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THE RELIGIOUS SCIENCE MONTHLY

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THE
GOD INTENDED
MAN

by
ERNEST S. HOLMES

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and School of Philosophy, Inc.

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean



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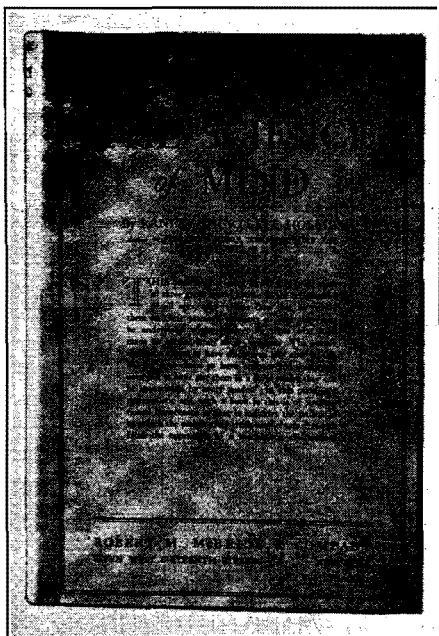
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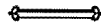
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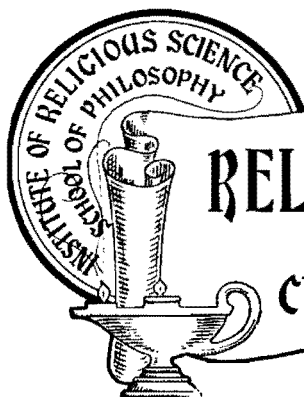
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THE daily meditations printed herein are those used by The Institute of Religious Science, at the noon-time Silences, conducted each day between twelve and twelve-thirty. All are invited to join in the meditation wherever they may happen to be at this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

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The New Daily Readings

BEGINNING with this issue of our magazine the Institute of Religious Science introduces, as a very valuable adjunct to "The Daily Meditation Service" already found in "The Religious Science Monthly," a carefully selected collection of "Daily Readings" from the official text book of the Institute, "The Science of Mind," by Ernest S. Holmes. This new service has been originated for the purpose of enabling the student to prepare his consciousness for the greatest influx of Spiritual enlightenment possible to be gained from the Meditation of the day and also as a guide toward better understanding of how to work out his own problems. These studies, used consistently in connection with the Daily Meditations (which connect the consciousness of the student with the consciousness of the Healing Group) must prove effective in demonstrations.

HOW TO USE THE READINGS

Adjoining the Daily Meditation, and printed in smaller type, will be found the selected reading annotations for the day, as follows:

MEDITATION FOR MONDAY, THE 7th
*Peace, Poise and Power are within me. I live under
 Divine Protection and Love.*

→ ¶ 1 - Page 50 ¶ 1 - Page 51

The interpretation is: Read first paragraph found on page 50 and first paragraph found on page 51.

When a paragraph carries over on next page, the reading is to continue to end of designated paragraph. Readings should always precede the act of meditation.

* * * * *

Progressive Lessons in Mental Science

THE Institute of Religious Science and School of Philosophy will present, through the medium of "The Religious Science Monthly," beginning with the June issue, a progressive and systematic series of lessons on The Science of Mind. This series of lessons, one appearing each month thereafter, will constitute a liberal education along metaphysical lines for the student who is unable to attend regular classes at the Institute headquarters. These lessons will represent another valuable accomplishment in the Service of Truth, the sole purpose for which our magazine exists.

THE EDITOR.

The RELIGIOUS SCIENCE Monthly

Vol. 1

MAY, 1928

No. 8

EDITORIAL



"HAT is science but pure religion," asked Dr. Robert A. Milliken recently in speaking on the correlation of science and religion. A startling question this, if propounded even twenty-five years ago, but today the wonders of the times have more or less prepared us for that which, in another age, might have seemed like witchcraft. Dr. Milliken pointed out that the goal of both science and religion is the same—to establish the absolute truth,—they should therefore work in harmony, since in reality there is no essential difference in their aims.

The distinguished scientist said that the universe is in a constant state of flux. Who can say, then, where spirit leaves off and matter begins? Who can say how much the power of thought affects the arrangement of these tiny atoms of which matter is composed? Another twenty-five years will bring revelations more startling than any that have gone before since man is, beyond a doubt, evolving at an increasing rate. Looking back on the marvels of the past decade, one is awed by the prospect of what may yet be in store.

The trend of thought among the great ones of our day is toward, rather than away from, religion. But this religion must reveal a God who is worthy to be the Creator of God-like men.

Henry Ford, in an article in a recent periodical, says that he believes the time will come when man will know what is going on on the other planets—perhaps be able to visit them. He says that all the world's secrets are open to thinkers and that whenever a problem comes to us it can always be solved—otherwise it would not present itself. "How do we think? What makes us think? Where do our thoughts come from? These are all interesting questions to me. As with a properly tuned antenna, thoughts seem to come to one attuned to receive them. That seems to be the way we get ideas, but it takes a conscious effort on our part to be ready to receive them. Call this universal source of ideas anything you wish, the fact remains that the thoughts are all around us ready for acceptance . . . they are available when we put ourselves into the right mental condition to receive them."

THE GOD INTENDED MAN

By ERNEST S. HOLMES



IF we watch the evolution of man from his first start through an apparently non-intelligent slime, to the place where his face turns from the clod, we find a definite, unhurried, purposeful something being worked out. This purposefulness is evidenced by the fact that something is evolving in a definite manner. There is a Cosmic intent behind the life of the individual. It makes no difference what the process is through which this intent is working. It matters not whether we intuitively conclude man to be the offspring of a divine consciousness on the pathway of experience for the purpose of becoming an individual, or whether we take the more painstaking process of inductive reasoning and trace his pedigree back to its first movement, we shall arrive at the same conclusion: That something definite is taking place, and that the process by which it is taking place is perhaps the only way by which it could take place.

If, then, we trace the pedigree of man by induction, we shall arrive at the same conclusion that we arrive at by taking the short cut of intuition, and saying with the Apostle, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is." The writer was referring to the Christ idea, the universal sonship, the God-intended man, set before us in the Christian Scriptures as the Christ, the ideal man. We are told that all are members of one body which is Christ; the Son begotten of the only Father; "and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is." And yet it says, "Beloved, now are we the sons of God,"—even though the process of evolution is still taking place and has not, and perhaps never will stop, because we shall always unfold. We are now, though in a state of incompleteness,—the sons of God, and as we more completely evolve we shall see the Christ appear, and "when He shall appear we shall be like Him; for we shall see Him as He is," being transformed from glory unto glory by reason of that instinctive urge, hidden within each of us.

The writer was saying in counsel of his fellowmen:—Do not fear. You are now the sons of God. Do not worry. It is inevitable and necessarily so. As your consciousness expands and you sense more of reality and understand what true sonship means, what God is, what the necessary complement of God

MEDITATION FOR TUESDAY, MAY 1st

All creation speaks to me of Infinite Life, Love and Power.

I sense Divine Harmony back of all things.

the Father, in His own son must be, as you awake you will realize that you are awakening to yourself. When He shall appear we shall know Him because we shall be like Him. This is the message he was trying to convey. That even now the divine reality is accomplished in the Infinite Mind. "Beloved, *now* are we the sons of God." In other words, behind each is a divine man, an indestructible, an eternal, a spiritual man, a God-intended man. So we are told to be transformed by the renewing of our minds, by the putting off of the old man and the putting on of the new, which is Christ,—the God-intended man.

