, 2nd paragraph to 2nd paragraph page 115.

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March the seventeenth

There is no lack in the realm of the Real; therefore, be not overcome by the fear of that which does not exist in Truth. Man's birthright is unqualified dominion over all that would make for inharmony. Let him claim it, insist upon it as his god-given right, and he shall prove his sonship in possession.

All things work for man's highest good; but within lies the source of all supply. He must ever remember that "It is his Father's good pleasure to give him the kingdom," and then labor to become worthy to be the heir of all that it contains.

MEDITATION: "My God shall supply my needs according to His riches."

BIBLE SELECTIONS: Luke 12; 27 to 33 inclusive.

ASTOR LECTURES: page 303, 3rd paragraph.

March the eighteenth

Hope is the magnet which attracts the things hoped for. Hope is the way which leadeth unto Life and Joy, and into the realms of celestial bliss.

"Why art thou cast down, O my soul? Hope thou in God." Have faith in the Good. Charge your soul with it. Affirm it to be the only power and presence. Hope for the Best, and the Best shall be your constant companion. You *believe* that God is able to redeem His promises; when you trust Him, then will you *know* it.

MEDITATION: "My mind is stayed on thee; therefore, I am in perfect Peace."

BIBLE SELECTIONS: Psalm 16: 9. I Peter 1: 3; 1: 21. I John 3:3.

ASTOR LECTURES: page 103, 1st and 2nd paragraphs.

March the nineteenth

In the olden times, runners were stationed on the highest outposts to watch for the approach of the enemy. Today, the duty of the Christian soldier is to walk in advance of humanity's long train and reveal to it the vision which has transfigured his own soul.

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There is no greater service than to be a courier of the Christ message, and he who would herald the dawning of the Perfect Morn, must ascend to the loftiest peaks of Spirit's realm.

MEDITATION: "I will lift up mine eyes unto the hills, from whence cometh my help."

BIBLE SELECTIONS: page 166, 2nd paragraph.

March the twentieth

Jesus took on physical *shape* in order that he might reveal the indestructibility and immutability of Spiritual *Form*. He came down *apparently* in order that we might ascend to the realm of true Spirit. He redeemed us from the Law of the flesh, by making it clear that there is but one Law operating in the universe, and this, the Law of Spirit. We have experienced the second birth when we learn to close our eyes on the world of seeming and open them to behold the glories of the Spirit realm.

MEDITATION: "As a Son of God, I am joint heir with Jesus to the kingdom."

BIBLE SELECTIONS: Gal. 6:2. Phil. 2:1. Col. 1:27.

ASTOR LECTURES: page 203, 2nd paragraph.

March the twenty-first

The Principle of Being is ever greater than the Idea which expresses it. Cause is supreme over all its effects, for it includes all. Even so, is the Father greater than the Son.

By knowing that he is inseparable from the Universal, man comes into the consciousness of God-derived and God-sustained Power. He knows God as the only Reality, and with his lips can he speak the healing word of Truth.

MEDITATION: "My God is my Protector; in Him will I trust."

BIBLE SELECTIONS: Prov. 28:21. Psalms 37:3; 34:14; 145:9.

ASTOR LECTURES: page 224, 2nd paragraph.

March the twenty-second

When we realize that we are the Sons of God and not the sons of men, we shall claim our inheritance to the

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kingdom of Peace, Power and Perfection. If we *believe* that we are the offsprings of the flesh, we shall have to battle with all its so-called weaknesses; but if we *know* that we are the children of the Spirit, we shall transcend the plane of limitation, and eat of the fruits which ripen in the Garden of Harmony.

MEDITATION: "Freedom is mine, and I claim it through the Spirit of Truth."

BIBLE SELECTIONS: Heb. 10:26. James 1:18. II John 1:2. I John 3:18.

ASTOR LECTURES: page 271, 1st paragraph; 272, 1st paragraph.

March the twenty-third

"Pray without ceasing," is an admonition which the children of the Light should follow. Protection lies in the constant affirmation of the omnipresence of God,—the ever remembrance of the truth that there is no *other* presence.

As a child of the Most High God, man's birthright is freedom; but unless he is conscious that "The Spirit maketh free," it avails him naught. The Christ must be born in the manger of his conscious existence, else his eyes will be holden to the Good which surrounds him.

MEDITATION: "Divine Love surrounds me, I shall not want."

BIBLE SELECTIONS: Isa. 30:15. Prov. 3:26. I John 3:21. II Cor. 5:6.

ASTOR LECTURES: page 73, 1st paragraph; 80, 1st paragraph.

March the twenty-fourth

"To us there is but one God, the Father," the one Source from which all *real* things proceed. Our God is the Universal Mind of which all men are expressions in particular. Jesus acknowledged no other Power or Presence save that of Good, and as we behold Good as the only Reality, do we put on that mind which was in Christ Jesus.

If Good is the one Reality, then evil, the opposite of Good, is unreal. Hence we overcome evil by knowing its nothingness, and not by resisting it.

Sermonettes

MEDITATION: "There is but one power, even God."

BIBLE SELECTIONS: Col. 1:16 and 17. Matt. 28:18. Luke 10:19. I Cor. 4:20.

ASTOR LECTURES: page 282, 1st paragraph; 274, 1st paragraph.

March the twenty-fifth

Love lightens the load which unwillingness would make impossible to carry. "It is only when we add the burden of tomorrow to that of today that it becomes too heavy to bear."

By the power of Divine Love, our most painful experiences may be transmuted into ladder-rungs on which we mount to higher things. In the laboratory of Reality, the alchemy of Spirit transmutes weakness into strength; hate into love; sorrow into joy; pain into pleasure, and sickness into health.

MEDITATION: "My strength is that of the Spirit within, even the Christ."

BIBLE SELECTIONS: Hosea 12:3. Isa. 30:15. Hab. 3:9.

ASTOR LECTURES: page 164, 1st paragraph.

March the twenty-sixth

If we be risen with Christ to the comprehension of the Truth of Being, we have ascended to that realm where we behold things as they *are*, and not as they seem. We have put off the carnal, and walk forth clad in that which has been "fashioned like unto His glorious body."

God is the only Power, and the only sin consists in giving power to that which has none. As God dwells in the consciousness of man, let us give Him royal welcome by granting Him the freedom of the whole, and sweeping it clean of all else but that which will reflect His radiant Beauty.

MEDITATION: "Reveal to me thy Truth, that it may lead me."

BIBLE SELECTIONS: Prov. 13:34; 24:9. Isa. 59:12; 44:22.

ASTOR LECTURES: page 329, 1st paragraph.

March the twenty-seventh

True self-denial consists in the rejection of any other thought of self than that which reveals the likeness of the

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Divine Creator. Man has only one Self. He is Spirit, created in the image and likeness of the All-perfect One. The *real* Self is that which is without beginning of years or end of days. It knows neither birth nor death, and sin and sickness have no part of its existence.

The real Self of man is God; acknowledge Him in all thy ways.

MEDITATION: "My ways I commit unto thee, O Lord; and thou wilt sustain me."

BIBLE SELECTIONS: I John 4:12; 5:20. III John 5:11. John 4:20.

ASTOR LECTURES: page 228, 1st and 2nd paragraphs.

March the twenty-eighth

Today has been given you by God that you may dedicate it to His service. Remember that you are the instrument chosen of God to represent His divinity by your humanity, and *through* you he makes the seemingly impossible task easy of accomplishment.

God does not work *for* you, but He works *through* you to the end that His will is done on earth. Your part in the scheme of things is to *do*, and God's part is to give the increase.

MEDITATION: "There is nothing impossible to me through God."

BIBLE SELECTIONS: Roman 11:36. I Cor. 8:6; 12:6 and 25.

ASTOR LECTURES: page 310, last paragraph.

March the twenty-ninth

It is pleasing to Divine Love that in you should "all fullness dwell." It is the Father's good pleasure to give you the kingdom and all that it includes. It was the message of the Master that man is heir to eternal "riches in glory," and by his life wove the invisible fabric which binds the mortal to the immortal.

Be of good courage, for through you God will overcome the world. Be not disturbed by appearance. These are but shadows cast by His presence. Shades will disappear in the proportion that you discern the Sun of Righteousness.

Sermonettes

MEDITATION: "Thy excellencies will I sing, O Lord. Let me not be confounded."

BIBLE SELECTIONS: Deut. 4:35. Isa. 45:6. John 21:15, 16, 17.

ASTOR LECTURES: page 104, to 2nd paragraph on page 105.

March the thirtieth

Our eyes are opened to behold the Good, the True, the Permanent. With eye single to thy glory we know that there is nothing that is not pure; no picture that is not beautiful; no sound that is not harmonious; no supply that is not unlimited. We awake to know, and to realize from the very depths of our being that "God is not the author of confusion, but of Peace."

"Whatsoever things are true, honest, just, pure, lovely, of good report,—if there be any virtue and any praise, *think on these things.*"

MEDITATION: "In the tabernacle of my God do I abide."

BIBLE SELECTIONS: Prov. 24:10. Gal. 6:9. Heb. 12:5. Isa. 40:29, 30, 31.

ASTOR LECTURES: page 330, 1st paragraph.

March the thirty-first

"If a man thinketh himself to be something when he is nothing, he deceiveth himself." Apart from God, man is a lonely cipher, neither adding to, nor detracting from Reality. The value of the cipher is dependent upon its relation to the One. Alone, or on the left side it is without value; but when it is placed on the right hand side it increases the value of the unit.

Even so, when man ascends to the consciousness of his unity with the One, does he sit on the right hand of God, the Father; and verily, in every thought and deed, does he "magnify the Lord."

MEDITATION: "My humanity proclaims thy divinity, O God. Guide thou me."

BIBLE SELECTIONS: Matt. 6:13. II Tim. 1:7. Romans 8:38; 13:1.

ASTOR LECTURES: page 285, 1st paragraph.

Gleaner Gleanings

"THE GLEANER is a most welcome guest in our home, bringing its message of Truth, uplift and consolation; and then is passed on in many channels to others. Please accept my sincere appreciation of your book, *"The Astor Lectures."* I feel I have a constant companion in Divine Science, and always find just what I need every time I turn to "my companion."—Brooklyn, N. Y.

"I have enjoyed THE GLEANER so much this past year and would not be without it. It puts the matter to us so forcefully, and makes it so plain that no one could help being uplifted by reading it."—Wray, Colo.

"I would like to have four more copies of the February number of the GLEANER. It is wonderfully interesting, and I would like to send it to friends."—Lawrence, L. I.

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—Columbus, Ohio.

"I must tell you how wonderfully well my husband has been and is since we returned home. He has continued to grow better all the time, and is reading and learning and applying the lessons, and is so happy to be learning the good way. I feel quite sure that our call to America was only for bringing us to a knowledge of this Truth and Divine Science; for until then we knew it only vaguely by name and were struggling in a blind way to learn."—London, England.*

*The writer of the above was in America with her husband for a few weeks last summer where they became acquainted with some of our people at a resort. While bathing at the beach her husband suffered a severe hemorrhage and was healed through Divine Science. The Light broke upon both husband and wife, and they returned to London in September renewed in body, mind and spirit.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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There is excellent vocal and instrumental music. All seats are free.

On Wednesday evenings at 8:15, Dr. Murray gives Bible interpretations in the Myrtle Room of the same Hotel. There are also short talks on Truth by members of the congregation.

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*A Cordial Welcome
Is Extended To All.*



THE GLEANER

Health, and How to Obtain It

By W. JOHN MURRAY

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." *Isalah 35:5-6.*

IN all the world, there is no one thing so earnestly sought after, as is health. It is that without which there can be no real success in any department of life. It is a universal necessity, for without it, neither prince nor peasant can live and be happy. When the body is racked with disease, the sinner cannot sin so much, nor can the saint soar to such heavenly heights. Without health, he who would tread the path to fame in literature, art, music, invention or industry, faces an almost insurmountable barrier.

That some of us through our so-called diseases have been compelled to turn to God in our extremity, is true; but the blessing is not that we have been sick unto death, but that we have turned to God; and this we might have done without being coerced. It is a sad commentary on the wisdom of the average man that he has been compelled to do that which he should have done naturally and without effort.

It was the custom among the early Israelites to turn to God at the first suggestion of disease, and, if history tells us correctly, they had none of the diseases which the Egyptians had, whose remedy was not Deity, but drugs. It is recorded that King Asa, when disease came upon him, turned not to the Lord, but to the physicians, and as a consequence, "he slept with his fathers."

We make that first which ought to be made last, and that last which should be first; so that today, when we are told that the sick can be cured by a system which is wholly drugless, we are filled with doubt concerning it.

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We arrest chiropractors, osteopaths and others whose patients sometimes pass away without noxious drugs, while another school may sign a death certificate and avoid persecution and prosecution in cases where their patients have passed away with enough drugs in their systems to start a pharmacy! In the same paper which contains a glaring account of a man who has passed away *without* medical assistance, in the obituary column, you will find a whole cohort which has passed into the beyond *with* medical attention. These are facts which ought not to be overlooked in a matter so important as our physical well-being. Divine Scientists have no objection to the rest of the world filling itself up with poisons, but they merely ask the privilege of calling in the Great Physician in the hour of temptation.

It is not that Divine Scientists are in open rebellion to the existing systems of therapeutics; it is that they have tried these systems until disappointment has driven them to God as the last and only refuge. They are not engaged in competition with *materia medica*, neither are they proselyting in the churches, but when men become discouraged with the attempts of *materia medica* to heal their bodies, and with theology's efforts to answer the questions of their souls, Divine Scientists are not to be blamed if they recommend the throne of God as the court of highest appeal.

We are coming to realize as never before that sickness is not a Divine institution, but that it is due to some form of mental wretchedness,—concealed, perhaps, from friends, but nevertheless there. The ordinary man seeks after health much as the extraordinary man seeks for heaven; and strangely enough there comes a time when both find what they are looking for in the same place, and in the last place they look for it.

The sick man travels to the remote corners of the earth—from Battle Creek to Carlsbad and back again—seeking for that health which is more desirable than fine gold or precious stones. The saintly man seeks for a heaven which he never expects to find until after he has been gathered to the bosom of his fathers. An awakened conscience with an acute sense of right and wrong makes it impossible for him to be really happy in what he calls a world of sin,

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and so he sighs for that other world where pain and sorrow are unknown.

By a strange tendency of thought, we look for that outside of ourselves which can be found only within. The sick man seeks health in divers places, and the saint seeks heaven afar off, when all the time each is carrying about with him the thing he desires, if he only knew it.

Happiness and health are not something which may be imported from a foreign land. They cannot be injected from without; but if happiness and health are to blossom externally, their seeds must be implanted in the deepest recesses of human soul.

When a man asked Jesus when the kingdom of God should come, he said, "The kingdom of God cometh not with observation. Ye shall not say, Lo here, and Lo there, for the kingdom of God is within you." If we accept this, we shall be compelled to narrow our search to a small area. Instead of scattering our energies and wasting the little strength we are conscious of in trying to find more, we shall go quietly into the Silence and affirm, "The strength of God is my strength, omnipresent and eternal." In the depths of our own being shall we find that which we have so fruitlessly sought elsewhere.

If happiness, health and heaven are not in us as mental states, they are nowhere. It is said that in the New Jerusalem there is neither sorrow nor crying, for "the former things have passed away." The New Jerusalem which cometh down from God out of heaven is not an ancient, but a rejuvenated city. It is that state of man's soul which may be called the kingdom of Good, or God, in man while on earth, here and now. It is the state of mind wherein the individual perceives that the things that are seen are carnal and temporal, while the things that are not seen are spiritual and eternal.

When a man realizes that external conditions are not superior to internal convictions, he has emerged from the plane of limited capacities to the realm of unlimited possibilities. Instead of being the slave of external conditions, he becomes their master, for he has risen from the life of sense to the Life of Spirit, wherein is the only Reality.

Throughout the ages, the efforts of all the great teachers

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have been to free men's minds from the belief that matter is superior to mind, and thus to enable man to rise from the dust and begin to realize on earth his God-given powers. That body governs mind is inconceivable, but how to instruct mind to govern body and make happiness and health grow where discontent and disease previously flourished, is the important thing.

The important things which man can learn today is wherein lies the source of his power; and when he discovers that it is centered in himself, it is only a question of time until he will direct it to constructive ends. We are hypnotized by our surface experiences because we are as yet unconscious of our latent capacities.

As the race sat for centuries in comparative darkness, ignorant of the fact that it lived and moved and breathed in an ocean of unmanifested light, which today we call electricity, so the average individual accepts conditions which are almost unbearable because he does not realize that there is a limitless capacity for expansion within his own being.

As the aviator soars to ethereal heights and the earth vanishes beneath him, so is it possible for us to rise above our discords, discouragements and diseases, by elevating the mind above morbid thinking. When a submarine commander wishes to escape the shots of a cruiser, he submerges; or when a storm rages, he dives to a depth of the ocean where there is perpetual calm. These acts should illustrate the wisdom, in the hour of seeming danger, of submerging the Self in the fathomless depths of the Love of God.

If on the surface of our lives there are storms and conflicts, there is a depth of our being where poise and power persistently abide. To find this depth and rest there, is to gather strength, not only to bear the so-called ills of the flesh with fortitude, but to overcome them. To rebel against disease while believing it to be incurable is suicidal, for it adds discouragement to discomfort.

In sickness, we should be hopeful and expect recovery; but the consciousness of the Abiding Presence to whom sickness is unknown is an infallible panacea. In the hour of disease it is as possible for us to turn inward to that

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Eternal Centre where only health abounds, as it is for a man to seek shelter and protection from bombs by going down into an underground railway.

Things that make us unhappy, and ill, in consequence are neither as real nor as powerful as they seem to be. In our ignorance of God's omnipresence, we magnify our ghosts of fancy until they assume alarming proportions, and when we would escape them, they follow us like our shadows,—for this is just what our ghosts of fancy are, the shadows cast by our own spiritual density.

In the Science of Creation set forth by Plato and others, God, or the Immutable Good, is the one source from which all *real* things proceed. Since effect must be ever like its Cause, we are forced to the conclusion that all that God creates is good, for it *must* be like the Cause which produces it. Good is positive and real; evil, being the opposite of Good, is negative, and consequently unreal, and to understand it as such, is to gain control over it. If disease is evil, and most of us admit that it is, then it, also, is unreal. It is an appearance without actuality, like darkness, which is merely the absence of light.

To the great majority of persons, nothing seems more real than disease, but when it becomes known that only that is *real* which proceeds from God, disease loses its terror for us, and through Truth, we gain the ascendancy over it. The conviction, that "Nothing is true but God," is the rock upon which to stand, against which the winds and waves of human ignorance may spend their fury, but against which they must prevail in vain.

To be able to realize that disease is not God-created, and to know that there is no other creator, is to be "endued with power from on High," for it enables us to form a correct idea of ourselves as we are in Divine Mind. This is the beginning of our cure. So long as man's conception of himself is that of a frail mortal subject to sin on the one hand, and to disease on the other, all the tendencies of his thought will work in the direction of causing this conception to be made manifest, for that which a man believes himself to be, that will he surely become.

From this, we see the importance of forming a true conception of the *real* Self, for when this true conception of the Self is formed, it will go through all the orderly pro-

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cesses of unfoldment until it externalizes itself in happiness and in health. The true conception of the Self is that which is based, not upon human parentage and physical surroundings, but upon the Truth that we are the effects of the Great and only Cause. In other words, we must learn with Jesus not to think of ourselves as the sons of men with inherited evil propensities, but as the Sons of God and joint heirs with Christ to the kingdom of God in which there is no sin, sickness, disease, nor death.

To find health and enjoy it as a permanent possession, we must look for it where it is. Looking to drugs and change of climate will never bring us perfect health; and disappointment will be our doom. God is the eternal health of man, and it is only as we find our health in God that we shall find it at all.

Since Life, Health and Blessedness are from God, we should look to God for them and not to man. External methods are temporary, but the internal conviction of one's connection with the Source, is lasting and permanent. Our health cometh from the Lord which made heaven and earth, for if it does not come from Him, it is non-existent. When vain searchings in other directions have driven us to despair, we may, like the mariner, who in a storm steers for a friendly port, turn the prow of our minds in the direction of that Indwelling Presence which is Health itself. Looking away from terrifying appearances to that Divine Reality in which we live and move and breathe, we may say with confidence:

"In Thee I have no pain, no sorrow,
No anxious thought, no load of care;
Thou art the same today, tomorrow;
Thy Love and Truth art everywhere."

"Health and cheerfulness mutually beget each other."

—Addison

* * *

"Let each man think himself an act of God,
His mind a thought, his life a breath of God."

—Bailey

What of the Future?

By S. D. SCUDDER

NINETEEN hundred seventeen has just vanished down the line and is mingled with past decades and centuries. With it came the climax to that great and universal upheaval which bids fair to bring into complete action certain forces and principles little considered heretofore by the "ruling elements of earth," although long since believed in by great majorities of those who until now have been lorded over and "governed" by the former. Where shall we look today in all the world for that true Spirit of Service which makes possible the brotherhood of man, Certainly not among those who believe that "might is right," whether they be over-ambitious Rulers of Peoples or Selfish Lords of Finance and Industry. Have we come at last to that evolution in history's progress, foretold by seers of old, when not so much the question of which nation do we belong to, as what side are we on: "to serve mankind or to train with those who thrive upon the people," will become the deciding factor in every life? This greatest of wars is bringing before us all some ponderous problems which go beyond the question of whether we belong to Monarchies or Republics; which overtop the ideas of standing armies and ready navies; which transcend the beliefs in mere material powers whether of numbers or gun-powder or gold. We come face to face with the proposition that unless the spiritual forces of the universe have the larger part in a settlement of this conflict, hate will still be left behind to germinate and reproduce these terrible misunderstandings at some future day. Is a "Nation,"—that is to say, the governing part of a people—greater than the individuals composing it? Strange to say, this really has been so, to a large extent, in the past. But a decided change is fast approaching, the world over. If individuals everywhere are learning to apply the law of common kindness, is it not about time that the governing factors of nations should act likewise towards each other? If they do not, then surely these oppressive and selfish elements will be obliterated by the people; and rulers (as such) and lords of every kind will be no more.

The Sacrificial Life

By HAL CRAIN

ON every hand, we are told that life is a struggle; that only to the strong are the spoils of the battle, and only he who has been specially endowed can survive the combat. The theory of "The Survival of the Fittest," has crept into the Race Consciousness to such an extent that a life of sacrifice is considered one of cruel torment and unspeakable torture. Had man understood the nature of the Spiritual universe, what God is and his own relation to Him, he could never have viewed life as a struggle in which the victory comes to the strong, but he would know that in reality victory *is* won through grace.

In the real Man, nothing can be found which does not exist in the Perfect Pattern; and conversely, all that abides in the perfect consciousness of the Universal Mind, must dwell potentially within the heart of Man. All that is real will be found in the One and Only Reality; all else is non-existent. Hence, if man would understand the great Law of Sacrifice, he must search for its principles in the mind of Him who "made the earth by His power, established the world by His wisdom, and stretched out the heavens by His understanding."

We learn that through Love was the world created, and out of that Substance which is God, was all that is, brought forth. God's Love for His people was not first made manifest when He sent His beloved Son into the world, but "when darkness was upon the face of the deep, and the earth was without form, and void," did He send forth His Light of Love, and sacrificed His own Substance, that we, His Ideas, might evolve to the consciousness of God-hood, and at His right hand, "magnify the Lord."

Except a grain of seed be lost in the earth and die, the full blossomed flower will never waft its fragrance on the summer breeze, nor its petals be kissed by the morning dew. It is a willing sacrifice,—a sacrifice made through its innate, unfathomable desire for growth and expression,—that desire to become more than the mere seed, but to stand forth and declare the glory of its God and Creator.

The supreme expression is Love, and thus it is that God

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revealed unto us His infinite Love by creating man in the image of His own perfectness, and set him in a world which mirrors forth His radiant beauty.

Hence, everything which we see must be an expression of Infinite Love, and man, who has been given dominion over all the realms of the earth, must be the manifestation of that inherent quality of Divinity. In, by, and through Love all that is, is bound in one inseparable unity; and apart from God there is no life, for all that is, is God, and He is All in all.

To him who dwells on the circumference of things, the life of Spirit is indeed a life of sacrifice; but it is really a sacrifice of things that *seem*, for the things that *are*. When we once glimpse the glories of the Christ within, life is no longer a separate existence, and the Law of the "Survival of the Fittest" no longer holds sway over us. We view Life as One, and all that we can give back to the Universal Consciousness is only what rightfully belongs to it.

Divine Wisdom sees the end from the very beginning, and no matter how far in the valley of ignorance the human race may stray, or how steep in the meshes of sin it may become entangled, it knows that Divine Love is the Shepherd which will eventually lead the last wandering soul into the fold of conscious unity with the Father. Nevertheless, it gives of its own wisdom; it succors with its own strength; its Light shines forth in the darkness which perceives it not, knowing that in the end every atom will be transmuted into its own likeness.

Thus it is, that "He (not Jesus, but the Christ) was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." The world was not redeemed by the crucifixion of *one* man; but one day it *will* be redeemed by the Love, or Christ Force which worked *through* Jesus. This is the "Redeemer that liveth," and this is the Force which has been poured forth without stint through all the ages that have passed, for the redemption of humanity, "but ye would not."

"The Lamb slain from the foundation of the world," does not mean that the one man who so fully embodied the

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idealism of "The Lamb," was slain to pay the price of universal redemption, but that this Christ Force which existed before the world was, has ever been seeking to instill into the minds and hearts of men that individual and universal redemption could be accomplished only as they incorporate into their lives the Great Creative Principle of His own Being.

If the Great Creator of us all is so filled with compassion that not any should "perish, but all have eternal life," that He could give His Son begotten only of Himself in order that the world through Him might be saved, we must use that Love as a standard by which to gauge our own station on the Path and determine our capacity to suffer, and endure and sacrifice that even the least of these might be brought to a realization of that Infinite Love and Compassion which is ever seeking to serve humanity by giving itself in constant and continuous sacrifice that the "way-faring ones" might awake to the consciousness of their Divine Selves by using all that they possess to the Glory of God by serving those who know Him not.

Thus we see that the Great Law which underlies the sacrificial Life is not one which is based upon any conscious effort of sacrifice. It is a Cross which is voluntarily assumed and which must be borne by every faithful bearer of that "Light which lighteth every man that cometh into the world"; until a redeemed Humanity issues forth, glorified with the glory of the Father. He who leads the life of sacrifice does not suffer because of the Cross which is his to bear. He is so filled with that great abiding Love that he could do nothing else, no matter what the cost. He is so conscious of his unity with all Life, that as long as one erring sheep is astray in the valley of ignorance, he cannot be wholly wise; as long as one is sick and helpless, he cannot be entirely free.

Jesus established this unity, and it is written that "He was a man of sorrows and acquainted with grief." Yet has any ever served as did he? Has any ever inspired so many faint hearts, or imparted faith and courage to so many weak and weary souls as has the example of his noble life? None knew better than he that "one must lose his life if he would find it," and without a pang of regret

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he descended to the lowest plane of physical existence that he might ascend to the heights celestial, and being lifted up, draw all men unto him.

Even though he wept when Lazarus died, was sad with those who sorrowed, suffered the agonies of Gethsemane and the tortures of Golgatha, yet for *his* sufferings he was never sad. For others did he labor, even though he himself "had not where to lay his head." Himself he sacrificed, yet it was through that very act that the Christ rose supreme and found conscious unity with all that is—God, the Father. Sacrifice through Love was the watch-word of his life, yet in the joy of serving through Love, it was no sacrifice. He was true to the mission which he came to fulfill, and in the consciousness of having performed it, he was content.

As the flower sheds forth its fragrance, unconscious of the sacrifice which the seed has made to give it life and beauty, so we must be so imbued with the Spirit of the Living God that the joy of giving eclipses the seeming sacrifice. As we die to form, we live in life, and so it is that Paul said, "I am crucified all the day long for his sake." It is the price we must pay, if we would see the perfectness of that All-perfect One.

Yet it is no price, but rather a reward, for the joy of service is above the price of rubies and of precious jewels. Why is it so hard to open our consciousness to the guidance of that higher Self, the Father in heaven? Aye, true are the words of that hymn, but how different the meaning, "The Way of the Cross Leads Home"! Jesus did not bear the Cross that is ours to carry. He only led the way and showed us that it is this cross of living sacrifice for erring humanity that really does lead home,—to the Secret Place of the most High where dwelleth our Father in heaven. Can any pathway be more glorious, or any achievement more grand?

Then let us bare our souls to the Great Soul of the universe until every atom of our Being has been immersed in its life-giving stream! Let us become a part of the Great Life which is the fullness of God's glory! Close our ears for awhile and listen to that inner voice which has sought utterance so long. Shut our eyes and train the eye of the

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soul to behold the glories of the Christ within. Then we shall be able to hear the "still, small voice" which will guide us on the Path of Attainment until the dawning of the Perfect Morn when "we shall know even as we are known."

The pathway is rough and the cliffs are steep; but ever over the thorniest path and the roughest steep we see the footprints of the Master Jesus. He did not point to the peaks and say, "It is there;" but girding himself with Truth and guided by the torch of Love, he said, "Lo, it is here; Follow me." The same Christhood which he attained is available to all; for essentially and potentially, we are of the same.

Then let us awake from our long dream! Jesus proved the truth of the unseen Reality, and from the plane of carnality rose triumphant,—“the first fruits of them that slept.” Let us take on the characteristics of Divinity if we would realize our oneness with God. Let us assimilate in our daily lives our highest ideals of God. He is Love—perfect Love; He is Life—perfect Life; He is Truth, and that means perfect Truth and all Truth. Then will we find that we have consciously entered the Path of ever-becoming; that potentiality is approaching actuality, and that we are in sight of our true destiny, which is one with the Father.

The Golden Thread

There's a golden thread that runs thro' life,
A golden thread so bright,
So fine and subtle, and hidden deep;
As though the sudden light,
On this beautiful golden thread
Might dazzle the sight of the silent few,
Who seek it amidst the maze
Of the things that are, and the search lose zest,
For those who would on it gaze.
So the Weaver spins it deep and strong,
In his texture of the woof,
That only the earnest may find it there—
The Golden Thread of Truth.

Alva Fisher Salvadore

Pearls of Wisdom

BY W. JOHN MURRAY

As students of Truth, in this age of confusion and carnage, let us manifest the love of God in all practical ways. To the extent of our ability, with purse and with service, we must meet every demand that is made for the alleviation of human suffering. We must *realize* the strength of God as our strength, in order to do all that is possible without fret or fatigue. We must count that time lost and that money worse than squandered which is not spent in ways that make for human betterment.

For Jesus to see the Truth of man's being, was for him to demonstrate it; and these demonstrations took the form of restoring man to his primitive perfectness. To Jesus, the miracle was not man's restoration to his original harmony, for to him, it was his natural state; but the mystery lay in the fact how man ever became separated from the original harmony which was his before the foundation of the world.

As man may touch the earth with his feet, so on the wings of aspiration may he soar to celestial heights. Like Enoch of old, may he walk the earth and talk with God. When man forms an alliance with God through spiritual understanding, the boundary line between God and man disappears. When this point is reached, man will know what Jesus meant when he said, "I and my Father are one."

The way to escape trouble is not to resort to lower means, but to ascend in Thought to that realm where fear and anxiety are unknown. By turning in Thought to God, we are lifted above the fog-line of mortal illusions, into that rarefied atmosphere of Divine Protection where Love reigns supreme. It is this glorious land of Reality which the Psalmist glimpsed when he declared that, "In time of trouble, He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock."

A Pioneer in Divine Science

THE tendency of the human mind is to consider that which is new to its own understanding as a new discovery of universal Truth. We recognize the fact that the world has never been without its leaders in the fields of literature, art and science, but we are apt to forget that the scientific principles of religion have had any champions from the time of Jesus until the day when our consciousness was first filled with the Light of Spirit.

Almost three hundred years ago, there lived one of the greatest natural scientists of all time. When Europe was just emerging from the superstition and ignorance of the "dark ages," he came to reveal a higher system of Natural Law than the minds of men had hitherto conceived. He delved into the realm of mathematics, and carried its demonstrations further than any mathematician who had preceded him; in his study of Light and Color, he revealed a new universe to the minds of men; and in the fall of a single apple, he perceived the working of that certain Law which we call Gravitation.

Sir Isaac Newton was born in 1642, and although he stood alone in his conception of the Spiritual universe, his mind was so attuned to the world of scientific realities, that he could not but see the universe as the result of One invisible Cause. The following is taken from his principal work, "Principia," and when viewed in the light of modern spiritual understanding, it might not be too much to assume that should he come to earth again, he would find himself in perfect sympathy and accord with those principles for which we, as Divine Scientists, stand.

"This Being," he says, "governs all things, not as the soul of the world, but as Lord over all. . . . The Supreme God is a Being—eternal, infinite, absolutely perfect. . . . The word God usually signifies Lord, but every lord is not a God, it is the dominion of a spiritual being which constitutes a God. . . . And from His true dominion it follows that the true God is a living intelligent and powerful Being, and from His other perfections that He is supreme or most perfect. He is eternal and infinite, omnipotent and om-

niscient; that is, His duration reaches from eternity to eternity, His presence from infinity to infinity. He governs all things and knows all things that are, or can, be done. He is not eternity or infinity, but eternal and infinite; He is not duration or space, but He endures and is present. He endures forever, and is everywhere present, and by existing always and everywhere, He constitutes duration and space.

"In Him are all things contained and moved, yet neither affects the other. God suffers nothing from the motion of bodies; bodies find no resistance from the omnipresence of God. . . . As a blind man has no idea of colors, so have we no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, and can therefore neither be seen nor heard nor touched, nor ought He to be worshipped under the representation of any corporal thing.

"We know Him only by His most wise and excellent contrivances of things, and final causes. We admire Him for His perfections, but we reverence and adore Him on account of His dominion, for we adore Him as His servants, and a God without dominion, providence and final causes, is nothing else but Fate and Nature. Blind metaphysical necessity, which is certainly the same always and everywhere, could produce no variety of things.

"All that diversity of natural things which we find suited to different times and places could arise from nothing but the ideas and will of a Being necessarily existing. But by way of allegory, God is said to see, to speak, to laugh, to love, to hate, to desire, to give, to receive, to rejoice, to be angry, to fight, to frame, to work, to build; for all our notions of God are taken from the ways of mankind by a certain similitude, which though not perfect, has nevertheless some likeness. And thus much concerning God, to discourse of whom from the appearance of things does certainly belong to natural philosophy."

"Men at some time are masters of their fates:
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

—*Shakespeare*

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Doing It

"And nothing shall be impossible unto you"

Somebody said that it couldn't be done,
Be he, with a chuckle, replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he tried.
So he buckled right in, with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin, and a bit of a grin,
Without any doubt or quiddit;
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you;
But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it!

—*Author unknown*

My Creed of Love

To separate the chaff from the wheat of thought,
To be always in conscious Oneness with Love,
To hear innerly This Voice—heeding no other,
To strive to keep my mind pure and true—
To see God as He is,
To share with humanity my God-given Love,
To send out thoughts that bless and heal,
To make this earth God's dwelling Place—
To me, this is Life and Love!

—*Mary L. Stuart Butterworth*

Sermonettes with Meditation and Correlative Readings

April the first.

O Lord, our Lord! How excellent is thy name in all the earth!

Immortal man walks in the vineyard of eternal Joy, Peace, Harmony and Love. The roseate hues of the morning sky and the sunset's golden glow greet him with the splendor of thy majesty. The birds sing his welcome, and flowers adorn his pathway with blossoms.

Yea verily, hast thou made him a little lower than the angels and crowned him with glory and with honor!

MEDITATION: "I will claim my inheritance through the Love which the Father hath bestowed."

BIBLE SELECTIONS: Psalm 8; Rev. 21:7.

ASTOR LECTURES: Page 117.

April the second

Blessed are the pure in heart, for they shall see God. Purity of thought and act has been the precept of all religious teachers. Impurity is the scum which hides the imprisoned soul from the radiance of Spirit's beneficent rays. Sordid thoughts that lurk within the temple of the mind besmire the windows of the soul, and man knows not that he bears that "light which lighteth every man that cometh into the world."

In the Secret Place of the Most High, only he whose mind is attuned to the heavenly vibrations can commune with that Father which dwelleth therein. The highest vibration is Love, and he who would ascend to the pinnacle of conscious union with the Father must be consumed in the transforming flame of Divine Love.

MEDITATION: "Grant me a clean heart, O Lord, and renew a right spirit within me!"

BIBLE SELECTIONS: Psalms 24: 3, 4, 5. I Tim. 1:5; 3:9.

ASTOR LECTURES: Page 249.

April the third

Would you live the Perfect Life? Would you feed the poor, heal the sick and raise the dead as did the lowly

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Nazarene? Would you have the chief of sinners and the mostly saintly saints find comfort in your presence, and little children flock to greet you as you pass by?

Then live the life which Jesus lived. Think the thoughts which he thought. See yourself as the Divine Son of the Most High to whom all things in heaven and on earth are given, and you shall enter into the realms of the "just men made perfect."

MEDITATION: "Let me be conscious of that Perfect Mind."

BIBLE SELECTIONS: I Kings 8:61; Luke 6:40; Matt. 19:21; Matt. 5:48.

ASTOR LECTURES: Page 82, first paragraph.

April the fourth

Desire is the invisible drapery which separates us from that which we shall ultimately become. It is the vesture of the soul as it evolves to conscious immortality. Desire which seeks self-gratification enshrouds the soul with so sombre a veil that even the effulgent Light of Spirit cannot pierce it.

In its highest phase, desire is aspiration. Then lift thine eyes unto the hills, O Soul, and kill out all desire save the desire to be as thy ideal, and verily, as thou thinkest in thy heart, so shalt thou be.

MEDITATION: "My one desire is to *be*, O Lord; and *being*, I shall *know* and *do*."

BIBLE SELECTIONS: Psalm 119:40 and 174; Psalm 63:1.

ASTOR LECTURES: Page 251.

April the fifth

Faith is that golden cord which leads directly from the heart of man to the throne of God. A perfect life is the noblest expression of a perfect faith. It causes us to *live* that which we believe. It is the pathway which leads into the Edenic Garden, there to eat of the tree of *knowledge* of the goodness of God.

We *are* that which we *believe*; but we shall become that which we have faith that we can become. Only by using that faith which we have can we ever attain to an understanding of divinity.

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MEDITATION: "I walk by faith."

BIBLE SELECTIONS: Rom. 1:17; Rom. 4:20, 21, 22; I Cor. 16:13; Gal. 3:11 and 26.

ASTOR LECTURES: Page 102, first paragraph.

April the sixth

"The end of knowledge is to *know* God, not only to believe; to become one with God, not only to worship afar off. Man must know the reality of the Divine Existence, and then know that his own innermost Self is one with God, and that the aim of life is to realize that unity. Unless religion can guide a man to that realization, it is but as sounding brass or a tinkling cymbal."

