

THE
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MONTHLY

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The 25
LAW of MIND

and its

Practical Application

by

ERNEST S. HOLMES

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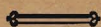
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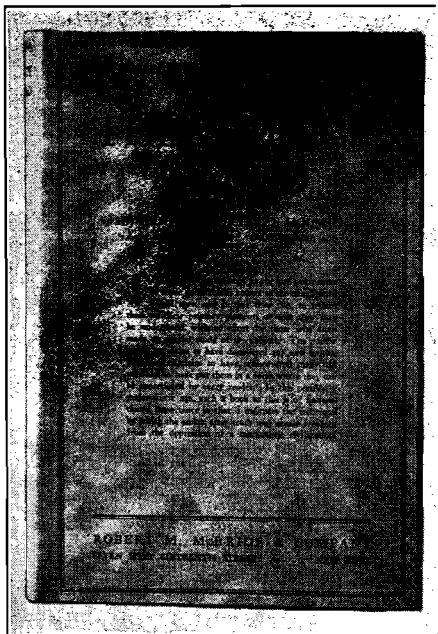
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The Science *of* Mind

By
ERNEST S. HOLMES



TEXT BOOK
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LESSON SUBJECTS



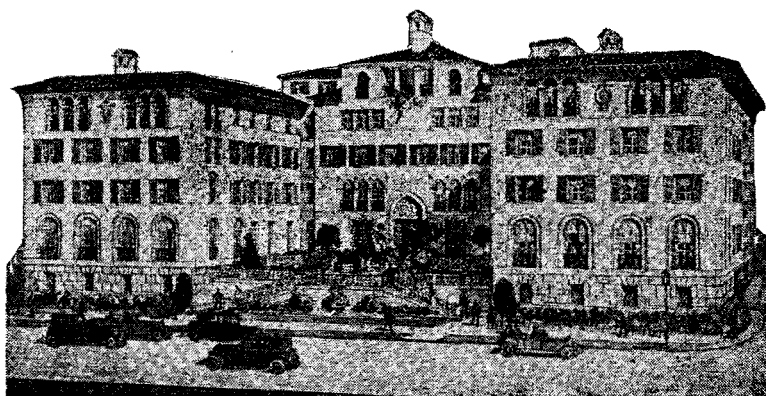
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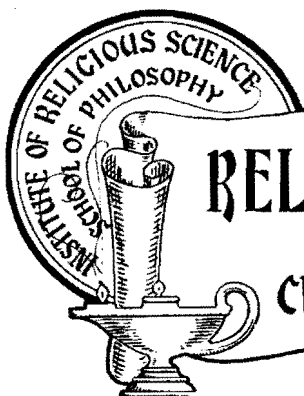
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RELIGIOUS SCIENCE

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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

Vol. 1

MARCH, 1928

No. 6

EDITORIAL



AS students of the truth about the Science of Life, no better criterion of contemporary standards is available to us than the thoughts of those about us who represent high achievements in our world of affairs. It matters not whether the achievement lies in the field of philosophy, science, industry, finance or art, the lessons to be learned will be of equal value and the principles exemplified will be found to be basic to the fundamental requirements of successful life on this plane. Idealism, when identified with successful accomplishment, will always be found to be based on sound scientific mental principle, despite the world's opinion to the contrary.

Point of view, belief, conviction, and aspiration, the sum and substance of man and his world of accomplishment, as exemplified by that remarkable genius of present day commercialism, Henry Ford, presents one of the most interesting subjects available for study characteristic of this Western type of mentality. Thus it was that such widespread interest was aroused by an interview with Mr. Ford wherein he stated, on being asked whether he would not admit that a mistake had been made by permitting a loss of two hundred million dollars in the turning out of his new model car, that he had never made a mistake; and furthermore, that nobody else had ever made a mistake. He said, that to talk about making mistakes was absurd. According to his belief there could only be one reason for our presence here on earth and that was that we might get experience. The chief object of this life being the opportunity to learn by experience and, in accordance with the design of the Great Engineer controlling all so wisely and so carefully, that each individual contacts just that particular set of experiences best adapted to the development of that attribute or faculty which will tend to benefit that particular individual. Hence, when the so-called mistakes are made, it but shows that that experience was needed in order to learn that lesson, proving there-by that no real mistake is ever made.

THE LAW OF MIND AND ITS PRACTICAL APPLICATION

By ERNEST S. HOLMES



DEMONSTRATING the spiritual principle of life is a process of convincing the mentality of an inner and ever-present good; reality is already perfect. God is always God and good is never evil. It is only as we turn, with our whole consciousness to the light, that we receive light. It is impossible, while we keep ourselves covered with darkness, for the light to shine on us. Demonstration, which means bringing into our experience some happy thing, which we have not heretofore enjoyed, is a conscious act of the mind specifically stating that the presence of the desired good is now felt, known and experienced. Treatment provides a spiritual nucleus in the creative mind and the law produces at the level of our spiritual receptivity to the idea. A treatment or prayer cannot produce beyond our ability to receive. Hence a treatment or a prayer contains, in a subtle way, its own answer. The answer is in a complete abandonment to the idea, the absolute acceptance of it in a spontaneous, normal, natural and happy way. God and the law knows nothing about struggle or unhappiness. God is a happy, a joyous, universal and eternal Spirit of absolute perfection.

When one says there is a spiritual or mental principle which is self-demonstrating, it sounds at first as though we expected to get something out of nothing, but when we stop to investigate and give thought to the subject we discover that the law governing any science is self-demonstrating. The law of electricity is self-demonstrating. We do not create it. We comply with its laws, thus we furnish the avenues or channels through which it may flow, and then we receive its benefit. Every law is self-demonstrating, consequently the law of spirit must be self-demonstrating. Just as there is a universal, potential energy in the air, which we call electricity, which by complying with its law furnishes us with energy, so there is a more subtle form of energy in the air which we will call intelligence or mind and spirit, which, by complying with its laws will furnish to us energy, spiritual realization and mental comprehension. One of the oldest sayings in the world is that nature obeys us as we first obey it. First we must comply with the law, then we may use it. This is not bondage, for we have perfect freedom in the law when we work with it. It is liberty under law. If we could have liberty without law many of us would mistake liberty for license. We can only enjoy liberty under law. Even in our

MEDITATION FOR THURSDAY, MARCH 1st

I am a center of Divine Activity, and all my affairs prosper.

human governments there is not freedom without law, and as soon as the law is allowed to be broken by people, liberty ceases to exist in the community and no man's life is safe. So it is in the universal law, all real laws are universal,—liberty comes only through first understanding the law and then complying with it. The law of mind and spirit is no different from other laws. We must understand and comply with them. Now, as we know something about other laws, so we know something about the laws of mind and spirit. We know we are surrounded by a universal, intelligent, creative energy which receives the impress of our thought and acts upon it, and we know that since this energy is impersonal and receptive to our thought, it is done unto us as we believe, as proclaimed of old by one of the wisest men who has ever graced this planet with his presence, "It is done unto you as you believe." That is, it is done unto us as we believe by a universal, intelligent and creative energy which receives the impress of our belief and executes it. Everything depends upon what we believe; hence all teaching along the lines of metaphysics says this: You must believe only in the good if you wish to experience only the good. You must love if you wish to be loved. "What makes the lamb like Mary so?" the children all did cry. "Because Mary likes the lamb, you know," the teacher did reply. There is a very profound philosophy in this simple nursery rhyme, because it deals with the immutable law of cause and effect, which, Emerson says, is the High Chancellor of God. If we wish the love of the world we should love the world and not condemn it. If we wish peace we should think peace, believe in it, talk it, listen to it only. The law demonstrates itself. I venture to say that if any of us would begin today and not allow himself, for the next twelve months, to consciously think a discordant thought, but would say, "I am peace, and I will to be peace, and I know that the Infinite Peace flows through me," I venture to affirm that in the beginning of another year he will say, "I know what peace is and means, for I have experienced it."

The principle is self-demonstrated. If we wish to be prosperous we must think prosperity. We must talk it; we must feel it; we must sense it; we must not listen to adversity. At first this will seem foolish, but the law works this way.

We did not make the law. We cannot change it, and we must comply with and abide in its nature if we wish to receive the full benefits from it. We do not say there is no poverty. We say poverty is a condition but it is a false one. It is neither God-intended nor God-ordained. To suppose that it is, is to suppose that the Infinite is limited; that the universe is poor and will be exhausted because there isn't good enough to go around. If one wishes to prosper he should never think of adversity. If the thought does come up he should deny it. He denies it on the premise that God is infinite good; that the spirit

MEDITATION FOR FRIDAY, THE 2nd

Each thing in creation is an expression of a Divine Idea.

My thought is creative.

desires us to enjoy every good and perfect gift which comes from the Father of Love, and abiding in this consciousness, sensing, seeing and speaking it, he shall ultimately experience it, because the law is self-executing. There is nothing to hinder the action of this law if we comply with it. This is not done by will power. There is no man living who has developed will power sufficient to make a grasshopper jump once. The grasshopper jumps because he has jumps in him. There is nothing to be gained by the development of will power other than that one has enough will to think as he chooses to think; but will power is not creative. We do not live by human will, but by divine right. We live because life is, and that life which is and which lives in us is self-existent because it is the Life of God and it can no more be wiped out than you could efface the Divine Being Itself; erase the Infinite Mind or blot the activity of God from the cosmos. We need to develop the inclination and the imagination. The spiritual feeling must be aroused and a mental receptivity created toward the Divine within and without. Get out of the way for a little while as human beings, realizing that something greater than we appear to be, is flowing through us; something which knows how and will execute its knowledge with certainty. The ability to live and to be happy and satisfied is wrapped in our idea of God, of life, and of our fellow men and our own destiny. It is only when we come to trust life, that life can honor us with that trust. Life is self-demonstrating.