If we go from the known to the unknown, either by revelation or scientific deduction, and induction, we shall arrive at the same conclusion.

Watch evolution,—trace the unfoldment of human personality and what do we find? Calm, unhurried, definite, irresistible impulse, building finer forms and more intelligent avenues of self-expression, coming up through all the stages of unconscious and simple conscious organization until at last it reaches a cycle which ushers in the self-conscious man. A very definite step takes place when we come to the self-conscious man. The Divine Spirit has evolved a living soul, an emanation of Itself, that this soul may become immortal but individualized.

Why is it necessary that the soul shall undergo the experiences of evolution? Individuality means spontaneity, self-choice, volition, reality, creative ability. If we were to assume individuality, and volition, without law to bring its choice into fruition we would have a dream, an hallucination, a phantasy. Individuality presupposes choice, and choice presupposes a law adequate to bring choice into actual experience, else there is no individuality. Only through experience can individuality come full-orbed into conscious unity with the Divine Mind. When evolution has reached a stage where the individual emerges from an unconscious to a self-conscious state, it has reached the first great stage of unfoldment. At the doorway of self-choice, the automatic, mechanical, and arbitrary method of evolution ceases. When man comes to the point where he knows himself, he is individualized; the Cosmic mind must now wait for him to recognize his relationship to the whole.

When man reaches self-consciousness, God can do nothing more for him until he consciously co-operates with God. Since man first said, "I am," nothing has been forced upon him. He has lived, learned, experienced and discovered. Nature has waited his discovery of her laws. As he discovers new laws he uses them. This is the meaning of an ancient saying,—*"Nature obeys us as we first obey it."* We must come to understand her laws, then she will obey

MEDITATION FOR WEDNESDAY, THE 2nd

*I know that only the Good is True. I now welcome into my
experience all manifestations of Good.*

us. Moses knew nothing about electricity; Solomon, with all his marvelous wisdom, had no automobile to ride in; yet all of these possibilities existed,—waiting—"Behold, I stand at the door and knock." Just as soon as the Divine Mind has brought the evolution of personality to a point of self-recognition, it must wait man's recognition of and co-operation with It and the laws of nature.

But from the first beginnings of evolution the idea of man must have been in the Divine mind; involved within the cause is always the effect; the instinctive man is the God-intended man. And in the mind of the Eternal, man must be perfect. God is perfect mind and cannot conceive imperfect ideas, hence the idea of man, in the mind of God, must be a perfect idea. The God-intended man is the only man that God knows. Man, as we see him, is the unfoldment of the man which God knows at the level of our present comprehension of life.

¶ Man may do as he wishes with himself, but he will always have himself left. We may desecrate, but we can never lose our lives. The Spirit ever has a witness within us and the God-intended man already knows that he is one with the whole; that nature is comprised of one ultimate power, using many instruments and having many avenues of expression. The time has come in evolution when people are awake to the fact that behind each one stands the eternal Mind. That each has complete access to It. That each may come to It for inspiration and revelation. That surrounding all is a Divine Law, obeying the dictates of the eternal Mind.

It is necessary that the unfoldment of consciousness should come to a place where individuality realizes its own divinity. We are waking to the realization of this. The God-intended man is a divine center of God-consciousness on the pathway of experience for the purpose of evolving a definite individuality. But it is only as we work in conscious co-operation with the Universal that we awake to Reality. It is only as we understand nature and comply with her laws that we can ever hope to use them.

* * * * *

¶ The law is a law of freedom and not of bondage. We should endeavor to become mentally free and to face the world with an atmosphere of cheerfulness and expectation. Behind all, there is a great urge trying to express through every medium; why not allow it to express through you?

MEDITATION FOR THURSDAY, THE 3rd

I am receptive to the idea that there is only the One Life, and that that One Life is now flowing through me manifesting as Perfect Health.

A Meditation on the Twenty-third Psalm

By CLARENCE MAYER

- | | |
|---|--|
| The Lord is my shepherd I shall not want. | —Thou art my protection in all my experiences; no lack whatsoever can I know. |
| He maketh me to lie down in green pastures: | —In the eternal verities of life I find my rest. |
| He leadeth me beside the still waters. | —I dwell in the eternal calm of my own soul. |
| He restoreth my soul: | —Encircling me are the everlasting arms. |
| He leadeth me in the paths of righteousness for his name's sake. | —My life is peaceful because of my unity with Him. |
| Yea, though I walk in the valley of the shadow of death, I will fear no evil: | —Death has no terror for my life is God within. |
| For thou art with me; thy rod and thy staff, they comfort me. | —Thy Eternal Presence is my abode; Thy Love and Thy Law uphold and sustain me. |
| Thou preparest a table before me in the presence of mine enemies: | —My every need is supplied despite the presence of false beliefs. |
| Thou annointest my head with oil; my cup runneth over. | —Thou hast made me a chosen being
—Thy son; my joy is complete. |
| Surely goodness and mercy shall follow me all the days of my life: | —Thy Love cannot fail for it is Infinite. |
| And I will dwell in the house of the Lord for ever. | —My life is for ever within Universal Consciousness. |


* * * * *

MEDITATION FOR FRIDAY, THE 4th

I wrap myself in the mantle of Love, and am conscious of that Peace which passeth all understanding.

GLIMPSES OF A SOUL'S QUICKENINGS

By HAROLD DAVIS

N this bustling, busy, work-a-day world, where there seems to be so little time given to the contemplation of Nature from the viewpoint that she is admirably fitted to teach us more than we can comprehend about ourselves and our God, it is indeed refreshing to touch, even slightly, the soul of a man, who, like the Duke in Shakespeare's "As You Like It"—

*"Finds tongues in trees, books in the running brooks,
Sermons in stones and good in everything."*

The immediate privilege of thus contacting the soul of such a philosopher is given us through a book, but recently off the press, which its compiler is pleased to call "The Heart of Thoreau's Journals." Realizing that few, comparatively, will have the joy of reveling in this collection of gems, it seemed not amiss to tempt your appetites with a few quotations picked at random from this book, interspersed with a few trite facts about this big, but all too slightly known by today's readers, soul, Henry David Thoreau.

A native of Concord, Massachusetts, he naturally merged into that queerly assorted group of great minds whose literary labors have probably drawn more international attention to this delightfully sleepy New England town than did the historic engagement between our own plucky Colonial troops and the English. This group included Emerson, Alcott, Channing and Thoreau, and some of the most delightful passages in the collection are little pen-pictures, of a more or less humorous nature, which Thoreau has drawn of his intimates. For instance this, "I doubt if Emerson could trundle a wheelbarrow through the streets, because it would be out of character. One needs to have a comprehensive character."

Born in 1817, he spent practically his entire life in the region immediately adjacent to his beloved Concord, haunting at every possible moment the woods, river and ponds of the region. There he *lived and worshipped*. "I do not prefer one religion or philosophy to another," he writes. "I have no sympathy with the bigotry and ignorance which make transient and partial and puerile distinctions between one man's faith and another's,—as Christian and heathen. I pray to be delivered from narrowness, partiality, exaggeration, bigotry." And again on the same day he muses, "Repentance is not a free and fair highway to God. A wise man will dispense with repentance.