Religion, then, is personal. In man's innermost Self he has always been one with the Father, and when he brings the inner to outward manifestation, will he in reality become a "god, and son of the Most High."

MEDITATION: "The Father is in me, and I am in the Father."

BIBLE SELECTIONS: Dan. 2:21, 22; Matt. 7:21; Matt. 11:27; John 17:20, 21.

ASTOR LECTURES: Page 128 to end of chapter.

April the seventh

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world began;" thus proclaimed Paul in his message to the Corinthians. The Pearl of great price is not one upon which the multitude can gaze, for it cannot be seen by fleshly eyes. It is hidden from the eyes of monarchs, and even the princes of intellect have not the understanding to fathom its mystery, but "God hath revealed unto us by his Spirit," that "the glory of this mystery" is "Christ *in* you."

"The things of God knoweth no man but the Spirit of God," and it is this Spirit of the Perfect Christ within that links the heart of man indissolubly with the heart of God and transforms all into His Ineffable Likeness.

MEDITATION: Christ *in* me, is my hope of glory.

BIBLE SELECTIONS: John 3:5; John 4:23, 24; Rom. 8:9, 10; Rom. 8:14, 15, 16.

ASTOR LECTURES: Page 271, last paragraph.

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April the eighth

The Cross which Jesus bore on Calvary did not pay the price of universal redemption. The equation which he solved was completed by the same rules which are given us. In the proportion that we apply the same Law will we bear the same Cross, and as we climb the steeps to conscious unity with the Father, the cross of shame becomes transformed into the glorious Cross of Love, and the crown of thorns is exchanged for a Diadem of Service.

Jesus drank the dregs of the bitter cup, and he who would "overcome the world" must be prepared to taste it also. Be strong in the faith, for "henceforth there is laid up for me a crown of righteousness."

MEDITATION: "My strength to conquer is in thee, O Lord."

BIBLE SELECTIONS: Matt. 10:38; Matt. 16:24, 25; Luke 14:27.

ASTOR LECTURES: Page 265 to middle of page 266.

April the ninth

In Silence God speaks to the heart of man. In Silence the flood gates of Spirit are opened, and if he will, it is then that man may gaze on that ineffable One, and sip the elixir of Everlasting Life.

The mind of man is the distributing station of the powerhouse of God. In the Silence, the mind enters the sanctuary of the Secret Place of the Most High, and there communes with its Father in Heaven. Thus it is, in proportion to his understanding, "He that prayeth in secret, shall be rewarded openly."

MEDITATION: "The Father which dwelleth within, answereth my prayers."

BIBLE SELECTIONS: Matt. 10:20; Matt. 6:5, 6, 7, 8.

ASTOR LECTURES: Page 70, first and second paragraphs.

April the tenth

Appreciation is that faculty of the human soul which intuitively recognizes the value of that appreciated. Hence, it follows that one's capacity of appreciation is indicative of his own appreciative value. Only like can know like, and on this truth is based our sure hope of divinity. If

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man had not the Divine Spark within, how could he know God?

Then let us rise to the consciousness of God-hood, and build into our conscious existence the characteristics of God-likeness, and verily, we shall be made perfect, even as the Father in heaven is perfect.

MEDITATION: "My mind is stayed on Christ."

BIBLE SELECTIONS: I Cor. 8:3; I Cor. 13:12; I Cor. 2:16.

ASTOR LECTURES: Page 36, to end of chapter.

April the eleventh

Self is the serpent which would betray man's soul into the hands of the enemy. No man liveth unto himself alone, and until he sees all that is, bound in One Inseparable Unity, can he dwell perpetually in the Garden of Eternal Bliss, or taste the joys which reign in the heaven of Spirit.

The hand which lifts the latch into the realm of the Land of Love is the same which must close the door to thoughts of self.

MEDITATION: "I and my Father are one."

BIBLE SELECTIONS: Matt. 16:24—27, inclusive. Phil. 2:13, 14, 15.

ASTOR LECTURES: Page 129.

April the twelfth

To the hills whence cometh my help will I lift mine eyes; for in a universe which is spiritual, my refuge cannot be found in things material. I will arise and go to my Father in whom is Life, Love, Abundance.

Each thought that ascends to the throne of God is a step nearer to the mountain's height; and each obstacle overcome is an advancement toward the goal of conscious immortality.

MEDITATION: "The Lord is my salvation, my strength and my health."

BIBLE SELECTIONS: Psalms 46:1; 62:2, 7; 94:22.

ASTOR LECTURES: Page 275.

April the thirteenth

"Eye hath not seen, ear hath not heard the things which God hath prepared for them that love Him;" and it is

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only as we become conscious of this Infinite Love, rely upon it, and manifest it, that we can see its wonders externalized in perfect health, radiant joy and sweet harmonies.

"Perfect Love casteth out fear;" so be not afraid of anything that would seem to disturb, for behind the appearances of things the Love of God is streaming, and in the consciousness of its presence, nothing can come nigh thee.

MEDITATION: "Divine Love is my buckler and shield. It guides me in all my ways."

BIBLE SELECTIONS: Rom. 8:35—39, inclusive; I Cor. 2:9, 10.

ASTOR LECTURES: Page 149, last paragraph.

April the fourteenth

Think not, O Soul, that thou canst wing thy flight to the uttermost ends of the universe on the pinions of un-servicing Love! If thou wouldst have it said, "Well done, thou good and faithful servant," thou wilt fling thoughts of self to the uttermost bounds and seek thy God through doing Good.

Place thy heart upon the Cross, and bear thy brother's shame! The highest peaks are measured by the lowest depths, and if thou wouldst ascend to the realm of Spirit, forget not those in the valley below.

MEDITATION: "I am my brother's keeper."

BIBLE SELECTIONS: James 2:8; I Thess. 4:9; Gal. 6:1, 2.

ASTOR LECTURES: Page 94, 3rd and 4th paragraphs.

April the fifteenth

O Lord, my Lord, thou *art* my strong defense, my shield and my buckler, and in thee will I trust! Though an host encamp about me, yet will I not fear, for thou art with me. Thy rod and thy staff, verily, do they comfort me!

In the consciousness of thy Love I face the darkness of the abyss unafraid, for I know that it is there that the last shadow of mortality shall be transmuted into divine immortality and shine forth in resplendent glory as a ray of thy effulgent Light.

MEDITATION: "Clad in the armor of Divine Love nothing can come nigh me."

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BIBLE SELECTIONS: Psalm 91.

ASTOR LECTURES: Page 149.

April the sixteenth

He who would live the ideal life must first enter the Hall of Divine Imagery and gaze on the perfect pattern which the infallible architect reveals to him there. Life melts away and is swallowed up in the world of material seeming unless the image of perfect wholeness be kept constantly before the vision of the inner eye.

Gaze on the Ideal, but dream not the idle years away in contemplation thereon; but return from your vision filled with the consciousness that you are *now* that which you desire to be, and with the fog of doubt will disappear the intervening years, and you shall behold in yourself that which you saw in your Ideal, and with head erect shall enter into the kingdom of the Eternal Now!

MEDITATION: "My Ideal is the Perfect Christ within."

BIBLE SELECTIONS: Matt. 10:26, 27; I John 4:4.

ASTOR LECTURES: Page 122 to middle of page 123.

April the seventeenth

"Watch and pray!" The demons of darkness lurk about on every side to ensnare him who glimpses the light of day only dimly. As darkness flees before the approaching sun, does error disappear before the search-light of Divine Love.

Then *pray* for that illumination in which no darkness can abide, and in every act *watch* for the Sun of Righteousness and follow its gleam into the paths of all Truth.

MEDITATION: "Search me, O God, that I may know only thee."

BIBLE SELECTIONS: Luke 21:36; Matt. 24:42; Mark 13:37; Mark 14:38.

ASTOR LECTURES: Page 71 to end of chapter.

April the eighteenth

To whom but thee can I turn, O God? In all the universe there is nought else, for thou art All in all. When the mind grasps the truth that nothing can exist outside of His Perfect Wholeness, it sees itself as a channel for the out-

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pouring of Divine Love, which finds expression in a noble life of service,—the practice of the Law of Brotherhood!

Man is the apex of God's creations, and as the highest numeral in the scale of Being, he should manifest his God-given powers to the glory and honor of his Creator by serving those who know Him not.

MEDITATION: "My strength is in the Lord."

BIBLE SELECTIONS: Psalms 118:14; Psalms 46:1, 2, 3.

ASTOR LECTURES: Page 255.

April the nineteenth

Prayer is the ardent desire that every way of life be Light. It is the chariot which draws the heart of man to the throne of God, and transmutes human life into Divine Substance. Prayer is the lens through which man beholds his ineffable union with the All-Perfect One, and as a valiant Son of the Most High seeks to do his Father's will. His knowledge is power, for he knows that, "Lo, I have come to do thy will, O God. I am content to do it; yea, thy Law is within my heart."

MEDITATION: "Send out thy Light and thy Truth, O God. Let *them* lead me."

BIBLE SELECTIONS: Psalms 25:5; 26:3; 40:11; Acts 6:4; Col. 4:2.

ASTOR LECTURES: Page 69, first paragraph.

April the twentieth

Forget all but the Love of God,—for in truth, His beneficent Presence is all there is. Dwell in this consciousness, and in the One Supreme Reality wilt thou abide.

Verily, the Lord our God is One God, and there is naught beside Him! In Him is Life, Love, Beauty, Health, Harmony, and Happiness! In His Ineffable Goodness will I trust!

MEDITATION: "My soul waiteth on the Lord to do His bidding."

BIBLE SELECTIONS: Eccl. 2:26; John 1:4; 5:26, 27; Psalms 62:5, 6, 7.

ASTOR LECTURES: Page 279, first paragraph, to middle of page 280.

Sermonettes

April the twenty-first

He who would become his brother's keeper in the household of the Lord, must be so imbued with the spirit of brotherly kindness that he will not seek to measure his brother by the standards which he has set for himself. Just as all roads lead to Rome, so do all paths lead to God.

Some may take a winding path and view the panorama of earth's existence with leisurely gaze, while another follows the guiding star up the roughest steep and over the deepest canyon to the mountain's lofty peak. Yet from the mountain top both behold the same ineffable view, and there mingle and intermingle in that "sea of glass, like unto crystal."

MEDITATION: "I am come not to be ministered unto, but to minister."

BIBLE SELECTIONS: Matt. 20:26, 27, 28.

ASTOR LECTURES: Page 85 to middle of page 86.

April the twenty-second

True it is, that Love is the Universal Solvent; but that love which seeks to gloss over every ripple, which would veneer the realities of Life, is not *Love*. True "Love seeketh not her own," but that love which would smile away the vicissitudes of life is not the sort that "suffereth long and is kind."

Love without Justice is prostitution, and we must be so kindled with that flame of Divine Love that "they seeing our good works," shall become intoxicated of the Spirit, and run leaping forth to do the Father's will.

MEDITATION: "Divine Love is my Shepherd; no good thing shall I want."

BIBLE SELECTIONS: Matt. 22:37, 38, 39; I John 4:12.

ASTOR LECTURES: Page 107, first and second paragraphs.

April the twenty-third

Nobility of act must be preceded by nobility of thought. If you would express the grandeur of a Divine Humanity, you must immerse yourself in an ocean of thought whose every ripple is charged with the Spirit of Divine Love.

Nobility is born of the soul. He who enthrones the Christ

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Love in the sacred precincts of the soul, has, indeed, gained the privilege of mingling in a Royal household,—one whose Law is Love, and whose watchword is Service. Few there are who enter therein, for “Narrow is the gate, and straight the path,” but he who seeks in the spirit of Truth shall find it.

MEDITATION: “Give me an understanding heart, O God, that I may do thy will.”

BIBLE SELECTIONS: Prov. 16:16; Matt. 7:14.

ASTOR LECTURES: Page 16, second paragraph.

April the twenty-fourth

The body is the implement of the soul; yet throughout the long ages it has been considered the *all* of man. That “Ye are the temple of God, and the Spirit of God dwelleth within,” has fallen on unheeding ears, and man has paid the penalty for his short-sightedness.

The race *is* to the swift and the strong, for he who would obey the high commands of the Spirit within must possess a strong and ready steed. The soul must have an acceptable dwelling place and unless its temple is dedicated to the “high calling,” it cannot declare fully the glory of its Creator.

MEDITATION: “My life is consecrated to Service for Good.”

BIBLE SELECTIONS: Romans 8:8, 10; Heb. 12:28.

ASTOR LECTURES: Page 80.

April the twenty-fifth

Pythagoras said, “Know thyself,” and truly he who understands the mysteries of his own Being has risen to an understanding of God, for the two are in reality one. “He that ruleth himself is better than he that taketh a city,” and in the proportion that man is able to rule himself according to the Law of his spiritual nature, will he rise above the petty fears and annoyances which now possess him.

Man is only a creature of circumstance so long as he refuses to train those unlimited powers which lie implanted in the depths of his soul. “Know thou of Self the powers, O thou perceiver of external shadows,” and you will dis-

Sermonettes

cover that you are on your homeward journey to the heart of God.

MEDITATION: "I am no more in bondage, but am free with the freedom of Christ."

BIBLE SELECTIONS: Matt. 6:30—34; Gal. 4:6, 7, 31.

ASTOR LECTURES: Page 127, first paragraph.

April the twenty-sixth

Would you be the victor in every battle on the plane of existence? Would you enjoy perfect health, radiant happiness and abounding prosperity? Would you play the part which the Divine Playwright intended you should play, or would you masquerade as a clown on earth's stage of existence?

Then unite your Will to your Desire and cling to that Great Universal Mind which has placed you in ideal settings; has surrounded you with every luxury; in fact, has given unto you the kingdom, if you will but make ready to receive it. Prepare your vessels for the inflowing of Divine Love, and verily will yours be a Life Triumphant!

MEDITATION: "Thy ways are my ways, O God; thy will, my will."

BIBLE SELECTIONS: I John 5:4, 5; Matt. 5:3, 10.

ASTOR LECTURES: Page 15 last paragraph to middle of page 16.

April the twenty-seventh

"Lift up your heads, O yet Gates! And the King of Glory shall come in!" Verily, verily will the King of Glory enter if thou wilt but lift up thy head and bid him welcome into the tabernacle of thy soul. It is His rightful dwelling place, and blessed is he who restores Him to His own.

Then "make straight the pathway of our God," for in triumph will he come to be thy King and reign supreme over all thy ways. Prepare the festive boards and grant Him royal welcome, and the Lord of lords, who is the King of Glory shall come in.

MEDITATION: "Create in me thy acceptable dwelling place."

BIBLE SELECTIONS: Matt. 3:1—3; Rev. 3:20.

ASTOR LECTURES: Page 115, first paragraph.

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April the twenty-eighth

The mind of man is the mould in which the ideas of God are cast. He who would attain the highest round on earth's ladder of existence must see that there are no flaws in the vessel which holds his creative capacities.

God is the Principle of Creation: therefore, in the degree that man becomes God-like will he be able to think His thoughts after Him, and become conscious of His own creative capacities.

Then awake, O Soul, to thy God-given powers! Dominion is thine if thou wilt but cleave to that One Eternal God and make thy mind an acceptable dwelling place of His Most Glorious Majesty!

MEDITATION: "With the One Mind and the Only Thinker, I am One."

BIBLE SELECTIONS: Gen. 1:26; Matt. 28:18—20; II Cor. 6:16.

ASTOR LECTURES: Page 122, first paragraph to middle of page 123.

April the twenty-ninth

"For God so loved the world that He gave His only begotten son." He who would be God-like must incorporate into his conscious existence those qualities which characterize God. Immortality is *now*, and in the degree that man lives the God-like life, does he so love the world and give himself for it.

Love is the great fountain from which the Life Universal flows, and he who would practise the brotherhood of man must be charged with the electrifying current of Divine Love.

MEDITATION: "I am a channel for Divine Love."

BIBLE SELECTIONS: I John 2:10, 11; 5:2, 3; John 17:25, 26.

ASTOR LECTURES: Page 82, second paragraph; 83, first paragraph.

April the thirtieth

Man lives in a world of conditions because he has failed to know and to understand the Great Law which operates beyond the vision of the physical eye. As long as man's world is one of conditions, he must expect to suffer the

Sermonettes

conditions of his own creating. In the proportion, however, that he glimpses the reality of his own Being as a Son of God will he rise above the world of conditions and dwell in the realm of Causes. God, or Good, is the Cause of all that is, and the effect must be ever like its Cause. Then will man be conscious of his powers, and he will, in truth, become an inhabitant of that new earth where pain, sorrow, sickness and death are unknown.

MEDITATION: "There is One Cause, One Creator, even God."

BIBLE SELECTIONS: Phil. 4:10—13 inclusive, John 5:26.

ASTOR LECTURES: Page 46.

Mental Notes

We are so accustomed to the remark: "I will make a mental note of that," that it has become commonplace; and to all but Truth students, the deep metaphysical meaning is lost.

Making a mental note of any fact really means, that through an extra effort of concentration we impress the sub-conscious mentality with it, to be recalled when needed.

By constantly and persistently impressing the facts of Being upon the sub-conscious mind, we bring into visible manifestation the Truth about ourselves, expressed in terms of health, strength, vigor, peace of mind, purity and prosperity.

Each day upon arising, let us picture the sub-conscious mind as the new page,—a clean sheet—and the conscious mind as a sharp pointed instrument tracing upon it the Truth we know,—the Realities of Life. Let us use it to impress the sub-conscious mind of those who, through ignorance, are going through trying experiences and are crying for help.

Let us teach these souls how to erase these false beliefs, and how to free the mind and soul from self-inflicted bondage. As students of Truth, it is our privilege to apply it in solving our own problems, and it is our mission to help others to help themselves as we have been helped, and for which we shall ever be grateful.

H. R. H.

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The Healing Power

"According to thy faith, be it unto thee."

Dear Mr. Murray:

It may interest you to know that I heard the talk you gave at the Park Avenue Hotel before Christmas on the Shumanite Woman, and from that time I have felt well. It was the greatest lesson on faith I had ever heard, at least at that time it seemed so to me, and was apparently what I needed.

I have long meant to write you that I am well, and now is my privilege and opportunity.

Most gratefully and sincerely,

Dear Sir:

It seems that I should tell you of my experience, perhaps for your encouragement, if you have any need for such. Divine Science was not new to me, for I was healed some twenty years ago by the Holy Spirit. I have never employed a physician in my family; but God was the Healer in case of any indisposition.

Suddenly seeming misfortune came upon me. I lost my only son and was stripped of one thing after another, until I lost faith in myself. Then I had a very severe fall. My spine was injured and some ribs were twisted out of place. I became a confirmed invalid for three years. I did not turn to physicians, but to healers, and clung to Christ and His words. Gradually, I improved and came into a semi-state of health. Yet I was pretty desperate when I went to your services on February 17th, when you spoke on "The Healing Power of Faith."

I went with the thought that perhaps the Church had a healing center where I might find someone who could help me. I heard your words, and I went out of that room a saved, freed woman. I was healed! After seven years of torture, I am at rest. I am sixty-four years old, but my spirit is the spirit of youth. I am well and I thank you.

I do not stop to analyze what I passed through in that room at the Hotel Astor; I only know that whereas I was blind, now I see. What stood in the way of healing before I do not know. I am only too happy to be where I am today, and I could not possibly go back were I to try. Again, I thank you for your words.

Most cordially,

HARRIET FOSTER

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR



ERVICES are held every Sunday morning at eleven o'clock in the Grand Ball Room of the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

There is excellent vocal and instrumental music. All seats are free.

On Wednesday evenings at 8:15, Dr. Murray gives Bible interpretations in the Myrtle Room of the same Hotel. There are also short talks on Truth by members of the congregation.

Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear liberating Truth.

*A Cordial Welcome
Is Extended To All.*



THE GLEANER

Circumstantial Evidence

By W. JOHN MURRAY

"The Spirit itself beareth witness with our spirit that we are the children of God."
Romans 8:16.

BLACKSTONE tells us that "Next to positive proof, circumstantial evidence, or the doctrine of presumption, must take place." Yet, despite the fact that circumstantial evidence is next to positive proof in course of law, there is something instinctive in the average person which rebels at the imposition of punishment which may be seen later as cruelly unjust.

Apart from the domain of criminality, we find circumstantial evidence exercising an influence in society whereby the innocent are made to suffer through the refined cruelty of misunderstanding and consequent misrepresentation. A woman in Scotland, speaking of one woman to another, said, "Mrs. McGregor takes something in her tea." It was a concoction of herbs, but it looked like whiskey, and as a result of circumstantial evidence, Mrs. McGregor was ever after regarded as a quiet tippler. Good reputations have been ruined and bad reputations forced upon innocent people when not one scintilla of positive proof could be found when people took the trouble to look for it. Blessed is that man who thinketh no evil, for his mind is ever at rest.

Before passing judgment, there should be positive proof, and even then, mitigating circumstances should be looked for. Admitting the culprit stole, may he not have had some provocation for so doing? What was the pressure of temptation? Did his own starvation, or the starvation and sickness of his loved ones create an impulse in

his fevered brain? Are not these conditions worthy of consideration despite the fact that positive proof is brought forward in an effort to convict? Every day we find judges of kindly heart and keen intellect discovering extenuating circumstances which clamor for their clemency.

Now, all of these facts from everyday experiences reveal to us the fact that back of all circumstantial evidence and positive proof, there are factors which lessen the gravity of the offense by increasing the measure of our own love. Both experience and the study of Divine Science teach us that it is not well to judge after appearances, since they are so often deceptive. And as this lesson is learned, we find ourselves practising more tolerance, or Love expressed, just as intolerance signifies Love suppressed.

All that has been considered so far, relates merely to the morals of men. There is a circumstantial evidence, however, which on another plane is injurious to the *health* of men. Just as circumstances point in the direction of a man's criminality, and we adjudge him guilty even when there is no proof, so appearances often point to a man's imperfection when in Truth there is no positive proof of it.

The circumstantial evidence in the case of the entombed Lazarus was sufficiently strong to amount to positive proof, if the testimony of the senses was to be admitted; but Jesus did not regard them as reliable witnesses. All the circumstances surrounding the case of the man with the withered arm was sufficient evidence of its incurability; but to the mind of Jesus they were not sufficient proof. It was as if Jesus were a lawyer defending a man who was being tried on the charge of physical incapacity. The witnesses for the prosecution were the physical senses, and the attorney might well be called "Common Opinion," which takes for granted that all of sense testimony is true. When "Common Opinion" summed up the case on the basis of this evidence, it concluded that the defense was guilty of possessing a withered arm which was incurable.

Over against the testimony of the senses, which are regarded by men of science as "unreliable witnesses," Jesus had but one witness—Truth. When Truth is placed upon the stand to testify concerning man, it is not concerned with the testimony of circumstantial evidence.

Circumstantial Evidence

Appearances may be conclusive against the accused, but Truth has arisen to state the facts of the case.

The first great fact, which all other facts support, is the fact of man's relationship to God. When Truth declares before the bar of Reason that man is the image of God, and reveals his spiritual identity, he is beheld crowned with a new glory. "Common Opinion" declares that man exists in and is subject to matter, but Truth asserts that he lives in Spirit, and is subject alone to the Law which governs the spiritual universe. Thus does Truth, by tracing man's origin, furnish an alibi and secure an acquittal, bring positive proof that man has *never* been outside of God. Sense testimony declares that man is the slave of sin and the victim of disease; but Divine Science proclaims that he is a spiritual Idea, —an image in the Mind of God,—a persistent expression of the "One altogether lovely."

We may be asked, however, what proof we have that man is other than what he appears to be. Has man not been regarded as the offspring of the flesh, and therefore subject to its moral and physical ills? Yet, do not the words of the text make clear man's relationship to God so that he may boldly claim what belongs to him as a child of the Universal Parent? Paul says that "The Spirit itself beareth witness with our spirit that we are the children of God." Let us ponder this deeply, for it contains the answer to all our prayers,—the solution to all our perplexities.

In our present state of spiritual development, we are "compassed about by so great a cloud of witnesses," that we need to "lay aside every weight and the sin which doth so easily beset us." All the race believes in the reality of evil and of matter. All the personal opinions based upon these beliefs are witnesses against that individual who would claim his birthright to freedom.

Some of these witnesses are the race beliefs in age and decrepitude; in heredity and the transmission of moral and physical weaknesses to posterity, as well as the beliefs in caste and class by which men come to think of themselves as superior and inferior from the standpoint of wealth and family position.

When a man of limited advantages and unlimited as-

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pirations concludes that the odds against him are all too great, it would be of incalculable help to him to know and to say, "The Spirit itself beareth witness with my spirit that I am the child of God." If circumstantial evidence suggests unfitness or incapacity, is there not in these words positive proof of our ability to do all things through Him which strengtheneth us?

One morning, there walked into my office a man who was almost on the verge of suicide. For thirty years he had been a successful salesman with one of the largest concerns in America. Gradually, however, the taste for strong drink began to grow upon him, until finally, his position, home and family was the price he paid for his indulgence. The joys and the hopes of life had disappeared, and the ominous clouds of dissipation had cast him into the valley of darkness and despair.

We began by having him repeat over and over again, "I am God's perfect image and likeness. I am free with the freedom of the Christ Truth, and there is no power opposed to Omnipotence which can enslave me." This affirmation proved to be his salvation, and after a hard struggle, his craving was finally and fully conquered. As a consequence, he secured a good position, and some time later he came to church one morning, well-groomed, and distinguished-looking; his face full of hope and courage. His feeble declaration that the Spirit was bearing witness with his spirit that he was the child of God, had borne fruit; and whereas he had once been the son of man, he now walked the earth as the dominating Son of God.

Man who is not consciously in Truth is like a pendulum swinging between opposite sets of emotions. On the one side he is subject to discouragement, depression and disease; and he seeks to justify this state of mind by calling on such witnesses as the "War," "High prices," and other things which harass the surface of his mentality. His mental pendulum must swing to the side of the positive. He must resolutely look away from things as they *appear to be*, and dwell on Things as they *are*. Hence it is, that man sees himself no longer as a vacillating mortal, but beholds the vision of his immortal Self, and knows that "the Spirit itself is bearing witness with his spirit that he is the Son of God."

Circumstantial Evidence

The Spirit itself beareth witness with our spirit whenever we think as it thinks; and we must acquaint ourselves with the fact that Spirit never thinks in negative terms. It can only think on a level with its own nature, and we must awake to the knowledge of the fact that Spirit is not sinful, and cannot be sick. When man, therefore, thinks that he is the son of mortals, he is out of tune with the Infinite; and it behooves him to think God's thoughts after Him if he would claim his rightful inheritance as the Son of God.

Thinking of ourselves as detached from the Central Life of the universe, we are like a man carrying a desk light about in a dark room, not knowing where to connect it. He strikes a match in order to find the connection, and when this is found, the spirit of electrical energy bears witness with the spirit of the desk light that it has found the medium for expressing itself. Truth understood is the light whereby we become aware of our connection with God; and when we are persuaded of this unity, all that remains for us to do is to insert the plug of co-operation.

If we go into the central office of a telephone company, we will find young women who are being taught the switch-board. Oftentimes they will insert the plug in the wrong hole, and frequently they will fumble for the right hole, much as a drunken man fumbles for his latch key. Through persistent practice, however, the connection will be made mechanically, and they will become finished operators.

Just so the method of making a perfect connection with the Spirit requires constant practice. Brother Lawrence calls it "The Practice of the Presence of God!" "We must recognize and affirm our unity with God constantly, if we would become the conscious children of God.

Sometimes we arise in the morning and feel as though we were related to everything that makes for fear and failure. Everything around seems to bear witness to impending calamity. We dread to open our mail. We would rather be alone than to see people on business. We even question the use of living in a world of such abject uncertainty. Yet, the longer we remain in this negative attitude, the denser becomes the cloud of wit-

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nesses. We are not properly connected. Our sub-conscious mind is the operator, and we are connecting with the negative impressions which may have come to us in our sleep. Let us hang up the receiver for a moment until the line is cleared.

Let us take down the receiver again and ask for "Poise one," and when we have gotten it, begin our conversation with God by affirming our perfectness as His child. Let us declare in the Silence that we are one with Eternal Life, Perpetual Peace, unlimited Power, inexhaustible Substance. Let us not shout over the spiritual telephone. The words of Truth can be spoken as quietly as if we were saying that two and two make four, and just as surely as the spirit of mathematics bears witness to your declaration of its truth, will the Spirit bear witness with our spirit that we are the children of God.

Since the witness of the Holy Spirit is true, the things of Truth that you declare will be made manifest. Peace, Power and Plenty shall work out through us when we make conscious connection with the Spirit of the Universe. Having prayed to our Father which is in secret, we shall be rewarded openly. The circumstantial evidence of the senses will be set at naught by the positive proof of the Science of God, and we shall walk forth from the sepulchre of our fears and failures, to assert our freedom in the Name of Almighty God.

In the hour of our severest trials, let us not resolve to come down from the Cross until we do so as conquerors through Truth. A thousand ways may be suggested to us by which to get out of our difficulties, but there is only one infallible way; and that is the way of righteousness. "If I be lifted up from the earth, I will draw all men unto me." If I be lifted up to the consciousness of my atonement with God, what matters it how I am so lifted?

When we learn that the Cross is sometimes a blessing in disguise, and that the hard thing to do is the right thing to do, we shall be so lifted up in spiritual consciousness that the thorn shall be removed from the rose and only the fragrance remain.

—*W. John Murray.*

Friendship

By MARY L. STUART BUTTERWORTH

FRIENDSHIP is not only one of the rarest, but one of the sweetest and dearest of all joys that exist.

It belongs to the Realities of life, and, therefore, can only originate in the Soul who has found the Absolute and discovered the Principle of Truth and Love.

Friendship springs forth from the innermost region of the individual Soul. It claims partnership with others on the same plane of consciousness or kindred thought.

It is the Divine Mind of love expressing through the individual in acts of compassion and tenderness.

It is selfless; never selfish.

It is thoughtful and helpful.

Friendship is born of Spirit, and Spirit is God, so that a man who becomes a friend, becomes allied with Infinite Good and seeks ever to express in new and beautiful ways the feelings and thoughts he entertains for those who are his friends.

The chief characteristic of friendship is service. Without thought of reward, a friend spontaneously, joyously, lovingly and unselfishly meets the needs of the other one. And a *Friend*, just like no one else in the world, *understands* (without being told) just what the other one needs.

Someone has said, "a friend is one who knows all about us and still loves us"—and is it not true?

Friendship is fortifying and courageous. It wears no veil, but stands out as a light-house tower where all may see and catch its Light as a safeguard.

It is a kind counselor, always seeking to lift up the other one to a higher standard or sphere. It has the single eye which sees the virtue and superiority in the other one and refuses to recognize the weaknesses or errors.

Friendship springs from the unbounded Infinite, and a friend is the true Image of the Infinite that shaped him and continues to shape him by Divine Power. Friendship is depth of being, nobility of character and beauty of soul, and few ever become large enough to truly experience it.

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The art of seeing others in their *true* light is a part of friendship, and it is of slow growth, because to realize it in its fullness and entirety, one must replace the mortal self with the divine nature.

In true friendship there is no change,—once a friend, always one,—and the most perfect friendships are those which spring from the heart of one who has succeeded in “casting the beam out of his own eye,” one who has entered God’s Kingdom of Good Things which Jesus taught was within man and called Heaven.

Friendship looks through the eyes of Soul, and visions the Source in the brother he comes in contact with in the every-day affairs of life.

In unexpected ways is friendship discovered. Sometimes it is only over a rough road that we know who our friends are, and how infinitely are they appreciated.

Friendship is stripped of dishonesty, unfairness, and all negative qualities; it is the giver and not the receiver. It is grounded upon loyalty, and its effervescent spring is Love. Its walls are joys and its ceiling Light whose rays extend to unknown climes, but which finds lodgment in other people’s thoughts and lives.

Beyond price is friendship, and it comes in the time of trouble as a Savior for the wounded heart and places one in the Everlasting Arms that each one needs to carry them onward and upward. It is immortal because of God. Constancy is one of its most satisfying qualities. It includes all that is Near and Dear.

Friendship prays to the “Father in Secret” for the one who has been persecuted. It is forgiving and extends the hand to the defeated one and offers every encouragement. It intelligently works to destroy the error to which another is in bondage.

The only ambition friendship has is to serve and to express its Divinity.

When the people who inhabit God’s footstool—the world—learn the true meaning of friendship and demonstrate it in the environment in which they live, they have fully comprehended the Friendship that Jesus bore to all mankind. His friendship is the Christ which is your Savior and the Savior for all mankind.

The Trinity in a Man

By W. JOHN MURRAY

"And the God of peace himself sanctify you wholly, and may your spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."
1 Thess. 5:23.

THROUGHOUT all ages, the most profound philosophies have accepted the idea of man as a trinity. It has not been their belief, however, that he is a triple personality, but they have considered him a being, who in his nature, is triune. Hence it is, that Paul, one of the greatest of all philosophers, declares that man exists as a trinity,—spirit, soul and body.

The tendency to personalize all things has degraded that which is called the "Blessed Trinity" into the impossible conception of *three persons in one*, when it can best be understood as the Omnipresence, Omniscience, and Omnipotence of that Universal Mind, which is God. So long as men consider the "Blessed Trinity" as three persons in one, and as something which must be accepted, even though it cannot be explained, will they dwell in the wilderness of superstition.

If the triune nature of God is spiritual rather than physical, then should the trinity in man be seen from a mental rather than from a material point of view. "Despising everything else, a wise man should strive after a knowledge of the Self," for there is no knowledge that is higher, or that brings more satisfaction of power, than the knowledge of his own being. For a man to know his real Self, is for him to discover his latent capacities, his concealed powers, his dormant faculties. Of what avail, should a man gain the whole world and lose his own soul, or his spiritual self-consciousness? He who would attain the Ultimate Goal must search the depths of his real Self, and there, according to the most ancient philosophies, he finds God, in whom is the fullness of all Good.

It is because man is a trinity in unity, composed of spirit, soul and body, that in a state of spiritual ignorance, he has a tendency to think on a level with the lowest degree of his nature, which is the physical. "First the natural, and then that which is spiritual," says Paul.

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Like a child which plays with instructive toys so that he may take in through the senses that which will furnish him with ideas which the toys represent, we who have put away childish things should learn to regard the body as the outward and visible sign of certain states and stages of consciousness. As the child grows in understanding, he puts away the things of his nursery stage of existence; and in like manner, man, who is growing in the understanding of the Self as spiritual, automatically and without effort becomes "absent from the body and present with the Lord."

Beyond the necessary care of the body from a hygienic standpoint, the wise man is he who puts it most out of his thought. This is not bodily neglect, but spiritual wisdom. It is when we begin to center our thoughts upon the body, as a something from which we expect pain or pleasure, that it becomes a source of annoyance, instead of an instrument of service. Looking at the tongue, feeling the pulse, and weighing the body to ascertain one's state of health are not always conducive to either health or peace of mind.

The ignorant man looks to his body for all the pleasure he gets, and there comes a time when he gets from the same source all the pain he can stand. What he does not learn through wisdom he must learn through woe, and none will deny that wisdom is the better way, so "with all thy understanding, get wisdom." Man may understand all the movements of the solar system, may be able to calculate to the fraction of a second the time of an eclipse, but if he cannot find in the God which created them any power to relieve his own pain-racked body, he has not attained the full measure of wisdom.

It is no New Thought that man possesses a triune nature, and is capable of thinking on three distinct planes of his being, but the wisest philosophers assure us that it is a true thought. The fact that most men think and act on the lowest plane of being, does not make it either necessary or wise for them to remain there.

If in thinking of man as a trinity of spirit, mind and body, we consider him principally from the standpoint of mind, or soul, we shall see that he occupies a position between two great mental extremes of mental activity, the

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lowest of which is the body, and the highest of which is the spirit. Mind is, as it were, the connecting link between the visible and the invisible. Operating on the plane of the senses, the mind becomes the seat of all the animal appetites and passions. It is the serpent in our Garden of Eden which beguiles us into partaking of the poisoned fruit. When Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," he was not referring to the raising of his body on the crucifix, quite so much as the elevation of the soul, or mind, above sensuous delusions. Standing between spirit and body, though separated from neither, the soul, or mind, is capable of thinking as the brute thinks, or by the process of evolution, it may also enter into conscious union with pure spirit, in which is resident Peace, Purity and Power.

When the son of man is lifted up to that realm of the mind where he rises above the fallacies of the physical realm, he thinks and acts on the plane of pure intellect, where he discriminates between those instincts which he shares with every other animal, and those divine intuitions which he has in common with all just men made perfect. He has come out of the basement of his mental home, and is now living on the parlor floor, and since he has glimpsed the new world, it is impossible for him to return to his former regions of darkness.

Thinking on a level with pure spirit, the soul enters *consciously* into that realm wherein it perceives the *idea* of things, rather than the things themselves. It is no longer dependent upon the senses, for with clear vision, it sees the "broad horizon's grander view." It is here that Truth is revealed by Divine Intelligence, and speaks her inspiring and health-giving message.

When the son of man has been lifted from the depths of his material world, and has been surrounded by pictures of tranquil beauty and refinement of the mental world, after a time he is seized with a healthy dissatisfaction, and the ever upward urge of the soul bears him to higher realms. Here he no longer sees the *pictures* of Tranquility, but *dwells in the land* of Tranquility, surrounded by perpetual Beauty. He has glimpsed the inner, and to him, that has become the all, and the outer has be-

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come as the inner. He lives on the plane of Causes, whereas before he moved in a world of effects. Human intellectuality has been transmuted into Divine Intelligence, and he has entered the Kingdom of God within. He *knows* that God is the only Power, omnipresent and omniscient, and sin and sickness belong to his past experiences. He perceives the Reality, and knows that he has been lost in the mist of illusion. Time and space disappear, for he dwells in his subjective consciousness, and they belong to the objective world.

As the body represents the lowest degree of the mind's activities, so the Spirit represents the highest. As the body is the outer expression of the mind, so the Spirit is that from which the mind takes its initial impulse. It is the inmost, immortal, and Real Self in which resides all the potentialities of Universal and Divine Minds.

As man may touch the earth with his feet, so on the wings of aspiration may he soar to celestial heights. Like Enoch of old, may he walk the earth and talk with God; and the more he does so, the more difficult will it be for him to discover where Universal Life ends, and where individual existence begins. When man forms an alliance with God through spiritual understanding, the boundary line between man and God disappears. When this point is reached, man will know what Jesus meant when he said, "I and my Father are one."

The trinity in man may be illustrated by the solid, liquid and gaseous forms of what we call matter. The mind, thinking on a level with the body, operates at such a low rate of vibration as to condense thought into solid shape.