We know as we throw a stick of wood in an onrushing stream it is certain to bear it upon its bosom. If we plant a seed and take care of it, it will grow. If we jump out of a building we shall fall to the ground. If we go into the water we shall get wet. If we enter life consciously we shall realize that we live.

There is nothing which could more completely and harmoniously stimulate circulation than the consciousness that life itself, original, perfect, complete, divine life, flows through us, destroying every false thought and manifestation, eliminating everything which does not belong. What we need is to come into a greater harmony, into a higher union with life. We all have the right to be happy. It is abnormal not to be happy. How can we be happy while we think unhappy thoughts? How can we be happy while we wish anything other than good to any person; in fact, how can we be happy unless we are happy? We cannot, and if we allow it, we shall find that happiness flows through us like a rushing stream into that great ocean of joy, that mystic sea whose shore no man has trod unless he has come into the realization that he himself is a guest of God, a divine visitor on the shores of time and absolutely certain of eternity. We cannot be happy if we are worrying about the safety of our souls. There is no outside to the universe. It is all inside, and we shall never enter any

MEDITATION FOR SATURDAY, THE 3rd

*I am a center of God-consciousness,—therefore I can claim for myself
all the attributes of God.*

place which is external to the Divine Mind. There is nothing to do but to be and express that being when we learn what that being is. Law is self-demonstrating. We hook up with electrical energy, wire our buildings, comply with its laws, turn on the switch and there is the light. We have not seen the originating cause of that light, neither do we see the Divine Presence; we do not see the law, only what it does; we feel the result, the effect, as in love we see an outline, but never that warm, pulsating thing which we call love.

The Sphinx of old was supposed to sit by the side of the road and ask travelers to answer the riddle of life and when they could not answer it would eat them up, and when they could answer, they joined the immortals. Each one has the answer within himself, each must learn to let life, joy, prosperity, happiness and love, flow through him as he complies with the law. Electricity demonstrates itself and illuminates the building because of its own presence. All law is self-executing, even the law of life itself; the law of mind. The law of mind, set in motion through spiritual perceptions of truth, is self-executing. We do not say to one who is sick, "Rest assured that nothing ails you." That is about the most insulting thing one could say to a man who is ill. If I were sick and anyone said that to me, I should feel that that man was badly in need of enlightenment. This is what we say to one who is sick. Undoubtedly something is wrong, but what is sickness? Is God sick? Is anything wrong with the universe? No. Therefore something is wrong with you. You are out of step with things; you are not in harmony with life. True healing comes from true harmony, from unity with the principle of good, and we all know, that whenever this unity is made, a healing takes place.

If we comply with the law of harmony, harmony heals by its very presence, just as light lightens by its presence. It does not try. It is never forced. It is not "taking thought;" it is not concentrating the mind. It is entering into life that enables us to live. It is entering into love that enables us to love, and all the preachments, platitudes and beatitudes that were ever conceived by the mind of man and all the prayers that ever assailed the throne of heaven will do no good unless the heart gives its consent. Unless the consciousness unifies with reality the face will only be wearing a mask, no matter what the lips say. So we must realize that life demonstrates itself just to the degree that we enter into life and live. But what a happy conclusion? It is a marvelous thing to feel that we do not have any burdens to carry.

Burdens roll away as we enter into a realization of the Divine Presence. "Who by taking thought can add one cubit to his stature?" We do not take thought from that standpoint. The only standpoint from which we take thought is to

MEDITATION FOR SUNDAY, THE 4th

Only the Good can enter my consciousness.

consciously enjoy living and to unify our mentalities with good. It is wonderful to come at last to sense freedom of the soul, of everyman's soul.

In the long run everything will be all right; we shall all see, know and understand. All differences will be understood, all chasms be bridged, the world will realize that it is on the pathway of experience through an immortal destiny. If we wish to be freed, we must move to a place of liberty. It is up to us to move. No one else can do it for us, every man has all he can do to move himself. That is the meaning of the story of the wise and foolish. The foolish ones were told they could not borrow from the wise. Each man is a candle of the Lord and each has within himself the ability to reflect the light on his pathway which he needs, to keep his feet from stumbling.

We are the recipients of divine gifts; we should go about the every day business of life with joyous spontaneity, because we have hold of the very well-spring of being itself, the mind of the Eternal. Every man is an inlet and may become an outlet to the divine nature when his consciousness is open to the Infinite. There is a road which every one may travel, and the intelligence incarnated in the human soul knows what this road is. We do not will things into being. We perceive them as being, comply with their governing laws, allow the Spirit to flow through us and find that we already are safe, that we already are sons of God.

* * * * *

PRAYER

By RUTH B. TEAGUE

LET us try to realize that prayer is a communication *with*, and not a beseeching of God. First then, let us analyze a bit. Only like can communicate with like. When we meet some one radically different from ourselves and find no mutual bond of sympathy, we say: "He does not speak our language." When we see a great love between two people, we say: "A true communion of souls." There is a point at the deep center of each one of us that is like God. All of us know this instinctively and most of us know it consciously. Prayer is for the purpose of increasing this conscious knowing. It is at this point, our Holy of Holies, that we are able to communicate with God. Here we speak through feeling and sensing, and God answers by pouring more of Himself—more of the things which He IS—Joy, Harmony, Love, Peace, Abundance—into our feeling. That is communion—true prayer!

¶ Jesus said: "If when thou bringest thy gift to the altar and there rememberest thy brother hath aught against thee, leave there thy gift, and go thy way. First be reconciled to thy brother, then come again and offer thy gift." Be-

MEDITATION FOR MONDAY, THE 5th

The Love of God is made manifest through me. I am a magnet for Love.

hind these words is a clear realization of a deep Law. Only like can communicate with like. So we must purify ourselves of all sense of inharmony before we can truly pray.

The most dynamic divine quality which we inherit from the Father is imaging or imagination. It is the process of creation—the way that things become. So, when we wish to contact or connect with God, we, through our imagination, turn inward to the very center of ourselves, where we know God IS. At the door of this Sanctuary is an altar, and on it we must offer a sacrifice—a burnt offering. We must give up, burn up, all thoughts or ideas and opinions which are unlike the One with whom we wish to talk. Consciously, willingly, LET GO of every thought of condemnation, or fear, every sense of imperfection, every belief in inharmony, or limitation wherever we have been seeing it—in ourselves, or in others, in circumstances or conditions. LET GO of them ALL and realize that they are false conclusions, arrived at by judging from appearances. Then cleansed and purified, we enter The Presence, and are able to talk with God—able to receive His consciousness, and to know with Him that only Peace IS, only Joy IS, only Abundance IS, only Life, Perfection IS now, and always was, and always will be.

The result of such use of our imaging power is sure and certain. We come back from that center of our Being into the material, three dimensional world, with an increased consciousness of Joy, an increased Love of our fellow man, an increased sense of Life and Strength, and an increased *feeling* of Supply.

¶ As Consciousness, by its nature, is creative—(the Inner Thing, which brings into expression the outer things)—this increased Consciousness of Good automatically proceeds to create in and around us an increased amount of good things, good health, good circumstances, and harmonious conditions. So let us hold in mind this true picture of ourselves. We are radiating centers of God consciousness. At the hub of our Being is God as Us—our Christ Self. Through this connecting point with the All God, He pours Himself—His attributes through us, into the outer circumference of our every day lives—very much as the spokes of a wheel radiate from the hub to the rim.

It is thus that God answers our prayers when we ask aright—Asking aright means communicating with God and not talking at Him.

* * * * *

Confidence and assurance come as we realize that we are not alone or isolated from Life itself. There is a presence which inhabits the individual, and without which he could not be; this presence is God the Absolute and the Unconditioned.

MEDITATION FOR TUESDAY, THE 6th

*God is Beauty and this all sustaining Beauty encircles
me now and forever.*

“No Man Hath Seen God”

By BATES MCFARLAND

But we have seen the glory of the dawn,
 And all the pageantry of dying day;
 Have scanned the quiet worlds that swing in space,
 And bathed in liquid silver of the moon.
 We have beheld Niagara's awful plunge,
 And surplined mountains choiring to the sky;
 Have watched an ocean's ordered cohorts wage
 Their endless war against a continent.
 Oft we have viewed the desert's brooding charm,
 And fruitful valleys smiling in the sun;
 Have marveled at the bursting of a rose,
 Admired the rainbow's transient majesty,
 And traced the pattern of a flake of snow.
 Our eyes have even seen a living soul
 Look forth through other eyes and speak its love.
 And we have marked young mothers with their babes,
 And watched the passing of a righteous man
 Whose gaze had glimpsed the wonders on beyond.

And we have heard the bird-songs in the night,
 And heard the trees in murmurous orisons;
 Have caught the rhythm of the pounding surf,
 And trembled at the voices of the storm.
 Our ears have listened to a tumbling brook,
 And joyed to hear the love-song of a girl,
 A laborer's stave, the greetings of a friend,
 And happy laughter of a little child.
 And we have heard a father say "My Son!"
 And heard a plighted pair declare "I will;"
 Have harkened to the deathless tones of truth
 When some brave teacher dared proclaim the right;
 And known the melody of angel-song
 In soothing words heard at a mother's knee.
 Yea, we have seen the stirring of the Veil,
 And heard the whispers of the still small Voice.

