

THE
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MONTHLY

AUGUST

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WHAT
I BELIEVE

by

ERNEST S. HOLMES

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and School of Philosophy, Inc.

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean



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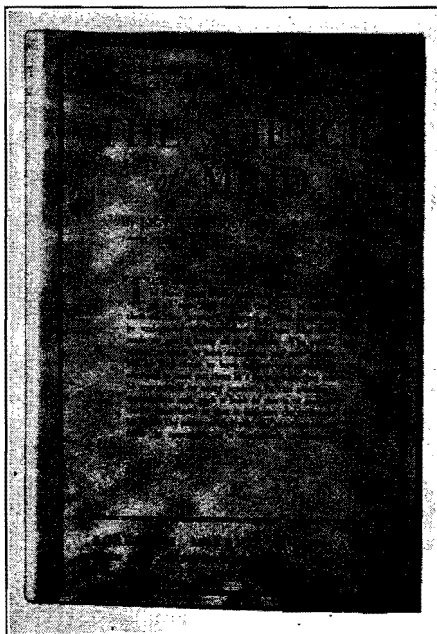
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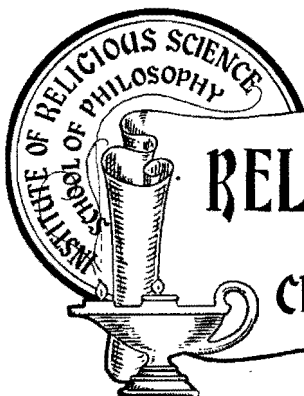
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Editor

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THE daily meditations printed herein are those used by The Institute of Religious Science, at the noon-time Silences, conducted each day between twelve and twelve-thirty. All are invited to join in the meditation wherever they may happen to be at this time. Great benefit can be derived from meditating upon the thought used throughout this interval.

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The RELIGIOUS SCIENCE Monthly

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EDITORIAL



WILLIAM JAMES, in his book, "Varieties of Religious Experience," wrote a chapter on the "Religion of Healthy-Mindedness." The following is quoted from this chapter: "To my mind a current more important and interesting religiously than that which sets in from natural science towards healthy-mindedness is that which has recently poured over America and seems to be gathering force every day . . . and to which, for the sake of having a brief designation, I will give the title of the 'Mind-cure movement.' It is a deliberately optimistic scheme of life, with both a speculative and a practical side. It must now be reckoned with as a genuine religious power. The leaders in this faith have had an intuitive belief in the all-saving power of healthy-minded attitudes as such, in the conquering efficacy of courage, hope, and trust and a correlative contempt for doubt, fear, worry and all nervously precautionary states of mind. Their belief has in a general way been corroborated by the practical experiences of their disciples; and this experience forms today a mass imposing in amount. . . . The spread of the movement has been due to practical fruits, and the extremely practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics."

¶ William James possessed that intuitive perception which is the reward of those who think deeply and strive to find the kernel of truth in everything. The chapter from which we quote was written in 1902. William James hit upon the crucial reason for the growth of interest in this new philosophy of life when he said that it was because of its practicality that it would become so prevalent. Truth invariably, it would seem, has the power to establish itself!

WHAT I BELIEVE

By ERNEST S. HOLMES



HIS topic naturally divides itself into three parts: What I believe about God, what I believe about man, and what I believe about the relationship between God and man.

First, I believe that God is Universal Spirit, and by Spirit I mean the Life Essence of all that is, that subtle and intelligent Power which permeates all things and which, in man, is self-conscious mind. I believe that God is Universal Spirit, present in every place, conscious in every part, the intelligence and Mind of all that is.

I believe that man is the direct representative of this Divine Presence on this plane of existence. Man is the most highly evolved intelligence of which we have any knowledge on this plane. Man, being the highest representation of God here, is more nearly like God than any other manifestation on this planet.

¶ I believe that the relationship between God and man, between the Universal and the finite mind, is a direct one and that the avenue through which the Mind of God expresses to the mind of man is through the mind of man himself. We have the ability to think, to know, to perceive, to receive and to act. What are these attributes other than a direct channel through which the Universal Spirit flows to us?

I do not feel that we approach God through any formula, sacred prayer, or intermediary, but rather that the Spirit of God, the Eternal Mind is the power by which we think and know. It is self-evident that the only God whom we can know is the only God whom we do know and that this knowing is an interior process of our own belief and perception. We can know no God other than the God whom our consciousness perceives.

But, some will say, while it is true that we cannot think outside of ourselves, we can know that which is outside of ourselves, because we do know things that are not within us. This is true, as it is true that we have a city hall, but to me that city hall would have no existence unless I were first aware of the fact. It has no existence to those who never heard of it. This is true of everything, and while the possibility of knowledge may and must expand, we cannot know that which we do not perceive.

Therefore, I feel that God is, to each one, what *he* is to God. The Divine Nature must be and is Infinite, but only as much of this Nature as flows

MEDITATION FOR WEDNESDAY, AUGUST 1st
Divine Life now manifests its perfection in and through me.

through us can we know. In no other way can God be known to us. I believe the relationship between God and man is hidden within and that when we discover a new truth, or find out something further about an old truth, it is really more of this Infinite Mind revealing Itself through us.

I believe, then, in a direct communication between the Spirit of God and man. God is Universal Spirit personifying Himself through each and all. This is a beautiful as well as a logical concept and an unavoidable conclusion. This makes of the human being a divine being, a personification of the Infinite. But if we are divine beings, why is it that we appear to be so limited, so forlorn, so poor, miserable, sick and unhappy? The answer is that we are ignorant of our own nature and that ignorance of the law excuses none from its effects. I believe that all things are governed by immutable and exact laws; these laws cannot be changed nor violated. Our ignorance of the law will offer no excuse for its infringement and we are made to suffer, not because God wills it, but because we are ignorant of the truth of our own being. We are individuals and have free-will and self-choice. We shall learn by experience in things mental and spiritual just as we do in things physical and material. There is no other way to learn, and God Himself could not provide any other way without contradicting His own nature. The Spirit is subject to the law of Its own nature and so are we.

But if everything is governed by law, is there any spontaneous mind in the universe? Yes, but this spontaneous Mind which is God never contradicts Its own nature, it never infringes Its own law. We shall cease to infringe the law as we learn more about ourselves and our relationship to the whole. Experience alone will do this for us. We are made free and because we are made free we shall have to abide by our nature and gradually wake up to the truth of our being.

I believe that everything is governed by exact laws; hence I believe all that the scientific world teaches, provided it is true in theory and principle. But should anyone in the scientific world, realizing that all is governed by law, thereby exclude the necessity of a spontaneous Spirit pervading all things, I would ask him this question:—"By what power of intelligence do you recognize that all things are governed by exact laws?" And he would be compelled to answer that he knew by the power of a spontaneous intelligence welling up within him.

We are living in a mechanical universe governed by laws which have no conscious intelligence or personal volition. Of this we are sure, but the very fact that we can make this declaration proves that we are not governed by mechan-

MEDITATION FOR THURSDAY, THE 2nd

***My every prayer is a recognition of the all-pervading existence of
Divine Perfection.***

ical law alone, for mechanical law cannot, by reason of its very nature, recognize itself. When we come to self-recognition we have already arrived at spontaneous self-knowingness.

We are subject to the law of our being, but this law is not a law of bondage but one of liberty—liberty under law.

I can conceive of a spontaneous Spirit and a retroactive law, the Thing and the way it works. This position has been accepted by deep thinkers of every age. It is self-evident. Since God can never contradict Himself, being pure Intelligence, He can never abuse the law. Consequently His life remains harmonious and calm, complete and perfect. God realizes His nature, personifies Himself and arrives at self-recognition through what He does or knows.

¶ God works through what we call the law of evolution or unfoldment and we are subject to this law. It is not a limitation, but is the only way through which our freedom and individuality can be guaranteed to us. There is an unfolding principle within us which is ever carrying us forward to greater and greater expressions of freedom, love, joy, and life.

Each one of us is, I feel, at a certain level of evolution on the pathway of an endless expression of life, truth and beauty. Behind us is the All, before us is the All, and within, or expressing through us, is as much of this All as we are ready to receive. I believe absolutely in the immortality and the continuity of the individual stream of consciousness which is what we mean by the individual life stream. Humanity is an ascending principle of life, individuality and expression through experience and unfoldment.

I do not believe in hell, devil or damnation, in any future state of punishment or any other of the fantastic ideas which have been conceived in the minds of those who are either morbid, or who have felt the need of a future state of damnation to which to consign the immortal souls of those who have not agreed with their absurd doctrines. God does not punish people. There is, however, a law of cause and effect which governs all and which will automatically punish, impartially and impersonally, if we conflict with the fundamental principle of harmony. This is bad enough, but seems, to me, to be necessary, else we could not learn. It is one thing to believe in hell and damnation and quite another proposition to believe in the law of just retribution.