The mind, operating on the plane of the intellectual, raises the vibration to the point of that which corresponds to liquid. On this plane, or stream of consciousness, thought is neither wholly material nor wholly spiritual. Vacillating like a pendulum between materiality and spirituality, there comes a time when the mind must choose which it would serve. If he chooses materiality, a world of chaos and confusion awaits him, but he who chooses the Spirit, ascends to "the dome of the temple of God in man." This state of thought corresponds to the gaseous in matter, which is elastic and tends to expand indefinitely. It is for man to say if he will control his fluidic stream of thought in the direction of those celestial

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heights which bear him above the fog-line of doubt, fear, sin and sickness, or let it sink to the sordid depths of a mundane world.

The Spirit of the triune man is pure intelligence,—that region of his being where neither sense testimony nor mere human opinion have any weight against ascertained Truth. It is the Christ within, or the Son of God in the son of man, the discovery of which sets at rest all doubt and all discouragement. It is from this pinnacle of his being that man views all things with the naked eye of the educated soul. He beholds more things in heaven and upon earth than are dreamed of in any philosophy. When he learns that he is not body with a mind which is ruled either from within or without, but that both can be made obedient servants to his real spiritual self, he shall be bringing to fruition that God-given dominion with which he was originally endowed.

Spirit is the supreme essence of man's being. It is never diseased and never unhappy, for, as Emerson says, "It is the finite that suffers; the Infinite lies stretched in smiling repose." Job says, "There is a Spirit in man, and the breath of the Almighty giveth him life." It is indeed the Spirit in man which giveth life, and which is the ruler of his lower activities. Spirit issues its commands with authority, and all things become subordinated to righteous rule.

Thinking on a level with Pure Spirit, we rise above what John calls "the pride of life," or bodily vanity. We see life as *one*—all that is—bound in one inseparable unity. In the degree that we are able to dwell on the plane of Spirit, will sin and suffering disappear, and we shall enter into Eternal Life, here and now.

"We must be here to work;
And men who work can only work for men,
And, not to work in vain, must comprehend
Humanity, and so work humanly,
And raise men's bodies still by raising souls,
As God did first."

—Mrs. Browning

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Love's Armor

God's Love directs,
Leads on through all the ways of life,
Pointing to higher realms
Above the cares, the toil, and petty strife.
To be still, my task;
Listen to that Silent Voice,
And in that Temple ask
The things that make the soul rejoice,
And follow where it leads.

God's Love protects,
Guards us from every sense of harm,
Leading to surer paths
Where naught is heard of sin's alarm.
To rest secure, and know
That in the fullness of thy Grace
No storms or angry winds can blow
To hide the smile that wreathes thy face,
Thou God of Love Divine!

—Anonymous

Introspection

I like to think of God as a Sculptor,
Moulding this body of clay.
I like to think of my mind as the chisel,
Clipping the useless away.

I like to think of God as the Artist,
Painting all beauty we see.
I like to think of my mind as the canvas,
The picture created for me.

I like to think of God as a Poet,
Writing the verses we love.
I like to think of my mind as
His instrument from above.

I like to think of God as the Author
Of everything good and true;
Our minds the gate-way He opens wide
For us to journey through.

—Alva Salvador

Sermonettes with Meditation and Correlative Readings

May the first

"The world is too much with us;
Getting and spending we lay waste our powers;
Little we see in nature that is ours."

As we see the grandeur and simplicity of Spring's return, we cannot help but recognize the artificiality which veneers our lives. We are so busy with making a living that we dull our sensibilities to the finer things of life and miss the joy which comes when it is lived *naturally*. If we would take the right thought of God and His omnipresence into every act, our one purpose in life would be found in living true, and around that as a center, all else would revolve, our powers would not be wasted in getting and spending, for we would know that the purpose of all is *living and serving*. Let us free ourselves from all that would obscure the real Self of our divine nature.

MEDITATION: "I am come to do my Master's will."

BIBLE SELECTIONS: Phil. 2:12 to 16; John 8:14 to 18; John 4:34.

ASTOR LECTURES: Page 36 to end of chapter.

May the second

"Consider the lilies, how they grow!"

Who has watched the course of the crocus and seen the earth's hard crust yield at the infinitesimal pressure of the ethereal petal of the delicate flower, without fathoming the secret of the lilies' growth? They overcome the seemingly impossible by emerging from the great matrix which God has fertilized with the wealth of beauty which they are to surrender at the first kiss of the glad-some sun, unharmed! They do not toil; they do not spin; they simply come forth by the externalization of the force which is divine,—the force which is unconscious of everything but the law of its own being. It is by this law that God himself works, and by which man must work before he will manifest the works of Him who sent him forth to labor in His vineyard. The harvest is ready, but the laborers are few. Go *ye*, therefore, and labor for

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your Royal Sovereign by communicating Truth to your brother.

MEDITATION: "My one desire is to know God and his perfectness."

BIBLE SELECTIONS: Luke 12:27 to 31; Heb. 2:15; Psalms 32:8; Luke 21:14, 15.

ASTOR LECTURES: Page 167, first paragraph.

May the third

The only good which a mental declaration of Truth creates, is that it directs the mind towards that to which the soul would fly. I may affirm God's Omnipresence a thousand times a day, but unless my consciousness is so attuned to the higher spheres that every fibre thrills with the Life of Spirit, it does me little real value, except to lead me in the direction of my unity with the Father. Affirmation, like denial, is only a vehicle of the higher consciousness, for when a man attains to the consciousness of a Son, he *recognizes* his unity with the Father, and then because God is, he IS also. God is Being, and in the degree that man becomes God-like does he also BE.

MEDITATION: In God I live and move and have my being.

BIBLE SELECTIONS: Matt. 5:43 to 48; John 10:22 to 30.

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

May the fourth

Religion is good only insofar as it is incorporated in the daily living. It is so easy to hear or read a verse and then consider how well suited it is to the needs of some other person. Remember only like can know like, and if you consider your brother fiendish, it is because you still carry the capacity of that quality within yourself.

Have you ever read Drummond's "The Greatest Thing in the World"? In that exquisite little book he gives an interpretation of Paul's famous chapter on Love which seems to fill the whole world with the vibrancy of that Peace, Love and Harmony which passeth all understanding. Read that Corinthian letter once again, and know that Paul is voicing an eternal Truth. Forget that it was written eighteen hundred years ago, and feel that it is that "inner voice" speaking to you in terms of soul consciousness.

Sermonettes

MEDITATION: "I am true to that Self which is God."

BIBLE SELECTIONS: I Cor. 13th chapter.

ASTOR LECTURES: Page 105 to middle of page 106.

May the fifth

"I will restore to you the years that the locust hath eaten." Joel 2:25.

Flying in such numbers that they resemble a cloud, locusts produce the same effect as fire wherever they alight, for they devour and consume all visible manifestation.

In like manner, sin ravages the mental realm, exhausting latent potentialities and wasting sacred possibilities; and sickness does likewise in the physical realm, wasting its victim's strength to the end that his energies are consumed until his existence resembles the same absence of productiveness that characterizes a territory that has been invaded by locusts! If the ingenuity of man can cause the desert to blossom as a rose, does it seem a thing incredible that Omnipotence can restore and reconstruct His own temple? Even the most skeptical must admit this divine possibility, and the admission revives faith and exalts hope, and these two begin the healing ministry, and to man is restored "the years that the locusts have eaten," and thus is fulfilled the most comforting assurance in Holy Writ.

MEDITATION: "My perfectness is attained through Christ."

BIBLE SELECTIONS: Mark 2:3 to 13; Mark 5:25 to 43.

ASTOR LECTURES: Page 135, first paragraph; page 136, first paragraph.

May the sixth

With so many of us it has become a personal ambition to become a healer or teacher, and so establish a following of persons who will look up to us as superior beings. If we seek to measure *our* lives by that of the Master, we will not be able to find any record of his seeking a following; it was always the multitude which sought him. His chief concern was to be "lifted up that he might draw all men unto him." His first duty was to be true to his real Self. He could not give that which he did not possess, so he bent all his energies to be true, and so became a Son and heir to the kingdom. Then was he able to "speak with authority," and so could lead the way to

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the realms of the unseen Reality. Be true, my brother, to your own true Self!

MEDITATION: "I AM lifted up."

BIBLE SELECTIONS: Heb. 10:22, 23; John 8:25, 26; Rom. 8:10 to 17; Col. 1:27, 28.

ASTOR LECTURES: Page 274, second paragraph to end of chapter.

May the seventh

Your faith in God is measured by your faith in your fellow man. God has chosen you to reveal His divinity by your humanity. Faith in your fellow man will not permit you to accuse him unjustly. Faith in God is the only armor which is able to protect you from the arrow of him who has not the faith in God nor man to know that "All things work together for good to them that love God." You must *know* that no Son of God can be found guilty of anything which is not found in the realm of Divine Love. If you feel that someone is saying evil of you, be quick to conform to the Law of Divine Love. That which God creates is perfect; there is nothing else.

MEDITATION: "God's creations are perfect. Love is the Law."

BIBLE SELECTIONS: Matt. 7:1 to 5; Rom. 1:17.

ASTOR LECTURES: Page 101, last paragraph.

May the eighth

Great deeds are the result of that greatness which has been nurtured and strengthened by much suffering and tribulation. If you are in the depths of despair, and the future is filled with abysmal darkness, lose not your faith in the ultimate outcome through your power to conquer. Rather be glad that you are being found worthy to be tested and tried that you may prove your divine mission, and so mount the ladder to that true greatness which would clasp the whole world together in one bond of unity. Beyond the clouds the sun is shining, and while you may have to wait for the clouds to disperse, just so surely will you soon be engulfed in that Light which passeth knowledge. *Practise the good you know* if you would get more and have your cup overflow with blessings.

Sermonettes

MEDITATION: "The Father worketh *in* and *through* me to will and to do."

BIBLE SELECTIONS: 23rd Psalm.

ASTOR LECTURES: Page 79, second paragraph.

May the ninth

When we see some wonderful soul which is doing a great work in the cause of Truth, we are apt to feel that we have no place at all because we are not leaders. But remember that each has his place in the great scheme of things. No matter in what garb your function in life may be clothed, you, as much as anyone on earth, have but *one* mission,—and that is to do good. There is no other way to do the will of Him that sent you than to be *continually* "about your Father's business." You may be busy in a home, or plowing the fields; but if you do it as "unto the Lord," you may be sure that all of your talents are being used. Wasted moments never return, so use them well before they pass into the silent eternity.

MEDITATION: "Each moment I am conscious of the presence and power of Divine Love."

BIBLE SELECTIONS: Matt. 25:14 to 30; Luke 2:49.

ASTOR LECTURES: Page 45, first and second paragraphs.

May the tenth

"Behold, I make all things new." Rev. 21:5.

Trying in one's own strength is similar to a moaning sea whose waves beat on the shore only to shiver themselves into particles which disperse in impotent spray under the incoming wave. In his finite strength, man is like the waves of the proud, arrogant sea which ever destroy themselves by their own fury, and in their futility breathe forth a strange sadness.

It is when man realizes that he is but a receptive instrument in God's hands that he is endued with power from on high and his consciousness becomes effulgent with celestial Light in which he sees destruction as the preliminary to reconstruction; and in the gathering gloom, sees chaos taking on the form of construction. It is thus that the Supreme Intelligence makes all things new in the eyes of the beholder.

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MEDITATION: "There is One Creator, and His only creations are Good."

BIBLE SELECTIONS: II Cor. 5:17; Isa. 65:17; Col. 3:10; Rom. 12:2.

ASTOR LECTURES: Page 281, last paragraph; page 282, first paragraph.

May the eleventh

Coleridge said, "Life is but thought: so think I will, that Youth and I are house-mates still." Ponce de Leon was not the only man who has wandered over the face of the earth searching for the waters of Eternal Youth, but none has found a spring so puissant with youthful vigor as he who discovered that the fountain of Eternal Life poured forth its rejuvenating stream continually in the depths of the human mind!

Youth cannot be maintained from without; it is only as the influx of Divine Love is felt bursting forth from the depths of the soul that man shall find the Fountain of Eternal Youth. Spirit is eternally young, and he who is filled with the spirit of Divine Love will be radiating all those qualities which are found in the essence of Spirit, in whose domain a "thousand years are as a day."

MEDITATION: "The Fountain of Eternal Life is within me."

BIBLE SELECTIONS: John 4:7 to 14; Isa. 58:8 to 12; Isa. 50:1, 2.

ASTOR LECTURES: Page 46.

May the twelfth

Man's search for God and his realization of the Creative Principle is reflected inimicably in the acts of his daily life. When he *thinks* he knows, he has not yet reached the realm of the demonstrable, for he is able to demonstrate only that which he *knows* he knows. To believe that sin and sickness are Realities, the creations of Him "Our God, who is One God," is to live in a world of conditions and suffer in body, mind and soul. But when he *knows* that he is the image and likeness of the One Creator who made everything and called it "Good," he rises to the realm of Causes, and clothed in the armor of Perfectness, he is freed from sin, sickness and even death itself.

Sermonettes

MEDITATION: "As a creation of a Perfect Father, perfect health is mine."

BIBLE SELECTIONS: Psalm 1; Job, 42nd chapter.

ASTOR LECTURES: Page 30, first paragraph; page 127, second paragraph.

May the thirteenth

To be truly *natural* is to be true to that divinity which is *in* you. You cannot live more than one moment at a time; hence, if that is filled with the consciousness that you are *in reality* the Son of God, you will find that you will be doing the service of a Son, and as such, will be receiving your inheritance to the kingdom.

The only way in which you, my brother, can live the *natural life*, is to live in perfect harmony with the divine purpose which sent you forth, and that can be expressed only in doing the will of the Father. No man can be natural and serve two masters, so be true, therefore, to your divine mission if you would enter into the kingdom of heaven.

MEDITATION: "I am filled with the consciousness of the Perfect Christ."

BIBLE SELECTIONS: Luke 16:13 to 18; John 4:34 to 38; John 5:24 to 31.

ASTOR LECTURES: Page 90, second paragraph.

May the fourteenth

"For our light affliction, which is but for a moment, worketh for us...eternal glory." II Cor. 4:17.

Tradition never progresses, and narrow-mindedness is always suspicious; and these are the phantoms which the apostle of Truth must refuse to entertain seriously. Instead, he must use these would-be obstacles as a means, the overcoming of which will strengthen his faith in Spirit, and fan into a brighter flame the Light which is to guide his brothers from the charnel house of ignorance unto the mountain tops of spiritual knowing. Existence is as a lamp set upon a hill and every act of your life is destined by God to enhance the lustre and increase the brilliancy of the lamp's steady flame. What matter if your good is evil spoke of? What is that to you? "Follow thou me," is the command today as of yore, and to obey

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it, it is but necessary for you to fix your gaze *steadfastly* on the fact of Being; namely, the allness of God, and the nothingness of things opposed to God. This is your predestination!

MEDITATION: "I am one with eternal Power, Omnipotent and Everpresent."

BIBLE SELECTIONS: Psalms 8:4 to 9; II Cor. 5:16 to 18; II Cor. 4:18.

ASTOR LECTURES: Page 244, second paragraph; page 248, first and second paragraphs.

May the fifteenth

Who is there who has lived and suffered will deny that "the Gods we worship, write their names on our faces"? All the visible world is but the product of thought, and nothing is so plastic as the instrument which God has given man through which to express His glory. If man would *appear* well, it behooves him to *think* well, for that which he thinks will as surely appear on the surface of his body as it dwells in the recesses of his mind.

The gods we worship secretly must be those which we are willing to salute publicly, else we shall soon be carrying about with us the monster that we kneel before in the sacred sanctuary of our minds!

MEDITATION: "Teach me to express *only* my divine Self."

BIBLE SELECTIONS: Matt. 23:1 to 7; Matt. 18:1 to 14.

ASTOR LECTURES: Page 112, last paragraph; page 115, first paragraph.

May the sixteenth

In all the universe there is but One Power, and when the shadow of fear is lurking near, our eternal refuge and sure defense lies in realizing that this One Power is the power of Good, in the Light of whose presence no apprehension can abide. "All things work together for good to them that love God," so fear not, nor be troubled by the perplexities which arise, but know that you live in the great heart of God, and fill your life so full of that Divine Love that every obstacle which would impede your progress toward your heavenly goal shall be transmuted into divine energy.

MEDITATION: "I abide under the shadow of the Almighty."

Sermonettes

BIBLE SELECTIONS: Isa. 57:13 to 15; I John 4:16 to 21; Rom. 15:17 to 21.

ASTOR LECTURES: Page 296, last paragraph.

May the seventeenth

"For I seek not *yours*, but *you*." II Cor. 12:30.

This was Paul's assurance to his fellow students at a time in his ministry when "visits from various teachers," who had followed in his wake "had built upon his foundations very dubious materials by way of super-structure" and "great strife" resulted therefrom.

We owe to Hillel the trite saying: "Many teachers, much strife," which the history of sects with their violence of creeds has so painstakingly emphasized. "Debates, envyings, wraths, strifes, back-bitings, whisperings, tumults," are always the fruit of the strife of factions, whether these be political or religious. And spirituality is as successfully concealed by controversies as lowly valleys are hidden by mountains. The strength of the church evaporated in the disputations which rent assunder its unity, and that history might not repeat itself, Paul acknowledged but *one* teacher and pointed his students to no other, well knowing from bitter experience that "no other foundation can man lay than that which *is* laid," which is Christ Jesus.

MEDITATION: "The God within is my guide."

BIBLE SELECTIONS: I Cor. 12:13; I Cor. 1:3, 5, 31; Isa. 33:18; Psalm 48:14.

ASTOR LECTURES: Page 86, last paragraph; page 87.

May the eighteenth

Would you heal your brother of all his bodily diseases, and relieve the torment of his anguished mind? Would you help him to cross the thorny pathways or to go through the fiery furnace unscathed? Then close your eyes to the world of seeming, and with the key of knowledge lift the latch and enter into that secret chamber where only God does dwell, and there in the moulted flames of Divine Love see that the dross is consumed from your brother's vision, and that he, too, is perfect, like unto his Perfect Creator. There is nothing so potent as the Love of God; hence, immerse yourself in its vivifying stream, and all that is unlike it shall disappear.

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MEDITATION: "All is a perfect expression of Health, Life and Love."

BIBLE SELECTIONS: Dan. 3:19 to 30; Luke 15:3 to 7.

ASTOR LECTURES: Page 252, second paragraph to first paragraph page 253.

May the nineteenth

The foolish may rage and say "There is no hell," but he who has arisen from depths of despair or beds of sickness, knows that he has been an inhabitant of a hell blacker than which there is none. He knows also, that his hell has disappeared only when the dross has been burned away, and he began to clothe his mind in the immortal garments of Truth and Purity.

Only he who has passed through the refining fires can tread the streets of the New Jerusalem; yet, the burning cannot be quenched until fuel ceases to be added. Then let us cast aside all jealousies, fears, deceits, falsities, unselfishness, and here on earth begin to weave our heavenly raiment with fabrics of Truth, Justice, Love, Brotherly Kindness, Compassion, and verily your heavenly robes will be resplendent with the glory of the Christ!

MEDITATION: "Thy ways are my ways, O Lord. Guide thou me."

BIBLE SELECTIONS: 2nd Psalm; 25th Psalm; Isa. 49:8 to 11.

ASTOR LECTURES: Page 182.

May the twentieth

How many seek for understanding to meet the big things of life which we are called upon to face, but are quite unmindful of the small things which go to make the perfect whole? Did you smile as you came down to breakfast this morning, and did you call out a cheery "Good-bye" as you left for your office? Do you try to make your life a blessing and a benediction to those with whom you come in contact, or do you wear a frown that will not come off and blame every misfortune on the other fellow? "Rome was not built in a day," nor is a life of perfectness evolved over night, but conscientious, consistent striving in all ways, is the ladder by which we mount to the throne of God.

Sermonettes

MEDITATION: "Moment by moment I am immersed in that Love which is God."

BIBLE SELECTIONS: Eccles. 9:7 to 10; James 2:10 to 12.

ASTOR LECTURES: Page 81.

May the twenty-first

Do you ever despair because you feel that God has left you? You try to enter the Silence, and after you strain every nerve to hear that "still small voice," you are filled with a haunting fear that God is too busy with the cares of others to hear your cries and come to your aid. Ah, my brother, that is the abyss which you must enter unafraid, for you must know that your test has come; that it is an opportunity to prove that you have *within* you the power to overcome the world, and rise up to conquer! Prepare your vessels to receive the blessing! Purify your heart to hear the voice! Erase the selfishness to manifest His Goodness, and fill your mind with the consciousness that the Joy-giving, Health-vivifying essence of Divine Love supports you in all ways.

MEDITATION: "Filled with the consciousness of the Christ, my mind is pure, even as He is pure."

BIBLE SELECTIONS: 42nd and 43rd Psalms.

ASTOR LECTURES: Page 88 to middle of page 89.

May the twenty-second

"How great is the sum of thy thoughts, O God!" Psalms 139:17.

Thou art Mind, O Mind Supreme, and the sons of men are the expressions of thy thoughts! In the beginning before the illusion of Time, I was with thee, and when Time shall be no more, I shall abide in thee still! Thou dost fill all space, and of thy Substance were all things conceived; hence, all *is* Mind. In thee is the Book of Life, and on its pages was my name inscribed before the world began. Thou art Almighty, and by thy might I was brought forth. In thy likeness was I fashioned when as yet there was no visible evidence of my being, and today, as in that æonian yesterday, my Life is hid in thee, O Christ! Thou *art* All in All. That which is, thou art, and that which comes to me, comes through thee. Wherefore

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should I be afraid? When I sleep I am cradled in thine arms, and when I awake, I am still with thee!

MEDITATION: "I am ever enfolded in that Love which is God."

BIBLE SELECTIONS: Psalms 139:15, 16; 45:13; 50:6.

ASTOR LECTURES: Page 123, first paragraph to middle of page 124.

May the twenty-third

Sin and sickness are alike in that each is caused by the absence of that Love which is God. As Divine Love has the power to remove the scars which sin has wrought within the human soul, so the consciousness of its vivifying presence can re-establish that perfect harmony which vibrates in radiant health. Pain and sickness will disappear in the proportion that you cease to seek health of body, but search for that Divine Illumination which brings health and vigor as a part of its many blessings. "Search the Scriptures, for in them ye think ye have eternal Life," and if you would be strong and perfect in all ways, *think* on that which you would have yourself be, and according to the character of your ideal, your life shall become.

MEDITATION: "My body is illumined with the radiant health of Spirit."

BIBLE SELECTIONS: Luke 11:34 to 36; Luke 5:18 to 26.

ASTOR LECTURES: Page 161, first paragraph to second paragraph on page 162.

May the twenty-fourth

Divine Scientists should remember that while each man bears the potentiality of divinity, he has not yet attained until he has "overcome the world," and has taken his abode in the land of Cause, where the effect is ever like the Cause, and both are Good. While Jesus, by the declaration that "I and my Father are one," taught the unity of God and man, yet it is well to remember that we actually "do not *know* more than we can demonstrate." Hence, we should approach the Center of Power filled with reverence and awe at the majesty of that which we do not fully comprehend. Be filled with the Spirit, O son of man, and you will soon be fitted to become a Son of God, and establish your right to be an heir to the kingdom and all that it contains.

Sermonettes

MEDITATION: "I am open to the guidance of the Immutable Principle."

BIBLE SELECTIONS: Luke 11:9 to 13; Matt. 26:41; Matt. 25:34 to 46.

ASTOR LECTURES: Page 90, first paragraph; page 91, first paragraph.

May the twenty-fifth

"Don't be what you isn't,
Just be what you is;
For if you is what you isn't,
Then you isn't what you is!"

This homely rhyme sets forth one of the most important doctrines in the philosophy of the Master, for in all the category of sin, he condemned nothing more than hypocrisy. If you seek to follow his teachings be sure that you meet all the issues of life squarely, and that you are true to yourself from the highest point of view. If you find that you have not the courage to do that which you know to be right, do not attempt to deceive your neighbors and friends into thinking that you are living to the very highest, but be outwardly that which you feel inwardly, and verily, you will soon find yourself full of faith and courage. Pretense is the stone on which a true Son never stumbles.

MEDITATION: "I have only one Self, even God."

BIBLE SELECTIONS: Matt. 21:17 to 22; Job 34:30.

ASTOR LECTURES: Page 261, second paragraph.

May the twenty-sixth

If the way seems long and the pathway rough to a complete understanding of God's truth, despair not; for it is only as we triumph over the small and seemingly insignificant obstacles of life that we prove our capacity for greater things. The great and mighty things of God cannot be entrusted to one who has not developed every muscle of his mental and spiritual make-up to the very utmost. Life is lived one moment at a time; so a great task is the sum of an infinite number of small ones. If you seek to be ruler over a kingdom, remain faithful to the smallest duties that fall to your hand. Let every act be bound to the next by ties of Divine Love, for only in that way can you prove that you are animated by that great desire to be doing your Father's business. A golden

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future waits for you if you work with a steadfast purpose, and do aught that your hand finds to do as "unto the Lord."

MEDITATION: "Today will I live true, and do each task faithfully."

BIBLE SELECTIONS: Phil. 3:7 to 14; Rom. 7:6 to 25.

ASTOR LECTURES: Page 265, last paragraph to middle of page 266.

May the twenty-seventh

He who seeks for health, happiness and riches has not yet entered upon the Path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name," and be worthy to become a Son of God, must see to it that he remains true to the unseen Reality within. In the realm of the Reality sickness is unknown; nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fullness can be found in that which is the Sum of All that is, even God.

MEDITATION: "The fullness of God is within me."

BIBLE SELECTIONS: Matt. 6:32, 33, 34; Luke 17:20, 21; Rev. 3:11, 12.

ASTOR LECTURES: Page 58, first paragraph to end of chapter.

May the twenty-eighth

Life is so strenuous that the busy person sometimes feels that he does not have the time to be religious. His trouble lies in the fact that his idea of religion does not correspond with its true meaning. He forgets that heaven is about him all the time if he will but cultivate his spiritual sight to behold its glories! Religion does not have to do with forms or ceremonies, with standing or kneeling; but of BEING! It means that you recognize that Power which is the creator and finisher of your soul and all that is, and that you seek to "bind back," or re-establish your true relation to that Power. When you are "bound back" to God, you are in unity with Him and conscious of His presence and power working through you every

Sermonettes

second, both to will and to do of His good pleasure. Open the flood gates of Spirit, and be glorified with that Divine Self which you had with the Father before the foundation of the world!

MEDITATION: "I AM perfect, even as my Father in heaven is perfect."

BIBLE SELECTIONS: Matt. 11:28, 29, 30; John, 17th chapter.

ASTOR LECTURES: Page 24, last paragraph; page 26, second paragraph.

May the twenty-ninth

Truth is of value, only insofar as it is *lived*; for unless it is demonstrated in our daily lives we have no way of knowing that it is Truth. It is all right to theorize and speculate concerning the existence of Laws which we cannot prove, but the only things we really *know* are those which bear fruit in our daily lives. It is of little benefit for us to proclaim the goodness of God, and declare that we are His image and likeness, unless that goodness is manifested in and through us for the benefit of those about us. It is not that God will not recognize us if we do not do the Father's will; but that we cannot know Him until our hearts and lives are purified in the furnace of Divine Love.

MEDITATION: "I will strive to be true at all times."

BIBLE SELECTIONS: II Tim. 2:15; John 9:4; Matt. 5:16; Gal. 6:4; John 14:6.

ASTOR LECTURES: Page 246, first and second paragraphs.

May the thirtieth

"He saw men as trees walking."

The first call to spiritual arms does not transmute the lens of our physical vision to spiritual apprehension. Notwithstanding that a "light from heaven shone round about him," Paul did not acquire the sense of spiritual proportion at his conversion that came to him later when he had "increased the more in strength." And the same sense of exaggeration which caused the man with the restored sight to see men as trees walking, or phantasmagoria operating through channels ordained to express the reality of Spirit, characterizes the vision of all who have not acquired the Christ vision. It is the license of sin to

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mask in the "guise of mumbling jugglers that deceive the eye, disguised cheaters, prating mountebanks," and such like phenomena; but it is the privilege of the earnest seeker after Truth to remove the mask and reveal the masquerader as the child of God. Thus, is the habit of mistaking the disguise for the man overcome. Unto this labor are you called, my fellow student.

MEDITATION: "I behold only Good, for Good alone is true."

BIBLE SELECTIONS: Acts 22:6; Mark 8:24; Ezekiel 13:7 to 9.

ASTOR LECTURES: Page 244, second paragraph to first paragraph page 245.

May the thirty-first

When the darkness of the midnight surrounds you, and you stand alone on the brink of the abyss, have you the strength to push on in quest of God, or will you shrink back into the rut of materiality and be lost again in a world of conditions which breed sin, sickness, poverty and death? If in your distress, you are tempted to call upon anything less than the power of God, be on your guard and yield not, for it is the opportunity for which you have been waiting to *prove* that He is your only refuge. When you cast aside all that is not God, it is then that you have found Him, for you have given up all but Him. Your life is hid with Christ in God, but you will not realize the fullness of that Truth until you sever your connection from all that makes for inharmony, sin, or sickness.

MEDITATION: "The Love of God is my only guide."

BIBLE SELECTIONS: Matt. 5:3; Matt. 10:38, 39; Romans 8:1 to 15.

ASTOR LECTURES: Page 191, first paragraph to middle of page 192.

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WILLIAM JOHN MURRAY, *Editor*

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REV. W. JOHN MURRAY, PASTOR



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The Keys of the Kingdom

By W. JOHN MURRAY

"And I will give unto thee the keys of the kingdom of heaven." Matt. 16:19.

TWO thousand years ago, the Plains of Judea was the stage for the most unique drama ever enacted in all the annals of history. He whom men called the "carpenter's son" had forsaken his hammer and saw, and was "going about doing good." The gossip of the villagers and country folk was filled with strange stories concerning him whom they had known as "Jesus of Nazareth." Thus the mystery of his mission grew, until Jesus, interested in the idle stories which had been put into circulation, made bold to ask his disciples, "Whom do men say that I am?" Answer was made, "Some say thou art John, the Baptist; some Elias; and others Jeremiah, or one of the prophets." Then Jesus, remembering that his outer life was bound with that of his disciples, wondered how much of his inner reality they had perceived, asked, "But whom do *ye* say that I am?" And the impulsive Peter, looking beyond the mere mask, perceived the perfect image of his Creator, and exclaimed, "Thou art the Christ, the Son of the Living God!"

This was the reply for which Jesus had been waiting. It was the recognition which he knew must come sooner or later, of that Spirit within, which was the Source of all his power. Through an inner illumination, the simple fisherman had perceived the animating Principle by which he had been doing his mighty works. He knew that Peter's reply was not prompted by a revelation of earthly wisdom, but that like was recognizing like,—that the Spirit of the living God had arisen to proclaim his beloved Son, for he said, "Blessed art thou, Simon Barjona; for flesh

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and blood hath not revealed it unto thee, but my Father which is in heaven."

When Jesus said to Simon, "Thou art Peter," it was tantamount to saying, "Thine eyes are open to behold that which has been hid from the world (worldly minded) from the beginning." Peter is not a name so much as it is a title. It means just what the title of Christ means; for both mean Rock, and Rock in the language of Divine correspondences means Foundation, and foundation, we know, means "that upon which a thing is builded."

Now the Rock upon which a Church is builded is not a personality, but a Principle, so that when Jesus said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it," he was referring to that Truth which Simon had voiced when he said, "Thou art the Christ, the son of the Living God."

That which is not built upon Peter, the Rock of Truth, shall not stand, whether it be a church or a commercial enterprise. "There shall not be left one stone upon another that shall not be thrown down," unless the superstructure is builded upon the solid foundation of that Truth, which is Christ. The *real* Church is the Temple of Truth in the enlightened soul, against which the gates of hell—the means by which error enters and disturbs—cannot prevail. When through inner illumination the soul perceives its inseparable union with God, the keys of the kingdom of heaven are committed unto it.

In Divine Science, a key signifies a means whereby one enters into a fuller comprehension of one's powers as the Son of God. It is that which opens up and discloses to view the hidden resources of a mind in tune with the Infinite. With the key of Truth we may enter the recesses of the soul, and find there as the only occupant what Simon found in Jesus,—the indwelling Christ, the Son of God; and what Jesus found in Peter, the Rock of Truth.

When the door of the mind is opened by the key of Truth, the individual comes face to face with himself; and for the first time perceives himself to be the changeless expression of that All-perfect One. This is the New Discovery, and if it does not bring about a change of name as it did in the days of Jesus, it yet has the power to produce a change of nature, which is the principal thing.

The Keys of the Kingdom

The kingdom of heaven is not so much a place to which one is transported on "flowery beds of ease" after death, as it is a state of mind *here*, as well as hereafter. When Jesus said, "The kingdom of heaven is within you," he declared plainly that it is a state of interior satisfaction, a condition of the soul that is free from fear and sorrow, sin and sickness, which is the predisposing cause of these.

James Allen tells us that there are three gateways leading inward to the kingdom of heaven. He calls them the Gates of Surrender, of which the first is the Gateway of the Surrender of Desire; the second, the Gateway of the Surrender of Opinion; and the third, the Gateway of the Surrender of Self. By Desire, he means those false appetites which keep the mind chained to the body; by Opinion, those false beliefs and thoughts which stand between us and the acceptance of Truth; and by Self, that sense of Self which assumes that all there is of man is that which can be seen with the physical eye.

The man to whom the keys of the kingdom of heaven have been given through spiritual understanding passes through the gateway of desire into the Class-room of Self-discipline, where he commences the necessary exercise of mental purification. If he has lived as a sensuous beast at the beck and call of his lower inclinations, he must now begin as a *man*.

In the Room of Self-control, he learns the falsity of some of his most cherished opinions, and as these fall away, the gate swings open to admit him into that inner Chamber of Truth, where worldly wisdom vanishes into nothingness in the Light of Divine Understanding. In this Light he approaches the Gateway of Self-surrender. At the threshold of this Gateway he resolves to abandon the lower self with all its interests and demands in order that God may be All in all.

The Keys of the Kingdom have now, in successive turn, opened the doors which lead to unspeakable Joy and Gladness. Through the overcoming of carnal appetite by Spiritual Desire; worldly wisdom by Divine Understanding; and the conquest of self, by the Discovery of Self, man has entered into the interior state of Spiritual Poise and Power of which Jesus spoke as "The kingdom of heaven within."

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The kingdom of heaven in the individual is a perfect confidence that "all things are possible"; even as the kingdom of hell is the fear that nothing is possible of attainment. The one is perfect trust and peace; the other is a state of doubt and fear. That mind that is filled with the Allness of God has no corner in which any disturbing element can lurk. He who would enter and be at peace must resolve to study Truth and abide by its Law. Great are the promises to him who remains faithful to his resolution, for verily he shall inherit that kingdom where Peace, Power and Plenty reign supreme. He shall taste the natural fruits of the Tree of Life which grows in the kingdom of God,—in the human soul consecrated to the "high calling of God in Christ Jesus."

God's Garden

A garden grows to the eastward,
That wondrous, mystic place,
To which man through all the ages,
Has turned a longing face.

That garden is the fulfillment
Of his desires, brought to life.
And for the goal man toils and works,
In endless, ceaseless strife.

Ah, did we but know that this garden
Could bloom in our life each day.
By our thoughts built up to perfection,
By our deeds, saved from decay.

Man would cease from the toil and the striving
And turn to the Father within.
For the thought that He's not over present,
Is man's greatest, deadliest sin.

—*Alfred D. Hadel*

Reading maketh a full man, conference a ready man,
and writing an exact man.

—*Roger Bacon*

Absent Treatment

By W. JOHN MURRAY

"And Jesus said unto the centurion, Go thy way; and as thou hast believed so be it done unto thee; and his servant was healed in that self-same hour."—
Matt. 8:13.

PERHAPS no phase of the philosophy of Divine Science has been more generally misunderstood than has that which is called "Absent Treatment." Superficial writers, low class comedians, and not a few orthodox clergymen have exercised their cheap wit on this important subject, much as their skeptical predecessors ridiculed every advance in the world of scientific discovery.

The Copernican theory concerning the Solar System encountered its own share of ridicule and condemnation. Galileo's declaration that the earth revolved upon its axis so insulted the so-called high intelligence of Europe that he was compelled to retract what every school-boy knows to-day to be a truth. The idea that steam, which issued forth from the spout of a kettle as the water boiled over the kitchen fire, could in larger volume propel a train, met with good-natured incredulity on one hand, and so-called scientific repudiation on the other. The same might be said of the Morse system of telegraphy, the Bell system of telephony, and, later, the Marconi system.

It is so much easier to condemn than it is to construct, that progress along all lines must ever be dependent on the willingness of those who see the Truth to follow it, even though it lead to ridicule and the Cross. God will never permit His work to be done in the world by a coward, and the man who has a vision, whether it be in the realm of physics or metaphysics, and keeps it to himself because of fear of popular opinion, is not the kind of instrument through which God can work.

How often a man has had a new idea and concealed it because it was new, and later on has seen that same idea appearing as a magazine article, moving picture scenario, or a patented utility. Fear of being misunderstood makes for procrastination, and procrastination is not only the "thief of time," but it is all too frequently the postponer of prosperity.

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It is an unpleasant experience to have a dream and then have someone else turn it into cash, as is so often the case. He who waits for an idea to become popular before he gives voice to it loses his right to the title of pioneer and sinks at once to the level of the mob. It is better to suffer ridicule through being the first to proclaim a new idea than it is to suffer poverty through being the last to accept it. We may experience some discomfort from being too quick to accept new ideas, but we lose more by being too slow.

Opportunity may knock more than once at a man's door, but he who seizes it at its first knock has a decided advantage. We cling to outworn theories as we cling to our worn-out clothes, for we have acquired the habit. At one time in the history of the race, it was a popular conception that there could be no communication between man and man save by personal contact, either through visible signs or audible words. We have many theories concerning the beginning of speech. Eminent linguists tell us that the earliest names of objects were produced by imitation; as when the child calls the cow "moo," or the dog, "Bow-wow." Professor Max Muller characterizes this as the "Bow-wow Theory."

Another theory is that speech came into use because of those natural sounds which we utter in moments of excitement, such as "oh!", "ah!", "pshaw!" This is spoken of as the "Pooh-pooh Theory." Always the desire of man to communicate his emotions or ideas has been accompanied by the effort to do so; and so it is that we have advanced from the imitative to the constructive. From imitations of things in nature and interjections of surprise, it was only a step to the formation of sentences and phrases.

These were the improved means of communication between people who were not separated by space, but as soon as the wanderlust came upon them and they became separated, there came the necessity of invention, and again the law created a supply for the demand of the written word.

Centuries went by, during which time communications of this kind were more or less slow and uncertain, owing to primitive methods of transportation by camel, horse, or man. Then there came the demand for speedier and

Absent Treatment

more reliable means of communication, and the railway mail service came into manifestation. Then the telegraph and the telephone—wire and wireless. Slowly, as the race has advanced, time and space have been abolished so that to-day we are looking for still quicker means of communication, and some of us think that we have found it in what Swedenborg calls, "speaking in thought."