MEDITATION FOR WEDNESDAY, THE 7th

Today I realize anew that I am Divinely Guided, Guarded and Blessed.

BEING VERSUS HAVING

By ALLAN M. WILSON



NE of the prime requisites of the application of Religious Science to the life and environment of the individual is contained in the statement of Jesus, "Believe that ye have received and ye shall receive." We live in a Universe that is governed by mental law, but this mental law can only be used consciously by the individual to the degree that he first obeys the "Law of the Law." This Law requires us to believe and accept the present existence of the fact which we wish to experience if we are to experience it. Religious Science both teaches and demonstrates that if we but can accept the presence in us or in our life of peace, health, prosperity or of any situation, material thing or condition of affairs, we will actually experience it to the exact measure of our acceptance.

It would seem, therefore, that one of the principal objects to be attained by the student is the faculty of being able mentally to accept the desire as being already attained. Religious Science claims to be a logical teaching based on self-evident facts—facts which admit of no opposite conception—consequently everything which it teaches, if it remain consistent in its philosophy, must be either a self-evident fact or the logical and necessary deduction therefrom. But how can we logically and sincerely believe in the present existence of a desired fact or experience which still appears to have a possibility of existence only in an uncertain future? Does not such a mental process deny the evidence of our senses and violate every reasoning faculty? Does not the desire itself prove that its object has no present existence?

But the very basis of all metaphysical healing of the body and affairs rests on the premise that unless we do believe that we have received we will not obtain benefit from its practice. It follows that there must be some good reason, some logical basis for this teaching. If there is not, then Religious Science requires a belief to which a logical person cannot subscribe and its teachings are worthless, for nothing good can come from that which is false. But if, as it claims, Religious Science is the answer to all of man's problems and is something which we can use to gain more of happiness and abundance of life, it well behooves each of us to examine this basic requirement of its successful application. Religious Science has divorced itself from blind faith doctrines and practices and builds its teachings upon the solid rock of axiomatic reasoning. Therefore,

MEDITATION FOR THURSDAY, THE 8th

*The Spirit within me is free, and Divine Ideas are freely
expressed through me.*

there must be some logic to support the claim that the objects of our desires do exist in the Here and Now.

If they do so exist, where are they and how can we come to know of them? It is reasonable to suppose that, if the objects of our desires *are* in existence and we can *know* of their existence, of course we will be able to experience them. To arrive at a satisfactory conclusion on this point, one which will be conducive to reasonable and implicit belief, we must start our mental argument with a realization of the nature of the Universe, the nature of Ultimate Reality, the nature of God. The Universe is all there is and, therefore, must be a unitary whole. If it were not a unit there would be two "Universes," which violates our fundamental premise that the Universe is all there is. The Universe comprehends all form, all thought and all being. There is nothing that exists without this all embracing One. The Universe contains Life and Consciousness, therefore Life and Consciousness must be in and through it, and it is this Life which we call God or Infinite Spirit. A unit cannot be composed of two things since this presumes separation and division, which are impossible to a unitary whole. Therefore all that is, the last essence of being beyond which analysis cannot go, is the one element of Life or Consciousness. This One Infinite Life—God—must be self-conscious and must know Himself because we are self-conscious and know ourselves and we cannot be more than the Life from which we came and in which we have our being.

God, being all there is, is self-existent. He is eternally satisfied and complete within Himself. He cannot feel or know lack of any kind nor the possibility of lack, for He has within Himself that which meets every thought, and even God cannot imagine or think of something which is not or could not be. The Infinite, since it is a unit, is indivisible and cannot be separated from Itself. It is completely existent at every point within It. It is perfect because It is all that is and is Its own standard of comparison. The Infinite, however, has many attributes or qualities of Being which co-exist throughout the Universe and are but aspects of the One Being which exists in and through all things. These Divine Qualities are present in infinite measure at every point and the Universe duplicates Its entire nature in every part, or, as the old maxim reads, the macrocosm is reproduced in the microcosm.

Every being, every life, every point of existence, manifestation and consciousness is immersed and rooted in this One Infinite Being and partakes of Its qualities and attributes. But each being, each life, whether high or low in the scale of consciousness or evolution, expresses and experiences these perfect attributes of Beauty, Love, Harmony, Completion and Abundance only to the

MEDITATION FOR FRIDAY, THE 9th

*I am now conscious that the One, God, is expressed through Creation,
hence my unity with Perfection is assured.*

extent of that being's knowledge of their existence within it. Man, the highest form of consciousness of which we know anything, possesses all the qualities of God but experiences them only as he awakens to their presence within him. Every man is a Divine Being and is endowed with all the attributes of Divinity. Only his ignorance of this fact, his failure to realize it, prevents him from fully expressing his God-like prerogatives. The *Real Man* is never poor, never sick, never suffers discord or lack. He is perfect Harmony, Love and Happiness because he is no different from God. The *Real Man* is God expressing Himself as individual personality. The *Real Man* is perfect and complete within himself, needing nothing outside his own Divine Nature for complete satisfaction and complete expression. But the man that appears becomes the man that is only as this Divinity is sensed and understood. Man's entire future, all that he will ever be and experience, is within him now.

God contemplates Himself as *being*, never as *desiring* or *having*. Having implies the ownership or control of something outside the Self. God, the Universal Self, cannot possess, He must always be, for nothing that exists is without his Infinite Presence. Since man reproduces the Divine Nature, can be nothing that it is not and must be everything that it is, he is and has all that the Universe is *within himself*. "All that the Father hath is mine." Regardless of how it may appear to the outer man, no one possesses, no one can know or experience anything outside himself. So that in reality, to the *Real Man*, the God-intended Man, all things exist as a present fact. Therefore, it is no violation of logic to claim our desires as having already been met, and the reasonableness and truth of such a claim are unavoidable conclusions in view of the Unity of Being and man's at-one-ment with it. Our wishes are already gratified if they be consistent with Reality, our questions are already answered and the answer is always the thing itself. But it requires our recognition and acceptance to perceive objectively the existence of that which we desire to experience.

Where are we to conceive of this present existence in reality of our good? *Within ourselves*. We can never know anything anywhere else and it is within us that we will find all that we need with which to express an ever-increasing abundance of Life and our own absolute self-existence. Therefore, since God creates His Universe by knowing Himself to be It, so must we know ourselves to be our individual "universes." We must sense within our own minds that we *are* the objects of our desires and that they are complete and perfect experiences in the Here and Now. We can never know Love and Harmony until we know ourselves to be Love and Harmony. We can never experience Supply

MEDITATION FOR SATURDAY, THE 10th

***Unity with Life, Love and Wisdom results in perfect health
and Joy within me.***

and Health until we know ourselves to be Supply and Health. Judge Troward stated in one of his books that if we pay attention to Being the Having will take care of itself. We desire to *have* only that we may *be*. What we really desire is to experience another phase of Being. Things in themselves mean nothing and should not be sought for themselves alone. With a sense of completion of Being, things will inevitably be attracted into our experience.

And so, by careful and consistent thought, meditation and mental treatment, we come to the place in our own mentalities where we forget, ignore and entirely remove ourselves from the realm of relative effects which are but the product of our thoughts, where we get back to the First Cause of all that is, which First Cause is within our own souls, and where we know ourselves to be Infinite Joy, Harmony, Abundance of All Good, or the perfect and complete "beingness" of the experience or fact desired. To the degree that we do this, every pleasurable experience of life will open before us, we will in fact "have life and have it more abundantly," and we will realize the truth of the mystical statement that the Kingdom of Heaven is within our own selves.

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THE GREAT QUEST

By CLARENCE MAYER

WHAT is man's greatest quest in life? How intensely interesting would be the various answers to such an interrogation! One says, "Gold is the great quest," and what a magic word is this! What a world of tragedy and romance is at once conjured up by this one small word! How man has planned, schemed, loved, hated and not even hesitated to cross unknown seas and trackless deserts in this quest! It is said that Coronado penetrated our land from Mexico as far north as Kansas in search of the seven golden cities of Cibola. What he and his men must have endured in these desert wastes with their meager equipment staggers the imagination. The passing centuries have tinged the efforts of Columbus, Balboa, Drake and scores of others with romance as they set out on their voyages of discovery which were in reality mere quests for gold. This age-old longing of men has its modern expression, although one can scarcely believe the centuries will ever lend romantic coloring to our long distance swimming, pie eating, flagpole sitting contests of today. ¶ Answers as to what might be the greatest human quest would doubtless differ according to one's age and experience. However, after all is done and said, could we agree that the greatest quest is HEALTH? It may be a bit

MEDITATION FOR SUNDAY, THE 11th

Love within my Spirit is Supreme.

shocking that the end and aim of mankind should be the mere seeking of health. At once one gets a vision of the seeker wildly scurrying from one great doctor or surgeon to another; from one mineral spring or mud bath to another; from some quack doctor to possibly a black witch mammy; taking coal oil or carrying a rabbit's foot. A noble old colored man related the following: "Did you know that a mole is the best remedy foh cancah they is? Yes sah, it's a proved remedy an' ah got it outen an ol' Egyptian book." (He couldn't read.) "You take a mole by his neck in yo' right han' and you squeeze him, an' you squeeze him till he dead, an'nen you take yo' right han' and put it right ovah the cancah, an' the virtue of the mole goes in, an' the cancah comes right out." A quaint story and a true one, recommending as efficacious a remedy as many others perpetrated upon the human race by persons of higher mental attainments.

Yes, health is the greatest quest, for it means infinitely more than a well body. Webster defines health as WELL BEING and well being is a very broad term. In reality it means the quest for Good (God) which includes all there is of peace, poise, physical comfort and all that these terms imply of wisdom, understanding, friends—yea, and of gold and all of the good things which one's mind can imagine for itself!