¶ The law of retribution is the law of balance, compensation and equilibrium which is necessary to the universe. As we sow we shall, no doubt, reap. But I am sure that full and complete salvation will come, alike, to all. Heaven and hell are states of consciousness in which we now live according to our

MEDITATION FOR FRIDAY, THE 3rd

By awakening to a realization of perfect life, I am healed.

"Truth known is demonstrated."

own state of being. We need worry neither about reward nor punishment, for both are certain. In the long run all will be saved from themselves through their own experience and this is the only salvation necessary and the only one that could really be.

I believe in every man's religion for it is the avenue through which he worships God. I believe in my own religion more than in that of anyone else because this is the avenue through which I worship God.

I do not believe that there is anything in the universe which is against us but ourselves. Everything is and must be for us. The only God who exists, the "Ancient of Days," wishes us well, knows us only as being perfect and complete. When we shall learn to know as God knows, we shall be saved from all mistakes and all trouble. This is heaven.

The apparent imperfection is but a temporary experience of the soul on the pathway of unfoldment. It is a creature of time and of the night, but the day will break and the dawn of an everlasting morning of pure joy is in store for all. Meantime God is with us and we need have no fear for He doeth all things well. I feel that we have reason to rejoice in what truth we now have and to look toward the future in confident expectancy, with gratitude and certainty that as we gain greater understanding, we shall receive greater illumination.

I believe that we are surrounded by a mental law which receives the impress of our thought and acts upon it. This is the law of all life and we may consciously use it for definite purposes. It is supposed to be used and should be, by all of us. I am not superstitious about this law any more than I would be about the law of electricity or any other natural law, for nature is always natural.

I believe in a religion of happiness and joy. There is too much depression and sorrow in the world;—these things were never meant to be and have no real place in God's world of Love. Religion should be like the morning sun, sending forth its glorious rays of light; it should be like the gently falling dew covering all with fragrance and sweetness, like the cool of the evening and the repose of the night. It should be a spontaneous song of joy and not a funeral dirge. From the fullness of the heart the mouth should speak.

I believe in the brotherhood of man, the Fatherhood of God and the bond of Unity that binds all together in one perfect whole. I believe that God speaks to us in the wind and the wave and proclaims His presence to us through all nature but most completely through our own minds and in our hearts which proclaim our Livingness and His Lovingness.

* * * * *

MEDITATION FOR SATURDAY, THE 4th

The spirit within me now perceives only that which is perfect and true.

MEN OF GOD

By ROBERT C. BRYANT



AMONG all people and in all periods, certain men have been thought and spoken of as "Men of God." Whether priests or prophets, these so-called "Men of God" have been set apart by the people at large and given a special recognition and deference. As a rule the term has been applied to men who occupied some ecclesiastical position.

Now, if we are going to recognize or use the expression "Men of God," it is well to define as clearly as possible what we mean by the phrase and then to exercise care in giving the words that meaning. In all science, and especially is this true in Religious Science, a careful definition of terms, and the use of those terms with as nearly as possible their exact meaning, is of greatest importance.

Whatever our concept of God, we cannot well think of any man as a Man of God because of any position he may occupy, any dress he may wear, or any rites he may practice.

In the light of our understanding, we know that in truth every man is a Man of God. Differences among men are superficial, and are differences in belief or appearance only. God is Mind—the power to be conscious, to conceive, to know, to create. Every man who lives, or is conscious of his own being, must have the power to think, to know, to create, and is, therefore, essentially and necessarily a Man of God. But as we may use the term in thinking of men in different states of conscious development, we may say that the Man of God is simply he who *knows* that he is a Man of God. It is he who realizes that he has the power to conceive and create; that he himself, the knower, is superior to any concept that he or anyone else may have about him, and that his real life is therefore infinite and eternal. The term is necessarily relative as far as we are concerned. A man is a Man of God, as we use the expression, in just the degree that he is conscious of his own true being.

A man, therefore, has the God qualities and the God power at just the level of his own mental capacity to accept them as true about himself, and to *demonstrate them*. A Man of God is the one, who in the quiet of his own heart, is conscious of his own divinity.

With this God Consciousness there appears, not as cause, but as effect, a

MEDITATION FOR SUNDAY, THE 5th
My nature is of God.

great confidence in good which frees him from all belief in and fear of evil, and gives a sense of harmony and peace and joy that is beyond compare. With this consciousness there appears also a great love for all men and all things, seeing in all, only the good and the beautiful. With this consciousness there appears a sense of power over all conditions and experiences, the power which has been called the power to heal, to create, to control, but which is in truth the power to see all things as they really and eternally are.

The Man of God, while possessed of a great confidence and consciousness of his own power, will have always the spirit of most beautiful and simple humility, knowing that whatever he possesses is not peculiar to him or due to any superiority over others, but is the common possession of all men, and that sooner or later all must understand and realize it.

Now the consciousness of our divinity or one-ness with God is a matter of growth or development. The object of the study and practice of Religious Science, is, first, that we may come to see and understand that man's divinity is a practical scientific fact, just as actual and scientific as any mathematical equation—and, second, that of the continued recognition of the Truth (in meditation and affirmation, which constitute true prayer and worship) the development of the deeper consciousness or realization may come—with all it implies.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and he that hath this hope in him purifieth himself, even as He is pure."

* * * * *

I Know

*O, perfect Life, the Infinite
Thou source whence comes each part;
I know all perfectness is Thine,
That Thou art Life and Love Divine—
I know Thou art.*

*All Spirit, Soul and Body,—God.
And I—Thy image am.
Thou dwelling in the soul of me,
My Life and Being one with Thee—
I know I Am.*

—IDA MAY SKINNER.

* * * * *

MEDITATION FOR MONDAY, THE 6th

*My every thought is controlled by the Divine principle
inherent in me.*

FOUNDATIONS

By EVA MCILVEEN SADLER

BEHOLD our progress!" the Assyrian cried. "Behold our progress and enlightenment!" cried Egypt. "Behold our progress—we shall surely stand!" cried Rome. And speaking thus, they passed. Egypt, Rome, Greece, Persia, all in turn flung forth the boast, and in turn they passed. Today we speak of the glories of their civilizations as of something dead. Marshall South's beautiful poem, "Progress," puts it vividly:

The lofty towers, the walls of sun-baked brick,
 The brazen gates, the ponderous ramparts high,
 The roll of chariots in the narrow ways,
 The glittering crowd close thronging mart and street,
 The flashing gleam of spears beneath the sun,
 The shaking tread of conquering legions' feet—
 "Behold our progress and enlightenment!
 We are the people! We shall surely stand."
 And speaking thus they passed.

We search in the dust for the glory that was Egypt; the Roman Forum is in ruins; the art of Greece is little more than a golden memory.

The moon shines cold above the desert sands,
 The thin wind whimpers lone across the waste;
 The shifting dunes have long since rolled and closed
 Above dead cities ages-long effaced.

The monuments and towers are overthrown,
 The tablets molder in the sword blade's rust,
 And all the glory that the past has known
 Has crumbled, like its builders, into dust.

One asks what availed the copious sweat and tears of the dead and forgotten millions who built a now dead and forgotten civilization? Why this decay of what seemed so permanent?

MEDITATION FOR TUESDAY, THE 7th

*Re-enacted within me, the Divine nature has established my
 existence in Peace.*

It is a matter of foundations. Nothing permanent can be builded upon a corrupt foundation. The foundation upon which these nations built was intolerance, lust of power, tyranny, and belief in the force of physical might. Even while they boasted loudly of their stability, glory and might, they passed.

¶ Intolerance and tyranny brought the inevitable reaction which festered as civil war and disloyalty. Lust of power resulted in the greedy clutching until the hand was too full to hold what it sought. Force broke itself upon its own stone and killed itself with its own sword. All that is left of the frantic breakings of the bread of life, of the past, are the few crumbs gleaned from the Eternal Reality.

These are some words of wisdom, which men have treasured in their hearts, and whose truths they have wrought into the life of the race; a yearning for beauty which shall endure forever; a longing for love which will not fail in the hour of need; a searching for justice which shall express as a true government; a striving to live the abundant life; these are the Crumbs which the Past has placed in the palm of the Present. A small harvest, we may say, but in reality, how large! We are building today on these foundations and that which we build on that sure Foundation is Eternal.

This, then, is the meaning of the sweat and tears, of the gropings of past civilizations for the true and enduring. The ghost of the past whispers from the broken tomb of the mummy; shouts from the ruins of cities; breathes from moldering page or graven rock, and the past is the voice of one crying from the wilderness of misdirected effort, "Make straight the way." We know with Edwin Markham:

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 paths of every-day, here on the common human way
 Is all the stuff the gods would take to build a heaven, to mold and make
 New Edens. Ours the stuff sublime to build Eternity in time!

* * * * *

¶ Adapt thyself to the things with which thy lot has been cast; and love the men with whom it is thy portion to live, and that with a sincere affection. No longer be either dissatisfied with thy present lot, or shrink from the future.