If spoken language is the means by which thought is conveyed from one mind to another, then the question naturally arises, "Is there not some way by which this can be done directly and without cumbersome mechanical contrivances? If man were compelled to depend on mechanical methods, or even on audible speech for his communication with God, there would be no communication. May it not be that as our mind communicates with the universal Divine Mind that it may also communicate intelligently with the mind of man, and this without any other means than the projection of an Idea?"

Since the object of all communication is the exchange of ideas, may there not be more subtle means of so doing than those which are so commonly employed? When telepathy is better understood, it will be seen that mind affects mind as certainly as one atom attracts another atom. In all ages of the world, telepathy has been used as a means of communication by those adepts who would regard our mail, telegraph, and telephone service as a clumsy means of accomplishing the same purpose.

Mr. A. P. Sinnett, a man to whom telepathy was not merely an accepted theory, but a demonstrable science, has written: "Though it may seem to us a very amazing thing to sit still at home and impress our thoughts upon the mind of a distant friend by an effort of will, a Brother (an adept) living in an unknown Himalayan retreat, is not only able to converse as freely as he likes with any of his friends who are initiates like himself, in whatever part of the world they may happen to be, but would find any other mode of communication, such as those with which the crawling modes of the outer world have to be content, simply intolerable in their medium and efficiency."

During one of England's great wars, the wife of a retired army officer, whose son was at the front, was aroused

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from a sound sleep by the apparition of her son at the foot of her bed. In those days, officers wore a broad sash diagonally across their tunics, and on this sash was a large stain which the mother noticed at once. During the brief moment that her son appeared to be in her room, she was sure she heard him say, "I'm badly wounded, mother." She screamed and fainted and her husband rushed to her side, not knowing what had occurred. When she regained consciousness, she told him what had caused her fright, and in order to quiet her fears, he told her it must have been an ugly dream, due to her great anxiety concerning her son. Day after day, she went to the War office to see if there was any news concerning her son, and one day he was numbered among the slain. In course of time, his body was brought home, dressed as it was when he was taken from the field mortally wounded, and there on the sash was the stain which had caused the mother to scream in terror. In this case, there was strong mental attachment and a corresponding sensitiveness to one another's inner emotions. Like two delicately attuned instruments, when the keys of one are struck and a corresponding chord is evoked in the other, the mentalities of mother and son were in such rapport that instantaneous communication was the natural consequence.

We say "natural consequence" because we believe that such things transpire, not by accident, but in perfect accordance with a Law not generally understood. When we understand that Thought meets Thought as unerringly as the magnet attracts the needle, we shall be able to accept the truth that thought transference may be accomplished with as much ease as we now carry on an ordinary conversation.

Every step in the direction of rapid communication is a step away from the cumbersome material. That which has been accomplished in this way merely prefigures what will be accomplished. What may be regarded to-day as the supernatural, tomorrow will be known as the most perfectly natural thing in the world, for the supernatural is only the natural scientifically employed.

Thought is the most real thing in the universe, and when united with unselfish love, it becomes the most far-reaching of all the forces in nature. What we call language is

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only Thought expressed in sound. In solitude and silence, and when the mind is in rapport with Divine Mind, Thought may come to us as it came to Elijah in "the still small voice." When the spirit of man communes with the spirit of the universe, it is not in noisy conversation, but in the language of Ideas, a language which is more real and potent because of its soundlessness. A man may not understand the language of our lips, but he will never fail to understand the language of our hearts.

Thought communicates itself even when we try to conceal it. We use words to conceal our inner emotions, but these reveal themselves in spite of us. The transmission of Thought is not in violation of law, but in strict harmony with it, and our consciousness or unconsciousness of it does not alter its operation. Prison walls are no barrier against it; neither time nor distance can interfere with its free activity.

It is easy for one to transport himself in imagination back to the days of his boyhood, and across continents and oceans; and it is just as easy for one who knows how, to project his thought at will to anyone to whom he wishes to be helpful. Dr. Evans tells of an article which appeared in the New York Tribune many years ago which illustrates this. Two men who were intimate friends and fond of experiment were separating from each other. They were going on business which would take them many miles apart, and before doing so, they agreed that on a certain day, at nine o'clock at night, each would retire to his room and think of the other, and write down his thoughts. One forgot the engagement, went to bed and went to sleep. The other thought of his friend, and imagined a beautiful landscape with flowers, arbors, fountains, statues, etc., and wrote down his thoughts and ideas. On meeting, the one who had forgotten the appointment, apologized for his forgetfulness, but said that he had had a remarkable dream which he had written down the next morning. On reading it, it was found to be a copy of the thoughts of the other, in all essential particulars. Dr. Evans declares that this was not a mere coincidence, but under the same conditions and circumstances would happen again as certainly as a stone thrown in the air will descend to earth again.

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There is gravitation in the mental world, even as there is in the physical. How must the unspoken thoughts of our friends influence us for weal or for woe we may never realize, but when we do realize it, we shall be very careful that we think only such thoughts as make for health and harmony.

To learn the sovereign power of thought transference, and then to use it for selfish purposes, is to have it re-act upon ourselves,—for thought is a boomerang. Absent treatment, which has been so much derided, is nothing more or less than intelligent prayer.

We are not surprised when one tells us that he prays for his boy in France; in fact, we would be rather surprised if, under the circumstances, he did not. It seems that the thing that disturbs most people is the use of the word "treatment." In the strictest sense of the word, a treatment is a physical thing, as when we treat a wound with antiseptic lotions, or when we treat metals with acid, or children with cruelty. I do not know how the word ever crept into the philosophy of the modern system of healing by prayer. I only know it has caused much misunderstanding.

When you speak of "absent treatment" to the ordinary person you are speaking in a foreign language; but if you say, "Let us pray for your boy in France," he is perfectly willing, even though he may not understand your method of prayer, nor have much faith in his own. If I were asked to define "absent treatment," I should say that it is "the *effectual, fervent prayer* of a righteous (right thinking) man."

In the case of the centurion's servant who was healed by Jesus, notwithstanding the fact that Jesus never saw him, we have three important factors at work. First, the servant *desires* to be healed; second, the centurion *believes* he *can* be healed; and third, the willingness and the power of Jesus to heal him. When these mental factors are working in harmony, results must follow. Sometimes the patient has suffered so much that he does not wish to get well. Sometimes he wishes to get well, but the centurions by whom he is surrounded do not believe that he *will* get well; and sometimes the modern disciple of Jesus is not so sure that he *can* heal him. It is according to these

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mental factors, then, that absent treatment is efficient or non-efficient.

Prayers for the sick will become most effective when the faith of the centurion works in harmony with the understanding of Jesus. "When Jesus heard it," (the centurion's grasp of the law of thought transference), "he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." When Jesus offered to go with the centurion and heal his servant, the centurion said, "I am not worthy that thou shouldst come under my roof; *but speak the word only*, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth, and to another come, and he cometh, and to my servant, Do this, and he doeth it."

Now, he said all of this in order that Jesus might realize how thoroughly in sympathy he was with the method of cure. If he could order his soldiers to obey him, and they did, he argued that Jesus could exercise the same authority over his thoughts and they would do whatsoever he commanded.

A man's thoughts are his most obedient servants, and he may do with them whatsoever he lists. Would you pray for your loved ones who are away from you and in the so-called zone of danger, let it be as Jesus prayed for the centurion's servant. First satisfy yourself that your loved one lives more in spirit than in matter. Realize that he lives, moves and has his being in God,—that omnipresent Love in which there is no fear, and nothing to fear. In your silent prayer, place the one for whom you are praying where he belongs, as an Idea in the mind of God. Meditate on his inseparability from that Life which is universal and unending. Convince yourself that he can no more be separated from this universal, omnipresent Life than a sunbeam can be separated from the sun, or a smile from the face, and continue to exist as separate entities. Persuade yourself that, despite all appearances, God is supreme in His own universe. Fill your consciousness with the truth that God fills all illimitable space with His presence, that in Him there is no danger, and outside of Him there is nothing at all.

When your mind is filled with the consciousness of the

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all-presence of God, there will be no room in it for any other presence. Having reached this conviction, rest in it for a moment, and then send your thoughts of health and safety to your loved ones. Your prayer now takes the form of inwardly speaking the "Word." You send forth your Word and it heals, for this is the tendency of the Word.

The Truth you impart to another creates in him a tendency to think the same Truth, and thinking this Truth there comes peace and protection. It is one of the most ancient principles of the Science of Correspondence, that there is a silent action of mind on mind, independent of any audible sound or mechanical contrivance. Absent treatment then, is nothing more or less than prayer communicating itself in terms of Truth by means of silent suggestions of God's presence and power.

Through its application, we may substitute thoughts of hope and courage for thoughts of fear and despair. To the despairing invalid, thoughts of health and strength may be imparted on the waves of spiritual ether, and these thought-seeds, taking root in the soil of his sub-conscious mind, will tend to come forth in fruit after their kind. As God's thoughts come to us through inspiration without any external assistance, so our thoughts may be impressed upon the minds of others; and when this is done with healing intent, it will do more for the sick and the unhappy than any material drug can ever do.

Many a despairing one is saying what the centurion said to Jesus, "Speak the word only, and I shall be healed." It is our privilege then, to do this to the fullest degree of our understanding, and by so doing to lessen the sorrows and sickness of a long burdened world. "He sent His word (thought) and healed them, and delivered them from their destruction."

"Arise! Shine, for *thy* Light is come, and the glory of the Lord is risen upon *thee*. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon *thee*, and his glory shall be seen upon *thee*. And the Gentiles shall come to thy Light, and kings to the brightness of thy rising!"

Sermonettes with Meditation and Correlative Readings

June the first

"He that despiseth his neighbor is void of wisdom."

Beauty is a quality of soul perception in whose sunlight the cobweb becomes as golden. It is the language of love, which in the "ear of heaven" is a hymn of praise. "He has made everything beautiful," but hate in the mind of the hater changes beauty into hideousness, and creates deformity out of form, and the hatred of a fellow-being is the most hideous aspect of hate. No injury merits hate, for hate is a poison that puts to death the one who distils it. Hence, it is unlawful to hate; and "let him who stretcheth forth his hands to draw the lightning to his brother recall that through his own soul and body will pass the bolt." "Vengeance is mine," saith the Lord, "I will repay."

MEDITATION: "My life is an expression of that Love which created me."

BIBLE SELECTIONS: Rom. 13:8, 9.; I John 4:7, 8; 2:9, 11; James 3:16; Eccles. 3:14, 15.

ASTOR LECTURES: Page 101, second paragraph; 265, third paragraph.

June the second

Do not think that because you know that the universe is governed by Law, and understand some of its workings that your quest for Truth is ended! The pathway to divinity is not strewn with roses, for man develops only by overcoming, and if he refuses to practise the good he knows, he will be attracting to himself all the visible results of inharmonious thinking. Paul could write to the Corinthians only as unto babes in Christ, for he knew that, as in the natural world, spiritual understanding is a matter of growth and evolution. So if you would seek to be numbered among the "perfect," you must commit your ways unto the Lord every moment of each day. Let never a moment pass you but re-establish your communication with the Source of every blessing that you may do the Father's will.

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MEDITATION: "Every moment the Love of God flows through me."

BIBLE SELECTIONS: Psalms 37:3, 4, 5; Heb. 5:12, 13, 14.

ASTOR LECTURES: Page 145, last paragraph.

June the third

"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

That which Paul called the mystery of Godliness, or the Christ in man, was no mystery to him who transcended the limitations of the earth plane and proclaimed that he and the Father were one. That which appealed to *him* as mystery was the fact that those who were vile at heart could hope to speak that which was clean. "How can ye, being evil, speak good things?" Humanity, however, is slow to break the chains which were fastened upon it by those early hypocrites, for to-day, we find those who have planted and watered a corrupt tree, seeking to pluck good fruit from its branches! Is not the tree known by its fruits? Then how can ye, who seek to pass as disciples of the Christ, hope to establish your claim and be accounted worthy to enter into the kingdom of heaven, unless ye plant that seed which is good and water it with Love, Unselfishness and Brotherly Kindness. Talking about it will never accomplish much; it is only as ye *do* the will of the Father that "all these things will be added unto you."

MEDITATION: "Create in me a clean heart, O God. Teach me thy Law."

BIBLE SELECTIONS: Matt. 7:17—20; II Cor. 7:1—4; II Cor. 8:1—5.

ASTOR LECTURES: Page 92, last line to bottom of page 93.

June the fourth

"Let there be light, and there was light."

From the coarse pine knot, light has threaded its way heavenward through numerous devices. Animal fats, tallow, spermaceti, mineral oils, kerosene, naphtha, etc., all served in turn as light producers, and with each successive substance, less materiality and more and better light was

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the result. Next gas came into use,—a material so fine in substance that it is non-existent to three of the five physical senses—and a light that renders insignificant all the previous methods of lighting, is the result. Later came the use of electricity, and for volume and brilliancy, the acme of purity was reached in lighting; for the course of lighting has been ever upward and away from materiality, with the result that in proportion as it rose above the plane of matter, it increased in power and brilliancy, thereby proving that power does not exist in matter. What is true of material light is true of spiritual understanding. The more we have of it, the less we have of materiality; and the greatest amount of spiritual power will always be generated from the least amount of matter.

MEDITATION: "Christ in me is the Light of the world."

BIBLE SELECTIONS: Psalms 27:1, 36:9; 43:3; 112:4; Isa. 60:20; Rev. 22:5.

ASTOR LECTURES: Page 167, first paragraph.

June the fifth

"He called across the tumult and the tumult fell."

He has bestowed upon you divine authority to do likewise. Use it when discouragement like a "Bittern booms amid it pestilent and stagnant marshes" of might have beens! Despair will paralyze your present effort if you do not silence it with "Peace! Be still!"

Every effort has been but a precious jewel in the rosary of your existence. There are no mistakes, no accidents in the divine plan; neither are there any failures. Your destiny is to become that which God is, and the episodes, which to you may have seemed most bitter, have been short cuts to your divine destination. Regret nothing. Aspire to all that is like God. Who can change the past, or ordain the future? Suffice it that the Lord God omnipotent reigneth! If there be aught of else, "Peace! Be still!"

MEDITATION: "The Power which sustained Jesus, upholds me."

BIBLE SELECTIONS: Rom. 12:21; 13:11, 12, 13; 14:8.

ASTOR LECTURES: Page 89, first paragraph; page 81, second paragraph.

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June the sixth

"Put not your trust in princes!"

It is well to realize that self-aggrandizement does not symbolize the accumulation of spiritual treasures. Like the American aloe whose length of life is determined by the height to which it throws its magnificent blooms—the distance of forty feet marking the death of the plant—the duration of material wealth or worldly honor lasts only until its possessor enters the corridor in which death signals to Life, who comes to receive unto Itself of Its own substance! It is here that the Gods of the world desert us and the Angel of His Presence, Life, enfolds us! To remember this fact should encourage their possessor to use the gifts of temporal existence unsparingly in the service of Christ, that he may lay up treasures in heaven.

MEDITATION: "My trust is in my God within. Him will I serve."

BIBLE SELECTIONS: Rom. 11:3; Ex. 20:3; Psalms 81:9, 10; Prov. 23:5.

ASTOR LECTURES: Page 184, second paragraph to end of chapter.

June the seventh

"I AM the Way, the Truth and the Life; no man cometh unto the Father but by me."

Oh thou that seekest the way of eternal Life, Blessings, Glory and Majesty be thine if thou wilt have the courage and strength to endure faithful unto the end! God has sent His Son into the world that ye might have Life and have it more abundantly, and that Light which revealed to humanity that it bore the potentiality of divinity has ever been shining to show the Way which leadeth to the Father, the ultimate realization of humankind. That Guide which the Father has given unto thee to lead thee into all ways of Truth and Life, is not one which cometh from afar, but is born in the manger of thine own mind to dispel the clouds of fear and false beliefs. Awaken that God-germ within thine heart! Dwell continually in the knowledge that His Love and Power are thine, because He Himself dwells within thine own heart! The Father hath all to bestow, but not until ye have learned to follow the

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Way of thy divine Self within, will the Truth and Life of the Father be revealed unto thee. Be still, and know that I AM the Way, the Truth and the Life!

MEDITATION: "The Father within now revealeth the Way of Life unto me."

BIBLE SELECTIONS: John 3:21; John 16:13; Romans 2:1, 2; II Cor. 11:10.

ASTOR LECTURES: Page 122, first paragraph; page 123, first paragraph.

June the eighth

"My son, attend unto my words, for they are life unto those that find them, and health to all their flesh."

He who doubts the power of the Spirit to heal has never fulfilled the requisite requirements which would bring him positive knowledge of God's willingness to assume the burdens of a sin-sick world. The power of God is mighty, but you can never experience the joy of Life through Him until you keep your part of the covenant which was sealed before the beginning of time. God has bequeathed unto you the power to reconstruct His ideas, so you bear the responsibility of harmonizing them with the divine Plan. Hence, every promise which he has made unto you carries the condition that you co-operate with that Will which sent you forth to labor in His vineyard. Ho, every one that thirsteth, come ye to the Fountain of Living Water, and ye shall be made whole! Attend unto my words, for they are Spirit and they are Life unto them that find them, and Health to all their flesh!

MEDITATION: "The Spirit of God is my Health and my Strength."

BIBLE SELECTIONS: Isa. 58:8—11; Psalm 42:11; Prov. 12:18; 16:32; John 5:6—9.

ASTOR LECTURES: Page 162, first paragraph to middle of page 163.

June the ninth

"But the hour cometh, and now is, when the *true* worshippers shall worship the Father in Spirit and in Truth: for the Father seeketh such to worship Him."

Regardless of the fact that since the beginning of time, man has been taught that he is made in the image and likeness of a perfect Creator, he has been so engrossed in

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things material that his mind could not fashion God but of that substance of which he considered himself composed! Hence, man has made God in his own image and likeness, and has endowed Him with passions like he himself possesses. But God is not bound by human limitation, and those who are the "*true* worshippers of the Father," know that He is that omnipresent Spirit of Life and Love which is the One Reality of the universe. "The Spirit itself beareth witness with our spirit that we are the Sons of God." Hence, if you be a *true* worshipper, such as the Father seeketh to worship Him, you will worship Him as the omnipresent Giver of all Life, Health, Harmony, Happiness and Abundance, whom to know aright is Life everlasting.

MEDITATION: "The Spirit of the Living God dwelleth within me. He is my Life and Strength."

BIBLE SELECTIONS: Matt. 6:19—21; Matt. 6:6—7; Rom. 8:6.

ASTOR LECTURES: Page 190, first paragraph; page 191, first paragraph.

June the tenth

"And they shall be all taught of God."

In that day when sin, disease and sorrow shall be no more, and when the earth shall be full of the knowledge of the Lord as waters cover the sea, then shall Man, that wondrous creature whom God did create to magnify Him with heart and voice, walk the earth, filled with the consciousness of his divine Sonship, and commune with that Great Universal Father, as a child talks with his parent. For long centuries, humanity has fed on "manna in the wilderness, and are dead"; but to-day, we are asking for that bread "which cometh down from heaven, and giveth life unto the world." Man is no longer human; but he belongs to a race of gods,—divine Beings who, like Enoch of old, walk the earth and talk with God! God dwells within the heart of man, and if you will commune with Him, you will need no more the Light of other men, for He who was their inspiration has become your Guide and Teacher who shall lead you into all ways of understanding and knowledge.

MEDITATION: "The Love of God is my only guide."

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BIBLE SELECTIONS: Matt. 4:4; John 6:45—51; Rev. 21:22 to 27.

ASTOR LECTURES: Page 33, first paragraph to middle of page 34.

June the eleventh

"Arise! Shine, for thy Light is come, and the glory of the Lord is risen upon thee!"

That "Light which lighteth every man that cometh into the world," has ceased to flicker its dim flame in secluded rooms. Those, who in the early days of the Christian Ministry were forced to flee to distant hills or seek for their God in gloomy caverns and catacombs in order to keep that torch of Divine Love burning within their hearts, would now welcome the freedom with which we can proclaim our consciousness of divinity, were they on earth to-day. The Day Star again is appearing in the heavens, and the "Son of man is coming in a cloud" to reveal to humanity its essential divinity and to teach man that he belongs to one common brotherhood.

Has that Light of the Christ yet flooded your consciousness? Then the day has come when you must arise and shine, if you would have His effulgent glory be made manifest in and through you in all ways of health and opulence. Arise! Shine, for thy Light is come!

MEDITATION: "The Christ within is my Light."

BIBLE SELECTIONS: Luke 8:16—17; 21:25—33; Rev. 22:5.

ASTOR LECTURES: Page 82, first and second paragraphs.

June the twelfth

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?"

God created man in His own image and likeness, but in order for man to enter fully into the consciousness of Godhood, he must incorporate into his conscious life those qualities which characterize God. God can never redeem the world unless the minds of men be made pure enough to receive and assimilate His wondrous ideas. He has left it to you to carry out His will. Will you falter, or will you be strong in the Lord and in your faith to conquer through the omnipotence which he has conferred upon you? "Ye are the salt of the earth!" Have you lost

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your savor of Godliness, or will you rise to your divine mission and preach His gospel to all the world in a life filled with the consciousness of His Divine Love, healing the sick and doing good? For this were you born, and for this moment did you come into the world! Will you meet it with strength and courage and reveal to some struggling soul the mystery of God made manifest in the flesh?

MEDITATION: "The Christ within worketh the Father's will."

BIBLE SELECTIONS: Mark 9:49—50; Luke 5:36—39; Prov. 19:1—8; I Cor. 10:33.

ASTOR LECTURES: Page 203, first and second paragraphs.

June the thirteenth

"And I will establish my covenant with thee; and thou shalt know that I am the Lord."

That covenant which God sealed with man before the foundation of the world, has been lost in the Ark of Ignorance, and man has sailed the tempestuous sea of existence, unconscious of the fact that he was foreordained from the very beginning to realize his perfect Sonship of the Most High God. The message of God to man is that he has been created in His own image and likeness; that he is free; that no limitation encompasses him, and that as the mist of ignorance disappears, he sees himself resplendent with a new glory which comes only from the Father. God stands ready and anxious to fulfill His part of the covenant, and if you, my brother, desire to have the Lord of Divine Love take up His abode in your heart, it is your business to make your mind His acceptable dwelling place. To nations, as well as to individuals, does His call come, and when they realize the power which the reign of Divine Love shall bring to the earth, shall they hasten the dawning of that perfect morning when the Lord God Omnipotent shall rule on earth even as He does in heaven.

MEDITATION: "God is the Author and Finisher of my faith."

BIBLE SELECTIONS: Psalm 27:1—5; Psalm 31:14—16; Gal. 3:13—29.

ASTOR LECTURES: Page 336, last paragraph to middle of page 337.

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June the fourteenth

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

O son of man, why dwellest thou in ignorance of those mighty forces which are pent up within thee? Knowest thou not that "Ye are all gods and sons of the Most High"? Thinkest thou that that which God has created perfect and whole He has not the power to keep it so? Fear not, for the Lord is with thee, and all the angels of heaven are at hand to support! The promises of God are sure, and nothing could be more comforting than to know that the One and Only power in the Universe is ever seeking to make you conscious of its Divine Presence. Where no human hand can guide or protect, Omnipotence stands ready to champion your cause if it be just, and you *cannot* fail. You are made in His likeness; no thing can befall, for Spirit cannot be injured by material weapons. Cease your fears, God is with you!

MEDITATION: "The Lord is my Shepherd, I shall not fear."

BIBLE SELECTIONS: Psalm 77:14—20; Psalm 107:1; Psalm 133.

ASTOR LECTURES: Page 203, first and second paragraphs.

June the fifteenth

"Be still and know that I AM God."

The unspoken thought of Hermodoras was such a potent rebuke to sin that he was exiled from Ephesus. God, however, cannot be banished from His realm, nor can opposites exist in the same place at the same time. This knowledge is the rebuke that puts to flight the legion of false beliefs that would manifest themselves in the shape of sickness and sin, and demands abject servility from the one upon whom God *himself* has bestowed dominion and power.

Arise, soldiers of Christ! Put on the whole armor of Christ, which is the divine understanding that God is not the author of confusion, and arm yourselves with the sword of spirit, which is spiritual knowledge, and go forth to battle for physical and mental supremacy. God will give you the victory! Think you that God's instruments

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can be perverted in their uses? That His temple can become a tomb of wretchedness? His dwelling place a carnival of pain? God forbid!

MEDITATION: "The Father worketh through me to give me the victory."

BIBLE SELECTIONS: II Cor. 6:15, 16; Gal. 1:20; 4:31.

ASTOR LECTURES: Page 127, last paragraph; page 128, last paragraph.

June the sixteenth

"Do I not fill heaven and earth?" saith the Lord."

The earth is the Lord's. He has peopled it with the substance of himself. He it is that makes Good and disperses evil; that causes what appears as inert energy to reveal itself as vital force, and raises up from what man mistakes as the nothingness of death, the celestial Beings that people the distant stars.

O mortal! Thou who "seek in space" and search in the "remote depths of the horizon" for the Supreme Cause, know ye not that He is closer than the air you breathe, for in Him you live and move and have your being! Praise ye the Lord for He is Good, and His loving kindness endureth forever! Again I say, Praise ye the Lord!

MEDITATION: "My soul doth magnify the Lord."

BIBLE SELECTIONS: John 17:3; Heb. 11:6; Job 22:21; I Cor. 8:6; Acts 17:28; Heb. 3:4.

ASTOR LECTURES: Pages 110 and 111.

June the seventeenth

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

When Jesus said, "Blessed are the pure in heart, for they shall see God," he proclaimed no new truth to mankind, for hundreds of years before, King David realized that he whose hands were unclean, whose heart was defiled, or who was filled with vanity and deceit, could not "receive the blessing from the Lord." This is a truth, however, which, it seems, must be discovered by each person individually, for in the state, in the community,

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and even in the church, we find persons seeking to receive the blessing from the Lord who make no pretense of cleansing the channels through which they wish the blessing to come. How can righteousness from the God of your salvation dwell in your heart unless you have cleansed it of all vanity and deceit? Only as you make your heart an acceptable dwelling place for the purity of God to dwell, can you enter into fellowship with Him and partake of those blessings which belong to every real Son of God.

MEDITATION: "My heart is pure, even as He is pure."

BIBLE SELECTIONS: John 3:3, 4, 5, 6, 8; Matt. 18:3, 4; Psalm 51:2, 6, 7, 10, 17.

ASTOR LECTURES: Page 249, last paragraph.

June the eighteenth

"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

All the sins that have been committed in the name of religion might have been averted had humanity understood more of the principle of Universal Brotherhood which Jesus came to teach. He knew that as the Christ was no "respector of persons," He dwelt equally in all men, and that in the sight of His heavenly Father, one soul was not more precious than another. Yet the way in which we see this precept followed is a travesty on the name of religion, for we have failed to see the Christ within the heart of man, but look withal on the material surroundings in which he is set! Consequently, that thing which we have left undone is of more importance than the thing which we have done! Howbeit, then, that ye think ye can serve the Christ when ye fail to discern the kindred spark within the heart of another? Jesus came to save him who was lost, and unless ye seek out one that is lost in entanglements of sin and sickness, ye will not be doing it unto one of the least of these my brethren.

MEDITATION: "I am my brother's keeper."

BIBLE SELECTIONS: Romans 2:9—11; Luke 10:30—36; Matt. 15:22—28.

ASTOR LECTURES: Page 263, last paragraph to middle of page 264.

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June the nineteenth

Our one duty in life is to "overcome the world." If it were not so we would not be in the world. Each person always finds himself in that place where he can serve best, so now that we are in the world we should have no desire to leave it until we know that our task here is complete. Living *in* the world does not necessarily limit one's life to this earth plane. Did not Enoch walk the earth, yet talk with God? That same privilege is ours, if we will but follow the soul's desire and remain true to our own divine selves.

Trials may come and disappointments may overwhelm us, but through their overcoming the high resolve of the soul is kept constant, and the mental muscles are strengthened for greater things. "Heaven is not attained at a single bound," but each obstacle overcome is a step upward on the ladder of conscious immortality.

MEDITATION: "The strength of Christ is my strength."

BIBLE SELECTIONS: Isa. 41:10; Psalms 27:14; I Peter 5:10; Rev. 21:7.

ASTOR LECTURES: Page 122, first paragraph; page 123, first paragraph.

June the twentieth

"For as he thinketh in his heart, so is he."

Every thought is a "thing" in mind, and throws out a reflection which must be like the mental image from which it proceeds. The living entity of spiritual substance is Mind, and it has an external nature independent of material construction or physical shape. The mind is responsible for any and all activities of the body, whether it be of joy or sorrow, health or sickness, pleasure or pain. As a man thinketh, so he is, physically and morally, mentally and spiritually. Pure action is from the realm of pure thinking; hence, to establish a harmonious physical condition, it is necessary to produce a harmonious mental image, for the image regulates the physical action. The mind is not an adjunct of the body, but the body is an adjunct of the mind; hence, pure thoughts result in right actions, for the body owes to mind whatever it expresses of vitality. Therefore, live in your mind to the glory of

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God, and your body will bear the seal of God's approval, for "Christ shall be magnified" in your heavenly temple.

MEDITATION: "God is the only Thinker. Teach me to think His thoughts."

BIBLE SELECTIONS: Phil. 1:20, I Cor. 3:22; Rom. 8:2; 6:16.

ASTOR LECTURES: Page 167, first paragraph.

June the twenty-first

"The worlds were framed by the word of God."

Form is a complement necessary to Mind. Without it, the mind would be incapable of self-expression. Mind and form are as essential to each other as are life and existence, for without Mind there would be no form, and without life existence would be inconceivable. If you can picture the sun bereft of light, you can image form without mind; if you can image the light without the sun, you can picture mind formless. Man is the form of God; the design upon which He portrays His divine potentialities; the canvas upon which Divinity has painted His own image and likeness. The word is the symbol of the idea, and represents, visibly, the qualities of the invisible from which it sprang. Hence, God spoke and it was done, for the Word of God is His idea, and man is God's last word!

MEDITATION: "God, the Father, dwelleth within."

BIBLE SELECTIONS: I Peter 1:25; Psalms 33:6; 33:9; Isa. 55:10, 11; Heb. 4:2; Luke 21:33.

ASTOR LECTURES: Page 61, first paragraph.

June the twenty-second

"He is before all things, and by Him all things consist."

We do not doubt the existence of a molecule or deny that of the atom which is infinitesimally smaller, although the molecule is so small that no human eye has ever looked upon it. If we accept, therefore, the evidence of material existence on the basis of material reasoning, unsupported by substantial sense testimony, we should be willing to accept the Truth of Being, notwithstanding that this evidence is beyond the range of the finite senses. Granting that things can be *beneath* the range of vision, it should not be difficult to understand that there may be things *above* its reach! Material existence is temporal;

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but spiritual life is eternal. Live and love, therefore, in the eternal, and transform a chant of woe into a song of ecstasy!

MEDITATION: "The Lord is my Health, and the strength of my life."

BIBLE SELECTIONS: I Cor. 13:9, 10, 12, 15; 11:4, 18.

ASTOR LECTURES: Page 173, second paragraph to first paragraph on page 175.

June the twenty-third

"Every plant which my heavenly Father hath not planted, shall be rooted up."

The most slanderous accusation of all the ages has been that sin, disease and poverty were sent as a punishment by God in token of His beneficent Love for erring humanity! How can the mind conceive of that which is acknowledged to be Absolute, limiting itself to the plane of the relative? If God is Good and God is All, and fills all space with His Presence, pray, where has evil gone? In that day when the kingdom of heaven shall be established upon the earth, and the Spirit of Divine Love shall rule supreme over every living thing, all that is not in harmony with its Law will have disappeared, for only the things which the Father hath planted will be able to flourish in that new earth. Verily, the former things will have passed away, and there shall be no pain, sorrow, nor crying, for the cause of these will have been banished from the earth.

MEDITATION: "The Father has planted only Good; I am the husbandman."

BIBLE SELECTIONS: Gen. 1:31; Matt. 7:7, 11; John 15:1—8.

ASTOR LECTURES: Page 15, last paragraph to middle of page 16.

June the twenty-fourth

"I am not sent but unto the lost sheep of the house of Israel."

Two thousand years ago when Jesus came to proclaim a gospel of love to a hypocritical and self-righteous world, he startled them by his declaration that he came not to call the righteous to repentance, but the sinner. Those of the social elite who knew not that "those things which proceed out of the mouth come forth from the heart; and they defile the man," sought to enter into the kingdom of heaven by pretense, but they could not deceive Jesus

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who was spiritually attuned. The flight of years has seen but little growth in some of humankind, for to-day, we are more interested in making a pleasing appearance than we are in saving souls. Magdalenes walk the great "White Way," and Lazaruses sit by the wayside waiting for the touch of a loving hand or the sound of a voice that is kind, but the modern Christian rides to his cushioned pew with only a scornful look or a pitying glance. Ye followers of Truth, be not as the Pharisees, for ye who have glimpsed the Christ are come to save them that are the lost sheep.

MEDITATION: "The Christ in me is the Good Shepherd, which careth for the sheep.

BIBLE SELECTIONS: Luke 5:31, 32; John 10:7, 8, 9, 13; Matt. 10:42.

ASTOR LECTURES: Page 84 to middle of page 85.

June the twenty-fifth

"And have put on the new man, which is renewed in knowledge after the image of Him that created him."

Thou hast created me out of the substance of thyself, and made me like as thou art! To have portrayed me less perfect than thyself, thou must have condescended to the abasement of Thine own idea—to have known the unknowable. Thou art, and therefore, I am, and in my divine potentiality, I am as thou art, and as the light is unconscious of darkness, even so am I unconscious of aught except that which Thou of Thine own Self hast given me, and therefore, I am at peace, for "infinite is the wealth that belongeth to me....Should my capital be in a flame, nothing that is mine could be consumed," for thou art my All in all, O God!

MEDITATION: "God has made me free from sin and death, for I am like Him."

BIBLE SELECTIONS: Rev. 21:5; I Sam. 10:6; II Cor. 5:17; I Peter 5:7; Prov. 3:6.

ASTOR LECTURES: Page 156, first paragraph; page 251.

June the twenty-sixth

"He that regardeth the clouds shall not reap."

To sin is to magnify the finite which is the only thing that would deny God. As low drifting clouds envelop in

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sombre hue the objects over which they pass, thus sin casts dark shadows in its train. Sin, therefore, is an illusion of the senses which hides spiritual reality, and the one who sins is overshadowing his understanding of infinity with the clouds of sense illusion; thereby defrauding himself of the use of his spiritual intelligence. Sin cannot change anything; for all that is, *abides* in the unchanging eternal; but it temporarily hides from the sinner the reality of his being, and thus deprives him of his spiritual inheritance. He is, therefore, to be considered as one in need of help, and to help him in the surest way, is for the onlooker to look beyond the cloud of illusion until the shadows flee from his own vision, and then the daybreak of reality will become apparent to the one befogged by the illusion of sin.

MEDITATION: "My mind is stayed on Christ."

BIBLE SELECTIONS: Prov. 8:36; 10:9, 25; 15:21; I John 3:1, 2, 3.

ASTOR LECTURES: Page 329, first paragraph; page 330.

June the twenty-seventh

"Call no man your father upon the earth."

It depends upon the pitch to which man has tuned his spiritual genius as to whether he will rise above his environment, or will let his existence take on the shapes which haunt his surroundings as clouds that gather on mountain tops take on the shapes of the peaks about which they cling.

God has created man superior to his environment and has ordained his destiny to be divine. Human parentage is only the symbol of a spiritual origin vastly more grand, and to such as accept this fact is given the power to soar above a world of limitations into the boundless expanse of God's universe with its unlimited possibilities.

Arise, and go to your Father!

MEDITATION: "I and the Father are one."

BIBLE SELECTIONS: Matt. 6:31, 32; Ezek. 18:2; Matt. 12:48, 49, 50; Heb. 4:6.

ASTOR LECTURES: Page 348, first paragraph to end of chapter.

Sermonettes

June the twenty-eighth

"He that buildeth all things is God."

From the form of an idea, a temple springs into shape. Consume the shape of the structure, but its form persists in the mind of the builder. The temple is but the transitory symbol of which the idea is the real and eternal.

Because all things proceed from mind, all things are mental, and therefore, beyond the range of destruction. Mind and its ideas are inseparable; therefore, we can say with our elder brother, "I and my Father are one," and "understand that the invisible things from the creation of the world are clearly seen (mentally) being understood by the things (symbols) that are made." Let us, therefore, look away from the faults in the interpretation and live in the eternity of the idea, which is the wealth of Mind, and all that the Father has is yours.

MEDITATION: "My true Self is perfect, even as God is perfect."

BIBLE SELECTIONS: I Col. 1:16, 17; 2:3, 9, 10; 3:10, 17.

ASTOR LECTURES: Page 60, first and second paragraphs.

June the twenty-ninth

"My beloved is mine, and I am His"

"O Infinite Attraction, that holdeth the sea in the hollow of thy hand, hold thou me above the testimony of the finite. O Divine of Creators who hast incorporated me into thyself, even as the risen sun does embody in its own brightness the opalescent light of dawn, make me to realize my own Infinity which pervadest all, and art the only Reality of the all, be thou my only consciousness that when the apparitions of sense confront me I may not mistake their finite shapes for thine infinite form. O Light of the worlds and Illuminator of the universe, pour out thy Light upon me in all its holy effulgence, so that thy Temple may be forever illuminated with thine eternal splendor; that thy people may walk through darkness by its glory, in those days when the stars shall not give their light!

MEDITATION: "My eyes behold thy glory, O God, and my hands doeth thy works."

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BIBLE SELECTIONS: Rom. 14:4; Psalms 94:18; 119:117; Prov. 4:13.

ASTOR LECTURES: Page 338, first paragraph to end of chapter.

June the thirtieth

"When thou fastest...appear not unto men as to fast."

A forty day parade of abstinence, after three hundred and twenty-five days of feasting, is not the fast that is destined to transform the "world's dreary cadence of sorrow into an irresistible incantation of joy which is the purpose of all such as have put on the robes of righteousness to gather the whitened harvest that only awaits the gleaners in order that the golden sheaves may be gathered into God's barns. The true fast is to quicken the understanding faculty of the mind; to accelerate the intuitive faculty of the soul and to revive the perceptive faculty of the divine nature by a *total abstinence* from *negative thinking*; which fast enables man to rise from the plane of dependence upon the failing finite into the realm of spiritual power and dominion. When thou fastest, choose this fast!

MEDITATION: "My mind is filled with the consciousness of thy omnipresent Love."

BIBLE SELECTIONS: Isa. 48:5, 6, 7, 8; Matt. 6:25, 26; James 1:27; James 2:15, 16, 17.

ASTOR LECTURES: Page 56, first paragraph to end of chapter.