In these days it is becoming apparent to greater numbers that well being is not necessarily attained by pills, powders or possessions. After nearly two thousand years we are beginning to realize that the great Metaphysician was right when he told his followers that if they first sought the kingdom of heaven, all else would be added. In our quest for well being we shall find it indeed a well which is anything but shallow. We shall have to dig deeply into the wisdom of the ages and we shall not fear to appropriate wisdom from any age or clime or from any philosopher be he white or black. Here, in the depths of Truth, we shall find a never-failing supply of living water of which we may freely partake and we shall never thirst again for this is indeed the water of Life. This quest may prove to be a long and even a tedious journey, but it is worth while. It will lead us safely past soothsayers, palm readers, astrologers, numerologists and drug stores. It will usher us into the presence of the one Intelligence which is in all things and we shall discover that we are an integral part of the living God Himself and that He is recognizing Himself as Himself in us and through us. In this knowledge we shall find ourselves at peace and we shall realize the folly of the belief in misfortune, lack, illness and of death.

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MEDITATION FOR MONDAY, THE 12th

The Abundance of God is my supply, ever-present and all sufficient.

SYMBOLISM IN ART

By HELEN VAN SLYKE

THE study of symbolism is fascinating and instructive. Emerson tells us, "Things admit of being used as symbols because nature is a symbol, in the whole, and in every part." Perhaps the Cross is the most universally known symbol. Although formerly a disgraceful means of inflicting the death penalty it has stood now for nearly two thousand years as the symbol of the Christian religion. Before the Cross came into such common usage as a sign of the followers of Christ, the fish was their emblem. This came about through the fear of the early Christians to admit their religious convictions. The Greek word for fish is "ichthus" and is an anagram composed of the initials of the Greek words for "Jesus Christ, Son of God, Savior." A fish used in decoration on clothing, in pictures or architecture was a sign to early Christians that they were among friends, a sign which escaped detection by their persecutors.

The Greek letters XP are a more or less common symbol of Christianity because they are the first letters of the Greek name for Christ. The mosaic decoration of the walls in the vestibule, or narthex, of the beautiful memorial chapel at Stanford University is a repetition of these letters. They are frequently seen in religious paintings surmounting the staff carried by some saint. The letters IHS so much used in Catholic churches today are the first three letters of the Greek word for "Jesus." The inscription INRI invariably shown surmounting the crucifix is composed of the initials of the Latin words "Jesus of Nazareth, King of the Jews."

A true cathedral has three front doors, symbolizing "Father, Son, and Holy Ghost." Wherever possible there are three steps leading to the front doors, and three steps leading from the body of the church to the chancel. The general floor plan of a cathedral is in the shape of a cross. The Cross of the Communion Table is often decorated with five red jewels symbolic of the five wounds of Jesus. There is an authentic record of over ninety people who have developed the wounds of Jesus in their own bodies from a constant dwelling on His sufferings. This is called "Stigmata" and is a powerful proof of the fact that the body can be manipulated by the mind.

The common form of decoration known as "metopes and triglyfs" (shields and cuts), is the outgrowth of an interesting custom. In ancient times a Greek

MEDITATION FOR TUESDAY, THE 13th

Infinite Supply coexists with God's Life within me. I fear no lack.

warrior upon entering a ceremonial banquet hall made three cuts in the wall with his sword and then hung up his shield. By the time a number of soldiers had repeated this procedure a frieze had been formed around the hall. Today almost no town in America is without a building decorated with these symbols.

¶ Religious paintings form so large a part of the finest art of the world that it is well to be familiar with the symbols or attributes of those saints or personages who are most frequently depicted. The four Evangelists are known in art by their symbols, Matthew by a human figure, frequently a cherub, typifying his human qualities and interest in human nature as depicted in his gospel. Saint Mark is distinguished by a lion, emblematic of courage. The Lion of St. Mark is a familiar sight in Venice, Italy, St. Mark being the patron saint of that city. The symbol of Saint Luke is the Ox, emblematic of sacrifice. His gospel stresses the priesthood of Jesus. It may be of interest to note here that the reason the Ox and the Ass are always shown in pictures of the Nativity is because they are symbolic, the Ox of the Jews, and the Ass of the Gentiles, fulfilling the prophesy of Habakkuk 3:4, "He shall lie down with the Ox and the Ass." We are reminded that on Jesus' triumphal entry into Jerusalem "He came riding on an Ass," symbol of the Gentiles—human sacrifice through humility and service to mankind, rather than through the shedding of the blood of an animal. Saint John, the most spiritual of the Evangelists, is symbolized by the Eagle, the loftiest flying bird.

Peter's symbol or attribute, the key, is well known. Paul is distinguished by the Sword. When the Sword is pointed up it is symbolic of his defense of the teaching of the Master; when his Sword is pointed down it is an attribute of martyrdom. John the Baptist is distinguished by his sheep-skin raiment, a rustic cross, or a lamb, sometimes by all three.

The four women most frequently depicted in religious art (other than the Virgin Mary) are Santa Barbara, Saint Catherine, Saint Cecilia and Mary Magdalene. Santa Barbara's symbol is a piece of artillery as she is the patron saint of gunners. A tower, usually with three windows, but sometimes with only one or two, invariably forms a part of the picture, suggestive of her incarceration in a tower. Saint Catherine of Alexandria is usually shown with a spiked wheel, as an attempt was made to grind her to death between spiked wheels. Saint Cecilia, patroness of sacred music, is usually shown seated at a pipe-organ, which instrument she is said to have invented. If Mary Magdalene is depicted before her conversion she is shown richly garbed. After her conversion she is usually shown with her hair falling loosely around her

MEDITATION FOR WEDNESDAY, THE 14th

*All my affairs are directed by Wisdom. All my paths are made plain
by the Light of Infinite Knowledge.*

shoulders, a pyx (ointment jar) in her hands, and a skull near by, this latter symbolic of her thirty years spent as a hermit in the desert.

The symbolism of color is interesting. In the religious art white symbolizes purity, innocence and faith. Red is emblematic of loyalty and love; blue, of Divine Love, truth and constancy. Green denotes hope; yellow represents bounty, marriage and fertility. A musty yellow symbolizes infidelity, corruption and treachery, as such it is worn by Judas. Violet symbolizes suffering and penitence; grey, penance and humility, and black symbolizes death, mourning or wickedness.

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THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*The cry goes forth and freedom is the call—
Bursts bands and bonds—breaks through the frons
To the Immortal Realm—proclaiming Its Own Might.*



FREEDOM! Freedom! Freedom! This cry is heard audibly and silently throughout the universe. Everybody, everywhere, calling for the same thing. Bondages to the right of them—limitations to the left of them—opposition on every side in the form of poverty, sickness, oppression, suppression, relatives, environment. Into the valley of death ride the thousands calling for help.

They all come with the same questions: What shall I do to be free? What is the quickest way out of this entanglement I seem to be in? The millionaire comes with a health and happiness problem—the healthy man with the lack of finance, and many, who have neither the wealth nor the health to depend upon. All of these questions, as well as all problems imply but the one fact, that the individual is not yet Self-centered. Sooner or later each one is forced to make his own connection, otherwise, there is nothing but disappointment and disillusionment ahead in his experience.

Expression of the Self or the Truth is the only way out. Expression means to "press out." To press out presupposes a within to press out from. "Education is the drawing forth from within the hidden splendor," Browning tells us. The hidden splendor is the Self Which knows All There Is for us to know. Uncovering or revealing this Self to the Self is the work of any Truth instruction.

MEDITATION FOR THURSDAY, THE 15th

*I am happy and complete to-day, for within me is the Spirit
of all Life, Truth, and Action.*

Jesus said: "If ye continue in my word, then are ye my disciples indeed: (in outward form), and ye shall know the Truth (about your Self) and the Truth shall make you free" (John 8:31-32). Only by consciously contacting this Self within—starting from your own center, can you begin to express outwardly in a constructive way. The student becomes more and more Self-reliant, actually leaning on the Self—beginning at the point within, then gradually working out through the subjective mind clearing everything away less than perfect. If you are faithfully working with these Axioms, this is what is being accomplished in your outward experience. The insight comes first and a close following of the out-sight must inevitably manifest.

Practice makes perfect! If one were to connect up definitely with one new light each day, at the end of the month, he would marvel at the growth in consciousness. If you are just reading—empty words—that is all that you will receive. Why not fill every word you read with fire—with enthusiasm—with the joy of tuning in to your own glorified wonder-working Sage or Self within? The Self of you so free—so happy—so dynamic with power and unthinkable energy. No longer a cold, barren, lonesome experience but a consciousness just filled to running over like the spilling, bubbling sunbeams dancing on the water. Have you ever sat on the beach and watched the breakers filling up so full with the joy of expression and then dropping down in a carefree, bursting, non-resistant attitude of just being what they are? This is the way each one will most assuredly feel as he progresses in this clearing away process.

At first live mentally throughout one day just what it would be like to be absolutely free—what it would be like to have all that your heart desires—thrill to the feeling! With this practice you are setting a law in motion that will deliver to you in exact ratio to the depth of interest in the preliminary work without the actual result present. After doing it for one day and noting the favorable reactions, then start another day. Play that you are the Master—you the central character in your play of Mastership. Tell your mind that it must mind its p's and q's, for it has but a short time to lead you around with a ring in your nose. Very often, when we lift a certain veil, we discover what this mind is which has been keeping us out of our rightful inheritance. St. John the Divine tells us in Revelations 12, the twelfth verse: "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The Axioms are presented to you in this Message of Self-Expression as a quick process for cleansing the mind from all of its negative tendencies built in up

MEDITATION FOR FRIDAY, THE 16th

*I am One with God, and in the great calm of the All Good I rest
in peace and security.*

to date. By no longer dealing with the conditions themselves but taking the words of the Axioms at first until a conviction is established in your own consciousness, you actually break through to a light or an understanding which simply knows that it knows and no one can gainsay it.