* * * * *

MEDITATION FOR WEDNESDAY, THE 8th

*I have discovered my unity with God, and perfect expression
 is my reward.*

IT SHALL NOT COME NIGH THEE

By SIMS GARFIELD



MANKIND today seems to be plunged into a boiling cauldron of experience and in passing my particular circle of acquaintances before my mind's eye, I discover that these experiences are, in a great number of cases, of an unhappy nature. So we say, "everyone has a problem to work out." Of course we recognize this as a privilege, since only by exercising our spiritual muscles, so to speak, shall we become strong. Many backs, however, seem to be bending under the weight of burdens too heavy for them—an impossibility if we are to believe that "shoulders are fitted to the burdens they must bear." Occultists tell us that evolution is speeding up because we are approaching the end of a cycle. This may be true, but whatever the reason, certain it is that people today have more and greater need than ever before of that right thinking which is the true conception of God, His Laws and the Universe.

It is wonderful, after one's eyes are opened, to look about and see those who practice the science of mind calmly extracting the fangs from experience and passing through situations, which ordinarily would cause utter consternation, with a sure knowledge that though "A thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee." A friend of mine, one who radiates a wonderful assurance, was placed in a very serious position by a man who desired to do him an injury. My friend never for a moment deviated from thinking lovingly of the so-called enemy and in a few weeks' time these two men stood with clasped hands looking into each other's eyes while the one confessed his fault and begged forgiveness of the other. My friend had been threatened with the total collapse of his career, yet he was able to assure the other man—and to mean it—that there was nothing to forgive. This surely is an enviable state of mind and one well worth striving to attain. How to attain it? First, stone upon stone, precept upon precept; then knowledge and finally wisdom comes. And practice, my friends! After you have learned the letter of the law, it is no use to leave it on a dusty shelf of your mind,—use it every moment of your life. If today you turn away from some slight without resentment; if you keep back some sharp word of criticism which springs to your tongue; if you avoid expressing condemnation

MEDITATION FOR THURSDAY, THE 9th

The self-knowing Spirit within me perceives perfection only.

when some event seems to urge you to speak, why, then you are exercising those spiritual muscles. The wonder and the glory of it is that after a while you won't see the slight (if it comes); won't want to criticize; will have no desire to condemn. That, I think, is what is meant by freedom.

Eugene O'Neill, in his terrific play, "Strange Interlude," has exemplified the working of the spiritual law. Sam, the character about whom most of the action revolves, is the only one who is happy. He has the heart of a child, a true loving heart, and although he is surrounded on every side by disloyalty and ingratitude, he passes unscathed through life. The dramatic suspense of the whole play is built upon the chance that evil may befall Sam. Again and again this seems inevitable, but the disaster is always averted by Sam's instinctive right thinking. All through his life it is his wonderful protection. I do not mean to say that Mr. O'Neill deliberately planned this—I doubt if he is fully aware of it—but to the Truth student it will be apparent. Thus Sam, joyous and beloved by many, rollicking through experience, affords a strong contrast to those beside him who have made destructive use of the law of life; who, suffering and sad, find only the husks to feed upon. Mr. O'Neill has given Sam a line of insane ancestors on the paternal side. Sam's mother frees him from fear on this score by detaching him from the family life so that he never learns of his tragic inheritance. This, at a great sacrifice, as she dearly loves her son, but rather than infect his mind with the fear which fills her own, she allows him to believe that she is indifferent to him. He reaches maturity and lives to the end, normal and healthy in every way, thus seeming to show that the dramatist realizes the only reality in the idea of heredity—that it exists purely in the mind, the imagination, rather than in any diseased organism. Eugene O'Neill is a great metaphysician even though he may be unaware of the fact, and a study of his plays, "Lazarus Laughed" and "Marco Millions" in particular, will reward the seeker after truth.

It seems probable that we are only beginning to learn the capacities and capabilities of this wonderful thing we call Mind. "Let this mind be in you which is also in Christ Jesus." Once having awakened to the immense value of right thinking, we are surely willing to allow—to welcome—this Divine Mind, but it is necessary to adopt a very positive attitude. We cannot be slothful, for Spiritual development does not come over night—we do not awaken one morning to find ourselves possessed of it; it is a process of conscious growth, it has to be worked for—nurtured and cultivated more carefully than anything else in the world.

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MEDITATION FOR FRIDAY, THE 10th

***The Spirit of God is birthless, deathless and changeless.
I am an incarnation of it.***

THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*Then Life steps in to prove
The Wonder and the Glory of God's Love,
For Consciousness is Life, and in that Life
There is no death;
One endless stream—the Joy of Living!
Awareness of the Whole
From which the All emergeth!*



HAVE you ever stood beside a clear, crystal mountain stream and sensed the absolute abandon to the law of its own nature which it expresses? It is a fact, with which I know you will agree, that this living, joyous stream expresses more of life itself than many of us do as individuals. We may rightly ask, what is amiss?

There really is only one purpose for living today, and that is for the joy and ecstasy of expressing the true, essential nature of the SELF WITHIN you. Your attention has been called over and over again in this "Message of Self-Expression" series to the statement that the SELF IS ALL THERE IS and this SELF means you. If you have gained but a momentary glimpse of what the use of these self-evident truths or Axioms presented will do for you, it can be stated without the slightest equivocation that THAT instant will be the happiest one which you have ever experienced. It will mean that you have finished with the indefinite groping and striving for an intangible something which forever eludes and deludes.

It is repeated that the work itself is a definite cleansing process of the mind in order that the SELF of you may be clearly seen in your own experiences, also by your family, friends and associates. What do you do if the windshield on your car is besmudged and soiled, likewise with the windows of your house? Analogously, the false estimates and past wrong convictions in the mind must be removed in order that you may truly live.

The Axiom of Life is presented for discussion in this lesson and reads as follows:

SINCE THE SELF IS ALL THERE IS, IT MUST BE THAT THE SELF IS LIFE AND LIFE IS CONSCIOUSNESS OF IMMORTALITY.

MEDITATION FOR SATURDAY, THE 11th

***I do realize that God is all and that Peace, Perfection and
Beauty surround me always.***

Let us look for a moment at what we mean by Life. Life denotes energy—activity—vibrant, dynamic livingness. Life implies radiant health, all aglow with that spontaneity and charm so welcome in the individual who actually shows in bodily vigor, a mastery and dominion over fear and dis-ease. How good it is to behold the one who is wholesome and filled with love of life itself! How we love to dwell in that person's vibration! Awake—alive—on fire—finding the keenest interest in all living people and things! Does it not stir something within you? Life circulates—life is animation—teeming full of life are all animate objects! And even the inanimate can be infused with life to amuse the public. Recall the figures within the animated inkwell of screen life. A sense of simple, childlike joy is surely felt as these little creatures emerge from the ink pot to go through their prescribed stunts and antics. This is all made possible by the life given them by the dexterity of the artist's hand. Very cleverly done, even these little automatons of the picture world never would have existed were it not for the idea being born in the mind of the artist.

Life is existence,—whose existence are we talking about this minute? Life is awareness,—whose awareness? Life is consciousness,—whose consciousness we are vitally concerned with right now? In so far as you are in agreement with the statements set forth in these articles, is it not your own particular life that you are interested in? Now come, be absolutely honest with yourself and erase all the bug-a-boos about it's being selfish to look out for yourself first. If the windows of your own soul are clean, don't you think that you will see those around you in a cleaner, sweeter relationship than ever before? If you are right, your world will be right, and nothing or nobody can or will disturb your poise.

It was my privilege to contact a very unique character recently who read prophecies through the cards. Lawyers, judges, and men and women placed in responsible positions, have sought out this lady prophetess and made appointments weeks ahead in order to gain an audience. I asked her what she felt the real reason to be for all these seeking her advice on vital questions. Her reply was: "Don't you know that the one thing, of more import than anything else, to anyone in this world is their own affairs?" And she added: "It is not selfish either, as it helps one to solve his own problems and in so doing adds one more harmonic vibration to the whole."

How much of Life we are living is a matter of interpretation. John Galsworthy says: "Life calls the tune—we dance." Mr. Holmes so often tells us that we cannot get out of a bag that which the bag does not contain. Paul

MEDITATION FOR SUNDAY, THE 12th
The self-existence of God glorifies my Life.

said, "Awake thou that sleepest and Christ shall give thee life"; I know that the context reads "light," but what of it? It means the same thing. When we can awaken from our stupor; from the sordid dreams which we have, long enough, been entertaining, to our own destruction,—then will we once again clasp the Hand which is always extended,—ready and waiting for each one to claim his own Sonship.

In consideration of the fact that everything, everywhere, is alive at a different rate of vibration, we can readily assume that Life is Infinite Expression or Manifestation of the Almighty One,—that out of That One, we may draw infinite variety of expression. Therefore, if Man is really at one with his own SELF,—his immortal SELF,—HE IS THAT, and is no longer in a state of becoming.