MEDITATION FOR SATURDAY, THE 5th

I am filled with the Joy of Living. Now is the day of salvation.

I will not postpone my Good.

It is shocking and passionate. God prefers that you approach him thoughtful, not penitent, though you are the chief of sinners. It is only by forgetting yourself that you draw near to him."

His was an unique character. A graduate of Harvard, possessed of an analytical and keenly discerning mind, a fluent and graceful writer and with a delivery which made him a not unpleasant lecturer, so much greatly did he prefer the solitudes that he made little from his ventures along literary lines. When he roamed the open spaces he was not an idle dreamer. Ever the naturalist-philosopher, his field notes, methodically transcribed and beautifully worded, are a feast for the lover of pin-point pictures of God's material manifestation. Look at this, you who, in tramping through the woods, have perchance seen an irregular lump of fungus clinging to the side of a rotting fallen tree and deigned to give it but a passing kick,—let us look at this clump through the soul-eye of this genius, thusly, "The simplest and most lumpish fungus has a peculiar interest to us, compared with a mere mass of earth, because it is so obviously organic and related to ourselves, however mute. It is the expression of an idea; growth according to a law; matter not dormant, not raw, but inspired, appropriated by spirit. If I take up a handful of earth, however separately interesting the particles may be, their relation to one another appears to be that of mere juxtaposition generally. I might have thrown them together thus. But the humblest fungus betrays a life akin to my own. It is a successful poem in its kind. There is suggested something superior to any particle in matter, in the idea or mind which uses and arranges the particles."

For over a year, Thoreau lived in Emerson's home and the man had much in common on their spiritual sides. Emerson thus describes him: "He was bred to no profession; he never married; he lived alone; he never went to Church; he never voted; he refused to pay a tax to the State; he ate no flesh; he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun." Thoreau himself says, "A man is rich in proportion to the number of things he can afford to let alone," and so a commentator writes of him, "he found that a small part of his time devoted to making lead-pencils (his father's trade), carpentering, and surveying, gave him enough for his simple needs, and left him free for the rest of the year to observe nature, to think and to write."

For over two years he lived immured in a hut which he built on the shore of Walden Pond, writing one of his books and making almost daily notes in his

MEDITATION FOR SUNDAY, THE 6th

Today I claim my Good.

Journals, from which he later drew materials for other books. These Journal notes are not sketchy or incomplete notations, but each in itself is prepared with a finish and lustre which have permitted their being lifted from their original setting and assembled in a new mounting. For example, here's a trite bit, which, while it is far from apropos today, shows the well rounded nature and mind of the man and must provoke a smile: "In the East, women religiously conceal that they have faces; in the West, that they have legs. In both cases they make it evident that they have but little brains." The Journals cover a period of about twenty-five years, from the year of his graduation to almost the close of his life in 1862. In the preface to this present collection of notes appear some beautiful tributes to this nature-lover, and I am going to treat you to some excerpts chosen at random. When people asked Thoreau, as they often did, what he was doing in the world, he might reasonably have answered he was keeping a daily record of his thoughts and observations. There is no doubt that he often made this answer to himself. "Certainly," Thoreau says, "it is a distinct profession to recall from oblivion and to fix the sentiments and thoughts which visit all men more or less generally!" A remarkable record it is, so considered. In sharp contrast with Thoreau's willing poverty in outward circumstances, his inner life is here seen to have been extraordinarily rich and various, crowded with spiritual incidents—subject to keen joys and noble sorrows. They (the Journals) show abundantly that this man, who has been more quoted and imitated than any other American, save Whitman, as an exponent of "naturalism," of the abandonment of all restraints in favor of instinct and romantic indolence, was in fact one of the few outstanding "humanists," subjecting himself steadily to the discipline of a strong will and to the tradition of the ages, working out for himself an ascetic rule which was in some ways excessively strict.

And now for some unmixed Thoreauisms:—

"When I would go a-visiting I find that I go off the fashionable street—not being inclined to change my dress—to where man meets man and not polished shoe meets shoe."

"Our ecstatic states, which appear to yield so little fruit, have this value at least; though in the seasons when our genius reigns we may be powerless for expression, yet, in calmer seasons, when our talent is active, the memory of those rarer moods comes to color our picture and is the permanent paint-pot, as it were, into which we dip our brush. Thus no life or experience goes unreported at last; but if it be not solid gold, it is gold-leaf, which gilds the furniture of the mind."

MEDITATION FOR MONDAY, THE 7th

Peace, Poise, and Power are within me. I live under Divine Protection and Love.

"All enterprises must be self-supporting, must pay for themselves. The great art of life is how to turn the surplus life of the soul into life for the body,—that so the life be not a failure. . . . You must get your living by loving."

"Whatever your sex or position, life is a battle in which you are to show your pluck, and woe be to the coward. Whether passed on a bed of sickness or a tented field it is ever the same fair play and admits no foolish distinction. Despair and postponement are cowardice and defeat. Men were born to succeed, not to fail."

"The great God is very calm withal. How superfluous is any excitement in his creatures! He listens equally to the prayers of the believer and the unbeliever. The moods of man should unfold and alternate as gradually and placidly as those of nature."

"He enjoys true leisure who has time to improve his soul's estate."

"These motions everywhere in nature must surely be the circulations of God. The flowing sail, the running stream, the waving tree, the roving wind,—whence else their infinite health and freedom? I can see nothing so proper and holy as unrelaxed play and frolic in this bower which God has built for us. The suspicion of sin never comes to this thought."

"Nature is full of genius, full of divinity; so that not a snowflake escapes its fashioning hand. A divinity must have stirred within them before the crystals did thus shoot and set. Wheels of the storm-chairots. The same law that shapes the earth-star shapes the snow-star. As surely as the petals of a flower are fixed, each of these countless snow-stars comes whirling to earth."

And now, if your interest is not sufficiently intrigued to demand that you know more of this great searcher after Truth, let me tempt you, in closing, with this short prose-poem:—

"As I went under the new telegraph-wire, I heard it vibrating like a harp high overhead. It was the sound of a far-off glorious life, a supernal life, which came down to us, and vibrated the lattice-work of this life of ours."

"It told me by the faintest imaginable strain, it told me by the finest strain that a human ear can hear, yet conclusively and past all refutation, that there were higher, infinitely higher planes of life which it behooved me never to forget. As I was entering the Deep Cut, the wind, which was conveying a message to me from heaven, dropped it on the wire of the telegraph which it vibrated as it passed. I instantly sat down on a stone at the foot of the telegraph-pole, and attended to the communication. It merely said: 'Bear in mind, Child, and never for an instant forget, that there are higher planes, infinitely

MEDITATION FOR TUESDAY, THE 8th

The Spirit of God within me is free. I am bound to no Past.

Today is a new day.

higher planes, of life than this thou art now traveling on. Know that the goal is distant, and is upward, and is worthy of all your life's effort to attain to.' And then it ceased, and though I sat some minutes longer I heard nothing more."

"We look to the windward for fair weather."

* * * * *

STRUCTURE

By N. W. KEIGHTLEY

*Naught can come to me,
Save what comes through me.
What appears as "Me" and "Mine"
Is a germ of the Divine
Taking form, and color too,
From what comprehending view
I Life's values estimate,
I that God-germ contemplate.*

* * * * *

The Other Fellow

By RUTH B. TEAGUE



USUALLY, somewhere along the Pathway of Life, the Truth Student encounters The Other Fellow, and usually that encounter is fraught with much perplexity and difficulty. We more readily accept the idea that God's Law can be used by us, for us, than, that that Law can also be brought to bear on The Other Fellow.