SPECIAL NOTICE

In completing our files of all the Gleaner issues, for the purpose of binding, we find that we lack the August number of both 1911 and 1912. The editor will greatly appreciate the courtesy if any will be willing to part with a copy of these issues, and send them to THE GLEANER, 113 West 87th Street, New York City.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

VOL. 9

JULY, 1918

No. 10

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THE GLEANER

Auto-Suggestion

By W. JOHN MURRAY

"Now if we do that which I would not, it is no more I that do it, for I delight in the Law of God after the inward man."—Romans 7:20-22.

THE action of auto-suggestion is perhaps one of the most subtle ones in the world of thought. We are constantly exercising it without being in the least conscious of it, and this all too frequently in ways that are injurious, rather than beneficial. It is now generally conceded by psychologists, that mind, in its sub-conscious aspects, is much larger and more influential in determining our affairs than we have hitherto believed, and for this reason more attention is being given to the proper functioning of the sub-conscious.

As it is from this source that stored-up memories, particularly disagreeable ones, come to the surface to torment us, we need to know how to deal with these intelligently, in order to prevent them from making us morbid and melancholy. The remembrance of a bygone mistake, unless overcome by Truth, will persist in the subconscious mind like a burr; and in this way, through auto-suggestion, produce nervous and physical disorders which neither surgery, medicine, nor change of climate can overcome; for so long as the morbid thought remains, it will continue to superimpose itself on the body.

As auto-intoxication is self-poisoning on the physical plane, so auto-suggestion along negative lines, is self-poisoning on the mental plane. There are various ways in which auto-suggestion works to the injury of the individual, all of which are familiar to anyone who thinks. Here is a man who has found religion; that is, he is seeking relief in attending church and reading his Bible, which he

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never did before. In every sermon and on every page he reads, he finds something which points directly to his particular sins, past and present. A sense of great unworthiness takes possession of him, so that his moral weaknesses loom larger in his consciousness than the forgiveness of God. He cannot persuade himself that God can ever forget what he himself so keenly and painfully remembers. Through processes of auto-suggestion, he persuades himself that he is a lost soul, and this translates itself into bodily weakness and nervous debility. He dies through self-condemnation when he might have lived through self-realization.

We may say this is an exaggerated case, but it is far more common than the ordinary layman is aware of, for we are all more or less prone to this same phase of auto-suggestion. In the days of our new life and our new thought, how easy it is for us to remember our old life and our old thought. When we feel as if our one and only desire in the world is to live the life of Christ, an echo from the past makes itself heard and an old sin tempts us to indulgence on the one hand, or to debilitating self-reproach on the other.

When we would be strong in the Lord and in the power of His might, auto-suggestion would make us believe that we are apt at any time to fall again, and unless this is met with a counter-thought, a fall is certain. This explains periodic drunkenness, and periodic weakness of every character. With the conscious mind, we vow that we shall never do it again, but not having overcome the sub-conscious tendency, temptation again presents itself, and when the sub-conscious tendency comes to the surface again, there comes with it the auto-suggestion of incurability with its consequent despair and determination to go to the limit. When a man who has tried and failed says, "What's the use?" he is the victim of the belief that it is no use. Auto-suggestion is breaking down what it ought to build up, and through ignorance, a possible giant is transformed into a dwarf.

In the new life and the new thought we are lifted out of our diseases so that we feel better than we have felt in years, but every once in a while, by something we hear, see, or feel, we are reminded of the old horror, and then

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begins a process of negative auto-suggestion. "What if it should come back?" we ask. How would we endure it again after tasting the joys of freedom? The thought makes the whole heart sick and the whole body faint. Auto-suggestion is doing its worst, and we must reverse the process if we would not invite a repetition of old conditions,—conditions which of themselves have no intelligence, so they can come and go at will.

Conditions are not causes. They are merely responses to our states of consciousness, and if we would not attract undesirable conditions, we must not produce them through auto-suggestion. While many of our auto-suggestions take their rise from sub-conscious impressions, there are other channels through which they may come to us from things external.

All forms of street car advertising are based upon the law of suggestion. When you are persuaded by an attractive advertisement to buy a new brand of cigarettes, you do so, not because of the inanimate advertisement, but because of auto-suggestion. The power of an advertisement of this character does not lie in *its* suggestion to your eye, or to your conscious mind, but in your auto-suggestion to your *sub-conscious mind*. If the suggestion from the inanimate sign were not conveyed through auto-suggestion to your conscious mind, you would forget it by looking at the next sign which might be an advertisement for gloves or face-powder. It is only when these suggestions from the external become auto-suggestions that we act upon them; therefore, the blame for our foolish purchases lies not with the advertisements in public conveyances, but with our own uncontrolled impulses.

Not only are we led, through auto-suggestion, to purchase things that we do not actually need, but we find ourselves experiencing sensations which we have not felt in years, if we have ever felt them, by accepting suggestions which we permit to become auto-suggestions, from such advertisements as those used by the Omega Oil concern. There are those sensitives to whom such advertisements become an instantaneous menace to health and happiness. There are others who are not affected so quickly, but who become annoyed by the frequency by which they are confronted by these suggestive advertisements.

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Sir Russell Reynolds, the noted physician of England, cites a case of paralysis which shows how motor and sensory disturbances may be first developed and then destroyed under the influence of auto-suggestion. He was called to visit a young woman whose father had lost money, and had become paralyzed through grief. She herself supported the whole household by giving lessons in various parts of the town. When fatigued by her work and the long walks incidental to it, she sometimes thought that she too might be paralyzed, and that then their situation would become desperate.

The idea haunted her. Under its influence her limbs grew weak and she soon became helpless. Sir Russell Reynolds visited her, prescribed purely mental treatment, and at length convinced her that she was able to walk, when she at once resumed the practice.

Dr. A. P. Schofield narrates the case of a young woman whose arm had visibly withered through prolonged mental attention. All sorts of treatment had been indulged in, including massage and electrical stimulation, but all to no purpose, as the arm continued to wither. After hearing all the facts in the case, Dr. Schofield prescribed a general massage with the enforced exception of the withered arm, which in course of time took on its normal roundness and again resumed its normal functions. All previous treatment had directed her thought *to* the arm, and auto-suggestion of a fearful nature had added to a malady she and her attendants were endeavoring to get away from, while Dr. Schofield's treatment had the opposite effect of directing her thoughts and her auto-suggestions *away* from it, and allowing her to get well.

If we could only realize the power of auto-suggestion, we would study the laws of mind and protect ourselves. Only the other day, a lady who had just been healed of a serious malady by Divine Science had a friend call upon her who had not seen her during her illness. Desiring to bring in a little news from the outside, the visitor began to tell of the things that had happened to their mutual friends in the old home town. It seemed as if everybody had been sick, and most of them had died during the winter. After the visitor had gone, the lady who was trying to practise the Principles of Divine Science developed a fever which

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kept her awake all night eradicating as best she could the suggestions of her visitor which she did not wish to become auto-suggestions of danger and death.

If we could trace the mental history of every disease, we might be astonished to discover how very much it was the product of this newly discovered mental action, auto-suggestion. And if we could see the hidden influence at work in every case of cure, we might become convinced that these were brought about by reversal of process, for without this process of counter-suggestion, not all the drugs in the pharmacopœia of materia medica can effect a cure. If the authorized practitioner, with all his skill and all his prescriptions cannot succeed in changing the mind of his patient, and the unauthorized irregular can, it might be well for the authorized practitioner to ask the reason why, and some of them are doing this with benefit to themselves and their patients alike.

If through negative auto-suggestions, a man has become a confirmed invalid, then he who can minister to the mind diseased, and pluck from the brain a rooted sorrow, is the best physician, whether it be a graduate physician, a Divine Science practitioner, or just a friend who has sense enough to know that a suggestion of health is better than an auto-suggestion of disease.

It is a well known fact that after the death of General Grant, an army of inveterate smokers began to present themselves at the doctor's office with what they believed to be the same malady from which he died. The Pasteur Institute, both in Paris and in New York, has a record of well-defined cases of hydrophobia, following newspaper accounts of such cases where the patient has not been even touched by a dog! Such cases are called "Impressionables"; but then we are all more or less impressionable. We might go on *ad finitum*, giving instances of the disastrous effects of auto-suggestion, or self-hypnosis, but since every outside has an inside, it were better to see if there is not a silver lining to this cloud which has obscured the sun of health and happiness from so many.

When electrical energy was recognized only by occasional flashes of lightning, its malevolent aspect was most prominent, but when it was suspected that this same force might have a constructive or benevolent aspect, this sus-

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picion caused men to investigate, with the result that the same force which was regarded as principally destructive one hundred years ago, is today recognized as one of man's greatest benefactions.

If men, through auto-suggestion, have caused their ills, may they not, by a more intelligent use of this force, cure them? If by using steam unwisely, one can back a train off a dock into the river, by using the same steam intelligently, may he not take his train across a continent? We are *what* we are and *where* we are according to our own previous auto-suggestions, and if we wish to change our conditions or environment, we must change the direction of our thought forces.

If we have been using the steam of the mind contrary to the Law of Divine Mechanics, we must now study this Law and co-operate with it. Man, as we know him, seems to be a duality, spiritual and material, or good and evil. Believing in two forces at war in his nature, he says with Paul, "When I would do good, I find evil present with me;" and, "The things I would not, these I do." Not knowing that there is one *real* Power in the universe, he hypnotizes himself into believing in many powers, and then he fears these imaginary powers as the child fears imaginary ghosts.

In his spiritual ignorance, he cannot distinguish between the true and the false, and it is all too frequent that the false seems to him to be the true. His range of vision, being limited to external observation, he judges himself accordingly, and his auto-suggestions are made from this viewpoint. Looking at himself through the intermediate lens of his mental camera, everything seems to be upside down, and he believes it to be so because he has not yet learned to correct his sense impressions by Truth. Now, it was the aim of Jesus to raise the minds of men above this limited range of vision and enable them to get a new and true view of themselves. If men believed that they lived individual and independent lives, they were to learn that they were a part of the great harmonious Whole, for, as Paul affirmed, "In Him we live, and move, and have our being."

When a man ceases to think of himself as a separate, detached entity, and becomes conscious of his unity with

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God, he has entered on the Path which leads to Freedom. It is during the time that a man is not conscious of his union with the Source of all health that he indulges in negative and injurious auto-suggestions. Judging from surface conditions he says, "I am sick," "I am unhappy," "I am poor," and so long as he continues this practice, he will continue to be sick, unhappy and poor. It is inevitable, for as a man thinketh in his heart so will he be on the circumference.

When Paul found his *real* Self, he said, "Now if I do that which I would not, it is no more *I* that do it, but sin, the illusion of sin which dwelleth in me, for *I* (my *real* Self) delight in the law of God after the inward man." When Paul found his higher and real Self, he executed judgment on his lower and false self. When these seemed poor and persecuted, sick and unhappy, he took refuge in his God-Self and affirmed, "I can do all things through Christ which strengthens me."

What was this if it was not meeting a negative auto-suggestion with a positive one, based upon his knowledge of what the *real* Self is? When the lower impulses and inclinations seek to manifest themselves in us, shall we conclude that they must have their way? Shall we use auto-suggestion to convince ourselves that we *must* gratify our unholy desires, or that we must go on from one stage of disease to another because "disease must take its course"? Is there no higher use to which we can put this forceful faculty, this steam of the mind?

When the prophet Joel said to the children of Israel, threatened by extinction at the hands of their enemies after a long and enfeebling warfare, "Let the weak say, I am strong," what was he doing if he was not recommending an affirmative auto-suggestion? When a man who has been long ill begins to say, "I am getting well," he is practising auto-suggestion of a positive character, and if he keeps it up, he will one day be able to say, "I *am* well," and if he says it with sufficient intensity, he *will* be so!

But one will say he does this because of encouraging changes which are taking place in the body. Let it be remembered that the initial change must first take place in the mind, after which it registers in the body, and this by so quick a process that the uninitiated mistake effect

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for cause. It must be apparent to us that so long as a man views himself from the standpoint of the physical, he is getting a false impression of himself. Everything is inverted; therefore, his judgments are based on false premises. Things are seen upside down, and he must learn to turn them right side up, and when the right side of man's nature is turned up, it is seen to be spiritual and not material; and when this is perceived as a Truth, any man can say with Paul, "If I do that which I would not, it is no more *I* that do it,—for I delight in the law of God after the inward man."

"Let not the inhabitant of Zion say, 'I am sick'," orders the prophet of old. What is this but an order to discontinue negative auto-suggestion? The inhabitant of Zion is one who has discovered that the real and enduring part of himself is the spiritual, and he who knows this, can be neither diseased nor unhappy. When a man knows that the indestructible ego is not subject to disease, but that it may always say of itself, "I am well and happy," he has found a method of auto-suggestion based on Divine Principle, and if he will continue in this with Divine stubbornness, despite sense evidence, he will manifest that faith which will make him "every whit whole."

If it is true that the spiritual entity, or the Son of God in every son of man, is the real and eternal, and by virtue of its spiritual nature exempt from disease, then it follows that all that is necessary for us is to know this Truth in order to be free!

Every day and as often each day as it is convenient, we should practise spiritual auto-suggestion by assuring ourselves of our unbroken unity with God. Let the apparently weak say in the silence of the soul, "I am strong." Let the timid say, "I can do all things through Christ which strengthens me." Let the man struggling with poverty say, "The Lord is my Shepherd, I shall *not* want." Let the man tempted by sin say, "Sin has no power over me, for Christ reigneth in my bodily members, and my desire, my only desire, is to do the will of Him that sent me." Through spiritual auto-suggestion make these statements true to your soul, and you shall be loosed from your infirmity, whatsoever it may be, as was the woman who touched the garment of Jesus.

The Creed of the Successful Man

—Being a Little Talk on the Successful Man's Conception
of Himself

By MARY SIEGRIST

IT was Walt Whitman who said, "Do not wish me success. I am success." The successful man today, whatever his vocation, whether consciously or unconsciously, is constantly making the same mental affirmation.

The successful man is a man with a big creed which is constantly expanding. Unlike the experience of the famous Dick, he finds another "corner" always opening, never shutting. He is a big Believer. He has an infinite belief in the essential "rightness" of the Universe, in that "Something" not ourselves which "makes for righteousness." He has also a thorough belief in himself and in other men. He believes in the value of service; in the joy of the quest; in the worth of his own particular service. He may not consciously have formulated any creed, because it may be that he prefers to live rather than to speak his creed. But were he to frame his creed, may we not suspect that it would be something like this:

I believe in the Universe; I believe in Myself; I believe in Other Men; I believe in the joy of Service.

This man, I repeat, has an infinite Belief, and he has come to be so mixed up with this belief that it is a part of himself. It enriches his personality at every point. He believes that the Trail is infinite and that he has a definite path upon this Trail. This gives him endurance. Because of this, he knows he can go on and on and on, even though "It's a long, long road a-winding, to the Land of his Dreams."

Conceiving the Universe to be Infinite, and the whole scheme generous, his concepts of himself are large. And here is the secret of his achievement. He believes, with Emerson, that the world had need of another organ, else he could not be here. He believes in his ability ultimately to express that for which he was put here. He places on himself no limitation. He cannot fail. Success is written all over the sky for him. He believes in himself

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as a dynamic instrument for the distribution of some special good to his fellow-men. He believes in his star,—in that inner Light which “holds the sun and the other little stars.”

This conception of himself, of other men, and of the value of service, leads him to take the Common Road. No one knows better than he the joy of this Road. For he is incurably a democrat. He touches elbows with all men. He has caught the rhythm of the Universe. He is a Bringer of Something Good to his fellow-men—a Light Bringer, a Torch Bearer, whatever you will. He is in the path of progress. He has aligned himself with the constructive forces of life. He is a conservator of the common good, a useful citizen of the world's Democracy.

The effect of his creed upon himself is what the ignorant might term a miracle. His thought has externalized itself. Unconsciously, this man, an Ambassador of the Common Good, walks erect, with his head high. His appearance, his utterance, everything takes care of itself and bespeaks ambassadorship. This man never whines. He does not supinely wish with old Omar, to grasp this “Sorry Scheme of things entire, and mould it nearer to the heart's desire.” He goes to work and tugs and pulls endlessly at his share of the common load, of the remodeling of the scheme.

The successful man welcomes opposition; resistance he hails as something interesting to sharpen his tools upon, as

“Machinery just meant
To give his soul its bent,
Try him and turn him forth,
Sufficiently impressed.”

Because this man has the gift of clear sight, he takes strong joy in his work. He knows he is helping to usher in the Larger Humanity. His business is to make the common load more tolerable, to make men happier. Every discouragement spurs him to fresh effort. He is the Happy Hunter, whose hunting ground is not limited by his business surroundings, but is the whole field of his acquaintance. He knows the good of failure, just as he knows the stimulus of success. Both spell “achievement” to him, and both are done in joy. For him, each day is a “day to be glad in.” Did his program fail today? Tomorrow he will

The Creed of the Successful Man

achieve doubly. Thus, he is glad in the joy of the quest—glad because in doing his share of the world's work, he is given his chance to "love and to work and to play, and to look up at the stars."

SPECIAL APPEAL

One of the greatest of all war needs is the need for Spiritual nutriment that we, as a nation and as individuals, may be strengthened in the inner man to meet those trials of faith to which all at present are being subjected. It was at one time almost decided by our Board of Trustees to discontinue our Sunday services during the summer months, as the expense of conducting them with so many of our regular attendants and supporters out-of-town, seemed more than our trustees felt we should carry. But the urgent need for spiritual food for those who are compelled to be in New York during the hot weather, and who depend on *our* services for that food, compels a change of policy. To this end, we are asking *your* help. We need over \$3000 (three thousand dollars) for the summer's expenses, and our faith in God, the Source of Supply, working through you, encourages us to continue the service for the benefit of those who are coming to New York in such great numbers, owing to the war. Just as you have given so liberally to the Red Cross and other war reliefs, you will aid us in meeting this great spiritual need. Checks and remittances in any form will be gratefully received by Mr. H. R. Hosbach (our Treasurer), at No. 392 Fifth Avenue, New York City.

* * *

Brooklyn, N. Y., June 12th, 1918.

Mr. H. R. Hosbach, New York City.

Dear Sir:

It was with a great deal of pleasure that I heard on Sunday of your proposal to hold services during the summer, as I am one of the millions who cannot go away, and was sorry to think we would have to be without Mr. Murray all summer.

As I am a working girl, I regret that I cannot subscribe a good, big amount in this cause, but have entered into a contract with myself to place one dollar in the collection basket each Sunday, and while I hope I will not have to miss any of the services, in case I do, will be glad to make up the amount on the following Sunday.

Trusting this is satisfactory, I remain,

Yours very truly,

(Miss) E. S.

Sermonettes with Meditation and Correlative Readings

July the first

"Rejoice when all men speak evil of you."

The Truth is eternal; error ceases with time. Of all things, Truth is the most natural, the least limited, and therefore, the most beautiful. If we do not find it, it is because we look for it in the unnatural and limited, and the Truth which persists throughout all eternity cannot be found in that which ceases with time. It is to divinity that we must turn for that which we would find in humanity, for the latter represents but a detail of that which infinity is the whole. If men misinterpret your inspired labor, what is that to you? Interpretations are but personal opinions which seldom stand the test of Truth, and therefore they are worthless. Let your consolation lie in the fact that you are understood by the majority, the nearer you are approaching the soul of things—the Truth which is God!

MEDITATION: "Only God's eternal Goodness surrounds me. Nothing can by any means hurt me."

BIBLE SELECTIONS: John 8:32; John 14:6; 17:17; I John 2:21; 3:2.

ASTOR LECTURES: Page 184, second paragraph; page 98, first paragraph.

July the second

"Blessed are the merciful."

To have faith in God is to believe, "that in all ages

Every human heart is human,
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not."

To believe this is to be merciful, and to be merciful is to forgive the weaknesses and shortcomings in human beings. Through the mercy of man the goodness of God is discerned, and by man's compassion with his fellows

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"The feeble hands and helpless,
Groping blindly in the darkness
Touch God's right hand in that darkness,
And are lifted up and strengthened."

Be ye therefore merciful and outwit carnal weakness in others by your own divine strength, for nothing can thwart sin in your neighbor except spiritual resistance in yourself,—a resistance that frustrates the operations of evil by refusing to accept the shadow of substance.

MEDITATION: "My sins are forgiven even as I forgive those of others."

BIBLE SELECTIONS: Psalm 37:25, 26; Prov. 21:21; 16:6; James 3:11.

ASTOR LECTURES: Page 281, second paragraph.

July the third

Health is regarded as a physical condition, when in reality it is a state of consciousness. Therefore, while the manipulation of the body cannot regulate the mind, the latter can be attuned to harmony by spiritual realization. Like the "face of a clock from which the hands have been taken," the body of itself is expressionless; it is the mind that is responsible for what the body expresses, as are the hands of the clock for what the timepiece records. Physical symptoms, then, should be disregarded, other than an indication that one's thoughts need regulating! To be well necessitates the thinking of healthy thoughts, and this can always be done by the calm realization that God made and sustains us, and that what *is*, is best, for He only is.

MEDITATION: "God is great and His is the only greatness."

BIBLE SELECTIONS: II Chron. 16:12; Mark 2:5; Job 13:4; Matt. 9:12.

ASTOR LECTURES: Page 136, first paragraph; page 167, first paragraph.

July the fourth

Every minute that is spent in revealing to one's fellows the system of *right-knowing* is a minute spent in the service of Christ; while every moment spent in speculating on the how and why of the appearance called "evil," is a moment wasted. It is only by the rejection of falsehood

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that Truth is discovered, and it is the tremendous output of thought as to the origin of the unreal, that accounts for so little insight into the realm of the Real. Evil is not, because God *is*, and rejoicing in this eternal verity, let us refuse to concern ourselves with the operations of the nonentity; and as train smoke in mountain air, it will cease to appear on our horizon. So why should we bother to deny that which is not, when that which *is* is ever-present? Resist *not* evil, my friends; for God is all there is.

MEDITATION: "God is, and His Goodness is everywhere."

BIBLE SELECTIONS: Mark 7:21; Prov. 8:13; 12:20; Hab. 1:3; Zeph. 3:15.

ASTOR LECTURES: Page 332, first paragraph; page 334, first paragraph.

July the fifth

"Be not weary in well doing."

The attitude of the student of Divine Science towards the great human family, many of whom seem but "waifs of the tide," should resemble that of the bee towards the flower kingdom. This spartan insect, which for the application of intelligence to daily living could well serve as an example to the vast majority of mankind, is a divine example of unwavering sacrifice for the benefit of the whole. Hers is the gospel of heroic renouncement of personal gains for universal triumphs. She is content to labor among the hundreds of flowers to extract one drop of honey; to maintain by her own effort hundreds of dirty, insatiable, idle, gluttonous companions in the faith that one out of the myriad will perform a single act of self-sacrifice! If brother man despoils her of the fruit of her untiring labor, she refrains from discouragement; nor does she cease from her labor to repine, and consequently, she is never impoverished. Like the bee, we should be grateful for a little of the sweetness that the harvest of humanity yields, knowing that when humanity puts on divinity, we shall receive our reward.

MEDITATION: "I am one with God; therefore, I am a constant expression of His Love."

BIBLE SELECTIONS: Gal. 6:7, 9; II Cor. 9:6; Rev. 14:15.

ASTOR LECTURES: Page 337, second paragraph.

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July the sixth

"I and my Father are one."

As waves are inseparable from the sea in that they are but an infinitesimal part of the substance of which the sea is comprised, so man is a part of the Life which is One, and he can never be isolated from the One. Notwithstanding that in his ignorance he would break Life into shapes, and call these persons and things, Life is One and indivisible, and as is the relation of the one drop to the billions of drops of water in the wave, so is the life of the least of living things a part of the One Life. It is, therefore, to Life that we do homage, regardless of the shape in which it appears, for from the least of created things

"Rays of truth you cannot see
Are flashing through eternity."

It is because of the unity of Life that the Creator and the creation are one; that you and your Father are one; that all men are brothers!

MEDITATION: "All is Life, of which I am a part."

BIBLE SELECTIONS: I John 4:4, 7, 11; James 5:7.

ASTOR LECTURES: Page 284, first and second paragraphs.

July the seventh

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

When Paul struck this climax in one of the most dramatic incidents in his ministry, he has given us the formula whereby at the close of his long career he could declare that "I have fought the good fight, I have finished my course, I have kept the faith," and could be assured that he had won the "crown of righteousness." Think you, that it was an easy thing for Paul to become obedient to that voice which he had scorned? Was it a mere fancy that could cause him to become a co-worker with those whom he had sought to kill? Ah no, he had seen the heavenly vision, and his soul had been so quickened by the reality of that heavenly realm, that he forsook all to be true to that which had been revealed unto him. Therein does Paul differ from Christ's modern disciples! True, there is much to be suffered before the vision will have been realized, but there is no other way to win the crown than to refuse to be disobedient to the heavenly vision.

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MEDITATION: "That the outer may be revealed as the inner, is the vision to which I am obedient."

BIBLE SELECTIONS: II Cor. 4:3—6; Isa. 1:19; Acts 5:32; I Peter 1:22, 23.

ASTOR LECTURES: Page 88 to middle of page 89.

July the eighth

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."

A philosophy which is not capable of demonstration is of no practical value, and is a waste of time to those who indulge in its speculations. Hence, it follows that any system of philosophy finds its best teacher in him who demonstrates the precepts which it formulates. Though you "speak with the tongues of men and of angels, and have not charity, you are become as sounding brass, or a tinkling cymbal." If you desire the fruits of love, it is incumbent upon you to nurture its bud within your own heart. It is only through universal practices of Good that the ears of the world will be made deaf to war's persistent rumor, and it is only as the precepts of the philosophy of Love are practised concretely in the daily living of the individual that the flower of universal brotherhood can blossom. You are always someone's example; but the question is, What sort of an example?

MEDITATION: "That which God hath revealed unto me, I do."

BIBLE SELECTIONS: I Tim. 4:12; John 13:12—17; I Tim. 1:16, 17.

ASTOR LECTURES: Page 85, first paragraph to middle of page 86.

July the ninth

Soul is the same essence of Spirit—for there is no other substance but Spirit—but unlike Spirit, the soul is acted *upon* and acts through the senses. She may be likened to a spiritual ray whose mission is to attract the senses heavenward, for by the soul, spirit acts in the so-called material plane, but because of her identification with the senses and her ignorance of her divinity, she sometimes becomes a captive of the senses, thereby temporarily abandoning her divine mission; but the soul can never be

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lost, for being a spiritual projection, she is inseparable from Spirit. When the soul becomes a captive of sense, she is controlled by appetite and commences her descent. When she is governed by divine impulses, she begins the ascent by which the human aspect of life is transfigured and puts on divinity. "The soul that sinneth" shall die to the sense of sin, when it

"By its potential temperament attracts
The ray and motion of its holy lights"

of Spirit. This is the soul's resurrection! And

"The grave itself is but a covered bridge
Leading from light to light, through a brief darkness!"

MEDITATION: "Hope thou in God, O my soul."

BIBLE SELECTIONS: Psalm 119:25; John 14:6; Psalm 23:1.

ASTOR LECTURES: Page 325, first paragraph; page 322, first and second paragraphs.

July the tenth

The "Spirit of God moved upon the face of the waters" before "man became a living soul." Spirit, by ante-dating the soul, became the substance of which the soul is the expression; the universal origin of which the soul is an individual offspring. Neither the Spirit nor the soul is visible, both being immaterial; but they are evidenced in all creation by the qualities of Truth which they engender. Spirit is unity operating through the soul in a multiplicity of activities, shining "in one part more and in another less," but forever radiating through the universe in Light and Love and Truth.

MEDITATION: "God is expressed through me."

BIBLE SELECTIONS: Rev. 18:1; Eph. 5:14; Rev. 22:5; I John 3:18; II John 1:2.

ASTOR LECTURES: Page 105 to end of chapter.

July the eleventh

A divine poet has said that prayer is the carrier-pigeon of heaven, and that its flight is incessant between God and man. It is on the wings of prayer that the soul rises above the plane of suggestion into the realm of celestial aspira-

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tion where it is nourished by the impartations of Spirit which are the soul's solace, and the unique method by which the mortal communes with the immortal; the human with the divine. By prayer, desires are purified from the dross of selfishness and are etherealized that they may be ready for their heavenly ascension into the great heart of Love, from whence they never return to us void. In the wild tempest of doubt and fear that ever assail the soul on her immortal journey, it is on the wings of the heavenly bird of celestial flight, that she escapes the storm and rests on the divine assurance, "Lo, I am with you always!"

MEDITATION: "Be not afraid, it is I."

BIBLE SELECTIONS: James 5:16; Rom. 12:12; Col. 4:2; Rev. 8:4.

ASTOR LECTURES: Page 117.

July the twelfth

Sometimes we fancy that we are alone with the Silence, when we are alone with feverish personal interests and consuming desires, that are designed, consciously or unconsciously, to strew the pathway of others with colossal ruins. And to be present with the demon of personal aggrandizement, or the devil of hate, is to be with the mob, and not to be alone at all. Man is never so far from being alone as when he is with himself; and it is the prison of self from which he must escape before he can be alone with Silence. The house of self is inhabited with "wild agonies of nerve and brain," and to dwell with these is to be alone with despair. It is only by a supreme sacrifice of self that the senses are stilled whereby we are permitted to be alone with the Silence which is inhabited by God. This is the city of Celestial Quiet where the voices of angels are heard.

MEDITATION: "The Lord is in His holy temple. Let all the senses be silent before Him."

BIBLE SELECTIONS: Psalm 33:6; II Peter 3:5; I Kings 19:11, 13; Job 4:16.

ASTOR LECTURES: Page 288.

July the thirteenth

Spiritual Law is the rule of Being which governs creation. By Law, certain results follow certain causes. For

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instance, it is Law which decrees that every created thing shall appear in the form of that which it is; or that the rose is always a rose and never a violet, and the upright oak is never a willow, and so on throughout the endless generation of species that the earth sustains on her ample bosom. By the Law, "the bud develops into the flower, and the flower into the fruit, and the fruit into the seed, and the seed into the new fruit again," for Law is form, and Law is order, and the *spirit of Law is the liberty that transcends the form of Law*, and carries man, as wings carry the eagle, to supernal heights of realization! With the human creation, Law operates as in the vegetable kingdom, developing the protoplasm into the child, and evolving the child into the adult, and unfolding the adult into God; and thus, the unbroken cycle of infinity runs on throughout eternity.

MEDITATION: "That which I am, and that which I am to be, is by the operation of Divine Law."

BIBLE SELECTIONS: Psalm 119:142; 19:7; Rom. 2:12; 7:14; 8:2.

ASTOR LECTURES: Page 113, second paragraph; page 114, first paragraph.

July the fourteenth

The gospel of God is joy and gladness, but the carnal mind is a loom weaving fabrics of sorrow and sighing as it hums a monotonous cadence of woe or sounds a chant of rage. With the single exception of man, the voice of nature is an irresistible incantation of joy. Gladness scintillates in the sun-kissed air; it throbs with the noiseless sound of teeming life in the vast woods, and the tiny brooks murmur of happiness. The heavens resound with the song of ecstasy, and the mountains echo its refrain. The "trees clap their hands," and "the leaves hold their breath," and joy causes them both to act. But he for whose pleasure all creation was formed, is sad, as though he were unconscious of his inheritance! O man of God, silence the loom that ever harps on the chord of self, and sing the new song of praise, for yours is the kingdom, and the power, and the glory forever, and everlasting joy is the root of your being.

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MEDITATION: "The Lord is my strength and my song."

BIBLE SELECTIONS: Psalm 98:1; 99:5; Isa. 42:10; 52:7.

ASTOR LECTURES: Page 297, first paragraph to end of chapter.

July the fifteenth

"And I have put thy words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

It may be difficult for some of us to understand how it was that Isaiah was able to look so far into the future when his prophecy seems to be so little fulfilled twenty seven centuries later. We must not forget, however, that he was one of those illumined souls who perceived the reality of man's being behind a very imperfect exterior. He saw the Son of God in every son of man. He knew that man as an independent and free entity could never stray beyond the Love of God, no matter how ignorant of that Love he might be, and that they were none the less His people because of their folly. It is man who pays the price for his ignorance. Did he but know that words of divine wisdom were in his mouth, and that God's omnipotent hand was his protection, he would never abase his God-given faculties to express anything less than words of strength and comfort and acts of kindness and helpfulness. If you care to be numbered among His people, you must use all your faculties to the glory of God.

MEDITATION: "The words of my mouth, and the works of my hands are for thee, O Father."

BIBLE SELECTIONS: I Cor. 6:19—20; Psalm 19:13—14; Psalm 37:27—31.

ASTOR LECTURES: Page 121, first paragraph; page 142, first paragraph.

July the sixteenth

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

There is a time in the experience of every human soul when so black becomes the cloud of doubt and despair that no friendly touch can bring peace and comfort. It is the inner man who must be reached, and there is nothing exterior which can make the rough places plain or the crooked straight. Then, O Soul, forget not the promise of

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the Lord. Call upon Him, and He shall surely answer you. Cry out, and He shall say, Here I am. He is indeed the health of your countenance and the strength of your loins. He is your Life, your Love and your Joy. He is the Giver of all Peace and Supply. He is that which you aspire to be, and He is that which you may become, if you are faithful in those things which He has committed unto you. Then call upon Him for all those things which are yours, and which will help you to express Him more fully, and He shall as surely answer.

MEDITATION: "With every breath I call upon thee, and I thank thee for thy goodness to me."

BIBLE SELECTIONS: II Sam. 22:4, 7; I Chron. 16:8—14; Ps. 18:1—3; Ps. 145:18.

ASTOR LECTURES: Page 248.

July the seventeenth

To worry about the future is to fill the present with discord, and thereby waste a God-given opportunity. And why concern yourself with that which is no concern of yours? Before you will reach the portals of the future, the illusion of time will have disappeared, and you will be where you are at present,—in the eternal NOW. Learn to live in the present because it is the only place in which you will ever be; for there is no time except that which is now in progress. If it were not so, and time, like a pendulum, could swing from past to future, the cause would be governed by its effect, and God in "His eternity and side of time" would be subject to the operations of time! There is no time except in our imagination; hence, we live eternally in the opportunity of the present to cast all our care upon Him who careth for us!

MEDITATION: "I have no part in time, for I live in the eternal present."

BIBLE SELECTIONS: Eccl. 3:15; Phil. 3:13, 14; Eph. 6:10; Isa. 41:10.

ASTOR LECTURES: Page 62, first paragraph.

July the eighteenth

When we have learned to see the good in all that comes before our vision, and to say with Epictetus in the presence

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of a discordant apparition, "Thou art an appearance, and not at all the thing thou appearest to be," we will have commenced to prove our dominion over the world of semblance, which is all the world there is. To be free, one must not remain in bondage to the testimony of the senses, for such a one is a slave to an menial master, and to emancipate himself, he has only to assert his spiritual freedom, *at the same time acting as though he thought he were free*; and Lo, the Son stands upright, and the slave has disappeared!

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

BIBLE SELECTIONS: Matt. 21:21; John 15:7; James 5:15; Heb. 11:33.

ASTOR LECTURES: Page 261, second and third paragraphs; page 263, first paragraph.

July the nineteenth

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none beside Him."

O God, thou art Lord of all creation, the only Power, the All in all, the One and Universal Father. Hallowed be Thy name. Thy kingdom is from everlasting to everlasting, and exalted is thy reign! Thy Law has been established upon the earth even as it is supreme in heaven, for Thou art Lord both "in heaven above and upon the earth beneath." Thy voice is as the "sound of many waters," for the soft purling of its ever-flowing streams of Divine Love, lull the weary soul to rest, and awaken new life where before discordant notes have sounded. Thou art the Life of my life; the Strength of my strength; and the Health of my countenance. Thy ever-present Love fails me never; for shouldst Thou forsake Thy throne for one instant, chaos would fill the universe, and the suns and stars would fail in their courses. Hence, I cannot fail, for Thy promises are my support, and they are sure, for Thy Love changes never. Support me, O God, in all my undertakings.

MEDITATION: "The Love of God is my strength and support."

BIBLE SELECTIONS: II Sam. 22:31—33; Psalm 28:6—9; Psalm 27:13—14.

ASTOR LECTURES: Page 105 to middle of page 106.

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July the twentieth

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

The dwelling place of God has been sought and besieged through all the ages past, but few there are who have discovered that He abides within the heart of man! This is, indeed, the secret place of the Most High, because it is in the secrecy of your own mind that you become aware of His presence. When you close the door of your mind to the things *without* and think on the things of God, then you are, indeed, on hallowed ground. You have entered into your closet, and there it is that you may ask what you will and it shall be done, for in this "secret place" you are able to commune with your Heavenly Father, and become one with Him. Feel the essence of Divine Love coursing through every fibre of your being; know that Infinite Power is yours, and that Life abundant has already been given to you through your union with the Giver of all Life. Meditate on God and His Goodness, and with the key of out-pouring Love, unlock the door of this secret chamber, and there realize your unity with God.

MEDITATION: "With the Giver of every blessing, I am one."

BIBLE SELECTIONS: Psalm 27:1—6; Psalm 31:20—24; Matt. 6:5—6.

ASTOR LECTURES: Page 64, first paragraph; page 69, last paragraph.

July the twenty-first

"Thou therefore endure hardness, as a good soldier of Jesus Christ."

The most valuable and useful metal is that which has been wrought in the furnace of the greatest heat. The most beautiful and precious stone is that which has been formed from the blackest substance in age-long furnaces of untold heat. But the workman knew that the tiny main spring would be superior in every way to the bar from which he formed it, and we know that a small diamond is more valuable than a load of coal, of whose substance it is. The greatest men in history are those who instinctively realized that they were bigger than anything that could come to them. The Alps were not impassable to a Napoleon, nor heavenly symphonies impossible to a deaf

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Beethoven! Those things which make men great are the same things which make their greatness real. Be a good soldier, and meet the trials which come as a conqueror! "Welcome each rebuff," for as you meet it victoriously, the surer will be your ultimate victory, and the nearer your hold of Christ.

MEDITATION: "Nothing can stifle my will to conquer, for I am one with the Father."

BIBLE SELECTIONS: II Tim. 4:1—8; Rom. 8:20—39.

ASTOR LECTURES: Page 94.

July the twenty-second

"Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him."

"Let him take up his cross and follow me," is truly the way of the earnest disciple, and it cannot be found that a crown was ever won where no cross was borne! Stephen's fate cannot be escaped by any who aspires to remain true to the vision revealed to him, but if he is faithful to the vision, it will likewise be written of him also, that he saw "the heavens opened, and the son of man standing on the right hand of God." If he is true to that divinity which lies within him, with full assurance can he say, "Lord Jesus, receive my spirit," and know that that which he gives his life to prove, will not be unmindful of his call. Are you a Stephen, or do you prefer to stand idly by, consenting to Truth's assailment, as Saul consented to Stephen's death? If you see justice outraged, can you be guiltless if you lift not your voice? If you consort with those whose ideals are abased, and whose vision of Truth is distorted, are you free from impurity, or can you gaze on the opalescent robes of Truth? Ah, my brother, be true to that which you have come to declare unto the world.