Is it not the privilege of each and every one to function from whatever premise he wishes to? Supposing you should choose to be immortal here and now for your dominant idea, what is there to stop you from entertaining a consciousness of immortality? You may say, "Well, it has never been done." Does that prove that it cannot be done? Certainly not. Did not the Master say, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Ask yourself the question, "Where am I going to find this immortal life?" Would it not be the better part of wisdom for you to look into and dig out the inner meaning of the sayings of Jesus the Christ? Another reference is, "I come that ye may have life and life more abundant." If the SELF is ALL THERE IS, it must be that the SELF is LIFE. Can there be any question of comparison here? "Abundant" would undoubtedly refer to the more abundant consciousness of the ONE LIFE. We may argue back and forth, but after all is said and done, the whole matter resolves itself into the one word "consciousness."

What is consciousness? One teacher says that consciousness is the constant, conscious capacity to know God. Locke, in his book called "Human Understanding," defines consciousness as the "perception of that which passes through a man's own mind." The Standard Dictionary defines it as "the power of self-knowledge; internal perception." Consciousness is a state of spiritual being, a state which differs in degree in every individual. According to the intensity with which a man turns to the higher self for his light and guidance does this state of being grow. Consciousness to me, means an actual knowing of my God—to have this knowing my all-consuming passion—loving my God in everybody—His Love, My Love,—MY OWN BELOVED! His Life, my life—His Truth, my truth! All else is futile and only disappoints and hurts.

MEDITATION FOR MONDAY, THE 13th

The absolute perfection of the Spirit within me is already established.

¶ Consciousness of Life is consciousness of Immortality. If one is believing in death in contradistinction to life, he most certainly will fulfill the idea of death in his life. We grant you that it is pretty difficult not to believe in death, with all the evidences ever before our eyes. Inasmuch as everything we contact in our lives is based upon an idea in mind, then death itself is only an idea and, as such, has no more life or power than that with which we endow it. Why not adopt some new ideas?

Quoting from Ezekiel in the Old Testament, "Our bones are dried and our hope is lost; we are cut off from our parts." "Bones" are interpreted as ideas and are referred to here as the dead ideas,—the dead issues of the Children of Israel, who were, in reality, the ideas of the ESSENTIAL SELF. They were all playing anything but the part assigned to them by their All-Loving Father. Are we not every one of us in the same position today? We surely are not claiming our immortal part, the assurance of which is referred to in innumerable passages of Scripture. We continue to play the birth-and-death-thought indefinitely. Like the squirrel in his cage, revolving in his own limited orbit, most of us have been content to stay with our little set of estimates and convictions, going through life bolstered up by the other fellow's theories and opinions.

The tendency is to compromise. Don't do it! Take a stand here and now! Refuse to allow another's opinion to disturb you! Refuse to be dominated by another's word or thought! This does not mean that you must stand on the defensive and outwardly combat all conditions which appear to displease you. On the contrary, the silent tongue will progress much more rapidly. The kindly spoken word will do more to remedy your own feelings than the most potent medicine one could swallow. Go after a condition where it really is, and stifle it in its inception. Each one conquered develops an unthinkable strength in that spiritual muscle of yours and one day you will awaken, as the woman did who said, "My goodness, where did my pain go?"

One more word: It may be suggested that just the repetition of the word "LIFE" will incite an inspiredness in one that will start an increased circulation, thus clearing the blood stream of many of its impurities. At the same time, it would tend to build up a consciousness of the *self within*, which is *life in all of its richness of joy, health, strength and happiness supreme! Immortality realized—life is one glad song! And within the temple is the key!*

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MEDITATION FOR TUESDAY, THE 14th

The consciousness within me is now under the guidance of Divine Spirit.

SPIRITUAL PROGRESS

By C. E. SLONAKER



THE student of Mental Science is apt to find it much easier to accept its fundamental principles than to demonstrate their reality in his life. This is quite natural since the evidence in support of the Science of Mind is now so abundant and convincing that it is difficult to understand how any open-minded, thinking person can doubt it; while demonstrations, on the other hand, depend on the correct use of laws that are very definite and precise.

Everyone knows that the intelligent and effective use of all great natural forces requires study and practice. But, strange as it may seem, many students seem to feel that they should be able to use Spiritual Law, the most subtle and far-reaching of all universal laws, at will, with but little study or practice. Moreover, repeated failure to secure the desired demonstration is apt to result in a lack of confidence on the part of the student in the reality or practicability of the law itself. This should not be.

Suppose the same student failed repeatedly in his efforts to solve a problem in mathematics, would it weaken his faith in the reality and dependability of mathematical laws? Not in the least. No matter how completely or frequently he failed, he would come to but one conclusion,—that his knowledge of mathematics was not sufficient to enable him to solve the problem in hand. No amount of failure would in the least impair his faith in the laws themselves.

¶ This is most significant, since it shows the great difference between a deep-seated, wholehearted conviction and what might be termed merely an intellectual acceptance. Since the days of Euclid and Pythagoras the laws of mathematics have been accepted by everyone and used by many. For so long have they been universally accepted and used that they have become a part of the race consciousness. Hence, through inheritance, study, observation and subconscious suggestion the reality of the laws of mathematics have become woven into the very fabric of our being. But how about Mental Science? True, its laws have been understood and used for centuries by a few illumined souls, but the masses neither understood nor made conscious use of them. Only within the last quarter of this century has there been anything approaching a general acceptance of them. Even today but a small part of the human race is giving them serious thought. As a result, the student of Mental Science is

MEDITATION FOR WEDNESDAY, THE 15th

*I consciously express only that which is in accordance with
Divine perfection.*

handicapped by an antagonistic race mind, a lack of hereditary tendency toward its understanding and use, limited study on his part and a deep-seated sense of personal limitation.

Is it therefore any wonder that man's progress along the pathway of spiritual attainment is often slow and discouraging? Is it any wonder that his faith sometimes weakens and doubts fill his mind? When this situation arises, his only course is to find some means by which his pathway can again be illumined with the torch-light of faith and confidence.

Suppose we take air as an analogy. We all know that we are surrounded by a universal ethereal substance called air. We know, also, that it is limitless in quantity, absolutely free and indispensable to life. But suppose we entered a room and completely shut the windows and doors. Would the life-giving air penetrate the walls, burst the windows or batter down the doors in order to come to our rescue? No, we could remain in our self-appointed prison until we perished of our own poisons if we chose to do so. Yet all the while the vitalizing air would be pressing against our prison house, ready at any moment to release us. But unless we chose to open the windows and doors,—that is, comply with the conditions under which air operates,—we would receive not the slightest benefit from it.

So it is with regard to the spiritual life that surrounds us. Most of us keep the windows and doors of our soul, so to speak, so completely closed that it is impossible for the omnipresent Divine Life to fully enter and impart that complete perfection to every part of our being which we so ardently desire. By contemplating Its reality, by dwelling upon Its attributes and by dissolving our own sense of personal limitation and through recognition of this indwelling Divinity, we will gradually create an inlet for the Divine Life and thus come into a realization of that glorious peace, poise and power which is our birthright.

* * * * *

¶ Clear and scientific thinking is brushing the cobwebs from the corridors of time and removing fear, doubt and superstition. A new age is being ushered into human experience. This age will not leave anything behind that is worth carrying into the future, but will drop all extra weight and useless burden and take only that which is useful. It is to be an age of reason, revelation and inspiration and of the scientific application of thought to the everyday problems of life.

MEDITATION FOR THURSDAY, THE 16th

I allow an ever increasing expression of Perfection to manifest through me.

MEDITATION

By ERNEST S. HOLMES

"The Spirit of Truth within me quickens me into new activity"

EACH one is to feel that the Spirit of Truth is within, and that he directly contacts this spirit through self-recognition, belief, receptivity and expectancy. We do not expect enough, either of ourselves or of the Spirit of Truth. We should look within, declare that the Spirit is here, and thus awaken our minds to a greater realization of Life.

It is marvelous what a spiritual meditation can do for one who really believes in it. We should believe that the Spirit of Truth is within and that it does quicken us into new activity. No matter what has gone before, no matter what the state of limitation, doubt or confusion may be, there is always this inner guide, this ever-present beauty, power and goodness within,—*"The Spirit of Truth within quickens me into new activity."*

Daily we should expect more, greater and better things. Daily we should arouse the "inner sense" to a realization that everything we do is prospered and quickened into new and enlarged activities,—because of this indwelling Spirit.

Let each try to sense that he, as an individual, dwells in the secret place of the Most High; that he abides under the shadow of an Almighty Presence; that through him there is a direct approach to the Universal Spirit, and that no harm can come to him who dwells in the secret place of the Most High; for it is written that *"They who dwell in the secret place of the Most High shall abide under the shadow of the Almighty."*

Let each, then, re-affirm that he abides under the shadow of the Almighty, that perfect life is his; complete good is his; endless happiness is his; abundant supply and health are his, and joy and peace forevermore, because he dwells in the secret place of the Most High, wherein there can come no harm, no hurt, no lack, no want, no unhappiness, but only peace, confidence and trust; only absolute and perfect demonstration can follow him who dwells in the secret place of the Most High.