The Other Fellow may be so many different people—a wayward child, a domineering mother-in-law, the third in a triangle, an unresponsive or antagonistic wife or husband, an uncongenial business associate, or a friend separated through misunderstanding—any one of innumerable relationships apparently out of tune.

What is the scientific way to approach these inharmonies? We can't "treat," that our Other Fellow do this or that to line up with what we believe he

MEDITATION FOR WEDNESDAY, THE 9th

Vision is spiritual, perfect and complete now.

I have spiritual perception.

should do. That is encroaching upon his divine right of Freedom, to do as he chooses to do—and, should we succeed, the process would be nothing more than hypnotism. Should we, then, simply grin and bear the situation? Endure the sadness? Not if we are wise in our own might, we won't. We are not here to *endure*, we are here to overcome and to *become* active centers, through which God's Harmony may flow.

Let us study our Principles and see what scope they afford us. Going back to the beginning—what? "The Lord Thy God is One God!" From out of Unity proceeds multiplicity. One Personalness, many persons, each partaking of the character and nature of their Originator—One Mind back of, in and through all mentalities. "Truth *known* is demonstrated." Truth really known in *your* mind is operative where *you know* it to be operating, so if you *know* the Truth about The Other Fellow, if you *know* his mind to be One with the Mind of God—perfect, harmonious, non-antagonistic, undivided against itself—that *knowingness* of yours must manifest itself in and through your relationship with The Other Fellow, and his with you. The apparent inharmony which you have been experiencing must dissipate before this searchlight of Truth.

¶ Remember that the Knowingness must be brought about in your own consciousness—that is the only place where you are able to know or be conscious. You treat *only* yourself—"I know within *me* that there is only One Mind in the Universe. That mind is *my* mind and the mind of The Other Fellow. That mind is not antagonistic to itself, is not divided, cannot be at cross purposes. This word, this knowingness, this belief, now dissolves and destroys every manifestation unlike itself. The Perfect Harmony, Love and Wisdom of the One Mind *now* operates freely through me, and freely through The Other Fellow. The Christ in me recognizes The Christ in him."

Say this, *sense* it every time The Other Fellow presents himself to your mind. Guard yourself from any thoughts to the contrary about him. Don't feel the necessity to reinforce this mental work with personal efforts to do or say something to bring about the adjustment desired. In all probability, there has been too much done and said already.

When you have raised your concept of the Other Fellow *above* your personal opinion of him, to the recognition of his Christ Self, you will find enmity transmitted into harmony—contention giving place to understanding—and antagonism changed to cooperation. Thus will you *become* that which you *are*—a distributing agent for the things of the Spirit into the world of Experience.

* * * * *

MEDITATION FOR THURSDAY, THE 10th

*Wisdom guides my feet. My path is made plain before me, and
the Light of Heaven illumines my way.*



POEM OF THE MONTH



All Is Well

By HELEN VAN SLYKE

There is something within me
 Which knows itself to be at peace,—
 Therefore I crave those holy moments
 Which speak to me of peace.
 There is something within me
 Which is at one with perfect Life,—
 Therefore I claim as my own
 The expression of perfect Life.
 There is something within me
 Which hints of untold Joy,—
 Therefore I welcome those experiences
 Which unfold to me this Inner Joy.
 There is something within me
 Which is aware of Infinite Supply,—
 Therefore am I rich
 With the richness of an all sufficiency.
 There is something within me
 Which is linked with Divine Wisdom,—
 Therefore I am still and wait
 That Wisdom may speak through me.
 There is something within me
 Forever urging me to love,—
 Therefore I overflow with Love
 That Love may be expressed through me.
 There is something within me
 Which senses that all is well,—
 Therefore I live, love, and am happy,
 Knowing that all is well now and forevermore.

MEDITATION FOR FRIDAY, THE 11th

*I am conscious of harmonious action in all I say, do or think.
 I sense the One Presence as a reality in my life.*

THE WAY OF PEACE

By ALLAN M. WILSON

For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Yet seek ye His kingdom, and these things shall be added unto you.—Luke 12:30, 31.



JESUS, the greatest spiritual teacher, exponent and demonstrator of the Law of Life of whom we have record, did not teach the way of struggle to the attainment of those things which we think contribute to the fullness of our lives on this earth. On the contrary, He taught the way of peace and trust in One Who Knows "that ye have need of these things." Yet, even among those who claim to have found the "inner teachings" of Jesus and the real meaning of the New Testament, there are many who fail both in comprehending his precepts of thought and action, and in complying with them.

Jesus was not merely a teacher of the Law of Cause and Effect in the physical and mental universe. He laid no undue stress upon "demonstration." Rather, He taught a non-attachment to the things of the flesh, although not with the same significance as found in the Buddhistic doctrines, and called forth from his disciples a response to his intense feeling of love for and trust in the Father. Jesus did not minimize *living*. He urged his followers to enter more fully into the life of humanity, but He also taught them that the way to Life was not in struggling for the things of this world,—fame, riches, and beauty and strength of body. He clearly taught the fallacy of seeking them for their own sake, and the necessity of a superb confidence in a Life which will return to us all that It is and all that we need without supplication, without cajolery and without struggle. This young man, closest to the Infinite Life and the clearest channel for Its Wisdom of any who preceded or followed him, perceived the error of seeking the objective realization of our desires before we have found the reality of Life. He often indicated the mistake of struggling for the possession of those things which are important only in relation to our natures, and that, to the degree that we are attached to the outer things, do we separate our conscious Life from the One Life and subject ourselves to the

MEDITATION FOR SATURDAY, THE 12th

*There is Infinite Supply, and I am in direct contact with it
through the creative power of my thought.*

possibility of loss of the very things to which we are unnaturally attached. "All that the Father hath is thine"—so why attempt such an unnatural act as to seek to obtain and retain a little to the exclusion of the more?

There are two modes of struggle and few are those who successfully refrain from either. One may be termed objective or physical, and the other mental. Both are to be deplored, although the latter is, perhaps, on a plane more subtle, and those engaging in it are further along the Cosmic Path of Self-realization. The "world," recognizing nothing higher than the laws of medicine, of surgery, of economics and of averages, struggles continuously for slight advantages in the unequal contest. Many have little or no conception of themselves as being anything but physical in character and manifestation. Their thoughts, their hopes, their plans, all are projected into a universe of materiality, a true world, but less than a half-world. They subject themselves to the laws created by a materialistic race consciousness and, by recognizing nothing further, having no concrete conceptions, by placing the spiritual universe somewhere in the clouds beyond their grasp, by conceiving the mental world as a sort of outgrowth of the material,—they are quite apt to lose Health, Wealth and Happiness by the same laws by which they were gained.