MEDITATION: "The heavens are open to my consciousness, for I am true to my God-Self."

BIBLE SELECTIONS: Isa. 25:8—9; I Cor. 15:50—58; Acts 7:54—60.

ASTOR LECTURES: Page 97 and 98.

July the twenty-third

To doubt the goodness of God is to dispel Truth, "the loveliest of the angels of God." And why doubt the Divine

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beneficence when it is so ever-present? If you see a reflection in a limpid lake, you do not doubt but that close beside the water is the object which it reflects. Your very existence proves the presence of God, for are you not His shadow, and your earthly tabernacle the "transitory garment veiling the eternal splendor" of *your* Divine Mind? Are you not the living witness of Divine Goodness, and the living extension of His mercy? Has He not given you of His dominion and put all things under your feet? Rise, then, on the celestial pinions of *your* faith and soar above the marshes of doubt where the vapors from fear—the swamp of a thousand anxieties—hide the realities of Spirit. God is and you are. Is there aught else?

MEDITATION: "I and my Father are one."

BIBLE SELECTIONS: Romans 14:23; Matt. 21:21; 14:31; Luke 12:29.

ASTOR LECTURES: Page 243, first paragraph to bottom of page 244.

July the twenty-fourth

Fear is the mist that hides the verities of being; the vapor out of which all the ugly shapes to which man has given names, has been made. Be it pain, loss, accident, or death, man is a prey to the thing which he fears, for consciously or unconsciously, fear is always registered in a so-called physical disturbance. By the agency of fear, existence becomes "a feverish dream of stagnant woe." And who by fearful thought-taking can add a cubit to his stature? Why, then, resort to fear, when it is through the overcoming of the tendency to be afraid that the very winds of heaven are harnessed and the sea is made calm? "Like bandages of straw beneath a wakened giant's strength," the shapes which terrified us shrink and come to naught when we take refuge in the knowledge that in the sea of Light in which God reigns—the mind—there is nothing to fear, and there is no other where!

MEDITATION: "God alone reigns within me."

BIBLE SELECTIONS: I John 4:18; Job 3:25; Is. 35:4; 41:10.

ASTOR LECTURES: Page 139, first paragraph; page 140, second paragraph.

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July the twenty-fifth

There is a temple that might be symbolized by a "handful of pearls in a goblet of emeralds," for it seems so infinitesimal and withal so perfect in arrangement, and in tone so harmonious! Its walls and foundations are of precious stones, and its every gate is a pearl. It is lighted by the brilliancy of its jewels and is inhabited by thought, for it is the temple of the mind—the dwelling place of God! The walls that surround this temple are built of the fine gold of spiritual realization, while the foundations of jasper, sapphire and chalcedony symbolize faith, hope and charity, whose rays are seen in humility and strength, courage and compassion which, combined, bring forth the perfection of celestial zeal which serves God with an eye single to Truth. Man of God! Your mind is your jewel casket, and your thoughts are your treasures which you have of God. Use them, then, to glorify your heavenly Father and to serve your brethren in His name.

MEDITATION: "Teach me to think Thy thoughts, O God, that I may do Thy will."

BIBLE SELECTIONS: Ps. 139:17; Isa. 13:12; Prov. 12:27; Rev. 21:22, 23.

ASTOR LECTURES: Page 273 to end of chapter.

July the twenty-sixth

Spirit is the origin of Being; it is the substance of Life. Spirit is omnipotent, omnipresent, omniscient—all-powerful, ever-present and all-knowing—the source from which all that is proceeds. Being perfect, Spirit needeth not to become more perfect. Being positive, Spirit acts; but may not be acted upon. There is no synonym for Spirit; but Wisdom, Intelligence and Love are attributes of Spirit. Spirit is all and contains all; for Spirit is God. Spirit is the universal substance of which soul is the individual expression. Hence, the soul of man is the Spirit of God made manifest, and it must find in this realization the only solvent for the woes and diseases of a weary world. Manifest, then, your heaven-bestowed powers, and bid the darkness be Light!

MEDITATION: "I am the expression of the universal Love of God."

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BIBLE SELECTIONS: I John 3:1—4; Rom. 8:5, 14; II Cor. 3:17.

ASTOR LECTURES: Page 321, first paragraph; page 331, second paragraph.

July the twenty-seventh

The origin of a person or thing determines its qualities. God is omnipotent, omnipresent and omniscient. Your source is in God, and, therefore, your attributes are of the qualities of God. You possess unlimited, resistless power to manifest goodness and loving kindness. Your presence is embraced in the eternal presence of God; therefore, you are never absent from God. You possess infinite knowledge of the all of Good, and there is nothing else to know. As all things are in the ether and the ether in all things, so you are pervaded by the luminous essence of Spirit in which you live and move and have your being. You are the outbreathing of God, and your every respiration is freighted with the potency of the all of Spirit, making it powerful to express in you and through you every quality of all of the attributes of God.

MEDITATION: "I am one with the Father."

BIBLE SELECTIONS: Ps. 8:3—7; Prov. 16:16; Ps. 139:7—16; I John 10:30.

ASTOR LECTURES: Page 324, second paragraph.

July the twenty-eighth

Lift up thy gates, O Heart, and open wide the windows of thy soul that the substance of Spirit may flow through the very interstices of the most minute particles of thy being; that thou mayest be quickened into newness of life by the luminousness of divinity that is rich in potency to impart the consciousness of peace, harmony and joy to every fibre of thy being. And close neither the gates nor the windows until thou hast sent a portion of the blessing which thou hast received back into the etheric sea whence it came, to uplift the mind and quicken the body of other of God's children. It is not enough to be sustained; thou must also sustain thy brother with the comfort wherewith thou hast been comforted.

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MEDITATION: "My soul waits upon the Lord to do His bidding."

BIBLE SELECTIONS: Isa. 40:1; I Thes. 5:14; II Cor. 1:4; John 14:18.

ASTOR LECTURES: Page 144, second paragraph; page 147, first paragraph.

July the twenty-ninth

Sorrow is the originator of art, and it is to her that the world owes her greatest masterpieces. It is in the gloom of the moonless night that the heavens are lit up by the effulgence of myriad stars, unseen in the moonlight, and it is in the night darkened by sorrow that the torch of genius lights up the world with its quickening flame. It was six hundred years after the great Dante's death before the genius came to life that was required to translate the world's greatest literary treasure, and it was under the inspiration of a crushing sorrow that Longfellow immortalized himself by giving to the English world a marvelous translation of a poem which was the fruit of a broken heart! Thus, affliction is the furnace in which personal loss is transformed into universal gains. Hence, we should rejoice in our petty griefs, knowing that nothing can harm us which works for the edification of the whole of which we are a part. Let us be glad then, if

"The hand of God, and not in vain,
Has touched us with the fire of pain."

MEDITATION: "I will find God and hold fast to Him, be it in pleasure or in pain."

BIBLE SELECTIONS: Psalm 119:50; Isa. 48:10; 65:9; James 1:27.

ASTOR LECTURES: Page 181, third paragraph; page 186, first, second and third paragraphs.

July the thirtieth

It is said that Love is the root of creation; therefore, it is an eternal symbol of the divine presence on earth. To love is to breathe forth the Creative Spirit, and to be like Him who is Love. By Love, the universe came into being; by Love, it is peopled, and by Love, it is sustained. In sacrifice, Love triumphs, and by its fruits it is known.

Sermonettes

Hatred may eclipse the world, but the potency of Love will pierce the shadow and illuminate the universe with spiritual glory. Love is most nobly manifested in kindness and gentleness and a tender forbearance with those who are weak and despised, who know not Love in its infinite meaning. Oh, my people,

“Quench, O quench not that flame!
It is the breath of your being;
It is the essence of His presence!”

MEDITATION: “All that I am and have are the expression of God’s infinite Love. In Love’s service do I use them.”

BIBLE SELECTIONS: Matt. 5:44; 19:19; Luke 6:27; Róm. 8:28; I John 2:15.

ASTOR LECTURES: Page 104, second paragraph; page 108, first paragraph.

July the thirty-first

“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith.*”

When two magnets are brought together, the opposite poles repel each other, but those which are alike attract. So it is with faith. Your faith creates a receptacle which is to contain that which you, consciously or unconsciously, have been preparing to receive. Your faith in God has not been sufficient to perceive Him as the only Reality, so sin, disease and poverty have been given an abiding place in your mind, and consequently manifest in your body. When your faith in God as the only Good, is constant, then you will be creating vessels which can be filled only by substance of like quality, and as your consciousness is purified of all belief in any other reality, you will be rising above the plane on which sin, disease and poverty are able to manifest, and so be a lamp set on a hill to the world that your faith in Good is that which gives you the victory to overcome the world. Have faith in Good, thou child of God! It is the only Reality, and through its practice, thou shalt overcome the world.

MEDITATION: “My faith in God is supreme, for he reveals His infinite goodness unto me.”

BIBLE SELECTIONS: Hab. 2:4; Matt. 21:21—22; Col. 1:23 to 29.

ASTOR LECTURES: Page 102.

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If Doctors Advertised

"No matter whether you have anything the matter with you or not, call on me and I will operate on you. I guarantee to scare you so by a five minutes' talk, that you will spend any amount of money to have almost any organ in your body removed.—P. G. Cuttemup, M. D.

Are you nervous, selfish and rich? Come to my private sanitarium and take my celebrated starvation treatment at four times the price you would pay at any first-class hotel, not including extras or the services of an untrained nurse. Be convinced that you have all the fatal diseases, and at the same time be relieved of your superfluous cash. I camouflage about four thousand idle rich a year.—O. I. Fleecum.

I am a stomach specialist. For twenty years, I have advanced more fool theories about diet than any man in America, and I have put a new remedy on the market, on the average, every three months. Come to me and let me experiment on you at twenty-five dollars a visit. Read my new book entitled "One Hundred Ways to Knock Out the Stomach." I will guarantee to make a nervous wreck out of any strong, healthy man in six weeks.

—Dr. Gassoway Coincatcher."

NOTICE

During Mr. Murray's absence in Europe, Mr. Daniel M. Murphy will be in charge of Mr. Murray's office. His hours will be from 2 to 5. At night, he may be reached by calling Vanderbilt 4211.

The Reading Room at the Marbridge Building (Room 456), 34th Street and Broadway, New York City, will be open for visitors during the Summer.

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THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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THE GLEANER

The Unknown God

By W. JOHN MURRAY

"Whom therefore ye ignorantly worship, Him declare I unto you." Acts 17:23.

WHEN a noted scientist spoke of God as "The Unknowable," either he had never read, or he quite overlooked the declaration of Jesus that a knowledge of God is an essential necessity. A knowledge of God is as necessary to the soul as is the knowledge of mathematics in the ordinary affairs of life; for what mathematics is to the regulation of system and order in the outer world, divine metaphysics is in the maintenance of peace and power in the mental realm.

When Job's comforters asked of him, "Canst thou by searching find out God?" "Canst thou find out the Almighty unto perception?" he answered, "Surely, I would *speak* to the Almighty, and I desire to *reason* with God." A less courageous soul would have concluded that the ways of the Infinite are past finding out and, like the great majority, Job would have contented himself with the belief that "There is a God," and let it go at that.

The commonest attitude of mind is that which admits the reality of God, but which, at the same time, declares Him to be incomprehensible. If God *is*, God can be known. Only that is unknown and unknowable which does not exist; for it is alone the non-existent which cannot be known. All discovery and all invention is based upon the conviction that "if a North Pole exists, it can be discovered," or if a truth exists, it can be understood.

It has been said that Nature has no secrets which the bold spirit may not learn. The trouble is not with

Nature that she does not more readily impart her information; but it is with man that he does not more strenuously wrest it from her. The trouble is not with God that He does not more frequently make himself known to the children of men; it is that they do not seek after Him with sufficient intensity.

How else does man find out anything except by searching? "He that seeketh, findeth," whether it be in the kingdom of heaven, in the depths of the earth, or on the other side of the mighty ocean.

If men would seek after the Christ Truth as Columbus sought after this continent, they would surely find It; for it is not that Truth is undiscoverable, but that they are not sufficiently intrepid and earnest in their search.

For one man who digs a well a million may drink of its waters, but "the water of Life," which is the knowledge of God, is a something which no man can drink for us, and quench our thirst. Another's knowledge of mathematics avails me little; I must learn it for myself if I would be proficient. Another's knowledge of a foreign language helps me insofar as it enables me to acquire it also. In like manner, it avails me nothing if saints and sages walk and talk with God, if I am ignorant of His whereabouts, His character and His law. Something within tells me, as it told Job, that I must "*converse* with the Almighty."

I am not satisfied to believe in the existence of God as I believe in the existence of Australia, or as a something afar off; neither am I content to believe that all I shall ever know of God is what I see of Him in nature. When the Bible tells me "Acquaint now thyself with God, and thereby be at peace," I want to begin this acquaintance, if possible, for peace is the soul's most sincere desire.

With all the gods that man has worshiped, and in which he has believed, there has always been reserved a place for that in which he believes, but which, so far, has not discovered.

When Paul was led out to Mars Hill in order that the Greeks might hear something new, since it was their custom to give everything a hearing, even though they rejected it afterward, he was impressed by the

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great number of altars erected and dedicated to the many gods of Grece. Bacchus, Venus, Pan, and the many others were known by the inscriptions under them, and one was inscribed "To The *Unknown God*," and it was this inscription which particularly attracted Paul's attention.

With all that the Greeks knew about the gods, there was still room in their philosophy for the acceptance of something which they did not know. The very act of dedicating an altar to the *unknown* god was, in itself, an evidence of the fact that they did not consider that they knew it all. They are an object lesson to us in modesty, a rebuke to bigotry, and a revelation of the necessity of having always a place in the mind for the reception of a new and higher idea. If Paul had carefully prepared an oration to deliver on the famous hill of Areopagus, he did not deliver it, for the reason that he received an inspiration for a new one, as a result of his observations along the way.

When all were assembled and attentive, Paul said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription: '*To the unknown God.*' Whom, therefore, ye ignorantly worship, Him declare I unto you." He then declared God to be the *One* eternal Cause, as against the superstitious belief in *many* causes, represented by the many gods in the religious worship of the Greeks. He declared this cause to be at work everywhere in the universe, by assuring his hearers that "In Him we live, and move and have our being." He assured them of man's relation to this Great First Cause by reminding them of certain statements made by their own poets, which said, "For we are also His offspring." He admonished them to "seek the Lord, if haply they might *feel* after Him and find Him, though He be not far away from *every* one of us."

The proximity of God was Paul's great declaration. If men sought after God outside of their own spiritual natures they were like men looking for their own spectacles, when all the time they had them on their faces. Were Paul here today he might tell us, who, as Christians, feel that we believe in the one true living God,

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that we are altogether too superstitious. He might offend our religious sense of things by telling us that God is not what we think He is. He might even ridicule some of the altars which we have dedicated to Him as the "Great Unknowable," "The Inscrutable," "The Mysterious." He might even tell us that the Greeks were more consistent than we, for while they erected an altar to "The Unknown God," they never felt that He was "*Unknowable*."

He might take exception to our belief in God as an anthropomorphic personality, and he might also explode the theory of three persons in one person as a sufficient explanation of the Blessed Trinity. What a shock it would be to most of us to be told that we are altogether too superstitious, and then to have some of our most precious and time-worn theories about God and men, heaven and earth, exploded by the simple Truth about all of these.

It is said that when Paul concluded his oration on Mars Hill, that "some mocked, while others clave unto him." Should it happen that some will mock our method of declaring God, others will accept what seems to them a rational definition of Deity. I know that certain theologians hold to the opinion that "A God defined is a God dethroned," and that "Deity defies definition;" but when I have learned to my own satisfaction that theology is not the last word on sacred subjects, I dare to differ with its dictums whenever these are not consistent with Truth.

If "*To know God is Life eternal*," then there is no other way out of it than to know Him scientifically. Deity has been written and spoken of under many titles or synonyms. Prior to the time of Moses, God was spoken of as Elohim; after that as Jehovah. To Plato, God was known as Mind, or the home of Ideas; to Jesus, as Spirit and the Father, and to John, as Love. From the pagan conception of many gods, and these more or less after the likeness of men, and representative of different emotions, to the Jewish conception of one God comprising *all* these emotions, human thought advanced to the conception of God as a loving Father, the Universal Spirit, and Omnipresent Love. But like the waves of the sea, the waves of thought receded from

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the shores of science until superstition again clothed God with human form, endowed Him with human attributes, and banished Him from the earth to a heaven, the whereabouts of which not even theology can tell.

Today in the stress and storm of things, as never before, men and women are asking if there is a God. To them it seems inconceivable that a good God, who is supposed to be omnipresent and omnipotent, should permit such atrocities as are at present taking place in the objective world. With a conception in the mind of a man-like God, ruling this planet from the center of all the planets, looking upon all the evil that is taking place, and yet permitting it to continue when He might, in the exercise of His omnipotence put an instantaneous stop to it all, it is difficult to understand the so-called goodness of God. It is these inconsistencies which drive men either away from God, or compel them to seek other interpretations of His nature and law than those which are commonly projected.

As the mind of man evolves in the direction of spiritual consciousness, Calvin's conception of God, and others like it become obsolete, by reason of their brutality. Just as the damning of baptized infants and the consigning of such to eternal torment has become a something too horrible for acceptance, so shall some of our pleasant theories in the light of advancing knowledge become too foolish for consideration.

The day will come when the unknown God whom we ignorantly worship on the one hand, and fear, on the other, shall be declared unto us. If today we worship God as a fickle personality observing all the unholy slaughter that is taking place in Europe, yet doing nothing to put a stop to it, the day will come when God shall be declared unto us as that immutable Principle of Being which beholds no evil and cannot look upon iniquity. (Hab. 1:13.)

To the man who believes that God sees all the evil that is at present being enacted on this world, and permits it for some wise and inscrutable purpose of His own, it will come in the nature of a shock to have it declared unto him that God knows nothing at all about it. When He, who we have ignorantly worshipped

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as a person, in an anthropomorphic sense, is perceived as the ever-changless Principle of all Reality, we shall see that it is no more possible for God to see the evil that so disturbs the world than it is for the principle of mathematics to see, and be moved by, the tears of children in school, or the throbbing brains of expert accountants.

If the word Principle for Deity, seems cold and abstract, it is so only because we have not become accustomed to it; yet after we accustom ourselves to it, we marvel that it has not been used before. We can understand how God can be everywhere in His entirety and omniscience and yet not know iniquity, when we think of the principle of mathematics being everywhere in its entirety,—in school room, counting room, at home, on trains, or on the streets,—and yet not conscious of the struggles of the children of men to solve their mathematical difficulties.

If the principle of mathematics seems cold and heartless to those who are experiencing difficulties, the fault is not with the principle of mathematics. On the contrary, it is most beneficent, for it places its whole, undivided and omnipresent self at the disposal of all who understand it and use it intelligently. The beauty and strength and usefulness of the principle of mathematics lie not in its knowledge of our mistakes, but in its support of our correct solutions. It neither chides nor rebukes us for our errors, and it is for this reason that we may turn to it again and again after each successive mistake, and find it tirelessly ready to answer every intelligent demand we may make upon it.

When the unknown God whom we ignorantly worship, and Whom we dread to meet because we believe that he "Remembereth our iniquities," and will condemn us for them, is understood as the Principle of eternal Love, we shall know that a sin forsaken is a sin forgiven. God can no more be angry than the principle of mathematics can be angry. When we stop making mathematical mistakes, we will find the principle of mathematics our most efficient helper; when we stop making moral mistakes, commonly called sins, we will find the Principle of Being not a bending reed, but a staff upon which to lean. Until we can view the

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unknown God from the standpoint of Principle, our forward movements are apt to be interfered with by the belief that God remembers our past.

Can God forget the mistakes of the past? is the individual's anxious inquiry. To such an one it must be comforting to know that the hitherto unknown God is the understandable Principle of Life which "forgiveth all our iniquities and healeth all our diseases," when he applies this Principle and works in harmony with it. The principle of mathematics says to the man who has had no mathematical advantages, or has failed to make use of them, "Learn of me, and I will smooth out all your mathematical difficulties;" and in like manner the Principle of Being says, "Though thy sins be as scarlet, they shall be made whiter than snow."

When we can understand that God is that omnipresent Principle of Life in which we live, and move and have our being, we can, in the measure of our understanding, utilize this Principle, for there is a sense in which man utilizes God, even as God utilizes man. May it not be true that God never utilizes man except as man utilizes God? Every breath we draw, every movement we make, every good deed we perform is a conscious or unconscious using of Divine energy; and this being the case, we shall one day use it more consciously, more constructively, because more intelligently. Just as we apply the principle of mathematics to the solution of our mathematical problems, we shall apply the Principle of Truth to those moral and physical mistakes which we call sin and sickness. These shall be overcome, not so much by resisting evil, as by knowing that God is all and in all. By knowing that there is no error in the principle of mathematics, and by obeying its rules, the tendency to err is minimized and finally overcome; by knowing that in the Principle of Being there is neither sin nor sickness, and by applying the rules of right thinking to these mistakes, the tendency to indulge in the one and suffer from the other, grows beautifully less.

As the unknown God is made known to us as the Principle of Being from which we sprang and in which we exist, it becomes closer to us than our nearest friend. It is a covert from the storm, and an ever-present help

in time of trouble. To be able to look away from our mistakes and to meditate for one brief moment on that omnipresent Principle in Which there are no mistakes, and to Whom mistakes are unknown, is for us to become refreshed and invigorated. It is to realize that the "tabernacle of God is with men, and that He dwells with them, and that they are His people, and that God himself is with them, and is their God." To know God as the Divine Principle of Love is to know that this Principle, when understood and applied, "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," with our former misconceptions of God.

A Prayer

Grant me, dear Lord, deep peace of mind,
That those who cross my path may find
Thy rest, and so be truly blest.

Give to my lips compassion's word,
That friend or foe may comfort find,
And know it was *Thy* voice they heard.

Make of my heart a strong high-tower,
Where weak ones flee and find *Thy* power;
Keep Thou the watch from hour to hour.

Send from my soul a beacon bright,
To guide some wanderer in the night,
And let him know that Thou art Light.

I will empty me of self, dear Lord;
All that I am I yield to Thee;
Fill me with Peace, with Love Divine,
That all may see not me, but Thee.

—*Helen K. Knox.*

Do I Believe in New Thought

By LINN A. E. GALE

DO you believe in the so-called New Thought philosophy?" asks a reader and adds, "How do you distinguish between New Thought and Christian Science? And do you think New Thought will help solve the world's social, industrial and political problems?"

To which I answer: *I do believe in the so-called New Thought philosophy, or rather, my own version of it. I do think this philosophy, if applied in a dynamic way and not a static way, if made active and aggressive and progressive instead of passive and motionless, will help very materially in solving the world's social, industrial and political problems.*

And my distinction between Christian Science and the wrong kind of New Thought on the one hand, and New Thought of the right kind on the other, is this: The former philosophy teaches that "All is good" and invites everybody to leave well enough alone. The latter philosophy teaches that "*All is good in the making,*" and urges right-minded men and women with vision, ambition and purpose to *hurry up the making process.* That's the real difference. There may be, there are other differences but they are minor. This is the crux of the whole matter.

Do you know that there is hardly a man or woman in the whole Christian Science church who is a genuine force for the world's social, industrial or political betterment? Do you know why? And, mind you, I say this in a spirit of admiration of what Christian Science has done in teaching people to be healthy and happy and prosperous.

The reason is that the church overdoes its optimism by leaving bad conditions alone, instead of trying to remedy them. New Thought of the right kind doesn't do this. This is why the world needs New Thought and not Christian Science. If the religion of the coming age is going to make this world a better one, it must be a religion that moves men forward and carries the

world with it. If it is a ninny creed that encourages people to stand still, fold their hands and grin at injustice and wrong, then it is no better than the old superstitions.

My conception of the New Thought is a philosophy which teaches that Man spiritually is limitless and can change material conditions by the right understanding and use of his power. These conditions *do exist*. *Many of them need to be changed. To say they do not is to talk in the language of cowardice and to use the plea of the "yellow" and weakminded who have not manhood and womanhood enough to meet life's problems face to face.*

If you believe as I do, that many conditions in this world are dead wrong but can be changed by the proper exercise of human power—or divinely human power—you have a belief which will spur you on to achievement and inspire you to create greater and grander things here and now.

If you believe as the Christian Science hierarchy teaches and as some so-called New Thinkers do, that everything is all right and there is nothing to be done, then you have the finest excuse possible for letting the human race die of dry rot and permitting all its high ideals to shrivel up like moths in a candle flame.

The world does need New Thought. It needs New Thought of the sort which will make men say, "We are makers of ourselves, our conditions, our laws, our government, our world. *When they are wrong, we will make them over and set them right.*"

The world not only needs, but has been waiting these long and cheerless centuries for this philosophy, this real New Thought, which will inspire men not only to make themselves well and prosperous and happy, but to provide conditions more conducive to the health, happiness and prosperity of their less fortunate fellows.

A philosophy which not only tells men to use their mighty powers of mind and soul to save themselves from disease and suffering, but impresses on them their duty to help lift up other men.

And a philosophy which goes still farther and helps take from the hands of Legree the lash with which he beats poor old Uncle Tom's bleeding back, that drives

God in All

the money changers and public extortionists from their high places as did Jesus of old, and that by establishing just economic conditions leads the ignorant and oppressed out of their slavery of long labor and petty pay into the sunlight of larger liberty and increased knowledge.

The cosmic urge is upward and onward. Never does the "Power within ourselves that makes for righteousness" stand still. It never wants us to. It forever seeks to push us forward.

New Thought, as the evangel of man's mastery over self and nature, as the herald of active optimism, will redeem humanity. But as the proclaimer of passive optimism, as the apologist for listless loafing and laggard laziness, it will be kicked by the red-blooded, truly aspiring men and women of the century clear thru the milky way into the inky infinitudes of endless space.

Yes, friend, I believe in New Thought. And New Thought is the religion and the philosophy of the future as sure as was negro freedom to follow negro slavery.

But it will be New Thought that not only shows us how to help ourselves but inspires us to help others, that brings us to know that we are, after all, our brothers' keepers, and that so stirs our souls, that we shall not rest until we know that nowhere, on this old earth of ours, is any human creature robbing another of the joy and opportunity God meant it to have.

—From *Gale's Magazine*, March, 1918.

God in All

God is my refuge; in His love I dwell,
He is my strength, my life, and all is well.
His wisdom guides, through darkness into light,
He ever leadeth me, and all is right.

—*Martha Mead Lockwood.*

The New Thought Decalogue

By J. C. F. GRUMBINE

AS is well known, the Decalogue is a negative code of law given by Moses to the Israelites, warning them against disobedience and transgression of conscience and Divine Law. Moses is a type of the law of generation. He fulfilled that law in his magnificent physique and virile constitution. Upon the Mosaic Law, Blackstone, the eminent English jurist, established Civil and Criminal Law.

The Magna Charta of Great Britain and the Constitution of the United States recognize the Decalogue as a sure and solid foundation for sane and wise government. And yet, despite its universal and unimpeachable authority, we can find the sanction for conduct and government better expressed in the affirmative: "Thou Shalt" rather than in the negative, "Thou Shalt Not"! Is not the negative, or "don't" less intelligible, appealing and illuminating than the affirmative, "Do"? At least, do we not find that Moses appealed to the Adamic human mind prone to err, while the Christ appealed to the Divine Mind, always expressing and affirming the truth? With this thought in mind, the Beatitudes assure us of blessedness for righteousness, while the curse is held over us by Moses for disobedience.

The following Decalogue is offered as a humble revision of the Mosaic Code, from a New Thought viewpoint.

THE NEW THOUGHT DECALOGUE OR TEN COMMANDMENTS

1. The Lord, thy God is One,—the universal, eternal, omnipotent, omnipresent, omniscient Spirit.
2. Visualize thy God within thy spirit.
3. Hallow and respect the name of thy God—the Self.
4. Keep the day set aside as the Sabbath to rest from all unnecessary physical and mental labor.

A Doctor's Confession

5. Honor thy father and thy mother as vicars of thy Divinity.
 6. Hold all life sacred and inviolate. It is God's.
 7. Be pure in thought, feeling, deed and character.
 8. Hold sacred by the law of justice and righteousness, the fruits of each one's labor.
 9. Speak only the truth.
 10. Love woman purely, as thou lovest God.
- Cleveland, Ohio.
-

A Doctor's Confession

Dr. Robert S. Carroll, a North Carolina specialist, has written a really helpful book for nervous people, "The Mastery of Nervousness." In its opening pages Dr. Carroll makes this interesting statement of medical belief:

"The truly intelligent physician recognizes that more than half his work is directed to the overcoming of functional, not organic, diseases.

"He also recognizes that in his multiplied and complex efforts to relieve patients one-half of the beneficial effects of his treatment is due to conscious or unconscious suggestion.

"He will tell you that the large majority of the medicines he prescribes produce no change whatever in either the quality or the action of the tissues of the body. . . . The effects of the majority of the medicines are produced upon the patient's mind.

"And in many of the other means used by physicians for treatment (electricity, hydrotherapy, etc.) the benefits are largely the result of mental suggestion."

People who are ill—particularly people who feel themselves ill most of the time—will do well to ponder this frank confession.

They have been taking medicine. Perhaps they really need medicine.

But the chances are that what they need most of all is dieting, rest or exercise, and mental treatment that will give them a more cheerful outlook on life and develop in them a resolute will to be well.

—H. ADDINGTON BRUCE, in *New York Globe*.

Sermonettes with Meditation and Correlative Reading

August the first

"But for this cause came I unto this hour."

He who came into the world to teach mankind the way of life, and to help men to realize the great blessings which come to them that wait upon the Lord, was one of the most persecuted of men. He was despised and rejected; a man of sorrows and acquainted with grief, yet he remained true to his mission. When his burdens were more than flesh could bear, he realized that if he did not prove his superiority to them, his mission would be a failure. Yet he was true to that divinity within him. He knew that the Father and he were One, and that the limitation of this world could not be victorious over that omnipotence which the Father had conferred upon him. You, my brother, are sent on a like mission,—to bear witness of the Truth. When fears arise and doubts assail, know that you have the power to conquer through the consciousness of your Oneness with the Father. In moments of despair, you must be firm in your declaration of the Truth, for indeed, for this cause did you come unto this hour, that you might bear witness to the Love and Truth of God. You cannot fail. Follow the blazed trail of Divine Love, and you too, will overcome the world and arrive at conscious unity with the Father.

MEDITATION: "The unconquerable Christ abides within. Nothing is impossible unto me."

BIBLE SEL.: Luke 9:23, 24, 62. Acts 26: 16-18.

ASTOR LECTURES: Page 322, middle paragraph.

August the second

Two thousand years ago Jesus walked by the Sea of Galilee and preached that men should "Repent: for the kingdom of heaven is at hand." Three years later, out of those twelve disciples whom he loved, and the great multitudes which he had taught, eleven had remained faithful, and one of them had denied him thrice! Yet Jesus, understanding that the kingdom of heaven is within the heart, and knowing that nothing could keep the door closed but the will of man, knew that this kingdom was ever open to all believers, and so he preached in word and deed. In Time's endless journey through Eternity, we hear, not one, but many voices calling upon men to

Sermonettes

"Repent: for the kingdom of heaven is at hand." Have you the courage to answer to that call, and align yourself as a conscious agent to those constructive forces which are seeking to recast the earth in the mould of heaven? Then you must open the gate to that kingdom of heaven within, and be conscious of your divinity to the end that the knowledge of the Lord shall soon cover the earth as the waters cover the sea.

MEDITATION: "My every thought and deed proclaim the brotherhood of man."

BIBLE: Luke 1:67—80. Rev. 7:13—17.

ASTOR LEC.: Page 275, 1st par.

August the third

Of all those vices which spell failure, none is so potent as fear, for it not only invites the monster to take up his abode with you, but it prepares the room in which to receive him. If you are filled with the spirit of fear, you will be attracting its attributes to you just as surely as you would be attracting the attributes of love, if you were filled with that quality of the Godhead. The difference is, that one is positive and the other is negative, and until you are strong enough to cast all fear out of your mind, you must expect to experience some of those ills which it attracts. That which Job feared came upon him, and there is no reason to believe that the Law by which his afflictions came upon him, has been abrogated. John says that "perfect Love casteth out fear," and herein you will find an infallible solvent. Fill your mind with Good and with Love, and soon you will awake to learn that your fears have disappeared.

MEDITATION: "I am strong in the might of the Lord and in His strength to conquer."

BIBLE: Matt. 8:24—28. Phil. 4—8. Prov. 4:18, 19, 23, 27.

ASTOR LEC.; Page 73, 1st par.

August the fourth

The thought of men is so firmly entrenched in the material world that the really practical things in life, are to them the most impractical things imaginable. To them life begins and ends with that which their eyes behold. They generally believe in the Bible, yet they fail to practice those fundamentals which Jesus laid down for those who were to be the true followers of the Christ. Jesus admonishes them to take no thought of the morrow, that if they fill each day with the power and presence of God, the morrow will take care of itself. Not understanding this divine Truth, they interpret it as

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meaning that they should take no *anxious* thought of the morrow! Jesus never minced words; but knowing that the Power which sustained the universe, was his ever-present strength, he could declare unequivocally that men should seek *first* the kingdom, and the things of the morrow would take care of themselves.

MEDITATION: "There is nothing to fret me. God is my strength, and my abundance."

BIBLE: Prov. 19:2, 3, 8; Matt. 6:34; Matt. 7:7, 8.

ASTOR LEC.: Page 303, 1st and 2nd pars.

August the fifth

"The people that walked in darkness have seen a great light."

Two thousand years ago the "Word was made flesh and dwelt among" us, yet for almost two thousand years the world has perceived little of that Light which was made manifest through the Divine Son. That sword of Truth which he bequeathed to a blood-thirsty civilization has been little used, and the cause of Right has been defended by the flaming sword of steel. Today, however, that Light which Jesus brought with him into the world, and which has been smouldering for so many centuries, is suddenly bursting forth into a mighty illumination in which will reveal the Brotherhood of Man and the Fatherhood of God. Are you aware of your Divine Sonship? Has the consciousness of that "great Light" arisen upon you? Then it is you who are chosen to reveal the beauty and power of Divine Love to a suffering and sorrowing world. Arise, ye Sons of God, and bear the Light of His infinite Love and Goodness to the uttermost bounds of the earth that the "knowledge of the Lord shall fill the earth as waters cover the sea"!

MEDITATION: "My consciousness is filled with the Light of the Christ."

BIBLE: Psalm 8. Is. 55: 1, 2, 5, 6, 7. Matt. 24:7—14.

ASTOR LEC.: Page 244, 2nd and 3rd pars.

August the sixth

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Before the advent of Jesus, theology taught salvation through faith; but owing to its lack of knowledge of how to demonstrate it, men became entangled in the meshes of hypocrisy,—a word which, to this day, is synonymous with Phariseeism. Jesus declared that faith was not complete unless it was accompanied by works, and because his

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faith in the Omnipotence of his heavenly Father was sufficient to cast out all manner of devils and to heal the sick, he was crowned with a diadem of thorns and enthroned upon the Cross of Calvary. Yet this is the injunction which must echo and re-echo down the corridors of Time, and become the watch-word of all who make the declaration of belief. Jesus did not claim to do any of his mighty works by his own might, but only by the power of his heavenly Father. Therein, my brother, lies your hope of demonstrating that faith which you declare is yours. The same Father which supported Jesus, abides with you. Believe in His reality and guidance, and verily, you, too, shall speak with new tongues; you shall take up serpents; you shall heal the sick and go about doing good. These are the signs which follow every true believer!

MEDITATION: "The power which sustained Jesus, supports me."

BIBLE: Romans: 17; Romans 5:1—5.

ASTOR LEC.: Page 99, 1st par.

August the seventh

"And who is my neighbor?"

As interpreted by Jesus, that which constitutes neighborliness has nothing to do with time and space, but is a quality of the soul which varies directly with the mercy, love and compassion which it is capable of showing. It is a sad commentary on the humanity of the human race that it has failed to comprehend this vital teaching of the Master, and most persons have been content to remain in the class with a "certain priest" who "passed by on the other side." Today, however, the whole world is coming in touch with the universal heart throb; barriers are being broken down; superstitions are being cast aside, and the different nations are being revealed as members of a great universal family, striving to overcome the limitations of ignorance. Who is my neighbor? He who befriends me when I am sick and lonely; he who is interested in my welfare and speaks only good to me and about me; he who brings joy and happiness into my life where once there was sorrow and despair; he is my neighbor! Do you know one who has journeyed along paths of ignorance and wrong-thinking until these thieves have stripped him of the power with which he was originally endowed, and left him to die through poverty and disease? Then be the good Samaritan and bind up his wounds and heal his broken heart. Go thou, and be neighborly with thy brother!

MEDITATION: "My life is hid with Christ in God, in Whom all life is one."

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BIBLE: Matt. 5:43—48; Luke 10:29—37; Prov. 27:10.
ASTOR LEC.: Page 90 last par. including page 91.

August the eighth

"Be not overcome of evil, but overcome evil with good."

Within every human being there is a something that is superior to all else. This is the something that "sings ever in the mud and slime of things." It is the dominion with which God has endowed man, and by the intelligent application of which he can put all things under his feet, demonstrating that he is in subjection to nothing but the will of his Heavenly Father, which is that His offspring should rejoice in health and wholeness; far from

"The diapason of the canonade."

And this will had been realized "Were half the power that fills the world with terror,

Were half the wealth bestowed on camp and courts
Given to redeem the human mind from error."

It is in the mind of man, not in his country that reform must be wrought. Let us rise then from the ashes of subjection, and manifest our dominion by the overcoming of all that opposes the will of God being accomplished here and now.

MEDITATION: "I am transformed by the renewing of my mind."

BIBLE: John 5: 4; Rev. 2: 11; Rev. 21: 7.

ASTOR LEC.: 99: 1st and 2nd pars.; 101, last par.; 102, 1st par.

August the ninth

"Beloved, let us love one another."

Through the benevolence of love the world is transfigured before our eyes, and mortals are set free from the law of sin. "Lovest thou God as thou oughtest, then lovest likewise thy brother. Is he not sailing lost like thyself on an ocean unknown, and is he not guided by the same stars that guide thee?"

Has thy husband neglected his duty toward thee? Forgive him; it was a moment in which he had forgotten his divinity. Has the thoughtlessness of thy child brought quick tears to thy tired eyes? Forgive, for he knew not what he did. Has thy wife betrayed thee? Forgive her for in her ignorance she has contracted a debt that she will pay in the hour of her enlightenment. Forgive, for forgiveness is "one letter of the eternal language" of love, and when we have mastered it the rest will not be difficult.