Let each find that center within himself which completes his own life. This center is God the Complete and Perfect. In meditation we should think from this center; for here alone may be found real and enduring power.

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MEDITATION FOR FRIDAY, THE 17th

With Peace as the power at the heart of God a perfect balance is maintained in all Creation. Everything is in its proper place.

Treatment to be Used During AUGUST

FOR HEALTH

*God is my strength and
perfect life now permeates
my whole being.*

FOR PROSPERITY

*The self existence of per-
fection now impels wealth
into my experience.*



MEDITATION FOR SATURDAY, THE 18th

*Though I am individualized as a person, I realize that I partake of the
essence of the Divine Whole.*

TWELVE LESSONS

IN THE

Principles and Practice of Religious Science

Compiled by
ERNEST S. HOLMES and ZILPHA MAIN

LESSON III

CONCLUDING THE PHYSICAL ASPECT



OUR study so far has brought out the fact that mind follows definite psycho-biologic laws to attain its expression. The activity "arc" of the nervous system with its characteristic determinants has shown how it is that our thoughts *must* affect our body, either causing the actions necessary to proper life expression, or when such expression is denied, producing actions inimical to life. Life demands expression, and to this end has amply endowed us with sources of energy—the air, the food we eat, the thousands of sense impressions we receive every day. And, furthermore, far above and beyond these acquired energies there is, as we have seen, that instinctive power of life, the inborn impulse to live, the Divine Propulsive Urge that animates and actuates our entire being. Upon this life force the activity arc wholly depends, for without it nerve endings are not sensitive to physical stimuli, hence there is no impulse started and of course no resultant action. Analyzed in this way, the whole action is seen to be simply the outcome of the Life Principle expressing itself; in other words, it is the process by which that expression is attained. Thus recognizing the Life Urge as First Cause, we may, with a true perspective, continue our study of the physical aspect of the thought process.

A LARGER VIEW OF THE LAW OF ACTION. It is not enough to understand the action of the nerve current arc, we must also see that activity in its relation to the total situation. What is the exact bearing of the physical stimuli, what is the effect of the resultant action? We have already seen that the impulse is always interpreted or given a meaning according to our attention, attitude, purpose, desire, and conviction, and that then, as a conscious or unconscious idea, it causes the corresponding physical reaction. This being the case, we recognize the *idea* as the important part of the transmission. And we may put it down once and for all time that this interpretation is

MEDITATION FOR SUNDAY, THE 19th
God's presence pervading Creation fills me with Joy.

always the immediate cause of action. The idea is relative first cause, and anything else must be secondary. This gives us the true bearing of the physical stimuli that start the impulse. They are always subject to our interpretation, they are ever secondary to the interpreting idea. With this in mind we may now examine these secondary causes without becoming confused by the importance they assume under certain circumstances. To do this let us recognize our ideas for what they really are—our interpretation of the Life Urge within us *in terms of our experience*. Obviously this would ascribe to environment an actual causal influence, and though secondary, we must recognize its potency. We must recognize that, until we are familiar with the process that is going on, until we are conscious of the Propulsive Life Energy within us, it must be that our interpretation will be of but little help to us. In other words, the resultant action and the interpretation will both be practically a mechanical response to external stimuli. And when such is the case it is obviously true that heredity, environment, experience, and race suggestion, are really what determine our actions. More or less this is precisely the condition we find ourselves in, and there can be but little doubt that sickness, lack, failure, and general unhappiness are very largely the working out of unknowing, quite automatic responses to such conditioning physical factors. It is important to recognize this mechanical nature of action, for then we will not make the mistake of attaching blame to ourselves or others for what are simply effects logically following cause. The conditions of race and environment under which we are born make our ideas for us *until* we become conscious of our true nature and the power of our thought. Hence it can be stated as an axiom that the uncontrolled effectiveness of physical stimuli proportionately and invariably decreases as our understanding of these things increases. From this we see that in the degree that our interpretation enables us to exert control over negative stimuli, there must follow a resultant action that is more favorable to our environment. As a consequence, we would then have an improved physical stimulus, and the circle thus formed would by its nature continue to progress in cycles. It is obviously apparent, therefore, that there will always be a mutually increasing interaction between these factors—the idea or interpretation as first cause results in action that changes environment, which as a new stimulus becomes a *secondary* cause for a new idea, and this in turn, acting as first cause, starts the process anew.

EXAMPLES OF CIRCULAR RESPONSE. The close relation between resultant action and the succeeding stimulus may be particularly appreciated by noting the biologic fact that action in a muscle, itself acts as a stimulus to

MEDITATION FOR MONDAY, THE 20th

I am Divinely guided in the use of the creative medium of Spirit.

sensory neurones there and thus results in a circular transmission, which of course continues the muscular action. As we know, this is subject to interpretation and hence change of direction, but without such a determinant the impulse continues to operate in circles. This shows how easily faulty organic action can be kept up, and it also shows how medicine or other treatment, by stimulating the proper physical action, tends to change the mental interpretation, and thus indirectly cures the disease, this depending, of course, on the nature of the mental cause and on its being meanwhile corrected. In passing we may note that inasmuch as race suggestion has effect in causing sickness, so race faith in medicine and treatment helps make it effective. We are not advocating these, but we should understand their actual good under the present conditions of race development. On the other hand, what we are learning, is that the more direct and fundamentally correct way is to deal only with first causes, knowing full well that the proper effect must follow. Thus we may discount what is usually accepted as cause, for while we recognize the actual causal force of such circumstance, yet we also know that it is entirely secondary and is itself a result of a preceding interpretation—a working out of a certain mental attitude.

From the same biologic law we may draw another conclusion that will be of very practical help in facilitating the action we desire. It is simply that if we will start *doing* the thing we want to do, the very action started up in this beginning will produce a progressive circular transmission that will result in the total action that we assumed we knew so little how to complete. If you want to do a thing, start it! You will be surprised at the results you will get from an intelligent use of the law of circular response.

Similarly, our actions toward other people act as stimuli to them and they respond accordingly; this in turn calls forth a fitting response from us—all more or less mechanical until we learn to detach ourselves from the process and consciously direct it. The deductions to be drawn from this are more far-reaching than most of us care to admit, but if we are in a philosophic frame of mind we can see that we have here quite a key to other people's treatment of us, and a little careful thought will likely enable us to provide the stimulus that will call forth the sort of treatment we desire. This same law no doubt largely explains how some people seem always to draw good things to them. They are acting out their ideas, which action operates as a stimulus calling forth the favorable response they receive from others. (Since in this lesson we are still studying the physical process, whatever comes up on practice must be recognized as limited to the material so far covered).

MEDITATION FOR TUESDAY, THE 21st

***There is that within me greater than my creations which controls
all in the best possible way.***

NEGATIVE CAUSES. By negative causes we mean such ideas (interpretations) as act themselves out into conditions we do not want. Such causes are quite discernable, but for two reasons we will not go into them in this short course. First, usually they are not at all easily discerned by anyone not trained or experienced. The mental process is so intricately involved, is indeed all bound up with meanings, symbols, interpretations, and classifications, of which we are ordinarily but little conscious. Second, we see no need to go into these negative causes, for by the law of action, an adequate positive cause will of itself transfer the impulse and thus change or neutralize the negative effect. Hence our whole study will be on the positive aspect. However, we should have some understanding of the actual operation of negative causes. Accordingly we will consider a rather general example, namely, that of fear. In this emotion we are told that there is a glandular secretion which either energizes or paralyzes the muscles, energizing them in action, paralyzing them in inaction, and *further* that there is action or inaction according to whether or not the animal or human being sees a way of escape. If he sees a way of escape, he finds he has, as a result of his fear, a very marked increase of energy, strength, and endurance; if he does not see a way of escape, then this same secretion acts as a poison, is a poison, and to a greater or less degree paralyzes the muscles. Extending the application of this principle, we see what must be the effect of the various fears of sickness, lack, failure, the future, and likewise we see what could be the effect of the same stimuli if only we saw a "way of escape." Hence our concern is not so much a studying of negative causes, it is rather to adduce positive causes that will of themselves produce the desired result or conditions. Let us therefore recognize that a negative cause is but a mistaken interpretation, it is simply the lack of a positive cause.

POSITIVE CAUSES. Ideas (interpretations) that will work themselves out into conditions of greater livingness may be called positive causes. Thus any idea that gives grounds for belief in good, that leaves no doubt in our mind as to the beneficial outcome, may be considered a positive cause. Accordingly, our very understanding of how ideas act themselves out is *a positive cause*. It gives us greater insight into our present situation and hence enables us to handle it with better control. It gives us positive grounds for belief in the good we expect, for it is biologically certain that already every movement of our body is directed to that end and will work itself out at the level of our conviction. And when we are absolutely certain of this, we then can begin to expect all sorts of good, for we will know that that is what we are actually producing. Results are not a matter of chance, it is all a question of being sure of our grounds for belief. Though our whole course will con-

MEDITATION FOR WEDNESDAY, THE 22nd
God is my strength, therefore I know no lack.

tinue to deduce positive causes, we may even now realize that, besides the freedom and power we get from simply knowing how ideas act themselves out, we are continually backed up in our desire for a more abundant life by the very Life Force and Beingness that we are. This realization, also, is a *positive cause*. Our desire for greater livingness is Life expressing itself. That Dynamic Urge within us is First Cause.