Those who recognize the more tenuous laws of action and reaction on the mental plane, are just as subject to becoming "caught in the picture" as their brothers still struggling through the lower plane of pure physicality. It is by no means uncommon to find that a person, upon becoming interested in metaphysics, immediately attempts, by visualization, by contemplation and by "demanding" of the Universe to secure those things upon which his heart is set. Even before learning the basis of metaphysical teachings, but having heard that thoughts tend to objectify in experience, he tries to use mental laws as he has previously used physical and economic ones. He abandons that of which he has a measure of knowledge, and places his trust in his mental treatments without having a sufficient understanding of the processes or principles involved. He is still prone to struggle and look for results. He tries by thinking to *make* things happen, to force into his experience those things which he feels he *must* possess in order to be happy.

The result is more often than not disastrous, at least to his peace of mind and confidence. Eventually, of course, he learns that mental law does not produce the best results in response to the strenuous exertion of will power but, responds to the imagination, emotions, and consciousness of the individual. Struggle avails nothing, but it does serve to defeat the true purpose of him who attempts it,—which is to express that which he really is. Struggling for and attempting

MEDITATION FOR SUNDAY, THE 13th

Infinite Wisdom is specialized by the individual.

to force the attainment of one's ambitions and desires is truly a missing of the mark. The attitude of mind is wrong and is the antithesis of the correct manner of approach to metaphysical thought. That for which we struggle is always that which, objectively and subjectively, we know we do not possess—and that which we continue to know we do not possess, we never have.

Although we do not deny the laws of the physical universe any more than we do those of the mental sphere, we must learn to look beyond our finite glimpse of life if we expect to transcend former or present experiences. By relying solely upon our limited objective consciousness of Being and upon our finite imaginative qualities, we fail to utilize the Infinite Power of our Universal Self—the Creative Life—the Self to which all things are possible. We must place our whole trust in something permanent and unchangeable,—our own Infinite, Indestructible, Eternal Life—not in our changing and changeable imagination. What we gain by imagination, limited by finite perceptions, we can lose by imagination. If we rely upon that which is changeable, our experiences will fluctuate between health and disease, happiness and misery, plenty and poverty. We must depend with utmost confidence upon that which is eternally the same, indestructible and unchangeable,—the Creative Life of which we are a manifestation in individuality.

Jesus, recognizing on the one hand the immutable Law of Cause and Effect on the mental plane, and on the other hand the limitations of finite imagination and the self-imposed limitations of attachment to the things of the world, with its consequent worry and fear of the future, told his followers: "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." He always urged his hearers to place their trust in the Father Who created them, telling them that their Father knew all needs of this plane of existence and has provided for them in abundance. "It is your Father's good pleasure to give you the kingdom." Jesus taught his disciples not to take forcibly nor to demand that which they needed, nor to rely upon their unaided efforts, but to depend upon the Father for all provision. "Which of you by taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?" Yet He did not teach a renunciation of the world nor did He instruct his followers to cease making proper use of the God-given attributes of Choice and Volition, for He often said: "Ask and ye shall receive."

We were not tossed by the Creator upon the Infinite Sea of Life, helpless and bereft of Divine assistance, as a cork upon the turbulent waters of the ocean.

MEDITATION FOR MONDAY, THE 14th

The Christ within me is God's Perfect Idea of Himself.

There is nothing outside the Mind of God.

We are never separated from the Source of our Being nor from the Divine Guidance of Providence. But the support which is always ready to serve us can do so harmoniously only when we recognize it. Humanity is the Creative Spirit as Man. God and Man are not separate, the gulf which often seems to divide Man's Life from the Creative Life is not real. Man, in all his phases, qualities and attributes, *must* be a self-conscious aspect of the Infinite Life. God would not be Infinite if He were not manifesting as Man, for without Man, God would be incomplete. Even when we do not consciously realize our unity with God, we are still one with Him. The feeling of separation is a false belief, possible to Man and probably necessary at a stage of his development of conscious individuality, but Life can never actually be separated from Itself. Even though you consider yourself a created being, can a creation exist apart from its Creator?

The Creative Spirit has manifested Itself as humanity on this plane of existence for to do so is Its nature. We are here that the Infinite might express Its Completion in the finite. We did not demonstrate our life on this earth by conscious thought; we had no choice between this life and another. Then why do you think it necessary to maintain or acquire a complete expression of your Life by physical or mental struggle? You are what you are because such is your nature—not because you consciously chose your particular manifestation of Life. Are you here because of past struggling and worrying to acquire Life? As we came here without struggle and without seeking, so will we continue to live somewhere within the vast expanse of the Universe without struggle and without seeking. The Creator Who has manifested Man, the Infinite Architect Who planned the vast expanse of worlds, the myriad manifestations of Life, would not and could not manifest an incomplete being. As He has manifested Himself as Man, so also has He eternally manifested all that is necessary for Man's complete expression of Life,—Love, Beauty, Peace, Harmony, Health and Supply for every need and for every natural desire. The opportunities for his complete expression are all about him and within him, patiently awaiting his recognition. But when Man worries and struggles for his Life, he places himself in a mental state which is incapable of recognizing his Divine Inheritance. Man makes all laws governing his Life himself. He chooses the law under which he will be bound or under which he will be free. Why does he choose the narrow, limited laws of finite experience and belief when God's Perfect Law of Abundance, Completion and Freedom is his for the asking?

Man must abandon all struggle, all worry, all seeking for happiness and completion outside his Divine Nature. He must learn to trust implicitly that the

MEDITATION FOR TUESDAY, THE 15th

*I am in tune with Life, and my ears are perfect organs for hearing.
I am receptive to vibrations of Good.*

Power which has brought him forth will eternally sustain him. He must sense within his own Power-to-know, his Eternal, Indestructible Soul which is being safely led by the Infinite Urge of Nature to express Itself perfectly. Each individual must come to trust in the Perfect Plan for him,—a Plan which must exist, for God could not have manifested a single soul without a Divine Purpose. If he can find his unity with all Life, if he can attune himself to the Eternal Creative Purpose, he will not be forced by unpleasant experiences,—by sorrow, by disease, by poverty—to harmonize his conception of Life with the Divine Pattern. His every act, thought and desire will be that of the Infinite Life, and that which is in harmony with that Life will be his in abundance and to the exclusion of all else. All his ways will be one with the Way of Peace and all his paths will lead to an infinite expansion of his Complete Livingness.

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ALLIANCE

By PETER A. LEA

*To make the most of what Life has to give,
To really live—be positive!
Hold fast the one thought: Good prevails
Through hardest gales, and never quails!
With your admission: God is near,
Right now and here—there is no fear!*

*Be ready to assert your right,
To use Love's might in any plight!
Be sure in your own mind, be very sure
That your pure faith is all-secure!
Just let your every thought be clear,
Heart-close and dear—and persevere!*

*If you would really live—be positive:
God has the Power to heal and to forgive—
For this replaces every human care
With answered prayer—here, there and everywhere.*

MEDITATION FOR WEDNESDAY, THE 16th
God clothes His Ideas in Beauty, and there is no limit
to Infinite Supply.

THE MESSAGE OF SELF-EXPRESSION

By EMILY G. MARSHALL

*Divine the King, the God in man
Who claims the Birthright his;
Who hears the magic Words
Of Bliss and Ecstasy—IT IS!*



LET US DARE to ask ourselves the question:—What are we really here in this earthly experience for? If we are the true to Truth student, only one answer can possibly present itself to our minds and that is: To know God. Could we know Him at all if we did not acknowledge Him, or, in other words, bear witness to His Presence in our lives? Could God be known at all except by means of His representative? When one is in the diplomatic service, sent out into foreign lands as ambassador of his country, what constitutes the qualifications of the chosen one? Is it not to uphold the highest ideals and standards of his country? It requires years of experience before one is favored with such an office. This is all in the relative. How long would it take us to qualify as the true representative of the country from which we were sent out to bear witness? In the twinkling of an eye, as the story goes, we could make the necessary connections.