In this lesson we are presenting the Axiom of Freedom, which reads as follows: "SINCE THE SELF IS ALL THERE IS, THERE CAN BE NOTHING OR NOBODY TO LIMIT, TO BIND, TO OPPOSE OR OBSTRUCT THE SELF, THEREFORE, IT MUST BE THAT THE SELF IS FREEDOM." By the conscientious practice of this Axiom a freedom unthinkable can be promised to each one. If there is only the One Self, how can It be limited? When you begin to realize that all you have to do is to connect up with It personally, you will thrill at the freedom it means for you. As you associate the I with It, you are It, for like seeks like and has affinity for its kind.

Cannot you begin to sense the Power that is yours for the claiming as you go on with this study—cleansing out the dark corners of your mind with the highest faculty of the mind, which is reason? Assuming for a time who you are, then the living expression is bound to follow. Use your axioms even though they only mean words to you at first. Know that right in the hollow of your hand lies the crux of the whole affair of your freedom, or in other words, the redemption of your world. Catch the spirit of the teaching which means freedom to you and yours. Watch the appeal of a band marching up the street. You can feel the spirit of freedom in everyone. Some will keep time to the perfect rhythm—others will be moved to tears—others will cheer and express the joy of living in applause. The child consciousness, especially, loves to be happy—to be free to express its own true nature in its response to any emotion. All are registering to what is called in metaphysical terminology "the cosmic urge." This urge is everywhere present. The conscious recognition of just what this urge means to our bodily conditions—to our financial conditions and our lasting happiness cannot be underrated. In fact, it is all there is to everything. A definite, active practice of a purging process—cleansing thought, word and deed into the constructive channel as we know it. As this grows, the merge follows automatically and the latter is a conscious experience of unity—The Father and I are One consciousness. Then, dear fellow students on the way, your troubles are over, and oh! what a laugh for the one who sees at last that he, himself has been making his own pictures. All along the way every subtle excuse that could be possibly offered you to keep you out of your own divine sonship and you are the one who has either accepted or rejected it.

MEDITATION FOR SATURDAY, THE 17th

*There is no loss. Creation is Perfect and Complete, and within
the One are all things.*

Wake up and see who you are! Come, all ye faithful ones! Come to the fountain and drink! drink! drink! The living water awaiting you and me! The loving dynamic power of freeing you yourself from every bondage! Lazarus come forth! Are we going to answer? This is all that is required of us. Haven't we been in the tomb long enough?

*O Sola Mia! Breathe forth thy magic spell
And claim for me my heart's desire.
Pray what may this be I hear you ask?
It is the soul's sincere desire for freedom:
Freedom to express God's Perfect Word!
Freedom to embrace His Holy Name!
Freedom to attain the sought-for goal
Which mortals strive in vain to reach!
Freedom to hear love's sweet refrain!
Freedom to know that all is well with the Beloved!
Freedom to find the Self awaiting Love's perfect tribute!
Freedom to claim the Divine Birthright for all!
Freedom the cry for immortality!
This is my heart's desire!*

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¶ There is no God who desires evil for anyone. To believe there is, is to be already damned. The only God there is is Good and wishes good to all.

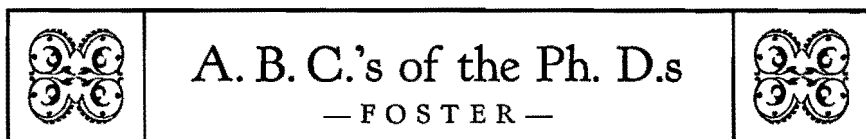
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¶ Our supply is equal to our real faith in the ever-present Good. Supply is a thing of thought; and faith in life stimulates thought to greater and greater realizations of Truth and Love.

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¶ The law of attraction is mental as cause, and material as effect. One should endeavor at all times to realize that the Good and only the Good can come to him. Good is positive and self-assertive; it has no opposite and knows no opponent; Good need not be competed for and cannot be monopolized; it is real while its apparent opposite is always an illusion.

MEDITATION FOR SUNDAY, THE 18th
I am Perfect Life throughout my whole Being.



CONSCIOUSLY, and through the purposefulness of your every effort, bring the Law of Action into the Objective field; COOPERATE with the Law and it will work THROUGH YOU, FOR YOU.

* * * * *

MAKE YOUR KNOWLEDGE PAY DIVIDENDS; take your diploma from the School of Life. Education should be of three kinds, material, human and spiritual. Material education is the development of the body; human education signifies civilization, science and progress, and spiritual education reveals the Self to the Self, through the intuitive and inspirational qualities. This gives a perfect balance, a well rounded impulse and insight that lead to complete success.

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HARMONIZE THE INVISIBLE ENERGY of thought with the Laws of Nature; this is the Plane of Potential Unity.

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THE LAW upon which Religious Science is founded is the bridge connecting Religion with Science.

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TRUE WORSHIP is necessary to the life of the soul; it should be the thought and act of the individual in everyday life.

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WE HAVE SEPARATED OURSELVES from the great Reality, have gone on a long, long quest through every by-path in the world of Materiality, sometimes taking a detour through Hell; now the age old cry is stilled—at long last—in the calm of Understanding.

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SET YOUR MECHANICAL SELF ASIDE; give the great, free rush of Life a chance to build, develop and materialize your individual talent; CO-OPERATION between Yourself and Life is your most important problem. When you find the answer you have gained the Whole.

MEDITATION FOR MONDAY, THE 19th

I am listening to that Voice within which tells me of Life, Love and Unity.

PREPARATIONS FOR PEACE

By HELEN M. STARK



ADDRESSING the Republican Club in New York on January 21, Rear Admiral Plunkett called for an unsurpassed fleet and made very definite predictions of war "with our trade rivals." He said he hoped that we could avoid it if we were fully prepared. Admiral Hughes, who is admittedly the author of the three-billion dollar navy-increase program, speaking before the House Naval Affairs Committee, declared that the building program was aimed at the English navy. Senator Borah, in his clear-cut denunciation of both these admirals, said:

"I regard such declarations as mischievous to a degree. A few days ago an admiral in the English navy put out a similar statement. If anything could possibly bring on a war between two great nations it is these enlarged naval programs in connection with declarations from the navies of the respective countries that war is inevitable. This was the insane policy which obtained between Germany and Great Britain from 1900 to 1914 and was one of the great contributing causes to the World War."

After considering the statements of these two naval gentlemen we are forced to choose between two opinions. Either these admirals really want war, and that is quite possible, war being their trade and the abolition of it the end of their professional careers, or they really want peace, but do not in the least understand the Science of Mind and do not know that preparation for war and expectation of war can have but one result, and that is War!

Since we, as mere private citizens, can do little to change the direction of the efforts of such men as these, it is well for us to do all that we can to neutralize the forces which, intentionally, or otherwise, are being turned to so tragic a purpose.

We have a part to play on this great stage of the world and we cannot afford to neglect it even though at present, for most of us, that part seems to be so very insignificant. We are indeed links in the chain. Man is the building unit, a cell in body of world society. He builds himself by his creative thought into the world ideal as the coral polyp builds himself into his island. Because this is true, man must find within himself that which he wishes to show to the world, that which he wishes the world to become. The more men understand the law of mind, the greater will be the effect of their thinking and the greater the responsibility to make the best use of that power.

MEDITATION FOR TUESDAY, THE 20th

My business is directed by Divine Intelligence. All my affairs are in His hands.

Biologically speaking, we find ourselves in the midst of graded ranks of evolving beings. Cells, units of the first order, unite, co-operate and form organs. Organs bound together and dominated by a central intelligence form the bodies of animals and men. Groups of animals or men bound together by protective instinct or self-interest, become herds, flocks, tribes or nations. Nations bound together by the ideal of Universal Brotherhood shall, when that radiant day comes, form a World Federation of States, and that, we may at last see as a link in the chain that binds us to the Grand Man of the Universe, eternal in the heavens.

Since it is the evident intention of social evolution to draw tribes and small states into nations and since the rightness of this effort is evidenced by the success of our own great country in which the rights of the lesser are so successfully merged in the well-being of the whole, we may feel ourselves fully justified in visualizing this ideal for the whole world and using all our power to bring it about.

There is at present much suspicion, jealousy and racial antagonism in the world, but it is not so much due to the psychology of world relations as to the psychology of man's own inner life. Unless there is peace in the heart, unless there is harmony in the personal life, there can be no true and lasting health in us, neither in mind or body and we shall go on pouring out into the world-mind such thought-forms as will nurture the spirit of strife, discontent and destructiveness. Men who are not at peace within themselves, who are not well poised and established upon a spiritual centre within their own hearts, are easily incited to violence and led out to battle by the war-lords who understand these laws to some extent, but who use them for purposes not in harmony with evolution. It is the duty of each one of us to discharge to the utmost the duties of citizenship and to select for public office men who most nearly approach our standard of rounded perfection, but not the least among these duties is the ceaseless effort to live the harmonious life, knowing well that the influence of its rhythmic vibrations are powerful and far-reaching.