INCIDENTALS. Our careful study of process should of itself preclude any errors in application. Indeed, a sound knowledge of principles makes their correct application practically automatic. Nevertheless, we are sometimes helped by having it also stated what the principles do not imply. Hence, let us first note that our information does not indicate that we are to "hold" thoughts. Certainly we must be steadfast in our idea, but let us remember that if one is really convinced, he will be so taken up with his idea that he won't have to "hold" it. Likewise our study shows that auto-suggestion, as far as it goes, is all right, but again it is not exactly what our data would indicate as the easiest and best method. Our way is to adduce grounds for a change of belief, and then the idea executes itself easily and naturally without the effort of affirming what we still see to be not the facts. Similarly, there is nothing in the process of thought to denote that any unusual amount of will power is required. On the contrary, it shows why it is that will power alone is often so ineffective and at best causes great effort and strain. It shows that the proper field of will is in making the choice, setting the purpose. The act of willing is truly necessary to initiate action, but as a part of an idea (which, of course, executes itself) it can only manifest as unnecessary struggle. Hence, if we wish to work in harmony with the laws of our nature, we will realize that "I will" must always be preceded by "I can."

Another point that might be cleared up here, although it does not exactly come under this grouping, is that these principles of thought literally cannot be accepted except as we first want to accept them. By the very process of "desire, movement, fulfillment" it is obvious that anyone not wanting to accept these facts, absolutely and actually, will not be able to see them. However, when we see others getting results, we usually want to accept, and then sooner or later we find the facts necessary to convince us. In this connection we may also call to mind that there is a definite tendency to believe the first satisfying solution of a phenomenon, and thereafter such acceptance operates by habit until a strong impulse makes a new pathway.

IN CONCLUSION. In our study of the physical aspect of the mind's working we have endeavored to present sufficient scientific data, to give a balanced

MEDITATION FOR THURSDAY, THE 23rd

***My one-ness with the Divine Whole now attunes my Being
with all perfection.***

interpretation to them, to recognize conditions as we find them, and above all to avoid misconceptions and superstitions about the principles involved in achieving a change of thought. Hence at this point we should see that it is what we actually think, what we expect, what we honestly believe, that we act out. This being the case, we deduce that it is not so much a question of watching our thinking, although that is good, but rather our concern is to examine our beliefs. If we want a greater livingness, we must have grounds for believing in it. Hence, making use of our lessons to date, let us first take note of that great Life Urge we are all conscious of and then realize the law that ideas are self-executing. Summed up, the law is "desire (idea), movement, fulfillment," and the technique to ensure a free operation of this may be said to consist of seeing no obstruction, having positive grounds for belief, and actively expecting.

EDITOR'S NOTE:—*The reader is asked to bear in mind that in a progressive series of lessons such as this each lesson must be considered as part of a whole and not as an independent unit. In concluding this particular aspect of the study of Religious Science it is hoped that the reader will realize that these preliminary steps are but an attempt to establish a conviction of the operation of Mental Law in the Physical Universe. Subsequent lessons will develop a more complete understanding of the spiritual and mental laws that reveal man's divine nature. Inquiries regarding any point bearing directly on the subject matter covered to date will be answered most gladly.*

* * * * *

Inspiration

Come, Thou Great and Infinite Mind and inspire me to do great deeds.
 Acquaint me with Thy knowledge and in Thy wisdom make me wise.
 I would be taught of Thee, Inner Light, and inspired by Thy Presence.
 I will listen for Thy Voice and it will tell me of great things to be done.
 I will walk in Thy Paths and they will lead me into All Good.
 I will be inspired from On High.
 O Wonderful presence, flooding me, filling me with Thy Light.
 Thou dost inspire me!

—E. S. H.

* * * * *

MEDITATION FOR FRIDAY, THE 24th

*Born of the Spirit, Changeless, Perfect and Complete, I now know
 that man is forever pure and undefiled.*



HOPE

By HELEN VAN SLYKE

GEORGE FREDERICK WATTS was born in London in 1817, and died in 1904. He was a preacher in paint, his idea being always to teach some great lesson through the medium of his art. He said, "My intention has not been so much to paint pictures that charm the eye as to suggest great thoughts that will appeal to the imagination and the heart, and kindle all that is best and noblest in humanity." His masterpiece is the well-known picture entitled "Hope." In this picture he not only teaches a great lesson, but charms the eye as well, for nearly all agree that the picture is beautiful, though many find it depressing until the true meaning is revealed.

MEDITATION FOR SATURDAY, THE 25th

The Infinitude of God assures me of the existence of Divine Power operating through me.

The figure typifies humanity. Her robe is green, the symbolic color of hope. She is shown seated on top of the world because she has had all that the world has to offer. She wanted beauty and she played on that string and beauty was hers, but it did not satisfy, and so that string broke. She craved love and she played on that string and love was attained, but when it failed to bring happiness it snapped. She longed for wealth, but wealth likewise failed to satisfy the yearning in her heart, and so that string likewise broke. In knowledge she would find the solace she sought,—but this string proved no stronger than its fellows. Fame, then, would surely satisfy,—but no, that string soon snapped. Distraught she turned to theology. Here surely would her soul find rest. Alas, she plumbed the depths of others' ideas of God without finding the peace she longed for. There is just one string left,—for a true lyre has seven strings. Her eyes are blind-folded, signifying that she has ceased to look outside herself,—and now our attention is drawn to the star, which may be discerned at the top of the picture, the Star of Hope, and we know that at last that yearning for peace and happiness is to be satisfied. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." And yet again,—“The Kingdom of Heaven is *within* you.”

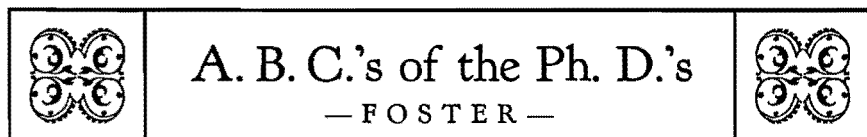
Light

*Mine eyes have been opened and I have seen.
In Eternal Nature all possibilities await as babes unborn;
Yea! There they lie close to the boundless Mother-Heart,—
And shall lie till their full time be spent,
Then from that sweet resting-place by Thought be torn.
Oh Law of Possibility, Infinite and Sublime!
I see in thee the things that shall be through all time.
I see with eyes beyond this earthly sight,—
Perception is God's vision,—this is Light!*

—HELEN VAN SLYKE.

* * * * *

MEDITATION FOR SUNDAY, THE 26th
God now expresses Supreme Power within me.



AN INTELLECTUAL EFFORT must be made to gain comprehension of truth;—an active receptivity through which we achieve real Spiritual freedom.

* * * * *

THE VITALIZING PRINCIPLE taught in modern philosophy is brushing away the cobwebs, created by the lazy spiders of passivity, from the mind of man.

* * * * *

IN YOUR APPLICATION OF RELIGIOUS SCIENCE do not expect sudden divine revelation or illumination, but rather,—anticipate a well ordered unfoldment in the scheme of things.

* * * * *

REFUSE TO LIVE UNDER THE SHADOW known as “self-sacrifice”; sense your complete emancipation in reality.

* * * * *

HOLDING THE LIGHT OF REASON over the pages of the past, it is with a keen sense of enjoyment that we read the “Book of Truth.” In the chapter of the modernist that we are now writing, life is revealing itself rationally, scientifically and most abundantly.

* * * * *

LIFE IS LIKE A MASKED BALL where flattering friends assist us in more firmly adjusting our masks.

* * * * *

WE ACCEPT the word of a friend without a moment's hesitation,—why not accept the Word of God and trust the Universe?

* * * * *

THE MOST ESSENTIAL THING to remember is to be on the level with yourself;—fool the world if you must, but yourself you must face squarely and, above all, sincerely. Self-examination will generally reveal an inferiority complex,—guard against this as it is almost as difficult to overcome as the false and enlarged ego.

* * * * *

MEDITATION FOR MONDAY, THE 27th

*I recognize the reality of my being and therefore know that there
is nothing to heal.*

THE PERFECT CHANGELESS LAW

By CARRIE H. FLETCHER



WE read and hear a great deal about constructive and destructive thinking and that everything from a seed to a planet is governed by an exact law. We have the laws of our nation, the laws of nature and of science which we know we must obey if we would live peaceably and happily. Every new invention that comes into being has its law and the first thing we ask about it is, "How does it work?" When we are told we never forget, for we know that only in obedience to its law will we be able to receive the right results from it.

Just how do we respond to and obey the law of life? Surely life is greater than anything we have ever seen or known in the universe, since if it were not for life there would be no one to perceive anything and nothing to be perceived. Do we know the exact law by which life is governed, and if we do, are we obeying that law as sincerely, knowingly and carefully as we do the laws governing all other things?