Paul says that in the time of our ignorance, God winked at us: "And the times of this ignorance, God winked at"—Acts 17-30. Examine the word "ignorance": To ignore" is to turn away from, and "ance" means action or activity, thus ignorance of God is to turn away from the activity of God. It surely is a strange coincidence how the mind deliberately turns us away from that which would deliver to us the finished, perfect experience. Once the leash is put on to that mind—once those scattering thoughts are corralled, the work is done. Analogous to the wild horse while being broken in, he is tied to the hitching post only a few times. He may rear around—kick and try his very best to break loose, but realizing the utter futility of it, finally resigns himself to the inevitable and meekly stands and awaits his master's bidding. After that the rein is tied no more and the horse never attempts to make his escape. The wild horses symbolize your thoughts. Bring them into captivity to the one idea that GOD IS ALL THERE IS, and from then on the mind proves your most obedient and willing slave.

The axiom for the month is Divinity—God:

MEDITATION FOR THURSDAY, THE 17th

*This is the best moment I ever lived. Now is Perfect Life
made manifest in me.*

SINCE THE SELF IS ALL THERE IS, IT MUST BE THAT THE SELF IS INFINITE, ETERNAL AND FREE, THEREFORE, THE SELF IS DIVINITY—GOD.

In carrying out this argument right through, that by virtue of being at all, it must be that I am the Self and if the Self is Divinity,—God, it must be that I am Divinity—God. This does not mean that as the personality we are claiming to be God. The illustration might be given that if we were capable of fashioning the beautiful flowers or of counting the stars in the heavens, we might admit this distinction. What we do mean is this : In every man is the potential God, just as in every seed there is the potential product in its fullness. However, we have a long way to travel before we can be the Infinite Intelligence in human form. The only place we ever can arrive at in this finite experience is the recognition of the Power which fashioned the flower, thus using the same Power for the appreciation of His Handiwork. Again, if we were not here in this capacity, there would be no way in which God could express Himself to us. It is all in the nature of a gradual unfoldment and when we know that we have all eternity to work it out in, we will not be impatient or in the least discouraged at the progress from day to day. The day will dawn, however, when we will actually realize and know that there is no material man—that everyone we look at will be God's perfect man, spiritual, divine, holy and free—living in a spiritual world, here and now, governed by God and God alone. The physical scientist has proven for the metaphysician that there is no matter, that so-called material is but a different rate of vibration of the original substance out of which all things are made. "Hear, O Israel: The Lord our God is one Lord."—Deut. 6-4. The Real of you is the Is-ness of you. Why not hear the call which has come to us from throughout the ages up to the present time? **THERE IS ONLY ONE GOD!**

Now where are we looking for and where are we going to find this One God? We are told: "In the beginning God"—Whose beginning is this and whose God? Is it not our beginning, or our own conscious recognition of just that which God means to each one of us? If we are stating that **GOD IS ALL THERE IS** and **GOD IS HEALTH**; if we are honestly believing these words, could any form of disease or sickness possibly find lodgment in us? If we are announcing that **GOD IS ALL THERE IS AND GOD IS WEALTH**, could we experience any lack of finances if we actually heard the words? Most assuredly not. With the words: **GOD IS ALL THERE IS AND GOD IS LOVE** enthroned in our mind, could we possibly go without or outside and find anything other than His Love present? Then, **GOD IS ALL THERE IS AND GOD IS EXPRESSION**. God is back of, in and through every

MEDITATION FOR FRIDAY, THE 18th

I will have no other gods before the consciousness of my At-One-Ment with all Good. My thoughts are stayed on Infinite Perfection.

activity and expression. If we have truly made the conscious contact within, and that is the only place we ever will find Him, then He must of necessity be present in all experience in our world.

Watch your words carefully and note how they are producing. Absolutely nothing to them unless they are filled to the brim and running over with life and enthusiasm. One of the great teachers has said that it was only the mercy of God which kept us from having to fulfill all the idle words and statements which we have sent forth into our universe. However, it is the law that our prophecies today are fulfilled tomorrow. Words are symbols—symbols are ideas, and ideas are direct messengers from the unknown to the known. The unknown quantity of the master mathematician has baffled him up to the point where he knows that it is no longer a dimensional quantity, but one which flashes in from above the realm of thought. He can easily account for his fingers from one to nine, but where the whole system originated from is the question. He finally proves to himself that they come out from the 0 and go back to the 0, and that either avenue of approach is beyond the mind's precincts. "In the hour that ye think not." Supposing that some one should come along and tell you that within your own heart the key could be found and that were you to simply tune into your own secret place, you yourself could insert the key into the key-hole, unlocking the door to your own promised land. Like little Alice, do you think you could get small enough to go through that key-hole? Do you think you could get big enough to fill the whole? Recall, that Alice found her Self in the Land of Wonder, no longer a make-believe experience, but an actual, tangible reality, true to Truth Itself.

Turn around and face your Self. Where do you come in? What part have you chosen to play in the great drama of life? Quit fooling yourself. **THE REAL ONE WITHIN YOU IS YOU!** Awaken to this fact but for the fraction of a second and you are in the Presence. Use your axioms as the cleansing process to arrive at this consciousness. Stir That Something within you and ask, believing. "Ask whatsoever ye will in my name and it shall be done unto you." Thus spoke the Master. Believe Him. That is all that is required of you. Make it the simple child-like prayer—become as the little child and enter into your own heaven, here and now. Do not put it off into the future. It is yours for the claiming.

Cleanse your temple that it may be a fit habitation for your God. "The Lord is in His Holy Temple now. Let all the earth keep silence before Him." Cleanse your mind of every thought less than perfect with a definite system of words until the automatic natural sequence of perfection follows in your daily

MEDITATION FOR SATURDAY, THE 19th

I worship the God within. To me there is nothing outside my own consciousness. By this Divine Selfness God Maintains His own integrity.

experience. This will prove to you as the hundred per cent dividend. Your GOD—Your GOOD, eternally yours.

*A sweetness far beyond compare
Of jewel precious and most rare,
The love with eyes aflame
Extols the regions pure and chaste
Elysian fields that bid one go in haste
And find the secret of the Name!*

*The love that knows no lack nor want,
Breathes forth the courage none can daunt,
And claims its own reward.
No separation for the soul that sees
The One in All, the All which frees
To his Eternal God!*

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THE REALITY OF THE INNER LIFE

By C. E. SLONAKER



FEW weeks ago I left Los Angeles, where the landscape everywhere was radiant with life and beauty, and traveled East until I found myself in that section of our country known as the Middle West. Here I found a scene as different, almost, as if I had immigrated to another planet. There was no trace of the verdant hills, the leafy trees and the gorgeous flowers that beautified the landscape which I had so recently left.

On the other hand, the hills and valleys here were either bare or covered with a brownish mantle of dead grass and weeds. The branches of the trees were naked and not a flower was in sight. Everywhere one beheld a scene of dull and sombre monotony, without the faintest suggestion of life to lend a touch of vitality and beauty to the scene.