This is an age of transition and it is one in which many of the old forms of belief have been discarded. This is a natural incident in the process of growth, but it is not enough to discard an old and out-grown form of belief. A new and fitting ideal must take the place of the old one. A philosophy of life is necessary to the well-being of every person. He may call it a religion, a system of thought or a theory, but it must fill his mind and account in a way that is satisfactory to its possessor for the facts of life, no matter how far-

MEDITATION FOR WEDNESDAY, THE 21st

God is Love and in this radiant Love I live and move and have my being.

reaching they may appear to be. Being able to formulate a philosophy and being strong enough to live by it and then being fearless enough to change it whenever a new principle dawns upon your vision, that is what it means to be on the up-grade, to be growing day by day. Health, happiness and a consciousness of spiritual well-being in a world that also grows into its fullness of perfection, these will be the reward. It is said that at Christmas the angels sing "Peace on earth to men of good will."

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RIGHT THINKING

By ALBERTA SMITH

MANKIND has long sought that which is permanent and unchangeable and there still remains in him the unsatisfied longing for that which materiality cannot give. Every one instinctively feels that there must be a way to health and happiness—an exact, sure way founded on certain definite principles, and there is such a way. The Science of Mind is as definite and absolute as the science of numbers and to learn this higher law of Being and keep it, is the one and only way to wholeness of mind and body. When we realize that every form of disease, limitation and lack are simply the result of wrong thinking we shall have come to know "The Truth which shall make us free," for whatever exists at all must be the result of a definite image of thought held in mind. So we must constantly recognize only the One Infinite Cause back of all desire and seek to know its law, that we may be obedient to it—that all our desires may find their true and perfect expression, and that we may also see the working of this One Immutable, Indestructible Power back of all apparent evil.

The revelation—"As a man thinketh in his heart so is he," was given to Solomon ages ago and now that men are opening their minds to the Spirit of Wisdom which inspired the statement, they realize its truth—and this means that as man thinks down in the very depths of his subconsciousness—so will he be. So of necessity the belief in himself as pure Spirit not subject to sickness limitation or lack must be impressed upon his subjective mind. This gives us a scientific understanding of the law which when used constructively frees us from bondage of every kind. Let us turn then from the condition which needs healing to the contemplation of the thing as it really is—Perfect. How do we know these things are true? Because if we apply the principle correctly we shall be certain of our results. If we know the Truth we cannot be deceived

MEDITATION FOR THURSDAY, THE 22nd

God is Peace and in this Peace, Poise and Power I live eternally.

by error. If we let in the light there can be no darkness. And where there is abundance there can be no lack. These are self-evident facts. Right thinking is all powerful because it is in alignment with the Truth. Thoughts of Power and Strength build up a consciousness of might, mastery and dominion and overcome every negative appearance.

*"Search me oh God and know my heart,
Try me and know my thoughts."*

In the realm of Reality where "The Lord God Omnipotent reigneth" there can be no poverty of thought and he who is awake to the Divine possibilities may prove beyond a shadow of doubt that God is always pouring out His richest blessings. If one's motives in seeking and giving are pure his blessings will increase in proportion to his understanding and faith. So it is our task "To climb the heights of holiness." Let us then start on our upward journey full of faith and expectation unified as a whole with the Indwelling Christ—the great and mighty I Am within. Spiritual understanding, like everything worth while, is worth wholehearted, persistent endeavor. Man is in mind as a thinking center—a center of individualized God consciousness—thinking into mind each day that which he wishes manifest in his daily experience. We are dealing with Creative Mind and when one realizes that everything is Mind and that nothing moves but mind and that the only instrument of mind is thought, he will see that nothing can permanently heal but right thinking.

* * * * *

CONSTRUCTION

By MARIE DEAL



HERE is only One Mind, the Mind of God and we as individual mentalities function in this One Mind. Only as we fully realize this can we ever expect to demonstrate.

To demonstrate is the act of constructing or building better bodies and more harmonious conditions, and this can only be attained through mental and spiritual development, by linking the individual with the Universal. To the consciousness that senses only harmonious and constructive conditions only such can be expressed, so let us think, see, hear and speak only the Good and bring into our experience the best that life has to give.

MEDITATION FOR FRIDAY, THE 23rd

*The Light of Heaven shines through me and illumines my Path.
My steps are divinely guided.*

The reason then, that we still contact unpleasant experiences is due to the fact that we are not in perfect tune with the Infinite, not in harmony with the Universe.

Let us take for example the rendition of an orchestra. Every instrument produces its own individual music, yet each must be in perfect tune with the whole orchestra in order to bring forth complete harmony. We really have everything in our own hands, we can master or be mastered by conditions and since we are not as yet expressing life in all its fullness, let us analyze ourselves. What is the thought back of every unpleasant experience? Fear of somebody or something. What is fear? Lack of faith and confidence. What is faith and confidence? Faith is earnest desire, together with expectation, while confidence is the act of confiding in the "One, who knoweth All, and doeth all things well."

So above all, we must have faith in the Power of God, the Good. We must live in that consciousness which we wish to objectify.

Since Love is the highest attribute of God, let us ask ourselves how much of this radiant and glorious Love of God we are expressing in our every-day life? Then let us expand our consciousness and thereby attract to ourselves more Love, Beauty, Happiness and Joy, those attributes of perfection which make for the construction of a life more abundant in every way, for—

God is Life and I am that fullness of life, now.

* * * * *

PEACEFUL NIGHT

By THYRA LE FORT

O Child of God!
 Thy darkness wraps me in a robe of contentment.
 I am glad of thy return
 After the warm glamour of the day.
 Thy cool hush soothes my soul with stillness;
 And I am a part of thy Peace.
 Thy stars are many points of assurance.
 For much of God is revealed in thy palm,
 O Night!
 And, for those who look into it,
 Thy Light
 Is never hidden.

MEDITATION FOR SATURDAY, THE 24th

There are no delays in the Divine Plan,—no bondage and no limitation. The Spirit within me is free.



POEM OF THE MONTH



ONE WITH THE GREAT

By HELEN VAN SLYKE

*Into this tapestry I call my life
I weave the thoughts of all the great and true;
For me they live,—those souls with beauty rife,
And weaving now I bring each golden thread to view.*

*For I am one with all the truly great,—
A something in my Secret-Self replies
And, thrilling, answers mate to mate,
As when we searching find a loved one's eyes.*

*I am not stranger to the high ideal
That tuned the lyre of Homer blind,
But tracing back, the threads I feel
In his uplifted hand I find.*

*I come no beggar to the Art of time,
But as an artist glories in his task,
So every masterpiece I claim as mine,
And bravely tear from Raphael's face the mask.*

*The thing that made him great to do,
Makes me as truly great to understand;
One Genius did his hand endue
And me enwrapt before his easel now to stand.*

*The melodies that stirred Beethoven's breast
And found expression in a symphony,
Resounding down the ages without rest,
Attune my ear to greater songs to be.*

*Thus doth Appreciation pile about my feet
The threads I've gathered here and there,
And in my warp and woof there meet
The Golden Threads the Great may ever wear.*

CLASS NOTES

*Excerpts from a Lecture on Treatment by Ernest S. Holmes
Dean of the Institute of Religious Science*

IT has been said that prayer is a sincere desire audibly or inaudibly expressed. Consequently all constructive desire, whether it be definitely articulated, definitely thought or only felt, is prayer.

There is no one but feels a possibility which he has not encompassed, a reality which he has not understood, a presence which he has not completely enough felt. True spirituality is the atmosphere of good, consequently it is the atmosphere of God. That we are surrounded by some intelligent presence there can be no doubt. That the universe is governed by an exact law of cause and effect is certain. That the right relationship of the individual mind to the universal spirit of intelligence would cause the individual mind so to think, and consequently act, as to produce harmony in his life is undoubtedly true. Consequently, our whole endeavor is so to fathom the depths and penetrate the meaning of this universal spirit that our thoughts and acts, reacting to this atmosphere, shall be harmonious. There is no question in my mind, or, I am sure, in the mind of any of us, that, if we should truly harmonize with this universal presence we should be healed of our physical infirmities.

If we should truly harmonize with the law of abundance governing the universe we should be automatically fed, clothed, and adequately provided for under any and every situation.

We mistake the effect for the cause when we labor too hard in the realm of objective things. The objective world is necessary and good but it is an effect always of some hidden, inner and invisible cause. In the science of mind and of religion we understand that for every objective effect there must be a subjective, a mental, or an invisible cause which exactly balances that effect; for everything in our world of experience there is a subjective cause which looks just like it, acts just like it, and which is the direct cause of it. This subjective cause, in the world of invisible mind, is controlled by the power of right thinking. I do not mean that right thinking changes reality or causes something to appear out of nothing, because nothing comes from nothing; something comes from something. Too many people go into this subject with but one idea in mind, that it provides a sort of spiritual grab-bag from which one may snatch what he wants. This is as far removed from the truth as one thing could be removed from another. The truth teaches, and always substantiates this position by actual proof in personal demonstration, that just to the degree in which our

MEDITATION FOR SUNDAY, THE 25th
I am filled with Joy.

thought is in harmonious relationship with reality, does that reality—reflecting itself through our thought—control our objective situations.

What we need is to live in such conscious union with reality that wherever our thought turns it automatically heals, automatically quickens into a renewed activity; that wherever it turns it becomes a radiant, happy, beautiful, harmonious, health-giving thing.

Treat for right action in everything you do; treat to know that harmonious action, full, free, perfect, permeates and pervades everything you think about, everything you are engaged in, everything you touch or see. If we had to treat every little specific thing, busy people would never have time enough to treat all the things. This is not the best way to work.