The law of life (man's existence) is very simple: "As a man thinketh in his heart, so is he." Whatever thought we send out we get back; fortunately there are not a lot of rules and regulations attached to this law of life; there is only one rule, which is "To love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thy self." In other words, never think any but good and loving thoughts about a person, thing, circumstance, condition or experience. This sounds simple, but who among us has arrived at this state of perfect love within himself? Many are trying, and to have the goal of perfection before us—to know the law and day by day to see it operate and bring results as we use it—is most gratifying. It increases our confidence and gives us courage to press on.

"To love thy neighbor as thy self,"—do we read between the lines of this rule, and recognize the thought of service which is brought out? We find Jesus always emphasizing the thought of service,—“Inasmuch as ye do it unto one of the least of these, ye do it unto me.” “Go preach the gospel and heal the sick.” “Give and it shall be given unto you pressed down and running over.” The thought of service is really the thought of love in expression. It matters not whether you are a cook, a clerk, or president of the United States, each is giving service. Someone may say, service in exchange for money. Yes,

MEDITATION FOR TUESDAY, THE 28th

There is that within me which prevents any erroneous thought from entering my consciousness.

that is true, but it is nevertheless service; the law of compensation works that way, and if we were to put more love into our service we would be happier people. Often the service seems so small that we who receive it forget to give thanks. In other words, we fail to recognize a service as such and think something just happened by chance. Nothing ever happens by chance, everything is always in accordance with an exact law.

Are we careful enough with our thoughts and desires that they shall be constructive? For instance, we need a position; it is a constructive, right desire, and we go out to seek it; these thoughts come: "It is hard to find positions, they are turning off instead of taking on more help: I have not a very pleasing personality: I am getting old and no one wants middle-aged help." With this negative thinking, you have destroyed the ability of the constructive desire to produce itself in form, as a position. "Greater is he that is within me than he that is in the world." We need to keep this encouraging thought of Jesus ever with us. It is a true help in overcoming fear, worry, doubt or discouragement. "All that the Father hath is thine." What has the Father? He has the power and is the power that produces everything. Remember, we are free moral agents and do our own choosing—our own thinking, be it constructive or destructive. All of the discordant and bitter experiences we have in life are the result of destructive instead of constructive thinking. Jesus said, "Ye ask and receive not, because ye ask amiss." The fault is always with us, not with God,—the Power, or with the law or its operation. At times it seems next to impossible to send out thoughts of love, but if we will only pause and ask ourselves, what is the law, we will find it much easier. Jesus said, "If you love those that love you, what thank have ye?" Meaning that little credit reflects on those who can only do this and, further, that if we feel that we have to give out thoughts of hate and resentment, bitterness and criticism because some other person is doing it, we are, in reality, no better than they are.

¶ Many complain of having so little joy and happiness in their lives and often envy those who have plenty of these good things; or they say they have so few friends while others have so many. No mere chance happening causes this situation,—the law is again definitely at work fashioning a reflection of a state of mind. Someone has aptly said, "Have a friend by being one." Is there anything more precious in this world than real, true friendship? To have happiness and joy in our lives we must first think happy, joyful thoughts so that their essence may radiate into happiness and joy for others. This is the only true happiness. How often we hear the remark, "I am not going to entertain these people because it is their turn to entertain me,"—or, "Why

MEDITATION FOR WEDNESDAY, THE 29th

Guided by Infinite Wisdom, I now use all law constructively.

should he ask a favor of me, what has he ever done for me?" This is bargaining for friends and happiness. The joy in true giving lies not in expectation of rewards, for are we not told that "it is more blessed to give than to receive,"—but another reiteration of the deeper significance of the law of Life.

¶ There is quite a distance for us to unfold in consciousness from the so-called three dimensional plane (material) where we have the time and space idea, to the higher vision where everything is finished and complete, that state of spiritual or absolute realization known as the fourth dimensional plane. The material, mental and spiritual planes are but different states of unfoldment. The spiritual is governed by inspiration and intuition rather than law and process, there being no time and space limitation on the spiritual plane of consciousness. There, the desire and its fulfillment are one, appearing instantaneously without effort. Jesus undoubtedly did all His work on the spiritual plane of realization. He multiplied the loaves and the fishes, healed the sick and raised the dead, instantaneously. He was speaking of this plane when He said, "When ye pray, believe that ye have the thing ye desire, and ye shall have it." The spiritual plane is our goal and nothing short of it should satisfy. Resting knowingly, peacefully, and lovingly in the presence and power of the Infinite One, there will be no chance or room to make mistakes, and Life will be as described by John in Revelations,—*"A pure river clear as crystal,"*—with only good and love coming and going in everyone and through everything.

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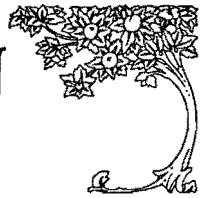
COMMUNION. "Behold now I have taken it upon me to speak unto the Lord."—Gen. 18-27. There comes a time in the life of even the hardest of men when they would talk to God. Too often this desire is born of a crucial experience—of pain, fear or some extremity. As a last resort, at the urge of dire necessity, man unfailingly calls upon God. There are great rewards in store for all who will cultivate a more constant speaking acquaintance with God, however, and He is not in the least loath to meet us half way if we but know where to find Him. The mystery as to His whereabouts and method of communication with Him ceases to be when we realize that the innermost God and the highest God are one and the same: that all there is in our own selves that is truly honest, wise and constructive is God,—and that when we commune with our own higher selves, we do commune with God. As we realize that this higher self within us, partaking of the infinite propensities of All Power, All Wisdom, and All Love can unfold to us anything that is actually needed by us, we recognize a God—a very close God—with whom communication can readily be made just as it might be with a loving friend.

MEDITATION FOR THURSDAY, THE 30th

By virtue of my Divine origin, I conceive constructive thoughts only.



FOR THE CHILDREN



SECOND LESSON STORY



WITH the Child, most wonderful of all His creations, God was very well satisfied, and well He might be, for hadn't He decided to put His own Self-knowingness—the secret of His very own self—into this bit of creation? He hadn't done this in any of the other things he had made. Everything else that filled His world of creation as a result of His desire to do something, play a game and be happy,—the mountains, the flowers, fishes and the animals,—God had just fashioned as playthings for Himself but, “Now, I have done something that almost amazes Me,” mused God to Himself as He gazed admiringly upon His latest creation, the child image of Himself. “What marvelous joy I will get out of my game from now on. I won't have to just stand aside any more and only think of things to be done; no, I will enter right into my game myself by becoming all the little children in the world. Every time I form a new child it will be because I have thought of some new way to express my joy and happiness. Whenever I want anything done in this game of mine now, I will do it myself in the form of a child and, oh! there are so many wonderful things to do. Why, I never will finish playing this game,—it will take forever even to get well started.”

So God watched all the things He had made out of Himself enjoying the life He had given them. The streams sparkled in the sunshine, the trees clapped their hands as the breeze played through their branches, the animals gamboled in the meadows or partook of the blessed gift of sleep in the shady forest, and the Child laughed. “How beautiful my Joy sounds as laughter,” thought God. “Such music will gladden my world. I must laugh often, for gladness is above all else what I wish expressed in my Game.”

Passing through the garden toward evening, God saw the Child lying on the grass, and stretched beside him His faithful shadow. Now sometimes this shadow cannot be seen, but it is always there, and it is one of the most precious things in the world—this shadow of God,—it has a name; it is called LOVE.

* * * * *

MEDITATION FOR FRIDAY, THE 31st


My realization of the presence of the Spirit of God is with me always.

EXPLANATION OF LESSON STORY

IN the second chapter of our lesson story series, the concept of Unity is still being emphasized as it needs must be throughout the entire series. Let the parent or teacher of the little one help develop the conviction that God, or the principle of perfection, in its process of unfoldment (evolution, creation) is playing upon its own inherent characteristics; that there cannot possibly be any tendencies or characteristics other than these, and that above all, there is a regulating factor which we might term, for our own enlightenment, the inherent intelligence of the Spirit,—that governing factor plotting, planning and maintaining everything in accordance with Perfection the resultant equation of which is known to us as harmony or love. Realizing the futility of attempting to clarify abstract concepts to the child consciousness, God, in the story, is personalized—becoming the player, the play and everything else that is used in the drama of His game of Creation. No unsafe procedure this for one is rarely endangered by lofty concepts,—our failing lies too often in not daring the reaches of our most consummate imaginings in things spiritual as well as worldly. With due respect then for the efficacy and rare susceptibility with which the state of subjectivity functions—that state of mind we chiefly contend with in Child Training—too great an effort cannot be exercised in adhering unflinchingly to the thought of Divinity itself being in the Child and to an endeavor to implant this idea in his mind; that he and everything surrounding him, since it was made by God, must be Divine. Lest we forget, we, ourselves, are included in this child's world, and as we have all learned, it is a scientific fact that the child learns, particularly in its very earliest years of existence here, more by what might be called a process of subjective absorption than by conscious choice or by the operation of objective reasoning faculties. This brings up the true secret of efficacious Child Training and unfolds a vista of endless possibility for the parent of true wisdom and heart-felt conscientiousness. Become the embodiment of the concept you wish to express to the child's consciousness, and to the degree that you do,—to that degree exactly will the child receive, accept and become its counterpart. There is no place in the art of child training for the somewhat antiquated doctrine of the pastor who announced, "You are to do as I say, not as I do." The bed covers, no matter how lovingly tucked 'neath the little one's chin, have not shut the doors of subjective receptivity to the delayed family difference which wasn't to be aired in the presence of the children. We desire above all else that our children become imbued with trustfulness based on a reasonable conviction that God's great Self is expressing Itself in everything and that the consummate intelligence of this great Self, functioning through the child, fares forth in this game of life rejoicing always in its own self-assurance because it knows whereof the integrity of this universe is derived.