Suppose that a man from a distant planet, wholly unfamiliar with conditions here, should visit this section of the country at this season of the year and when commenting on the dull and lifeless scene that everywhere greets the eye, were told the truth.

Suppose this hypothetical visitor from another planet were told that, in spite of the seemingly lifeless exterior, there slumbers beneath the surface, a vitality

MEDITATION FOR SUNDAY, THE 20th

I realize the Creative Power of my own thought.

of limitless potentialities, that just as soon as the sun warms the air and the earth a luxuriant growth of rich green grass will cover the now barren surface, that the naked branches of the trees will first shoot forth tiny leaves, then blossoms and finally their luscious fruit, while the thorny and unsightly rose-bush will be covered with beautiful flowers from which will be emitted a delicate and delightful fragrance.

In short, suppose that, in the beautiful words of Lowell, he were told that with the advent of spring—

"Every clod feels a sense of might
An instinct within it that reaches and towers,
And groping blindly about it for light,
Climbs to a soul in grass and flowers."

Would our visitor be convinced? Not in the least. He would insist on judging from appearances. And regardless of the number of people who testified to the truth from actual observation, he would doubtless insist that a divine potentiality could not possibly exist beneath so lifeless an exterior.

But would his opinion alter the truth? Not in the slightest degree, and if millions like him should persist in the same opinion, the operation of the law would not be changed one iota. When the genial warmth of spring spread its magic wand o'er hill and valley, this potential Life would suddenly become dynamic Life, manifesting in infinite variety of form and color. The grass would be just as green, the trees just as leafy and fruitful and the flowers just as beautiful and fragrant as though all had expected their coming.

Have we not a striking parallel to this in human life? I think we have, and that a most helpful lesson may be drawn from the facts outlined above.

All down through the ages seers and prophets have declared that something greater than we appear to be is incarnated within us, that deep down in the soul of every individual there lies, half concealed, a divine reality—that spark which proclaims the divine pedigree of man—and that under certain conditions this inner spark, this inherent Divinity, can be brought into objective manifestation.

But in spite of the testimony and teaching of these illumined souls, the mass of humanity, like the visitor from the distant planet, has ever insisted on judging according to appearances. And therefore, like the landscape in winter, we have gone on year after year, manifesting only a limited existence, when we might just as well have been exhibiting the beauty, strength and majesty of the perfect life of spring-time.

MEDITATION FOR MONDAY, THE 21st

*Peace is now mine. I am calm when I contemplate that
I have no Life apart from God.*

But fortunately we need not feel discouraged because of our past mistakes and consequent failures, since we are assured that "our sins are remembered against us no more."

And therefore, in spite of our years of neglect and unbelief, the Spirit within us is just as real and potent and just as loving and ready to manifest in our lives as it ever was. It lays down just one requirement,—that we shall comply with the law governing its manifestation. That law is that we shall consciously unify with It, accept Its existence within us as a fact and cordially welcome Its guidance and protecting care.

Let us not, therefore, do as so many orthodox Christians have done in the past—postpone our salvation in the hope of a death-bed repentance—but by every means at our command, let us right now seek to form that conscious union with the God-implanted Spirit within us, to the end that our lives, instead of exhibiting the barren fruitlessness of winter, will be radiant with the fruitful and beautiful life of springtime.

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B U D D H A

By H. B. DURKEE

"Buddhi, commonly translated, 'perception,' but really a kind of perception that involves something like what we should call intellect. . . . As a cosmic force, Buddhi is that which gives light as the essential condition of all knowledge. Budh means literally, to awake."—MAX MULLER.



IDDHARTHA GUATAMA, known as Buddha, the "Awakened," was the son of a wise and good king, who was one of the last of the great Solar race, celebrated in the ancient epics of India. Seven days after the birth of the future Buddha, Maya, his beautiful mother, passed away and the child was brought up by an aunt. He was born in northern India, in the city of Kapilavastu, in the year 556 B. C., according to the best authorities, as interpreted and reported by Max Muller. He was born a warrior prince, loved by his father, respected and esteemed by the entire court and his subjects, surrounded by, but never satisfied with the pomp and superficialities of court life.

As a child he was meditative and contemplative, exhibiting an insight and intuitive perception into spiritual truths which astonished his masters and caused his father grave concern.

It appears from the laws of Manu, that it was not unusual in the earliest

MEDITATION FOR TUESDAY, the 22nd

My every need is met. The acceptance of a perfect idea summons the substance to project that idea.

periods of Brahmanism for those seeking illumination to become hermits, engage in meditation and the study of the Vedas.

At the age of twenty-nine, after marrying and having a son, this trend of philosophic speculation became an overwhelming desire to devote his life to the search for spiritual realities. He determined to renounce the world in order to fit himself for the work of teaching the "way of liberation." He advised that this be reached through "The Middle Way," which avoided extremes both of worldly or material life and the rigid asceticism which may repress rather than transform the lower qualities and thus lead to dangerous reactions in the life of the individual. He was seeking the absolute, eternal law of things. "Let me see that," he said, "and I can give lasting peace to mankind. Then shall I become their deliverer."

Buddha exchanged his kingdom for wisdom, and after seven long years he became illumined; illusions disappeared, the reality was before him, and he returned to the world. In delving into the thought of the ages, the desire to contact the "power back of things," to uplift and assist all humanity, and the astonishing similarity found in all religious precepts, "Love"—the basis of the teachings of all illumined minds—will cause the student to come to the conclusion that all of the great, free, illumined souls have sensed and have taught the same fundamental truth.

Buddha persistently sought to inaugurate a system of morality and such a standard of conduct as would lead the disciple to complete liberation from the "wheel of causation." He says, "Mind is the root; actions proceed from the mind. If anyone speak or act from a corrupt mind, suffering will follow, as the dust follows the rolling wheel."

Nor is there anywhere in the sayings of Buddha, rightly interpreted, any suggestion of expecting or desiring personal worship. He founded a religious system, and humanity has insisted upon idealizing the personality of the teacher; and in the process the intellectual power and the soul force of a great man are lost sight of. Gautama—"the Compassionate," abandoned his heritage, gave up his wife and infant son to whom he was devoted,—because his desire "To Know" transcended all other desires,—and with a heart filled with an unselfish urge to help others, he turned "within" and through solitude and meditation, gained that illumination, that wonderful magnetism and powerful personality which made it possible for him to spend the last fifty years of his life in teaching and healing the sick. With sympathy, compassion and love for all with whom he came in contact, filled with the great peace and calm of understanding, he passed on, in his eightieth year, with a firm conviction of immortality—released from the "wheel of life," as he expressed it.

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MEDITATION FOR WEDNESDAY, THE 23rd

*I am now quickened into activity by the realization that my affairs
are God's affairs. All that I do prospers.*

	<h2 style="margin: 0;">A. B. C.'s of the Ph. D.'s</h2> <p style="margin: 0;">— F O S T E R —</p>	
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TODAY, the interaction between body and mind commands the center of interest in the world. Much of the modern teaching is for the strengthening of the body and the intellect, through the culture of the soul.

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BREVITY is the KEYNOTE of modern literature. As we stress intellectual development, have no time for volumes and desire knowledge of the past only as lessons for our immediate need; in the crowded hour between business and social affairs, we still feel the need for and stimulus of a few great and lasting ideas, with which to rest our souls.