Work to know that from every source good comes to you; that everything you touch turns into good. It is true that one might specialize his treatment on some particular activity, and get a direct result, but in the long run he will find that treating for harmonious action, treating for the realization of abundance, is better than taking up each particular thing; then if some special thing comes up which is not harmonious he should treat specifically for that particular thing. I greatly desire that every one coming to our work shall demonstrate; the science of mind is an exact science; it is subject to a known principle and operative through known laws, consequently, so far as it is understood, it is unfailing, invariable and immutable. I wish to feel that all of us, in giving treatments shall know that what we are doing is a normal thing, that we are dealing with a natural law in the spiritual world and that results are certain, which results can never transcend our conscious concept of the law, or reach a level higher than our own plane of living.

I spent some time last evening with friends who have a telescope and looking at the moon and speculating on the limitlessness of the universe. I thought how is it that in the midst of such eternal activity, of such stupendous reality, how is it that man, the only thing that we know anything about, that knows anything, is limited, is poor, is miserable, sick and unhappy; for whatever this power is that swings all of these orbits into space, whatever the law is which holds them to their destined time, rotation and action, now withdrawing them into invisibility and again projecting them, from eternity to eternity; whatever that intelligence, power and law is, it must be of the same nature that we are, else, we could not recognize it. How is it then, with some ability at least to grasp such immensity, that we remain poor, miserable and sick. How is it unless it is that the law is so perfect, so complete and so absolute that we, in ignorance,

MEDITATION FOR MONDAY, THE 26th

God is Health and Strength and I am made in His Likeness.

use the very law of liberty with which to bind ourselves; and I accept this position. The same law which makes us sick will heal us. The law which makes us poor will enrich us. There is no duality in the universe. There is a perfect unity permeating all things. It is limitless. It is ever-seeking expression, but when it comes to us it can only give us what we will take. It must enter into us through us. The rest is automatic. How necessary then that we so practice the presence of good that we perceive only the good. How necessary that we so practice the presence of love that every thing we look upon, to us, becomes lovely; that we so practice the presence of life that death is forgotten; that we so practice the presence of opulence and abundance that everywhere we look we see that bountifulness, that eternal goodness of the spirit manifest throughout all creation.

How necessary then, in our meditations that we dwell upon our relationship with reality. If we do this we shall automatically speak into being the good things which the soul desires and loves. I do not believe that any of us have ever enjoyed enough, seen enough, or experienced enough.

In our meditations let each, in the silence of his own soul, for this is the true secret place of the Most High, seek a conscious recognition of his unity with Good. Listen for that indwelling guide, that universal spirit, interpreting itself to us, through us, as us. Feel that within us is the divine presence. Then, when we have felt this let us make our announcements, (mental molds) definitely and expectantly—knowing that the expressed desire is in reality the fulfillment thereof.

* * * * *

LOT'S WIFE

By C. WARREN TEMPLE



AMPED near the Dead Sea, one night, I looked out over the desert, where the moonbeams shone on a column of salt, which the natives call "Lot's Wife." I was accompanied by my old Arab guide, Ya Habeebe, and when we were resting by our fire, after the arduous journey of the day, I often would encourage him to talk, as he had a wonderful understanding of life and his stories, into which he so skilfully wove his philosophy, charmed me.

"Everything speaks a message," remarked Ya Habeebe, "these restless waters remind us that we must be still and know that all blessings come from within. He that wavereth is like the wave of the sea, driven with the wind and tossed.

MEDITATION FOR TUESDAY, THE 27th

*I perceive the perfection of all Creation. There is no condemnation
in me nor against me.*

Let not that man think that he shall receive anything from the Lord. Let thy life flow peacefully to its at-one-ment with the Infinite, even as the Jordan flows to the bosom of the sea."

"What lesson," I asked, "is conveyed in all of this salt?"

"Salt," replied Ya Habeebe, "has savor, our savor is character of which we must be mindful. Salt, like your humor, should be used sparingly lest it spoil the flavor of your life."

"Do you believe that this column was really once Lot's wife?"

"Surely not," he replied, "it is merely a symbol, an inanimate thing which speaks a most wonderful lesson of life. Would that all mankind could sit here at the feet of Lot's Wife and know her message. The knowledge would banish sorrow and grief from our lives, and in its place, give them peace and happiness."

"What," I asked, "is the lesson of Lot's Wife?"

"That," he replied, "is a commandment little understood. It is written, 'Look not behind thee, neither stay thou in the plain; escape to the mountain, lest thou be consumed'." (Gen. 17-19.) "Come up out of the city of sorrow and wrongdoing, nor look back upon that which is evil and cannot be changed, lest you become helpless as a pillar of salt. Stay not in the plain of unhappiness and sickness. Escape to the mountain of understanding; there, in Divine Love, will you find peace, plenty, protection and power over all destructive forces.

"Thus Allah commanded Lot to take his wife and two daughters and flee to the mountains, away from the doomed city. Lot's wife could not forget her home and loved ones consumed in the fires of destruction. She could not resist the temptation to look back, to dwell upon the past. Thus she became a useless creature, even as 'a pillar of salt.'

"Many, disbelieving the story of Lot's wife, yet are doing just as she did, with the same result. The past is the realm of the dead, and those who dwell with the dead shall not know the joys of the living. We are admonished not to look back lest we too become as a pillar of salt.

"Mourning the dead does not honor them; surely, no loved one would have us bury our joys with them. Can we not prove our love and honor the dead more with patience, courage, loving service and a high ambition?

MEDITATION FOR WEDNESDAY, THE 28th

The inner power of Life within me is God and is mighty within me to heal.

"When a man dies in some lands, his widow is burned upon his funeral bier. She suffers for a few minutes and then joins her mate. This is cruel, inhuman and barbaric, some say. Yet many women place their happiness upon the sacrificial altar of the past and silently mourn, suffering a thousand deaths before their natural end. They really die with the loved one, so far as their usefulness is concerned. Their bodies continue without aim or ambition, just waiting for death, because they cannot resist the temptation to look back.

"Who would be as the bitter waters of the Dead Sea, tossed this way and that, if they knew that with right thinking they could flow peacefully as the Jordan, singing as they go? Knowing that each hour of loving service brings them nearer the Father, and a perfect understanding that all is in accord with the Divine purpose.

"Now," said Ya Habeebe, stroking his beard thoughtfully, "when you think of the dear departed, the lost opportunity, or mistake of the past, think of your many blessings, think of all of the good that remains for you to do. Think of the sad hearts you can make glad. The past is dead, the present is yours and the future is what you make it. When you stop to look back with vain regrets, remember Lot's wife."

* * * * *

SUGGESTIONS FOR MENTAL PRACTICE

By EDITH B. MACDONALD

IT is certain that the majority of people who seek out the spiritual truths of higher thought do so from a desire for healing. There are many phases of existence which seem to need adjustment if we are to lead happy normal lives. Once having benefited by treatment one is usually sufficiently interested to wish to know the "whys and where fors" and stimulated by this desire the study of mental science is begun. Healing, whether of body, conditions or affairs may be achieved through the study of the science and once having acquired the knowledge requisite for correct practice it is not only possible to handle ones own problems but one may have the joy of helping ones fellowman out of difficulties in which he sometimes seems hopelessly entangled.

In beginning a study of this most interesting of all subjects—how to lead a healthful, happy life—for surely that was the Divine Intention—it is first of all necessary to realize that man was made perfect in the image and likeness of God, but was of necessity given free will. We choose what we experience

MEDITATION FOR THURSDAY, THE 29th

*Today I completely accept my wholeness and feel the
inspiration of Spirit.*

although often subconsciously, for surely no one would consciously choose to be ill, poor or unhappy. Man builds up a subconscious self through entertaining thoughts and emotions of which he may be unconscious. Fear, superstition, envy and hate, all ugly things in themselves, naturally produce ugly results, thus accounting for man so frequently experiencing diseases and unhappy conditions of which he has never consciously thought.

To arrive at the actual practice of this wonderful science then, let us illustrate the *modus operandi*; suppose someone comes to us for help. First of all we must realize that there is just one cause back of all that exists, all that we experience and that that first cause is One. There is one mind and that mind is God, in Whom we live and move and have our being. That is God the Spirit—the first cause back of all creation, of which man is the highest expression.

If one goes to a practitioner for the healing of a false growth, the practitioner does not try to heal the growth—if he did it would never be accomplished. He sits in the silence of his own soul and tries to realize the inate perfection of the patient, to visualize the perfect man made in the image and likeness of God, and, to the degree that he is able to do that and un-see, and forget all about the diseased condition, just to that degree will the patient be healed. If the practitioner is able to entirely erase from the consciousness all images of imperfection and see the patient as God intended him to be, he will be perfectly healed. In case someone requires help for a condition of abject poverty, the practitioner can never heal that condition while he sees in the patient a poor man. He must again go mentally back to the one, and realize that there can be no lack because substance is coexistent with God and the universe, this making it impossible for any man to be separated from his substance because he is a part of this universe.

If someone wishes a position, the practitioner mentally declares for him that all avenues of activity are open to him, that nothing can keep his own from coming to him; again, that God is the source of his supply.

If one is unhappy or lonely, the practitioner realizes for him his unity with God and therefore his unity with all mankind; that he is surrounded by love and loving kindness, that he is love because God is love and that God indwells each and every soul. Thus, all down through the entire category of human ills which after all are only experiences, though very real as such, healing is accomplished by getting back to first cause in the realization that there is but one mind and that we are all in that mind and that the thought of the practitioner reaches and clarifies the consciousness of the patient.