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON

OROTHY was returning from Bettina's one evening when, on starting across the wide lawn, she heard a bird's anxious call. Stepping back into the bushes, she peeped out and discovered what was happening. A mother bird was trying to get her fat, fluffy baby back to his nest before the shadows grew any longer. The baby had gone a long way from home and he was much inclined to stay right where he was, but the mother bird scolded and urged, and so he began to take little flights. Sometimes he would only go a few inches, but the mother bird encouraged him and finally they arrived at the foot of the tree where, among the lofty boughs, Dorothy could see the nest. The mother bird flew to the lowest branch, but plead as she might, the baby would not stir. He had done his very best, but this was too much to ask of him, he seemed to say, as he fluttered his wings and settled down into the grass.

Dorothy wanted so much to help, but she feared that if she picked up the little fellow he would be terrified. The thought of Bettina's Persian cat and how he liked to go out hunting at night made her decide that she must get the baby bird off the ground at any cost. As she walked toward the tree, the mother bird became frantic and flew down again and again to the baby, but, though he made one little effort, he was too tired to fly up to the bough from which his mother hung, anxiously calling. Dorothy cupped the warm little body in her hands and, standing on tip-toe, held him up as high as she could. Then he did spread out his wings and in a moment he was safe beside his mother.

Arrived at home, Dorothy was greeted by the delicious aroma of baking biscuits. Mother was not in the kitchen, so Dorothy started upstairs in search of her, but met her hurrying down all dressed to go to the city. Mother had Dorothy's coat and hat in her hands and she explained that there had been a telegram and that a taxi was coming to take them to the station.

"Oh, Mother," cried Dorothy, "Has something happened to Daddy?"

"I don't know exactly, Darling," Mother replied. "Please don't ask any questions. Daddy wants us to be with him, that is all I can tell you."

In the city they took another taxi and soon drew up before a huge building full of lighted windows. Inside, the air smelled like the First Aid cabinet at school. A pretty girl in white took mother away with her and Dorothy was

left all alone in a big bare room. Suddenly Dorothy realized that this was a hospital and that her dear daddy must be ill,—perhaps he had been hurt,—perhaps he was dead. For a moment Dorothy was terribly frightened, but across her mental vision came a picture of the mother bird crying out so pitifully when Dorothy took the baby into her hands. The mother bird could not understand that Dorothy was trying to help her. Now, no matter what had happened to Daddy, Dorothy knew that God, who was so kind and loving, must only be seeking to be helpful just as she herself had been and she resolved not to be like the mother bird, but to trust in His infinite goodness. So, presently, when Mother came back, Dorothy asked her quietly about Daddy and Mother replied that he had had a motor accident but that he would soon be all right again.

The weeks that followed were the happiest Dorothy had ever known and Mother said that it was indeed fortunate that Daddy had been run down for now he was having a real vacation. He couldn't do a thing but sit still and let her take care of him. At first Daddy seemed to be glad, too, but then he began to talk about getting back to work and Mother worried because the doctor said if he became restless he would not get well so quickly.

One day Dorothy found Daddy standing in front of the bookcase in her room and he was so absorbed in a little volume that he actually jumped when Dorothy spoke to him. He said that he had read every book in the house and had come up to see if there were any old books here that Dorothy would like him to read aloud to her. "Where did this come from?" he asked, and when Dorothy explained that it was one of Bettina's books on the Science of Mind, Daddy said he guessed he would take it downstairs and read it. Now for some time Dorothy had been borrowing Bettina's books for Mother to read and Dorothy knew that Mother wanted to share the things she learned from these books with Daddy, but Daddy just laughed at what he called "Bettina's nonsense." In spite of all the wonderful things that had happened, Daddy couldn't seem to believe that our thoughts are, of all things, most important. Now, when Dorothy had fixed Daddy all comfy on the davenport, where he spent most of his time these days, she ran to find Mother.

"Mother darling," Dorothy said, "I am so glad Daddy broke all those ribs, for now, at last, he has begun to read Bettina's books, and I know he will never stop until he learns all about this right way of thinking. Isn't it wonderful how things that seem to be bad turn out to be the best that could possibly happen!"

* * * * *

WINGS OF THE MORNING

By NED L. CHAPIN

"Though I take the wings of the morning," said the patriarch, Job, "and fly to the uttermost parts of the earth. . ."



WONDERFUL way of expanding one's realization of the ever-present Good is to "take the wings of the morning"—go walking in the cool of the day.

The time to walk is the early morning. The place to walk is not on paved streets, if you can avoid it, but along a country road or a trail in the hills. John Muir says, "Climb the mountains and get their good tidings! Nature's peace will flow into you as the sunshine flows into trees. The winds will blow their own freshness into you and the storms their energy, while cares will drop off like autumn leaves."

With the expanding of lungs and the tingling of livelier blood circulation, the early morning walk brings an expanding consciousness and a growing capacity for appreciation.

The solitude, the pure, sweet air, the sense one feels of the infinite care surrounding all created things—these linger in a sort of after-glow of peace, well being and good will.

Little things, petty cares, even big problems fade out, and all day long, smiles come quickly without bidding.

Like as not, between six and seven in the morning, all the little rabbits and quail will be out for their breakfast, and if you will think kindly and act friendly you will see many interesting and comical sights.

A cock quail scolds his flock and they seem to pay no attention. A cottontail nibbles the grass with quail all around him. Suddenly, for no reason you can see, quail and rabbit flee, and wait not on the order of their going; they vanish as into thin air and hide in the friendly brush. Perhaps it is a shadow that has frightened them.

Now be patient; wait a few minutes. If you do not move you will presently be rewarded by seeing Mr. Cottontail hop back to his grazing with short jumps and Mr. Cock Quail and his flock, one by one, emerge from the brush. And here your attention is attracted to something smaller, a fly with a strange yellow fuzz on its hind legs; such perfection of coloring and of detail. Surely the Infinite is no less manifest here in this dainty bit of perfection than in the numberless array of planets and stars in the heavens.

If you want a new thrill, an experience that will live forever in memory, "take the wings of the morning"—walk early in the hills and try to expand your understanding until you really appreciate the beauties all around you.

* * * * *

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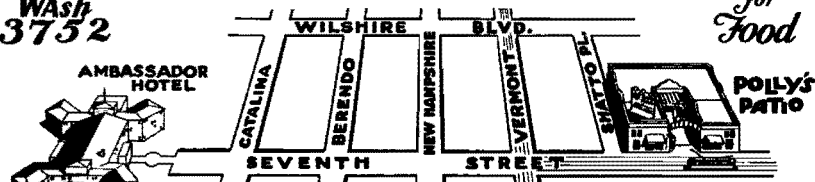
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HAT WE BELIEVE



I believe in God, the Living Spirit Almighty; One, Indestructible, Absolute and Self-Existent Cause. This One manifests Itself in and through all creation but is not absorbed by Its creation. The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God. ¶ I believe in the incarnation of the Spirit in man and that all men are incarnations of the One Spirit. ¶ ¶ I believe in the eternity, the immortality and the continuity of the individual soul, forever and ever expanding. ¶ ¶ I believe that the Kingdom of Heaven is within myself and that I experience this Kingdom to the degree that I become conscious of It. ¶ I believe the ultimate goal of life to be a complete emancipation from all discord of every nature, and that this goal is sure to be attained by all. ¶ I believe in the unity of all life, that the Highest God and the innermost God is one God. ¶ ¶ I believe that God is personal to all who feel this Indwelling Presence. ¶ ¶ I believe in the direct revelation of Truth through the intuitive and spiritual nature of man, and that any man may become a revelator of Truth who lives in close contact with the Indwelling God. ¶ I believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that I am surrounded by this Creative Mind which receives the direct impress of my thought and acts upon it. ¶ ¶ I believe in the healing of the sick through the power of this Mind. ¶ ¶ I believe in the control of conditions through the power of this Mind. ¶ I believe in the Eternal Goodness, the Eternal Loving-Kindness and the Eternal Givingness of Life to all. ¶ ¶ I believe in my own soul, my own spirit and my own destiny; for I understand that the life of man is God.

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