If "the hand of God, and not in vain

Has touched us with the fire of pain," remember that "there is no

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wound that Christ can not heal and Divine revenge is forgiveness!

MEDITATION: "I am purified by the Christ consciousness."

BIBLE: 6:12, 14, 15; Matt. 18:21, 22.

ASTOR LECT.: 147: 1 to end of page 148.

August the tenth

Be patient in tribulation.

When it might seem that in this world misfortunes are reserved for the pure in heart, it is a sign that we lack the faith which alone can interpret, and hence have mistaken "the likeness of Christ" for the "stigma of pain." Tribulations are the shadows which indicate the presence of the Father and His son, and when we realize this we will blush to think that we ever mistook the Divine Presence for a calamity! He made all that is, and He made nothing by accident. Have we aught of concern with that which was not made? The creator alone can interpret His creation, so let us be patient, for "Afflictions not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

MEDITATION: "Nothing is real but what is rooted in Divine mind."

BIBLE: Ps. 27:1, 5; Rom. 8:31; Phil. 1:28; I John 4:18.

ASTOR LEC.: Page 178 to page 182.

August the eleventh

The form that sulphur assumes depends entirely upon the environment in which it is placed. At a high temperature it assumes a certain form; at the ordinary temperature it crystalizes into one wholly different. Children are like sulphur in that the character which they appropriate depends entirely upon their environment. In an atmosphere of gentleness and kindness the spirited qualities of childhood appropriate the character of celestial qualities; in an environment of dissension and strife propensities are shaped which darken alike the existence of parent and child. The use of the rod is the parent's admission that he has more faith in muscle than in mind—the faith to which may be attributed the extinction of kingdoms—and he who wields it tactily admits that he is spiritually impotent. Parentage is a divine responsibility and one which if rightfully assumed will cause unborn races to rise up and call you blessed.

MEDITATION: "Love will meet every demand put upon it."

BIBLE: Matt. 18:10 and 6 verses; Col. 3:21; Gal. 6: 7 and 8 verses.

ASTOR LEC.; 221: 1 par. to end of chap.

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August the twelfth

In the "Golden Legend" it is recorded that when Lucifer entered a theological school, disguised as a doctor, he found a treatise on whether or not God is the author of sin or if that is the work of the devil! After he had read it he laid it down, remarking:

"So long as the boastful human mind
Consents in such mills to grind,
I sit very primly upon my throne,
To see men leaving the golden grain
To gather in piles the pitiful chaff!"

Lucifer was right. We can not glean the golden wheat of truth by sifting theological doctrines which bear no relation to the vital facts of being. God is not the author of discord; therefore he could not have created that which makes for confusion. Let us concern ourselves only with the things that are good report, for "without controversy great is the mystery of godliness."

MEDITATION: "My spirit takes cognizance only of realities."

BIBLE: Phil. 4:8; 2: 5, 6; I Cor. 13: 9 and 10.

ASTOR LEC.; 131, 1 to 1st par. on p. 133.

August the thirteenth

When the Path of Life is beset by carnal things, it is well to remember that Jesus was tempted in all things, even as we are tempted. Yet when he was enhungered and he knew that he had the power to turn stones into bread for his sustenance, he remained firm in his conviction that he was sustained by his understanding of the Word of God. When the temptation came to be less than a true Son of God, to cast himself down and enjoy the things of the lower realm, he declared that omnipotent Good could not know evil. Visions of greatness as a popular teacher of hidden truths flashed before his mind, but he was quick to realize that it is only the true servant of God who can be king of heaven and earth. These three temptations of the Master should be food for daily thought for all those who are seeking to live true to those ideals which are revealed unto them. Nothing could swerve him from his resolution to be that which he knew he was in his reality.

MEDITATION: "I am one with the Father. Nothing can keep me from my destined goal."

BIBLE: Matt. 13: 18—23; Heb. 6:7, 8; II Th. 1:4.

ASTOR LEC.; Page 181, 2nd par.

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August the fourteenth

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

What a helpless, hopeless sort of religion it is that teaches that the Infinite God which every earnest seeker yearns to know, can never be fathomed. "Knock, and it shall be opened unto you; Seek, and ye shall find." These are promises whose fulfillment depends wholly upon the individual. Have you knocked on the door of spiritual understanding? Then verily, it shall be opened unto you! Have you sought for the Pearls of Divine Wisdom in the ocean of God's infinite Love? Then verily, you shall find them! Are you hungry for that Bread of Life which cometh down from heaven, and do you thirst for that fountain whence the Healing Waters flow? Verily, verily, you shall be filled. The Law of Attraction will inevitably bring to you that which you consciously or unconsciously desire. Therefore, desire those things which are divine qualities; desire Godliness, and soon you shall become conscious of your divinity, and be one with the Father.

MEDITATION: "My one desire is to know the Father, in whom all fullness lies."

BIBLE: John 14: 6, 7; II. Ti. 1: 2; Prov. 1: 5, 6.

ASTOR LEC.: Page 181, last par.

August the fifteenth

"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."

The beautiful columbine which grows on the mountain side is so persistent in its effort to live that even where no soil is to be found, it sends its long roots into the crevices of the rocks. In the unfoldment of its divine purpose, it refuses to recognize anything which would frustrate the divine plan which sent it forth. It is obedient to a higher Power than its visible surroundings. Do you seek to realize and enjoy the fulness of life to which you are rightfully entitled? Then recognize no other sovereign than your own divine Self-hood, and become a loyal subject of the Spirit of Divine Love within. It is the only Power. That Spirit within is that part of Himself which God appointed, or consecrated, for your use and enjoyment, before the foundation of the world. There is only One Power, and that is God; and if you would be filled with power and be a tower strength, you must render obeisance to Him who is the Source of all power, and be subject to His guidance in all ways.

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MEDITATION: "The Source of all power is my supply, my strength."

BIBLE: Romans 9:20—24; I Pe. 1:4, 5; Jude. 25.

ASTOR LEC.: Page 289, 1st par.

August the sixteenth

"One differeth from another in glory." I Cor. 15:41.

There is no greater proof of the oneness of existence than the similitude of characteristics that exist in the different realms that comprise existence. The traits that distinguished Saul and David are reproduced in the rose and the mignonette. Not less was the mortal hatred and implacable hostility of the King for the poet disguised as a shepherd boy than is the hatred of the most beautiful of flowers for her weaker sister. Nor was the friendship of Jonathan and David a more sacred relation than that existing today between the heliotrope and the pink. Then, if all characteristics are properties of existence; and all things have the same characteristics, all things have the same existence. Even as existence is one, life also is a unit which reflects itself in all created things, as the lily is reflected in the limpid lake. This is the spiritual intelligence, "which visible makes the Creator unto every creature!" Think on these things!

BIBLE: I Cor. 1: 27 and 28; I Cor. 3: 9; I Cor. 3; 16.

ASTOR LEC.: 292: and 1 and 2 pars.

August the seventeenth

The susceptibility of people to mental influences is so great that days of anxiety are not infrequently attributable to the chance remark of an unthinking person, for as the "foliage of some wavering thicket" is shaken by the tempests, so are people agitated by the images which words convey to them. Disquisitions on inharmonious subjects are more provocative of the mental discord, to which disease is always traceable, than the most malignant germs. On the other hand, gruesome mental pictures may be banished by the authoritative *thought* of one whose mind is stayed on Truth. Remembering, therefore, that by a word you can cast your fellow being into the "shadows of the valley of nowhere," or by a thought, lift him to aerial heights, you must choose such symbols as will act "like strong sunshine in weeping skies," thus dissipating the clouds of sense.

MEDITATION: "God thinks in me, and speaks through me."

BIBLE: Ps. 139:4; 139:17; II Cor. 10:4, 5.

ASTOR LEC.: Page 261 to middle of page 263.

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August the eighteenth

"There is nothing so undignified as anger," says a noble poet; and he is right. Nor is there any other emotion of the human mind which produces such dire consequences. A moment of anger is sufficient so to alter the circulation that the whole organism becomes deranged; and to control this emotional excitement to the extent that no outward expression is noticeable, such as broken china or a broken spirit, does not cancel the ravages of anger on the human organism. Dignity is the elevation of one's mind above the influence of disturbing emotions, and God Himself has conferred upon His children the ability to maintain that dignity under all circumstances, by the power of right thinking. Therefore, when you confront the occasion that seems to warrant anger, rise on the fire-wings of thought beyond "the hag-ridden dream" that any condition could warrant the loss of control of one who is in subjection to God alone.

MEDITATION: "Anger cannot enter into my consciousness."

BIBLE: Ps. 37:8—10; 15:18; Matt. 5:22.

ASTOR LEC.: Page 50, 1st par, to middle of page 52.

August the nineteenth

The entire world groaneth in the agony of a terrible travail, and its anguish is heart-breaking to witness, for the reverberation of its moans are shaking the mountains from their high places; but *civilization is being born!* The birth is slow and tedious, and the hours of the days seem years, and the years seem centuries, but they are less than a span in the eternity called Time; and He that has brought about the birth will deliver the world of the Heir of Peace. Then will the universe rejoice, and no man shall take her joy from her, for the parley of the cannon will have ceased forever, and the melodies of Love will be heard throughout the land, for the Prince of Peace will have ascended His eternal throne in the heart of all mankind! Then let us live "above the battle," and make ready to receive the King of Glory, for "Thou art my King, O God."

MEDITATION: "He that taketh away the sin of the world, is the Ruler of my life."

BIBLE: Psalm: 24:9, 10; 47:7; 84:3; 95:3; Rev. 21:24.

ASTOR LEC.: Page 111, 3rd and 4th pars.; 271, 1st par.

August the twentieth

The soul is sustained by righteousness, and because "Good is the positive element in man's nature," while it may hunger and thirst in

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the times when the lesser qualities struggle with the greater in man, she is never starved. As Tagore has suggested, if we lift a pitcher of water from the spring, we are conscious of its weight; but if we plunge into the sea where what might be countless pitchers of water are flowing over us, we have no consciousness of weight. The reason is obvious: in the first place, *we are lifting* the water; in the second, *the water is lifting us*. This is true of the soul *who bears* the weight of man's sin; and also of him who *is borne up* by his righteousness. Thus, the man whose soul dwelleth in righteousness "stands before men as the supreme flower of humanity."

MEDITATION: "My soul is facing the Infinite, and it is in movement."

BIBLE: Psalm 3:1; 25:1; 23:3.

ASTOR LEC.: Page 322, 1st and 2nd pars.; 321, 1st par.

August the twenty-first

As the scale of light ascends from the dimmest ray to the most glorious effulgence, so thought ranges from the shadow of concepts to the substance of ideas. And as a stream is made muddy by stirring up the bed over which it flows, so the stream of consciousness is clouded by doubt or fear. Thought is the substance of all outward manifestation, and by the process of thought all things are governed. This idea is not new, for Xenophon voiced it five hundred and seventy years before the birth of the one man in history who applied and proved the science of right thinking! Nothing can even seem to harm you but your thoughts about things; and the harm that you sustain in appearance is caused solely by your thoughts. Change your thoughts, and every particle of your being will respond to the mental change. You are of God,—a portion of His substance, and by your thoughts you prove your spiritual ancestry.

MEDITATION: "I am thinking God's thoughts."

BIBLE: Prov. 12:5; 15:26; 16:3; 21:5; II Cor. 10:4, 5.

ASTOR LEC.: Page 333.

August the twenty-second

It is well known that ether is the fluidic medium by which light and heat are transmitted; but what is not so generally known, is that as fast as you think, your thoughts stir the tenuous ether into vibratory waves, or influences, which, like the boomerang, return to the source from which they started. The emotion which puts a thought in motion determines the quality of the thought. Guard therefore, your thoughts, permitting only such thoughts to enter the mind as may,

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like healing angels, stir the luminous ether for your healing, or perchance the healing of your brother. Spiritual aspirations are the halos of saints,—the glistening robes which clothe such as are redeemed from sin. Think such thoughts, then, as make for health and wholeness; for by your thoughts you declare the glory of God and your unity with Him.

MEDITATION: "My thoughts are God's thoughts."

BIBLE: Prov. 24:9; Eccl. 10:20; II Cor. 10:5; Ps. 139:17.

ASTOR LEC.: Page 330, 3rd par.; 331, 2nd par.; 319, 1st par.

August the twenty-third

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

When Solomon was made king, the Lord came to him in a dream and said, "Ask what I shall give thee." And Solomon, realizing the great responsibilities which rested upon the ruler of a great people, and feeling his own unfitness for the role, said, "Give, therefore, Thy servant an understanding heart to judge thy people, that I may discern between good and bad." Thereupon was the Lord well pleased with the humility of His servant, and because of Solomon's desire to do nothing in his own strength, but to commit all his ways unto the Lord, did the Lord assure him that He had already given him an understanding heart in order that he might discern judgment, and because he had asked for neither riches, long life, nor the life of his enemies, He had granted him both riches and honor, and long life,

MEDITATION: "Teach me to keep Thy law, that I may attain to the fulness of wisdom."

BIBLE: Prov. 3:1, 3, 6; Prov. 4: 1—9.

ASTOR LEC.: Page 334, 2nd par.

August the twenty-fourth

To receive a maximum of spiritual wage for a minimum of material labor would set aside the Law of Compensation,—a law that is the order of material existence. We are paid in exact accordance with our earning capacity, but in the link of the chain of eternity called existence, we earn with our thoughts, and are paid in the physical expression of those thoughts! We exchange mental service for physical compensation, and our modes of thought decide the quality of that recompense; whether for weal or for woe. The bee extracts sweetness from the flowers with which to enrich her amber store; but while she is taking the fragrance of the flowers, she is giving to the flower the divine gift of its perpetuity,—albeit, in

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diverse forms. Like the little insect, we must perpetuate the mental qualities that make for the substance of our existence by thinking divine thoughts which will translate themselves in terms of health and happiness.

MEDITATION: "I am the temple of God." Philemon.

BIBLE: I Cor. 2:16; Phil. 14; I Peter 3:8; Phil. 2:2.

ASTOR LEC.: Page 45 middle par.

August the twenty-fifth

The mind formulates the thoughts into images, and out of the invisible weaves a garment destined to be the outward expression of the inward and invisible idea. When the things of sense trace shadowy shapes in the minds of mortals, and the records are written in the physical realms in fiery terms of pain, it is mind which interprets the inverted image and restores harmony on all planes; for mind is translating the things of Spirit so that mortals may read their birth-right and press on to the mark of high calling which is above the range of self testimony. Rejoice then, that *in spite of sense testimony*, God is the only Actuality, and that you are the quintessence of that abiding spiritual Reality.

MEDITATION: Keep me in tune with Thy infinite harmony, that I may do Thy will."

BIBLE: Rom. 12:2, 16; I Cor. 2:16; Phil. 4:7.

ASTOR LEC.: Page 324, 2nd par.; page 110, 1st par.

August the twenty-sixth

Thought is that which takes "shape and motion" and appears objectified as things. Words are the transmitters of thoughts, or mental photographs, and together they are the openings by which man can come forth from "unfathomable night" and ascend into the presence of God. It is by awakened thoughts that man ascends from the mortal of appearances and begins his journey towards reality; by words he raises his sleeping comrades from the trance of ignorance and places them on the path to celestial glory. It is by the divine gift of will that the son of man guides his thoughts into the paths of peace, where he can commune with his Maker and still be in the world, yet absent from its whirlpools of dissension, which must one day be swallowed up by the victory of spiritual thinking.

MEDITATION: "I create by right thinking."

BIBLE: I John 5:4; Prov. 16:3; Jer. 29:11.

ASTOR LEC.: Page 173, 2nd par. to 2nd. par. page 175.

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August the twenty-seventh

As "the tree within the seed" is all of the seed, so is the creative power the all-power of the thought; for it is the soul of things which are and of those yet to be. Words have the potency to transmit thoughts so poorly that their real meaning is concealed, as "heaven's blue portraiture" is hidden by clouds, but they have not the power to conceal the deeds conceived by the thought. When thought is wrapped about by self interest, "destruction's sceptred slave and folly's brood" are let loose on earth; but when thoughts proceed from the mind, which is the habitation of God, spiritual realities "soar where expectation never flew," for pure thought "is the eye in which the universe beholds itself and knows itself to be divine." Think purely, then, and holiness will express itself in you and through you.

MEDITATION: "The mind which was in Christ Jesus is also in me."

BIBLE: Phil. 3:13-15; Is. 43:18; Rev. 21:5; Is. 59:19.

ASTOR LEC.: Page 337, 1st par. to end of chapter.

August the twenty-eighth

It is the power of mind to rise above the sense of pain, regardless of the quality of that pain. Mind is superior to the testimony of the senses; and therefore, when the objects of sense overshadow your soul and you are utterly cast down, weigh the things that hurt in the balance of Mind. They will weigh so little that it will not be hard to forget them! Even the ingratitude of man, when weighed with the Love of God fades out of sight, as a snow-flake evaporates in sunshine. The ephemereal character of the things of sense make them seem insignificant when placed in the balance with the divine qualities of Mind! What does the infidelity of a mortal count when you know that you are surrounded by the infinite fidelity of God? No, my friends, the eternities so far outweigh the mortalities, and the verities so far overbalance the unrealities, that verily, there is nothing to be anxious about. "God's in His heaven, all's right with the world."

MEDITATION: "I am with God."

BIBLE: Is. 54:5; Matt. 6:25, 26, 33; Matt. 10:29, 31.

ASTOR LEC.; Page 149, 1st par., page 119, 1st par.

August the twenty-ninth

The sun is always the same in the act in which it shines. That we do not always see the same reflection of light is a limitation which exists in ourselves, not in the sun. The artist sees a statue where the

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artisan sees cold marble. Why? Because the statue is in the artist's thought, and he sees it objectified in the marble. The world is nothing if it is not the objectification of thought. All we are, all we feel, is but a mode of thought. For this reason it behooves us to admit into our consciousness only such thoughts as will objectify themselves in harmonious images, for by our thoughts we are vindicated, and by our thoughts we are sentenced. Our imperfections are not to be attributed to the will of God; for the guilt is ours, in that we have permitted our thoughts to dwell upon that of which our condition and environment are the objectifications.

MEDITATION: "I see the verities of God."

BIBLE: Heb. 11:3; Matt. 12:37; I Cor. 16:26, 27.

ASTOR LEC.: Page 271, 3rd par., through 2nd par. page 272.

August the thirtieth

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and the marrow, and is a discernor of the thoughts and intents of the heart."

"In the beginning was the Word, and the Word was with God, and the Word was God;" hence, we perceive that the Word of God cannot be limited to audible speech, but is the substance of Thought which proceeds from that Mind which is God. It is the understanding and demonstration of this principle which gives His servants power to "send His Word and heal them." You are not in the world to remain subject to any living thing, but you have the capacity to "put on that mind which was in Christ Jesus," and through the mechanism of Thought you are endowed with the power to speak the word of God in terms of Love, Compassion, Helpfulness and Brotherly Kindness to the end that your brother will be freed from those chains of materiality which bind him. The Word of God is Love; speak it in every thought, every act and every deed! The Word of God is Health; breathe it, think it, and send forth its rejuvenating essence as a healing balm to all nations, and to all the weary people of the earth! The Word of God is Life; dwell upon it, vitalize it, LIVE IT!

MEDITATION: "I am God's child. I speak His word."

BIBLE: Romans 10:8, 9; Luke 7:7, 8, 9; John 5:24.

ASTOR LEC.: Page 115 to middle of page 116.

August the thirty-first

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

These words have resounded down the centuries, yet few there

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are who have aspired to be sons of God and have refrained from condemning those to whom Omnipotence itself, has given the freedom of choice, or have sought to bring such a great Light into the world that the world through them might be saved! Jesus understood the positive forces in human nature so well, that he refused to recognize any negative forces, so he admonishes all true sons to waste no time in condemnation or fault-finding, but to be diligent in serving the Lord, to the end that all the world may come into a knowledge of that Christ which has not the capacity to suffer limitation, and in whom abides the fullness of all joy, life, love and abundance. Why should you condemn your brother for his shortcomings? You cannot solve another's problem, and who knows but, given like numerals, your sum in the scale of life would have been even less! You have enough to do to prove your own sums, and if you do it by those principles which Jesus laid down, you will be doing your share toward the salvation of the world.

MEDITATION: "This day I am true to that Light which is mine."

BIBLE: Matt. 5:38—42; Matt. 6:19—23; Prov. 24:1—4.

ASTOR LEC.: Page 123, middle par.

GIVE, AND IT SHALL BE GIVEN UNTO YOU

We are still lacking a portion of the requisite amount of funds desired to enable us to carry on our Summer work in New York City. The value of the Sunday sermons is quite evident to those who have the privilege of hearing them, and we trust that those whose lines are cast in cooler places will aid us in making it possible to continue this work. Dr. Murray has landed safely in Europe, and we know that while he is doing his bit in Italy, he feels confident that nothing will prevent the continuation of the services here.

Remittances will be gratefully received by our Treasurer, Mr. H. R. Hosbach, 392 Fifth Ave., New York City.

I am quite confident that Love was the only rope thrown out to us by Heaven when we fell overboard into Life.

—Sidney Lanier

We Cannot Mount Alone

By RUTH LE PRADÉ

Oh I would mount to the bright stars;
I would be joyful always;
I would be pure and full of strength;
But alas, I cannot—

For as long as one man is sorrowful and broken
I, too, am sorrowful and broken.
As long as one woman is surrounded with vileness
I, too, am surrounded with vileness;
And as long as one soul is weak
I, too, am weak.

No bird falls to the earth with broken wings;
No lily's lovely whiteness turns to brown
But I, too, am affected.
And as long as one small child sobs in the night
My heart will answer, sobbing too.

The stars are bright, tho they are far away.
I cannot mount to them alone,
Nor would I if I could.
I am no nearer to them than the level of the lowest man.
I can but lift myself by raising him.

Humanity is one, we cannot rise apart;
And joy, that strange, sweet thing which all men seek,
Is never found by those who seek alone.

The stars are bright, tho they are far away.
We cannot climb towards them apart.
Oh let us wake, thrilled with radiant love,
And mount forever upward, hand in hand!

Beware of prejudice; light is good in whatsoever
lamp it is burning. A rose is beautiful in whatsoever
garden it may bloom. A star has the same radiance if
it shines from the east or the west.

—*Abdul Baha*

THE GLEANER

*A Magazine Devoted to the Study of Truth and its
Application to the Needs of the Individual*

WILLIAM JOHN MURRAY, *Editor*

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The First Church of Divine Science

REV. W. JOHN MURRAY, PASTOR

ERVICES are held every Sunday morning at eleven o'clock in the Waldorf Astoria Hotel, at Fifth Avenue and 34th Street, New York City.

There is excellent music. All seats are free.

While Mr. Murray is absent on vacation during July, August and September, the services will be conducted by Mrs. M. C. Stoiber.

Month by month, an increasing number find this Church home a place of friendliness, comfort and inspiration, because here they hear liberating Truth. Spend your vacation with us.

*A Cordial Welcome
Is Extended To All*



THE GLEANER

Is Disease Real?

By W. JOHN MURRAY

"It is the spirit that maketh alive; the flesh profiteth nothing." John 6:63.

BEFORE considering the subject of the reality, or materiality of disease, it might be well for us to consider what is meant by the word "reality." That it has various shades of meaning, is evidenced by the fact that what may seem real to one person many not appear so at all to another.

To the child, the pictures on the canvas at a magic lantern performance are real, while to the mature mind they are merely reflections. We might carry this illustration further and say that these reflections are not reflections of real things, but of photographs of what most men *call* real things, but which some men know to be nothing more than visible manifestations of real things.

According to Plato, *ideas* are the only real things in the universe. When an older and wiser man says to a young and foolish one, who is chasing the phantoms of physical pleasure under the delusion that they are real joys, "Why do you not seek after the real things of life?" he is thinking of those immaterial qualities of the soul. To the young man sensual indulgences are real; to the older man who, perhaps, has learned not so much from books as from bitter experience, the things that are real are those that are intellectual and spiritual. To the young man immersed in worldly pursuits, the intellectual and spiritual are more or less unreal and intangible; to the older man who has gone through it all, the things of the world are ephemeral and disappointing. We see from this that the word "reality" is used in its relative, rather than in its absolute sense.

From the relative view point we express no surprise when we are told that things diametrically opposed are

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equally real. Not understanding the meaning of the word "real" in its absolute sense, we speak of good and evil, light and darkness, life and death, prosperity and poverty, health and disease, as equally real; but this is because we use the word somewhat loosely.

To the man ignorant of the science of optics, the mirage on the desert is a reality, which, if he follows, will lead him to starvation and death. To the man ignorant of the science of Life, the mirage on the desert of New York after eleven o'clock at night is a joyful reality, which, if he pursues, will ruin him morally and physically. Ignorant of what constitutes reality, we call that real which is unreal, and regard as most unreal and unattainable the only real things in the universe. A good definition of reality is that which philosophy gives to us when it tells us that it is "that which is actual as opposed to that which is phenomenal; that which is permanent as opposed to that which is transitory."

The only reality, according to this definition, is the absolute and the unconditioned; all else is ephemeral, and therefore, unreal in the strict philosophic sense.

There are three classes of thinkers in the world: those who regard that only as real which is observable to the senses. These we call materialists. If it were possible to do so, such thinkers would deny the very thing by which they arrive at their unscientific conclusions. On the principle that only that is real which is perceptible to the senses, they would deny the reality of mind, were it not for the fact that they must use it in order to bolster up their foolish arguments. A consistent materialist would be a dead one, for so long as he lives he cannot repudiate the unseen source of his activity.

Another, and a much larger class than that of the so-called materialist, is that of the "average man." He stands between the universe of ideas, and the world of appearances. He admits there must be something back of all this intricate machinery and complexity of modern life. There must be purpose and plan; therefore, there must be intelligence, and one may as well call this intelligence God as anything else. He is sure of one thing, and this is that all that is apparent is as real as that which is not apparent; perhaps a little more so. It would be difficult for him to understand that a world of contradic-

Is Disease Real?

tions is only a sort of moving picture performance. Like the child with the magic lantern, he accepts reflections as realities, and lets it go at that. Such a man is not a materialist; he is a dualist, and as such he is one of that vast majority—in short, he is an “average man.”

As the materialist is below the average, the monist is above it. If the materialist declares that all creation rests upon atomic attraction, molecular affinity and chemical cohesion, therefore, that which is called mind is evolved from matter, the monist accounts for all creation by predicating the existence of mind back of all these so-called material laws, and arrives at the conclusion that what is called matter is, in the language of Huxley, “A thing of thought which we have but poorly constructed for ourselves.” To the monist, as to Plato and Jesus, the only *real* world is the world of ideas, of which this visible world is a more or less imperfect representation to the senses.

To the man who does not know that the things that are seen are carnal and temporal, while the things that are not seen are spiritual and eternal, the carnal and temporal are the most real things in the world. To the man who *knows*, the things of this world are shadows. Spirit and its creations are the only realities, and when this Truth is perceived, appearances neither fascinate nor terrify. The test of Reality consists in its relation to the One and only Cause. Whatever can be traced to God, Whom we confess to be the only Creator, is real; and not only so but it is Good, and should be accepted as such.

If disease is real in the strictest sense of the word, then God is the author of it; and if God is the author of it, it will stand forever, and there is no escape from it, for that which God creates, He creates for all eternity. The very fact that disease can be cured by any system whatsoever, is an evident token of its unreality, for Reality, properly defined, is that which is permanent and indestructible. Reality is incapable of dissolution and decay. On this principle, there is nothing really *real* but Divine Mind and its ideas. This is in perfect agreement with the teachings of Jesus who refused to acknowledge anything as real which did not proceed from his heavenly Father. “Every plant that my heavenly Father hath not

planted shall be rooted up." Whatsoever God hath not created shall be destroyed; but this would not be the case if the things that God had not created were *real*, for that which is real is true, and Truth is so eternal that God Himself cannot destroy it!

If you will substitute the word "true" for "real" and then apply it to disease, you will be forced to the conclusion that all disease is either curable or incurable—curable, if it is not true, incurable if it is, and this applies all the way up from what is called a simple cold to a complex cancer. To Jesus, one was no more true than another, and this conviction gave to him power to "heal all manner of diseases among the people."

If Jesus had regarded disease in any of its forms as real, he would have had no more power over it than you or I. The power to refute disease can be obtained only as we learn to trace things out from their source. Supremacy over discord and disease of every name and nature can come only in the degree that we understand that they do not proceed from God.

When Jesus said "Ye shall know the Truth, and the Truth shall make you free," he included in this freedom emancipation from sickness as well as from sin. It is the sacred office of Truth to declare that which *is*, in opposition to that which is not, and which only seems to be. A knowledge of Truth, as Jesus taught and demonstrated it, is the Way of Life eternal.

When the child knows that Truth that two plus three are five, he is made free according to his knowledge from the belief that the sum is four. When a child knows the truth about a ghost—that there is no such thing, he is at once freed from a false belief which might otherwise have made his nights something to dread. If the truth about simple addition and the truth about a ghost will make us free from the tendency to err on the one hand, and fear on the other, there is a higher Truth which includes these truths and which has within it a healing and a saving power. To find this Truth and live according to it is the highest wisdom. Like all other really great things, this highest Truth is so simple that so-called wise men stumble over it without recognizing it.

Here and there in the Bible, from Genesis to the Apocalypse, we find this Truth embodied in such

Is Disease Real ?

statements as this, "Thine, O Lord, is the greatness, and the power and the victory, and the majesty; for all that is in heaven and on earth is thine; thine is the kingdom, O Lord, and thou art exalted above all." (I Chron. 29:11.) In the New Testament we find, "For there is no power but of God; the powers that be are ordained of God." (Rom. 13:1) "For though there be that are called gods, whether in heaven or on earth, (as there be gods many and lords many) But to us there is one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him." (I Cor. 8:5, 6.)

The highest Truth in the universe is the truth that God is All. The second highest truth is, that that which cannot be found in God cannot be found at all. If disease is real, it must be in that God which fills all illimitable space, in which case there is no escape from it. If it is not in God, then it is only an appearance, and a deceptive seeming. To the senses, and especially in these days of stress and struggle, it would seem as if the only reality is hell upon earth, but back of all this moving picture performance, "the Infinite lies stretched in smiling repose."

To find rest unto our souls, peace for our minds, and health for our bodies, we must learn to look away from all that seems so real to that alone which is real. To the average man the body is real, and the soul is more or less a speculation. The one we see and touch, the other we take for granted, and yet as never before in the history of the world, men are discovering that the most real things are principles for which they are willing to lay down their bodies with the full conviction that their souls go marching on.

Knowing what constitutes reality, Jesus said, "Destroy this temple and in three days I will build it again." To his persecutors, matter was Reality, but to him the only Reality was Mind. By the right and scientific use of Mind, he knew he could build up what they so ignorantly thought they could tear down. One day we shall learn that the physical body, with all its so-called sensations of pleasure and pain, is a poor representation of our senses of that "form divinely fair" which God beholds

as the persistent and changeless Reality of man's being. What is real to us is unreal to God, and this includes all evil.

It has been said that "nothing can go forth from God that is not always in God." All that which *is*, is God, and hence, is Good. On the plane of sense observation, disease is one of the most apparently real things in the world; but so is a mirage to an ignorant man, or a ghost to a child. It is the office of reason to correct all these sense impressions by the application of science, and this may be done as well in one case as in the other.

If the science of optics enables us to realize that a mirage is a false appearance, the Science of Christ enables us to realize that whatever cannot be found in God cannot be found anywhere. If in God there is no disease, no impurity and no evil, and if outside of God there is nothing, we are forced to the conclusion that disease, like the mirage, is an illusion, no matter how real it seems to the senses. When, instead of basing our conclusions on observed phenomena, we reason from the standard of Divine Principle, disease becomes to us a nullity, a nothingness.

The argument that whatever is so real to the senses must have some truth in it, is no more justifiable in the case of disease than in the case of the rising sun, or any other illusion. When we discover that disease has no place in that only Reality which is God, we are like the child who becomes persuaded of the unreality of a ghost. We lose our fear of it, and when we lose our fear of it, one of the most prolific causes of this ugly lie is destroyed.

The point we should most persistently bear in mind is the fact that Reality, properly defined is "that which is indestructible and eternal." Now this can never be said of disease, for we see it appear and disappear, and the fact that man has supremacy over it to any extent whatsoever, is prophecy of his complete and absolute supremacy when he knows the Truth concerning it. We no more deny the existence of disease on the plane of appearances than we deny any other illusion on that plane; we simply affirm that if a rising sun is not to be found in the science of optics or astronomy, or if an error of mathematics is not to be found in the science of numbers, disease is not to be found in the Science of Christ;

The Key of "C"

and on this principle we deny it as a Reality. In proportion to our faith in the only thing that is real, which is God and His creations, it is done unto us; for disease, like any other lie, disappears when it is exposed to such a test, but like any other lie, it will continue to torment us so long as we believe it to be true.

The radical cure for disease then, is the knowledge of its unreality, and the knowledge of its unreality comes from the conviction that God is not the author of it. "Ye shall know the Truth (about disease) and the Truth (about it) shall make you free."

The Key of "C"

By C. F. VANDERVOORT

Faith, Virtue, (courage) Knowledge, Temperance, Patience, Godliness,
Brotherly Kindness, Charity (love). II Peter 1. 5-7.

There is but single scale, the one of C,
Whose every note is perfect purity,
The only one, we finish and begin,
Without some sharp of error entering in,
And where no flat of fear is heard to moan
Or dull our senses to the natural tone.

Much as it is in music, so with man
He, too, is keyed in C. God's gracious plan.
In fact no other key hath e'er sufficed;
Man dies in Adam, but he lives in Christ,
And manifests through Christ, Truth, constantly
Love's natural tones of health and harmony.

Then let us strike the Christ-like C of Faith
Courageous in our Father's words, "Thus saith,"
With Knowledge, curbed through Temperance, of His will,
And Patience to go forward or stand still,
Till Godliness and Brother-kindness key
Shall lead us up at length to Charity,
Which striking, as Faith's octave up above,
We fill man's diapason full in Love.

The Friendship of God

By M. CORNELL STOIBER

"Abraham believed God . . . and he was called the Friend of God."
"A friend loveth at all times and is a brother born."

WHAT has meant the most to you in your study of Divine Science?" was asked at one of our Bible Class meetings. The following answer was among those given—

"The friendship of God has meant more to me than anything else."

Can you realize what great human friendship means? It is trust, faithfulness, service: an anchor in storm, mutual giving and receiving—the inflowing and outgrowing of inspiration, the turning of sorrow into joy, despair into courage, and a barren life into the glory of living.

When Charles Kingsley was asked the inner source of his power he replied, "I had a friend."

Emerson said that when you come to a door and find there exclusiveness, the shutting out of friendship, of sympathy and love, you may write this sign over the door, "Here dwells a little soul." Yes and when you come to a door and find inclusiveness, friendship, sympathy, love, over that door you may write "Here dwells a great Soul."

Have you ever walked along the street, or through the country on a cold winter's night, and looked into some home where the lights were bright, where you could see the happy people—and you out in the cold? Oh the loneliness, the heartache. Many a child has gazed like that—many a grown person.

In feudal times the Great barons would shut themselves up in their grim castles, brightness and feasting and warmth within; "Yet never their gates might opened be, Save to lord or lady of high degree."

The beggar, the afflicted, the poor went by unloved and uncared for.

The young knight might start forth in his "unscarred mail to seek in all climes for the Holy Grail," but until he drank of the cup of love, the holy communion of fel-

The Friendship of God

lowship between man and man, he could not understand the friendship of God and man; neither find the Christ in the beggar nor the God in himself.

Does God seem to you like the owner of this great baronial castle, like the possessor of these fair lands, shut up in His hall, seated on His throne, with a great retinue of saints, singers and servants, to do His bidding, while you live in a world discordant, yourself full of fears, adrift, shut out in the cold, without anchor, chart or compass of Life?

Do you feel that you cry in vain for sympathy, love, happiness and that from the vast unknown comes back to you only this answer, "Alone—Alone!"

How can man love God invisible, if he loves not and knows not God visible? How can man know a God afar off if he loves not, knows not and is not the friend of God "nearer than hands or feet, closer than breathing?"

The husks of friendship pass with wealth or fame or beauty. Jonathan and David are symbolic of the true unity of friends—the inflowing and outgoing of giving and receiving.

But can my friendship be worth anything to God? God who is all-health, all life, all abundance. Nay friendship is neither needed nor necessary.

Oh yes it is—each Being is necessary in God's great plan; but one must live up to the understanding of such a high privilege. Just taking one's rightful place in the Divine Plan will help in the revealing of the Christ.

There is the same deep relationship between God and man, as between Father and Son, for the Father lives in the Son and the Son in the Father—"Beloved, now are we the Sons of God."

When mind speaks to mind there is no time nor space; there is the communion of silent fellowship. Time is a spiritual and mental condition that moves very quickly when two friends are in harmony, or slowly time drags along where there is discord and lack of love.

I love to think of Jesus as the great Friend of the Divine Man. I love to think of him romping and playing with the children, telling them stories, appealing to the dawning beauty, love and life within. I love to think of him—the friend of fishermen, and that with their simplicity, and their purity he had found at at-one-

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ment, Jesus master, friend of the meek and lowly, the friendness, teaching them the wonders of Life, Love and Wholeness.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me." Feeding the poor, ye have fed me; clothing the naked, ye have clothed Me. Who? The Christ in these people—the Spirit that is expressed and manifested in each of these little ones. The Christ, the Great Lover, the Great Friend is here willing so send the message to all. Many hearts only know SELF—many believe in God the dynast, but few believe in God in all and through all, that doth all unite. Ah that is the vision of true democracy.

In our thought of God comes the light of youth, the eternal and changeless—of Life ever beautiful. So think of your friend—of husband, wife, son or daughter.

Sometimes man wanders from the higher living, then with "strong electric shocks," suffering perhaps, he is awakened to the fact that the laws of God must be obeyed. So the human friend is often compelled to administer some rough mental shocks in order that another may turn from the husks of life to the power and majesty of the God within.

Just as Luther Burbank has taken small fruits with many seeds and grown them into strong seedless fruit, just as he has taken and perfected one form of fruit or vegetable life into a larger and better form, thru grafting, pruning, thru different kinds of food given to the earth to nourish, so may man find development, nourishment and growth thru understanding the value of the friendship of the One within.

God trusts us; God is faithful unto man; God serves man. Unworthily one cannot receive great benefit; there must be the reciprocal action of friend and friends.

Are you a friend? or have you closed the door of hospitality and said, "No you cannot come in"?

A story is told of a novice who applied at a monastery for admittance. "Your first lesson," said the master, "will be concentration. What do you know most of?" "Cows," answered the man, "I have been taking care of cows all my life."

"How many ears has a cow?" "Two."

"How many feet?" "Two."

The Friendship of God

"How many hairs in the left eyebrow"—etc?