MEDITATION FOR FRIDAY, THE 30th

***I am in tune with Life. My Inner Ear hears words of Truth.
"Speak, Lord, for thy servant heareth."***



JUNIOR DEPARTMENT



IN THE BEGINNING

By MABEL A. LANGDON

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him (no other power) and without Him was not anything made that was made."

We always begin our study with an open mind and a receptive heart. A word represents an idea—a thought. We read in our Bible that God spake and there was light, that he spake and the earth was formed, and the water—then the grass and fruits and herbs—the sun and moon and stars and the fish and fowl and beasts—and we are told that God saw that it was "very good."

¶ Then it seems that God so loved this world that He had made, that He sent His sons into the world to enjoy His creation with Him. We are told that He made man in his image and likeness PERFECT and gave him dominion.

¶ Let us think this out for ourselves, asking the Spirit of God in us, to reveal the truth to us. We know that God is Life, all the life there is—whole—perfect—complete. Then, that life is surely my life, too, because God made me like Himself, out of Himself. There was no other way, so I can truthfully say, "The Father and I Are One."

We know that God is Love. Then, I too, am love—the very love of God made manifest; so I love all of God's creation. It is His and I find no fault anywhere. I see God in every one I meet. This may seem a little difficult at first. It is like the old game of "Finders keepers, losers weepers." I look further and further and deeper and deeper and in every man I find the spirit of God which is the Christ. This is one of the most fascinating games you ever played.

The joy of finding something beautiful and rare, possibly finding something that no one else has ever seen, and then it is yours, to love and cherish, to watch it grow and develop into a thing of beauty that all the world may see.

¶ We know that God is Wisdom. He is the All Intelligence that moves the sun and moon and stars with mathematical precision. He never makes a mistake.

MEDITATION FOR SATURDAY, THE 31st

Only the Good can enter my consciousness. I am receptive only to those ideas which will work for my ultimate welfare.

As I ponder over these truths and realize that I am one with God—that God in me is wisdom—I turn to the One within and the answer to my problem is made known to me. Let us prove this in our school work.

Let us meditate upon these things day and night and say to ourselves over and over again. My Life Is the Life of God. My Love Is the Love of God. My Wisdom Is the Wisdom of God.

* * * * *

DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON

NE morning, Dorothy awakened to find her room flooded with warm sunshine and, as she listened to the drip, drip from the eaves, she realized that a February thaw had set in. She was disappointed, for it was Saturday and Irene's cousin, Lloyd, had come out to spend Sunday in the country.

They had hoped the skating would be good, but she knew that now the ice on the pond would be spoiled.

Dorothy wondered, as she splashed happily through the puddles, what Lloyd would think of to do today. He loved the country and could always invent the most entertaining games. When she arrived at Irene's she found her little friend alone. Lloyd had gone off into the woods right after breakfast and had not yet returned, but while they were wondering what he could have found to keep him so long, he appeared. He was breathless and his eyes were shining with delight. He said he had found a beaver dam and a colony of the clever little animals and he wanted to take the girls right back with him; he said he thought the warm sunshine might make some of the beavers come out of their lodges and if they were lucky they might see them at work.

Irene's mother was in town, but Grandma consented to Irene's going in her new pony carriage. While Lloyd ran to help harness Hector, the Shetland pony, Grandma put Irene's rubber boots on and wrapped her all snug and warm for the ride up the mountain.

Hector made slow progress up the long grade, even though Lloyd and Dorothy got out and walked beside him. But finally they reached the place where Lloyd had come out of the woods and Lloyd led the way back to the stream. Irene was so interested that she followed him without waiting for Dorothy to help her. As this was the first time since her illness that Irene had actually walked any distance alone, Dorothy felt very happy as she brought up the rear. Soon they could hear the rushing of the water and Lloyd warned them not to talk, hoping that they might see a beaver at work. Lloyd had just pointed out the dam when there was a loud noise and Lloyd laughed. "It's no use, they have

spied us! That was a beaver whacking his flat tail on the water, to warn all the other beavers that danger is near. We won't see him now, he will go into his house and the entrance is under water. Come and see how wonderfully clever these fellows are."

The children stood looking in astonishment at the dam which the beavers had built. Lloyd pointed out the stump of the tree which had been gnawed around and felled, so that it made a good foundation for the dam. Mud, twigs and leaves had been woven in to form a perfect barrier and the little stream rushed by, leaving the beaver lodges in a placid pool.

The children were so interested that they forgot everything except the scene before them. Suddenly there was a crackling sound and a little scream and, when Lloyd and Dorothy looked around all they could see of Irene was the top of her tam. She had fallen through a patch of ice into a deep hole at the edge of the stream. Lloyd and Dorothy managed to get her out quickly, but her eyes were closed and for a few moments Dorothy was terribly afraid. She helped Lloyd, who was using some first aid methods to revive Irene, and as she rubbed Irene's hands, Dorothy said to herself, "This life in Irene is part of God's life and so I know that it cannot be taken from her." Soon Irene's eyes unclosed and she smiled.

"We must get her home quickly," said Lloyd. "Help me to get her on her feet, Dorothy."

But when Irene tried to walk she could not; her legs seemed just as weak and useless as they had been during her long sickness. So Lloyd and Dorothy managed to carry her back to the pony carriage. They wrapped Irene in their own coats and Dorothy held her in her arms while Lloyd ran beside the pony. Dorothy said over and over again to herself during the ride down the mountain, "Perfect life is within Irene now. She cannot be harmed by cold or anything else."

Arrived at home, Lloyd went to bring Grandma. Fortunately Mrs. Ogden had not returned and Dorothy and Grandma quickly tucked Irene into bed. Grandma Ogden may have been alarmed, but she didn't let anyone know it. "Dorothy, I do believe this is just the result of Irene's mother's fear. She called up after you had gone and I foolishly told her I had let Irene go out in the pony carriage. She was very angry with me and I know that she was terribly afraid that something would happen to Irene. What shall we do? It seems to me it is Virginia who needs treating—not Irene."

"I think we might just sit down, Grandma, and spend a little time knowing that Irene's mother is not afraid of anything that has happened or that can happen, and then we will think about Irene as she really is—the Irene who is the perfect child of her Heavenly Father. She is strong and well, and able to walk, and to be happy. We know that, don't we, Grandma?"

After a few moments Grandma went over to look at Irene and found her

fast asleep. She motioned to Dorothy, who tiptoed out of the room to speak to Lloyd, who was waiting in the hall. Dorothy told him she felt sure Irene would be all right when she awakened from her nap. "I do wish," she said, "we had a happy surprise for her. Can you think of anything, Lloyd? I am sure, when she wakes up, she will be able to walk and I want her to know that she can before her mother returns. It is very important, Lloyd."

"Well," said Lloyd reluctantly, "the bunnies have some new babies. I was keeping them for an Easter surprise. Jake has them down back of the barn. Do you think it would help if I brought them up?"

Dorothy clapped her hands with delight and urged Lloyd to hurry and bring the bunnies. Soon Lloyd returned with four dear little white bunnies, in a basket, and he and Dorothy sat on the stairs outside of Irene's room. "I do wish she would wake up," said Dorothy with an eye on the clock, "her mother will be here any moment." "Let's wake her," said Lloyd. Grandma agreed and Dorothy gave Irene a kiss. The very first thing the little girl's eyes fell on were the bunnies, tumbling and playing on the rug.

"Oh, the darlings," she cried, and quickly throwing back the blankets, jumped out of bed and ran to take one of the bunnies in her hands.

As Grandma slipped Irene's bathrobe on she looked over her head at Dorothy and Lloyd, who were peeping around the door, and gave them a happy, confident smile. Irene was indeed all right, and none the worse for her ice water bath.

As Lloyd accompanied Dorothy down stairs he looked very thoughtful; finally he said, "Dorothy, will you please explain what you and Grandma did to make Irene walk? Was it a kind of prayer?"

"Yes," Dorothy replied, "A kind of prayer, Lloyd, but we didn't beg God to do anything, we just knew that since He was perfect, Irene just had to be perfect too, because God is all there is, and that Irene's life must be part of His life. We know that the Life of God could not meet with an accident. Irene was frightened, you see, and she thought she was harmed by her fall. This was just a mistake. Grandma and I knew so well that it was not true, that our thoughts about it, since they lovingly came close to Irene, were able to reach her and make her forget that she was anything but the perfect little girl she really is. You know, Irene thought of herself as an invalid for so long that it is hard to make her forget about herself as a sick child and make her realize that she is always going to be a well child now."

"That's wonderful," Lloyd replied, "I wish I could learn how to make people well."

"Oh, its easy to learn," Dorothy replied, "because we don't really heal anybody, we just let Dear God be himself in us, and that's all there is to it."

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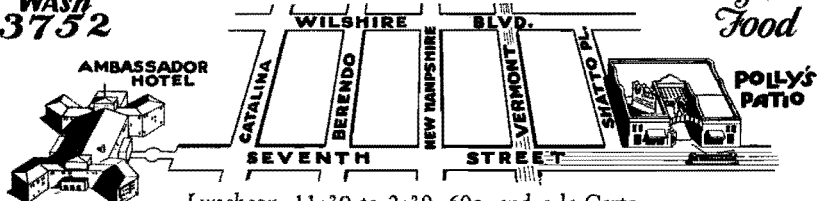
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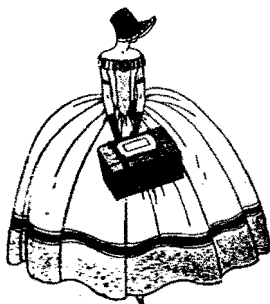
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