These questions the applicant could not answer, so he was put in a cell to concentrate on the subject of cows. At the end of a month he was called forth.

"I cannot come," was the answer, "I am a cow."

Have you ever tried being a friend? Try it until you become the Divine Friend the Master would wish, until from the friendship of God you cannot come forth, because you have attuned your mind to God through meditation, silence, word and act. "As a man thinketh, in his heart so is he."

And what you have thought in your heart is that with which you have become one. Have you thought only health? Then it is manifesting in your life. Have you thought only of peace? Then it dwells in your consciousness. Have you filled your mind with Love? Then you are healing and blessing humanity.

Great souls have gone to the stillness, to hear the voice of the silence, to hear the voice of God and then follow wheresoever it should lead.

How many can go to all humanity today and say, "I love you all"? Many will say, "I love you all, but" The Great Friend gives all.

Humanity has been looking too much for the loaves and fishes. "What can I get out of it? Is there any money in it?"

Too many believe we offer a bonus of things, and in striving for these lose the true spirit. Concentrating for money, whether five or five thousand dollars, or houses, or land, or clothing—means a limited finite vision. For God is cosmic, absolute, having all dominion. This dominion will come to you if you will seek the kingdom, overcoming hatred, lust and greed; if you will learn the life abundant the Master taught. If you will learn to give, give, give friendship—there will be no difficulty about receiving. As in the heaven within the self, so shall it be in the heaven about you.

Give your spirit room; it is youth, it is life, it is the friend of God.

Walt Whitman was a great favorite in the hospitals during the Civil War. The wounded men loved him. He said he found that love and friendship turned the balance in favor of a cure in a curiously large percentage—that the

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generous souled man or woman, full of humanity, sending out invisible constant currents does immense good to the sick and wounded. It was said that when Walt appeared, his presence seemed to light up the place as it might be lit by the Son of Love. His friendship healed; the men were better for a look into his face and a shake of that hand.

Take the Great Friend with you in your business; give the thought of this invisible Friend out to humanity's thought—that it may reach the little factory girl—the laborer—the millionaire, the diplomat, the boys 'over there. Oh give them courage, and a knowledge of the sustaining power of the Great Champion. There is neither time nor distance in mind; you can do this, only come forth and realize your kinship with the Father. Do you desire this permanent Friend? The way will open; it has never been closed except by yourself. Trust, trust, keep your mind open for Divine relations.

When you get a message of truth, be faithful; that is a requirement you must have, and work with the Law.

If a personal friend said to you, "Do not worry about your business—I will back you with as much money as you need," you would feel pretty secure. Or if the word came, "You do not have to be sick; I'll back you with all the health you need," you would not feel so conservative about using your forces. You would not mind a little more expenditure of energy. And if you would listen to the still small voice you might hear, "Fear not, for lo I am with you always, even unto the end of the world."

Good bye worry, good bye care, good bye hate, good bye greed. To have a friend I must be one. Henceforth I dedicate myself to the service of humanity, and I have the biggest backing known.

There are men and women and children longing for the truths that Divine Science can give them. They are lonely—they are hungry, and they know not where to look, for the deluge of world hatred has encompassed them. Tell them of the great fellowship—the inner communion, and the strength of the everlasting arms.

The crying need of humanity today is for a larger understanding. Man is as Divine as his Source—man must let no enemy stop the route that he travels to free-

The Supreme Command

dom—the only enemy is mistaking the apparent real for the real.

“Allons! the road is before us!

It is safe—I have tried it—my own feet have tried it well.

Mon enfant! I give you my hand!

I give you my love, more precious than money,

I give you myself—

Will you give me yourself? will you come travel with me?

Shall we stick by each other as long as we live?”

Thus sayeth the voice of God in your heart—the voice of trust, faithfulness and service. This is the Friendship of God.

The Supreme Command

“Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind.” *Thy* God is thine own within; *Him* thou must learn to love, to reverence, to know as Supreme Being, which He is.

When we have learned to love this Reality so fully that all that we are and all that we have are consumed in this great Love, there is but one more step to take: “To love thy neighbor as thyself,”—extend this Love to all mankind.

“Be still and *know*.” Until we know, let us be patient. The Fountain of Love is never dry, but we cannot supply our thirsty neighbor until we first *know* its Life-giving potency. Let us remove all obstructions from the channel, so that our “cup which runneth over” will overflow, to awaken new Life on the plains below.

—*Leonore Marcy*

Lose no more time about the definition of a good man, but endeavor, yourself, to be one.

—*Marcus Aurelius*.

What Has Divine Science Done For Children?

By ANNE PINNEO

OR we might ask in what relation does Divine Science stand toward the education of children? We all know the best work, the greatest ultimate results, and the hope of really establishing the science that is divine is not with this generation of grown-ups, but with the children of this generation.

And that problem is an immense one, because we must teach all children this divine philosophy of life, even the children of parents who would be opposed to attending a New Thought Church.

It is to be regretted that they cannot understand that Divine Science is not a cult, and that New Thought is not going to tear them away from the church they love. In order to show them this the work must be so subtly done that they will not be needlessly alarmed. You will understand the wisdom of this when we tell you that in our school we have represented Catholic and Protestant, Jew and Gentile, Old Thought and New.

The first and great stress must be laid on not calling ourselves by any particular name. Not that we are ashamed of being New Thoughtists, but we must not prejudice. And, besides, why label anything? The minute we name a thing we limit it. There is one name that we could give ourselves—The Love School, or The School of Love.

That could offend none, and is all-embracing. That is what we truly are and that is our method of education.

What does Divine Science mean to education?

It is the message of release. It releases the child from the old fear, and from his own self-imposed limits. It demonstrates to the child the truth of Paul's words, "Thru Christ I can do all things." With this slogan there are no more unprepared tasks—no more scared little people afraid to go to school.

The child does not say, "Thru Christ I can do all

What Has Divine Science Done For Children ?

things." He just learns to say, "I can and I will." And he invariably does.

The greatest blessing this new thought has brought to education, to the child and to the school is a new-born love in the child for the school. No longer does the boy play hooky. Our boys vote not to take an extra holiday. That is by actual count. No longer does a boy loiter on his way to school but he is on hand, not at nine o'clock, the opening hour, but at eight o'clock.

Parents who read this, go back to your childhood. Did you ever voluntarily give up a holiday or did you arrive at school one hour ahead of time—not because there was work to make up, but because you loved your school?

This extra hour is spent by some in the shop, by the rest in singing with the victrola, in feeding the fishes and birds, or in watering the flowers.

Unconsciously deeper and higher emotions of the pupils are brought to the fore. Our boys love to sing, and the birds sing with them. Both boys and birds love to make music and bring joy to the world. And that is, and must be, the keynote of the new religion. The boys in the shop are constantly making wonderful surprises to bring joy to Mother or Daddy.

And there is one important feature in this hour the boys are alone—there is no teacher, no monitor to keep guard. The boy stands on his own honor. Can there be any better preparation for right manhood or patriotism?

Speaking of patriotism, sometimes it is rather disconcerting to the teacher, in the middle of a problem, to have the whole class jump to their feet and stand at attention. They have heard some far away strains of "The Star Spangled Banner." She has not, but she, too, is a patriot, and Arithmetic or Geography can wait.

Love being the keynote of our system of education, the boys learn the greatest of all the truths of religion—Brotherhood. The birds, the flowers, the wee little children—even little girls—are all their brothers.

A new boy coming into the school, not understanding these big things, may scoff at the birds and flowers at first. But he is ostracized by the other boys until he learns that birds and flowers, and all of God's creatures, are our brothers. And it won't be long before he comes in the

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door, beaming with a huge love token of flowers to his teacher. There is scarcely a day when this form of love offering is not brought by big or little—upper class or Montessori, and the wonder of it is—that in every instance—it is the boy himself who selects and pays for the flowers out of his very own money, denying himself that the school room may be filled with God and God's gifts.

One little boy—just eight—rather cynical, very wise, and seemingly devoid of the love element has recently been transformed by this very process.

In giving a description of the school room, especially of the thing he liked most, he wrote as follows:

"We in class were discussing love. I made my speech as follows: I like best in this room a rose and one of the three canary birds whose names are Daffy, Downy and Dilly.

"I like Downy best because he is the smallest and sings the most. He even now sings to thank me for my compliment to him.

"The rose I like because it reminds me of angels' faces. Lots of other boys made speeches, whose, with mine, could be expressed in one word *Love*."

One day Downy was accidentally knocked from the desk. For a moment he was rather dazed, and one boy suggested that we treat the bird. In all earnestness the boys did so. And on one other occasion they have treated and helped, when one of their class lay very sick in the hospital after an operation for mastoiditis. Surely it was the love of these children that brought him to us again.

After many months of hoping to establish the Silence, these efforts to heal and help others brought us to the place where we might try it. Now—in the middle of a lesson or before beginning a big debate, or before going to the Park for play, we simply say, "Feet square on the floor," and immediately eyes are closed and hands folded, and surely the angels in heaven find joy in watching those beatific little faces.

Their's is the true Silence, "helping my teacher because the teacher helps me."

We could go on and on, telling wonders and more wonderful things—how one boy, thru the power of his own thought and the love thoughts of his teacher, is

"De Profundis"

creating and bringing to himself new and perfect cells. He is becoming a healthy, robust, normal boy, instead of a paralyzed weakling.

And he is only thirteen years old.

Mathematics, geography, history, English and all the rest of them? Certainly we teach them. Or it almost seems as tho we do not have to teach them, somehow the lessons teach themselves. It is the Great Love with which the boy is filled, that fills him with energy and determination and he succeeds. He realizes—yes, at six or at nine he realizes already that he is God's child and a part of God, and as such he cannot fail.

The teacher, filled with great love for the work, and for the child, has reached the Universal Motherhood or Fatherhood. We are no longer teachers, possibly, crawling thru the days hoping for vacation time. No. Love has taken possession. Our work is our joy—our pupils are our children, our very own whom God has loaned to us to help find Him.

From their new view point, arithmetic isn't a study. It's fun, it's a joy, it's an attainment.

Vacation, is a long day of separation from the kiddies we love—almost a being put out of the kingdom of heaven.

"For of such is the kingdom of heaven."

"De Profundis"

By GLYNN LUSCOMBE

Deep in the Earth-world's heavy gloom,
Spreading frail pinions—seeking room,
Grouping, we search. In Life's strange doom
Bewildered—Soul-dismayed.

God calls the God is us to spring
Up from the deeps, on lifting wing
Wholly above the mortal thing—
All-loving, Unafraid!

Sermonetts with Meditation and Correlative Reading

September the first

Hail, Thou Ruler of the Universe! Glory, Majesty and Power be unto Thee Who rulest the heavens and the earth, the winds and the seas! Thy name is Love, and Thy Light shines to the uttermost bounds of the earth. Nothing is impenetrable to Thy rays, and from Thy great ocean of Love is born a sea of inexhaustible Joy which fills all the earth with strains of vibrant song! O Love Divine, which breathes forth Thy abundant Life with the essence of its rejuvenating vigor to all the earth! Thy new Life springs forth from Thy boundless Love and sets all creation tingling with the joys of the new birth. Thy Life mingles and co-mingles with my life, and the surge of its vitalizing flow fills me with new hope and new joy and new strength! O Glorious Creator, enlighten Thou mine eyes and give me an understanding heart, that I may sing Thy wondrous song of Joy and Gladness to all the world, in a life filled with the consciousness of thy great Love and Beauty.

MEDITATION: "Divine Love is my Guide and Stay, my Strength and my Deliverer."

BIBLE: Psalm 96. Song of Solomon. Chapter 2.

ASTOR LECTURES: Page 113. Last par. ending on 114.

September the second

"Forgive us our trespasses."

Most of us seem unable to realize that forgiveness implies and includes the process of forgetting. Forgiveness, with a reservation of the alleged injustice faithfully ensconced in memory, ready to be brandished as a weapon of coercion at some future time, is forgiveness in name only. It is hypocrisy in pious masquerade. A person who harbors such a memory is like one who professes to be a Divine Scientist and keeps a shelf of pills and powders awaiting an emergency.

Be sincere and generous. It is quite likely that you have some responsibility for the other's act. What was it

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you did not do which might have prevented the deed? Were you always fully loving and unselfish? Did you nag? Did you withhold a word of commendation?

Forgive and forget to hold the transgression in mind, or mention it in speech.

MEDITATION: "I forgive all, as I expect to be forgiven."

BIBLE: Phil. 3:13-19, Ps. 103:1-10, Luke 17:3-4.

ASTOR LEC.: Page 288, sec. par., p. 297 to end.

September the third

"Are you a lifter or a leaner?"

A recent poem asks this pertinent question. It has a deep spiritual, as well as a social significance. There always have been lifters and leaners in the world. But today the clinging-vine type of individual is being forced to stand on his own feet. People are no longer allowed to live upon others; they are being shamed into activity. Physicians say the percentage of sick folks has decreased because of enforced war activity.

We, in Divine Science, are certainly false to our standards and to our ideals unless we work definitely and persistently to lift the pall of spiritual ignorance which covers so many people. We have the fulcrum Mind and the base of Principle on which to stand. Why do we not lift greater loads, loose stronger bonds, use our Force to the greatest advantage? We fear to try; we hesitate to be known as lifters. And yet whatever loads we do not lift for our less equipped brothers, we must carry as our responsibility.

MEDITATION: "All power is given to me through the Father."

BIBLE: Gal. 6:4-5, Luke 11:46, Mat. 11:28-30.

ASTOR LEC.: Page 155, sec. par.; p. 178, sec. par.

September the fourth

"And he that sent me is with me; the Father hath not left me alone; for I do always those things that please Him."

Jesus' declaration that "I and my Father are one," is the natural consequence of a life consecrated to the doing of "those things that please Him." He knew that the Father was always with him and, filled with the consciousness that he was never alone, he sought to glorify Him in every thought and action. None knew more clearly than Jesus that the mind is the mechanism through

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which the ideas of God are made manifest, and so he attuned his mind so keenly to the heavenly vibration that he could say with all truth and sincerity that it was no longer he that worked, but the Father within which worked through him. Therefore, do not be afraid when the call comes to stand for the right. If it is the right; know that the Father has not left you alone; that He that sent you is with you, and that in nothing can you please Him more than steadfastly to champion His Truth. Give thanks for the God you know, and fill your mind with the consciousness of Divine Love.

MEDITATION: "I am conscious of my oneness with the Father."

BIBLE: John 10:15, I John 2:23, 24, 25, John 14:6.

ASTOR LEC.: Page 123, middle par.

September the fifth

"Return unto thy rest, O my soul."

No teaching of Divine Science is more important or more pregnant with results, than the injunction "Be still, and know that I am God." This precludes all feverish and futile anxiety and worry: it sends us to the source of all Power. To absorb a thought like this is to gain a lasting power, a stimulus to right and purposeful action. We then realize that God is an omnipresent source of inspiration and substance; we cannot then be content to place our trust and dependence any lower. At such a time of realization Divine Mind becomes the great factor, and not vacillating, unguided endeavor.

Let us then constantly reflect every problem back to this point of power. Repose and serenity of mind will be the result, and a clarified vision will enable us to accomplish easily what might otherwise be impossible.

MEDITATION: "My power is from the Father and I cannot be separated from it."

BIBLE: Ps. 46, Isaiah 30:1-11.

ASTOR LEC.: Page 149, sec. par., p. 122, sec. par.

September the sixth

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Job asks where shall wisdom be found and where is the place of understanding. He comes to the conclu-

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sion that to depart from evil shows understanding. To believe in and to dwell in evil is, therefore, to be in the congregation of the dead. The dead in life are indeed to be pitied; they miss the fulness of spiritual joy in this world and have not yet succeeded to a higher plane of consciousness. It was foretold that the spirit of the Lord should rest upon Jesus and he should have wisdom and understanding and should fear the Lord. As the Lord of Love is not to be feared, in the accepted sense of the word, we must go back to Proverbs to find the definition of fearing the Lord, which is "to hate evil." My brothers, let us cultivate the understanding spirit, so that we may be classified among the living, and not the dead.

MEDITATION: "I ask that I be given wisdom and understanding."

BIBLE: Job 28:12-28, Prov. 8:1-14, Cor. 14:15-20.

ASTOR LEC.: Page 128, last par, to end, p. 295, first par.

September the seventh

"Therewith (the tongue) bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

The fact that the ignorance of men has veiled the countenance of an omnipresent God could not be more fully proved than by the fact that men have ever presumed to love God, and at the same time pour forth all sorts of bitter epithets at their fellow men. Can the mind which portrays God's Masterpiece in colors of sordid hue, be able to gaze upon the resplendent glory of His ineffable Beauty. That which God is, he has decreed that man shall become, and in the unity of this One Life, he who hurls anathemas at one part of this Life, curses all, even God Himself? Jesus replaced all the laws of the prophets with the single commandment, "Thou shalt love the Lord thy God . . . and thy neighbor as thyself;" and when we come to know God as the Universal Parent, and all men as children of a Universal Brotherhood, with the One Life the Substance of all Life, may we not in our brother see the likeness of God manifested, and say, "My brother is myself?"

MEDITATION: "Through Divine Love I am one with all Life."

BIBLE: Mat. 5:43-48, Mat. 7:1-5.

ASTOR LEC.: Page 305, first par., 309, first par.

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September the eighth

"A friend loveth at all times, and a brother is born for adversity."

Have you ever realized that the trees are, as a poet has said, "a testament of brotherhood"? Among them there is no concerted effort to control the air, the moisture or the sunlight. Each one of them takes only what it needs to express life. They do not worry about the traditional rainy day. They live life joyously and fully. Birds and animals and men alike taste of their fine hospitality.

But how about us fearful children of God? Do we hesitate to take bricks from our neighbor's chimney, or force him to live in the narrow confines of one room by the levying of exorbitant rent, or curtail his living by the raising of prices?

Have you ever realized that you may be directly responsible for a baby's gaunt body, or a shop girl's pallid cheek? Why are you not really brotherly with your fellows? Why not let the Love light brighten your eyes, instead of that appraising look which now steels them?

MEDITATION: "I love all men as my brothers."

BIBLE: Matt. 12:46-50, Prov. 14:30-35, Thess. 4:6-10.

ASTOR LEC.: Page 305, first par., 309, first par.

September the ninth

"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Jesus came into the world, not only to teach that the universe is governed by immutable Law, but to demonstrate the principles by which the Law may be applied to earthly life. And that men might know God, and the omnipotence which He has bestowed upon them, Jesus taught and demonstrated that one must submerge his personality into the One universal Life before he can *realize* the truth that he and the Father are one. Therefore, if it were necessary for Jesus to lose his life in order to find it, how can ye expect to be found worthy of fellowship with the saints unless ye become as little children, and fear not to humble yourselves for the sake of that Truth which you have come into the world

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to declare? It is not the number of years we live which counts; but the manner in which those years are spent that transforms the chain of existence into the rosary of Life.

MEDITATION: "It is the Father which grants me strength and power to live and to do."

BIBLE: John 13:5-17, Ezekiel 21:25, 26, 27.

ASTOR LEC.: Page 85, last par. ending on 86.

September the tenth

"So we, being many, are *one* body in Christ, and every one members one of another."

The words of the mouth and the meditations of the heart do not always co-incide, albeit it *is* "out of the abundance of the heart the mouth speaketh"! It is so easy to preach one thing and to live another that we cease to expect a person to practice the precepts which he exhorts others to keep! The strange part of it is, that we do not hesitate to practice any sort of duplicity and yet expect to be numbered with the "saints in heaven"! We preach unity, and practice separateness; we exhort others to live in peace and love, yet we are swayed by prejudice and ruled by selfishness! The principles of one organization may be the same as another, yet unless they work in one fold, they have become "lost sheep." Where is the unity which we preach? Are we not "*one* body in Christ, and every one members one of another?" Ah, my brethren, until we exemplify this teaching of the Master, we have not known the Christ. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of the Father." It is actions, not word which bear the heart of man to the throne of God!

MEDITATION: "I AM one with all created things."

BIBLE: Gal. 3:26-29, I Cor. 1:9, 10, I Cor. 11:18.

ASTOR LEC.: Page 86, last par., page 187.

September the eleventh

"I was with you in weakness and fear."

How often we hear a person exclaim, in explaining a chronic ailment, or a habitual and disagreeable trait, "Oh, that is my weak spot." We who have had the privilege of studying Divine Science, know that in reality there is

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no weak spot. In a universe that is filled with God and God's creations, that is completely charged with God's power and presence, there can be no spot where God is not. Therefore, there cannot really be any weak spot.

The holding of such an idea is, therefore, simply an excuse for not exercising greater vigilance in overcoming it. Let us root out this alleged weakness and make that spot, that tendency, assume its place in God's plan; let it be developed into an element of strength, rather than of weakness and misfortune.

MEDITATION: "My strength is from God in Whom there is no weakness."

BIBLE: Mat. 28:18-20, Ex. 14:1-14, Ps. 27.

ASTOR LEC.: Page 246, sec. and third pars., p. 77, last par.

September the twelfth

"Blessed are those servants, whom the Lord when He cometh shall find watching."

In every activity of life, he who has the capacity to endure, is the one who receives the prize. If the science of God were applied to all affairs in the physical world, all operation would be frictionless, and we would work out of all difficulties in a normal way, by the overcoming of those obstacles which bind us. The very fact that the way is hard, bears testimony to the fact that the path will not be smooth until we grow out of our difficulties by keeping our minds staid on the things of God. All things come to him who "waits patiently on the Lord," for he knows that in the fulness of time the goodness of God will be made manifest, and that he shall receive his just inheritance. "He that shall endure to the end shall be saved"—saved from the charge of being unfaithful to that which was committed to his keeping.

MEDITATION: "I am a messenger of peace to all weary souls."

BIBLE: Matt. 11:28, 29, 30, I Peter, 3:8-17.

ASTOR LEC.: Page 83, 1st and 2nd par.

September the thirteenth

"I have often regretted my speech, never my silence."

Speech is generally a mirror of the soul: as a man speaks so is he. A talkative person cannot long conceal his true empty nature. Excess of untimely words is a weariness. Any one who has been subjected to such a

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torrent will appreciate what Holmes says, "Then silence like a poultice came to heal the blows of sounds." But oh the joy of calm silence! Of course we must and should speak, but let our words be golden and loving and kindly. Let our silence be pregnant with healing and constructive thought. Let us cease from acrimonious speech. Our words should never be like "hedge-hogs dressed in lace."

"Going into the silence" has become a popular catch phrase, but we know its blessed possibilities, and that it is as drink to a famished soul. Let us daily use this means of refreshment and cleansing from all that intrudes and obtrudes upon our direct contact with the Spirit.

MEDITATION: I am one with the spirit of Life and Harmony."

BIBLE: Prov. 6:1-3, Prov. 12:13-20, Titus 2:6-15.

ASTOR LEC.: P. 64, first par., p. 69, first par.

September the fourteenth

"So God created man in His own image."

Can you conceive of a nobler pattern? Would it be possible for man to have had a more auspicious starting point? And how has he progressed along his destined way? Has he "bettered his instruction"?

Man, in his turn, has created a God after his own faulty image and endowed Him with attributes that are anything but true or complimentary to His Maker. His God is susceptible to flattery, anger, revenge and cruelty. All these elements of carnality and spiritual darkness are vagaries of man's invention; they are not of God or from God. According to the First Intention they have no reality; no place in God's plan.

When will man learn to create righteously, to evolve a God for Himself who will be worthy to express the Love and Law of the universe, and have none of the limitations and weaknesses and vindictiveness with which the conventional Deity is now endowed? It behooves us to be certain that our vision is clear and that our concept of God does not minimize and debase the one true and only God.

MEDITATION: "I am one with the greatness and goodness of God."

BIBLE: John 4:21-27, II Cor. 5:1-14.

ASTOR LEC.: Pages 251, 252, 263, 1st par.

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September the fifteenth

"These things I command you, that ye love one another."

The life of Jesus proves the divinity of man and the existence of a God of Love. None came to him for comfort that he did not find it; none was weary that he did not find rest, and none was sick that he could not be healed. And when the prophecy, "They hated me without a cause," was fulfilled, and even the Love of the only begotten Son was not sufficient to dissolve the adamant of hate, he yet found comfort in the Father's Love, and was willing to prove the genuineness of his own Love by laying down his life for his friends. And when victory seemed crowned with defeat, and he saw the cruel thoughts of hate shaping the cross on Golgotha, his confidence in the ultimate triumph of Divine Love was so great that he exhorted his followers "that ye love one another." Are you true to that command of the Master, my brother? Are you so filled with the Spirit of Divine Love that the welfare of another is as dear to you as your own? Your crown of Life may be preceded by a crown of thorns, but if you follow the Light of Divine Love, you too, will become a saviour of men.

MEDITATION: "The Love of God unites me with all Life. There is nothing outside of God, and all that is in Him is bound by ties of His unchangeable Love."

BIBLE: Prov. 15:17, John 21:15, 16, 17, I Peter, 1:8-9.

ASTOR LEC.: Pages 104, 105, 106.

September the sixteenth

"Do not find fault, find a remedy."

This injunction, upon first reading, seems impertinent—so uncomfortably does it jolt our complacency. It aims at one of the most prevalent human tendencies. Our first impulse is to shift the blame to some one else and by so doing to proclaim our own superior judgment and wider experience.

But remember "With the vision goes the task." If you see something that is reprehensible and so characterize it, you should from your advanced point of vantage, conceive and execute the remedy. The world does not kindly accept mere fault finders, but there are always

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sincere and progressive people waiting for the man with the remedy.

You have the Remedy. Do you use it as you should? Loving kindness will point the most effective way to use the panacea of Divine Science. It will open closed doors, will clear over-grown paths to duty and soften the touch of toil-worn hands. Let us place less emphasis on the fault and more in the loving Remedy.

MEDITATION: "I am concerned only with the realities of the Spirit."

BIBLE: Ps. 19:12-14, Luke 10:30-38, Mat. 17:14-22

ASTOR LEC.: First and sec. pars. page 107, p. 127, last par., through 128.

September the seventeenth

"Why beholdest thou the mote that is in thy brother's eye?"

Some of us are gifted with eyesight that surpasses that of the eagle when we wish to detect flaws in the genealogy or character of our fellows. If we always realized how such judgments and such pronouncements reflect upon ourselves we would neither utter them, nor indulge in contemplation of them.

Is it not likely that we detect easily that which is most familiar to us? Are our minds stayed in imperfections, fancied or visible, or upon the things which reflect the glory and beauty of God? Look within to the hidden glow of the Holy Spirit; give your sister a kindly glance or a cheery word which will quicken her trembling impulse to better endeavor, where you, with your rarer endowment and clarified vision, undoubtedly dwell. Look unto the great exemplar and then see what he would have seen.

MEDITATION: "Through every appearance, I see the radiant identity of every soul."

BIBLE: Ps. 19:9-14, John 8:1-11, Mat. 7:1-5.

ASTOR LEC.: Page 293, 1st par., p. 58, 1st par.

September the eighteenth

"Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

It is not so much what we say, as what we do, which affects the lives of other people. Because all men are the same in the sight of God, it does not follow all men are yet alike in the sight of each other. The fact that

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one person falls short is no legitimate reason why you should not be true. The fact that you have consciously entered upon a more constructive pathway of life, that you have lifted the latch into the Inner Chamber, has placed you in a different light among your fellows. The fact that you are seeking to measure your life by the standard of Truth, means that you are seeking to interpret Truth to your neighbor. It is not enough to be hearers of the Word only; you must be *doers*, to the end that you may be an example for those who are watching your footsteps. It is no credit to do good because it will bring good. You must do good because it is God's way of lifting other souls to the consciousness of Divine Guidance and Sonship. Teach by doing; it is the most effective way.

MEDITATION: "Being conscious of nothing but God, my actions reflect nothing but His Goodness."

BIBLE: Matt. 13:18-30, II Peter 1: 19:21.

ASTOR LEC.: Page 90, 1st par.

September the nineteenth

"And I, if I be lifted up from the earth, I will draw all men unto me."

Jesus, in using these words, undoubtedly had reference to a raising of his spiritual tone, a refining of his mind, so that the God within him might shine forth, when the purely selfish and physical traits were eliminated. How could he be lifted up from the sordid and debasing, except through his realization of his oneness with the Father, and his inseparability from all that is pure and uplifting? You and I have even a greater necessity to free ourselves from the earth taint and to raise ourselves from the clay of the common way; not by removing ourselves physically into another environment, but by persistently harboring thought of love and service, backed by deeds, so that all men will be attracted by the loving-kindness and beauty we express.

MEDITATION: "That which is perfect and completely beautiful finds its expression through me."

BIBLE: John 12:31-36, Acts 15:4-11, I John 3:1-21.

ASTOR LEC.: Pages 36 and 37, page 90, second par.

September the twentieth

"Who can understand his errors? Cleanse thou me from secret faults."

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It has been said that every man does the very best that he can do; for did he *know* better, he would do better. Certain it is, however, that our sins of omission and commission are not forsaken until we understand that our thoughts and actions have not been in accordance with divine Law and Principle. King David knew that it is those secret faults which obscure the understanding and realization of God's Love, and keep one bound by error's chains; for it is when the mind dwells secretly, or singly, upon a certain idea, that the creative power with which man has been endowed, operates most potently. Secret faults cannot abide in the presence of Divine Love. Error has no place in the mind filled with the consciousness of God's unerring Principle. Disease, unhappiness and poverty cannot be manifested when the spirit of health, joy and abundance fill the soul. No man can serve God and mammon. Choose, therefore, this day which ye shall serve!

MEDITATION: "I am the expression of Love, Purity and Health. Naught else can abide."

BIBLE: Gal. 6:1-10, Mat. 6:24, Ps. 29.

ASTOR LEC.: Page 275, p. 266, sec. par., p. 325.

September the twenty-first

"Those who want fewest things are nearest to the Gods."

This saying of Socrates is as true today as it was thousands of years ago. Blessed is the person who is not the slave of things. Present war conditions are teaching us how artificial and unessential many of our possessions and wants have been. We are being required to slough off all that is not important and vital.

This enforced simplification of life is bound to have an excellent effect. But to secure the full benefit of the process we must carry the reform into our mental realm. Why do we continue to spend our time and energy in useless conversation and in thinking destructive and sickly thoughts? Let us, my friends, cease to waste the remnant of our earth life in the vain and idle pursuits of things of no value, and let us cleave to that which is spiritual and eternal. Realize how few possessions are really necessary to enable us to express life abundantly here and hereafter. Eliminate the unprofitable.

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MEDITATION: "Every good and perfect gift is from the Lord."

BIBLE: Prov. 17:20-28, Eccle. 5:1-6.

ASTOR LEC.: Page 51, sec. par., p. 55-6.

September the twenty-second

"Stir up the Gift of God that is within thee."

One of the most tragic states of mind imaginable is to be certain, as some of us are, that we have no gift. We are convinced that we were made mediocre or even sub-normal.

Oh my friends, the pity of such a state of mind. Such was never the Father's verdict. It may be we have not a superlative gift, but we have that within us which will give healing and joy to others. One gift of God is eternal life, and this is our opportunity to express love, to render service, to wipe away tears, to kindle the inner life in the souls of our fellows. We may, and should be, torch bearers, to carry on the Good Word to those who might not otherwise hear it for years. And in giving this gift, we add store to what we already have of the Father's riches which can never be taken from us.

MEDITATION: "I am one with the Father, in so much as I express Love."

BIBLE: I John 3:14-24, Rom. 12, II Tim. 1:6-10.

ASTOR LEC.: Page 80, page 117.

September the twenty-third

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

For the mind of man to know that God is the fulness of all Mind, is the gate-way which admits him into that inner sanctuary where his spirit *feels* the presence of God's infinite Being as Spirit. If the interpretation of God as Divine Mind does not fill the aching void within your heart, just silence the many voices of your body, and know Him as the Spirit of Infinite Love. It does not mean that you need to work out formulas by which God can be discerned, or the rules by which He works. It simply means to "Be still, and know that I AM God." It means that you retreat from the objective, and dwell in the subjective, and there feel your whole being illuminated. It is there that knowledge comes more swiftly than a shooting star, and brings you the under-

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standing whereby you many "judge righteous judgment" in all things. O Eternal Spirit of the universe! Soul of the All Good, teach us the way of Thy infinite Wisdom, and lead us in plain paths to our conscious unity with Thee!

MEDITATION: "I am God's child. The Spirit of infinite Love is my Guide."

BIBLE: Ps. 103, Luke 11:37-44.

ASTOR LEC.: Page 90, last par. ending on 91.

September the twenty-fourth

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him."

How limited the vision of mortals to believe that He who is "the same yesterday, today and forever," and who is "rich unto all that call upon Him," could abase Himself to the extent of showing partialities or favors! Clothed in our mantle of arrogant ignorance, we offer supplications and implore God to hear our prayers, little knowing that even though He is "rich unto all that call upon Him," we cannot receive the objects of our petitions until we conform to the unchangeable Law through which God must operate. All things are given unto you when you are ready to receive them. The fact that you have not the desires of your heart is sure proof that you should not have them, if your religious code includes the principle of absolute Justice. When you have an understanding of a true Son, all will be yours; hence, the wisdom of Solomon's prayer, when he asked simply for understanding! Caste, creed and color must be cast into the furnace of Divine Love, and purged of all limitation and separateness until you stand free in the bonds of the Christ unity.

MEDITATION: "There is one Father, and all men are brothers."

BIBLE: Acts 17:24-29, Rom. 10:12-17.

ASTOR LEC.: Page 144, sec. par., p. 146.

September the twenty-fifth

"Put God in your debt."

How often does any one of us ever take Emerson's advice and put God in his debt by doing all and more than his obligation requires him to do? The employee too frequently postpones the completion of his task for

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which he receives his pay; the employer perhaps, neglects to make the physical surroundings of his helper conducive to efficient service. For a handful of silver or an hour's stolen leisure, we put ourselves into God's debt. We do not give full measure, pressed down and running over, and hence we never receive bountifully, and to the end of our days never know abundant satisfaction, or give it to others.

"Put God in your debt" today, for He is a sure and generous paymaster. It is more blessed to give of our substance than to receive condemnation for scant measure.

MEDITATION: "I give every good thing freely, for God is my supply."

BIBLE: Mat. 5:22-26, Ps. 90:14-17, Eccl. 8:9.

ASTOR LEC.: Page 153, sec. par. on to p. 155.

September the twenty-sixth

"I am the good shepherd, and know my sheep, and am known of mine."

The shadows cast by centuries of wrong thinking have been so thick, and man has been so busy looking for some Good Shepherd without, that the glorious radiance of the Christ within has failed to penetrate the mist and reveal to him that he is already in the fold of the Good Shepherd. The Good Shepherd, my brother, dwells within your heart. His is that silent voice which is constantly to be heard that He may guide you in all ways of Truth, Life, Health and Abundance. He it is Who chants His song of harmony by which you give courage to some faltering soul and strength to a weary heart. It is His beauty you see when the sun sinks to rest behind pillars of gold, and yellow and crimson. He it is Who works in a thousand various ways to bring you to an appreciation of those infinite powers with which the Father has endowed you. Fill your mind with the Love of the Divine Shepherd; your life with His radiant goodness!

MEDITATION: "My mind is staid on Christ. His Love guides me."

BIBLE: Ps. 23, Heb. 13:20-22.

ASTOR LEC.: Page 166, sec. par., p. 238.

September the twenty-seventh

According to a French proverb, opportunity is the most subtle and insurmountable of all temptations. Generally,

Sermonettes

when we self-righteous critics of men and events indulge in condemnation, we are able to do so mostly for the reason that we have not been confronted by the temptation of opportunity, under similar conditions. The realization of this fact ought to make use more charitable in our judgments and less stringent in our verdicts.

A certain earnest reformer, who lived several hundred years ago, kept himself in a wholesome and proper sense of humility and perspective by means of this realization: whenever he saw a criminal or an unfortunate he would exclaim, "There, except for the Grace of God, goes —" adding his own name. It would be well for you and me to remember how subtle and powerful a force opportunity is.

BIBLE: II Peter 2:8-9, I Peter 4:7-8, I Peter 7-12.

ASTOR LEC.: Page 150, page 285, last par. p. 286.

September the twenty-eighth

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

This saying of Jesus proves that it is not only the people of this generation who consider external appearances to be the real and the all, for we find that there were those in his day who sought to attain an interior consciousness by exterior methods. There is but one kingdom of heaven, and that is within the heart of man. There is but one door, and that is the Christ way. We might as well try to cover the earth from the rays of the sun, as to believe that our innermost thoughts and emotions will not find expression in our outward life! "I AM (the inner consciousness, or the God in you) the Way, the Truth, and the Life," and unless you accept this Spirit within as the Way, you will never know the Truth, nor will Life eternal be revealed unto you. Over the door-way to this kingdom are printed in blazoned letters, "Love, Humility, Meekness, Joy, Compassion, Brotherly Kindness, Faith, Hope and Service," and until these find expression in your life, you have not found the key which will admit you into the sheepfold.

MEDITATION: "The way of the Christ is the path to Life eternal, which is mine, here and now."

BIBLE: John 10:1-18, John 14:6-21.

ASTOR LEC.: Page 127, sec. par., p. 128.

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September the twenty-ninth

"For I have given you an example, that ye should do as I have done unto you."

No teaching of the Master should be more acceptable to the western mind than that he was a *doer* of that which he exhorted others to do. He never issued a command that he was not the first to fulfill. He never gave a precept that he himself did not keep. He did not hesitate to speak "with authority," for he knew that the wisdom which he declared was not of himself, but of the Father; hence, since he knew that all men were members of one universal Brotherhood, he could not consistently ask his followers to do that which he was unwilling to do. It is not in the word wherein authority lies, but it is the expression of that word in the daily life, that counts. Are you an example of that Godliness which you proclaim, or do you hesitate to follow the rules which you lay down for others? Actions *do* speak louder than words, so be sure that your teachings are given by example as well as by precept.

MEDITATION: "Conscious of my unity with God, I do only those things which please Him."

BIBLE: John 13:15-20, Ps. 119:97-112.

ASTOR LEC.: Page 200, last par., p. 36 to end.

September the thirtieth

"As a bird that wandereth from her nest, so is a man that wandereth from his place."

And where is man's place? Where has it always been, and where must it ever be? Though he may not realize it, man's destined place is in the bosom of the Father. All his vagaries, his ills, his perils, his despairs and failures are caused by his loss of the consciousness of his divine identity and his rightful place in the kingdom. When the brother of the Prodigal Son protested against what he considered unfair treatment of himself, his father replied, "Son, thou art ever with me, and all that I have is thine." He had not realized his "place", nor his heritage, but had nodded "drowsily outside the temple, while all the feast was prepared within." Is it not the hour, my brothers, for us to enter into our "Place"?

MEDITATION: "Neither time nor space can separate me from the Father."

BIBLE: Luke 15:25-32, Jer. 10:23-24, Rom. 5.

ASTOR LEC.: Page 115, p. 119, last par., p. 244.

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