* * * * *

HAPPINESS is permanently attained, independently gained, and maintained in the calm center of the SELF; until we find this center of perfect equilibrium we are deprived of our tranquillity by external circumstances.

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Take the TIME to allow the OUTER YOU to become acquainted with the INNER YOU.

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IMAGINATION STIMULATES RIGHT THINKING; study should give us a well ordered arrangement of ideas.

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RELIGIOUS SCIENCE is a religion of UNITY. No religion can stand the test of time unless it admits the unfolding of Spirit through the evolution of man's thought.

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AS WE GAIN MENTAL BALANCE, of necessity, we gain freedom from old and hampering associations.

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SCIENTIFIC THINKING is removing FEAR, DOUBT, and SUPERSTITION from the every-day problems of life. The study of Religious Science is to teach how best to apply scientifically trained thought, bringing thought and action into practical demonstration.

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Decide on a "LIFE-MOTIF"; tap the accumulated source of all knowledge, SELECT YOUR IDEAS, and USE THEM.

MEDITATION FOR THURSDAY, THE 24th

My vocal organs are perfect instruments for sounding forth Praise and Thanksgiving. My voice is perfect for it is the Voice Divine.

SUBCONSCIOUS MIND

By HELEN VAN SLYKE



WE SPEAK of "the hand" in a general way, but if we wish to particularize we speak of this finger, or that finger, the thumb or the palm. So in a general way we say "the mind," but for the sake of analysis we dissect the mind and say Objective Mind and Subjective Mind. The Objective Mind is the conscious, knowing part of us; the Subjective Mind is, as the name implies, subjective to something. We find that it receives impressions and tends to create them into things. Here we have in a nutshell the two chief characteristics of Subjective Mind,—it is receptive, and it is creative. It cannot decide what it will create, but having been given an idea it sets about making of the idea a thing. How it does this we do not know any more than we know how the soil acts upon a seed to produce a plant.

The hypnotist helps us to understand to some extent the nature of Subjective Mind. We say a hypnotist hypnotizes a person; by this we mean that he has put the Objective Mind of the person to sleep or to one side, as it were, and the Objective Mind of the hypnotist takes command. The hypnotist now suggests to the hypnotized person that he is an aeroplane, and, having been given this idea, he does everything possible to imitate an aeroplane. If the suggestion is that he is an angle-worm, he will strive equally hard to impersonate an angle-worm. There are two important things to be learned about Subjective Mind from these simple examples,—first, that it takes any suggestion as true, in other words, it can be easily fooled; and second, it reasons only deductively; it cannot introduce a new line of thought.

Up to this point we have been considering the question only from the standpoint of the individual. Let us now consider it from the Universal point of view. Mind in its conscious or objective state in the individual is analogous to Spirit from the Universal standpoint. And Mind in its Subjective state in the individual is analogous to Soul from the Universal point of view. There could not be a Universal Objective Mind unless there were one huge Universal Individual to use this suppositional Universal Objective Mind. (But Universal and Individual are contradictory terms). Now just the reverse of this proposition is true as far as Subjective Mind is concerned. In other words, there is just one Subjective Mind in the Universe and we all use it. What we have been wont to think of as "our" subjective mind is merely the use we make of the Subjective Mind. It might be likened to a telephone system. You do

MEDITATION FOR FRIDAY, THE 25th

*Every day brings new good to me. Progress is the Law of Life.
Tomorrow's Good is the result of Today well spent.*

not have your telephone system, and I do not have my telephone system. We use *the* telephone system. We are able to do this because you have a telephone instrument and I have a telephone instrument. The instruments are analogous to Objective Mind. Now these instruments would be useless if they were not linked up to the one "central." So our Objective Minds would be useless if we were not able to use the "common medium" of Universal Subjective Mind. From this we see that objectively we are many, but subjectively we are one.

This idea of Oneness leads us to the conclusion that Cosmic Mind (the Mind of God) is Subjective. If this is true, then it must follow that, being subjective, it complies with the law of Subjective Mind which we found to be that it receives impressions and creates them into things. One might ask the startling question, "Do you mean to say the Great Cosmic Mind is subjective to the individual Objective Mind?" Exactly. But let us recall that the Objective Mind is Spirit individualized and we shall then see that the proposition resolves itself into this:—God as Spirit impresses (or presses Himself into) God as Soul, and Creation is the result. But now you have left man out of the question, you say. Not at all. St. John tells us "the Word was God, and the Word (or God) became flesh (man)." (Please note that God became Man, and not vice versa.) It is interesting in connection with this subject to recall that the Latin word *Animus* is masculine and means both Spirit and Mind, and that the Latin word *Anima* is feminine and means Soul.

We are now at that stage in Evolution where we are awake to the fact that by means of thought we start a creative process. The activity of the Objective Mind is expressed by thoughts. Thoughts drop, as it were, into Subjective Mind, which creates for us according to the ideas we give it. "Every plant brought forth seed after its kind." We must come to know that to the soil all seeds are good, but if we say that figs are good and thistles are not good, then it is for us to plant figs and not thistles.

The Objective Mind gets its impressions from various sources: First, from the objective world by means of the five senses; second, from contacting the thought of another subjectively; third, "through the door" or pure Spirit. All these impressions, from whatever source, the Objective Mind in turn "presses into" Subjective Mind and gets back a thing according to the seed. Thus we say people are Spiritual, Psychic, or Material, according to which source supplies them with the most seeds which they in turn plant in Subjective Mind.

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MEDITATION FOR SATURDAY, THE 26th

*I perceive only the good and true. I attract only that
which is harmonious and lovely.*

PHILOSOPHY AND RULERS

By HENRY DE KRUIF



OCRATES sought truth by asking questions. Affectionately, his associates looked upon him as the interrogation pest. But his questions clarified the thoughts of many, including Plato. Plato conceived that the state should be ruled by men who were philosophers. Philosophers should be kings, and kings should be philosophers. Philosophers, not politicians, are the true leaders and advisers of the people.

Plato's utopian ideas have proved only partially practical in the rise and fall of nations these two thousand years because of the reluctance of human nature to become regenerated. But the wisdom of Plato's contention remains undeniable to thinking people in spite of all the apparent failures. "Truth is the same from age to age."

Philosophy should spring from something more vital than cold intellect. Cold intellect is the hard steel that carves a beautiful marble without putting any of the warmth and life of the creator into the form. But intellect that has its roots buried deep in the cosmic soil of the spirit, will be nourished with an understanding that is well balanced, because it does not ignore the causes that motivate our existence.

Therefore religion is necessary. We cannot pull our roots out of the soil that gives us our very life, without undermining the full health of our intellect, be the origin and composition of that soil ever so difficult to comprehend with the intellect. We know the divine essence exists. We know it fructifies the mind, and for this reason is fundamental. With reverent faith we must place our premises on this foundation.

Cold intellect boasts that it is incisive and honest in its search for the truth. Indeed it is so incisive that it cuts like the knife of a butcher or a surgeon, dividing the body into small bits, and then declaring that man has no soul because none is apparent to the physical eye. On the heels of such discoveries and conclusions comes the inevitable dissillusionment and boredom.

Sheer intellect leads a man through many a fascinating maze, only to deposit him finally upon a desolate ash-heap of hopelessness. Sheer intellect without its spiritual counterpart to sustain it, will argue away every joy, truth, and aspiration into the shreds of nothingness.

How can we ally ourselves with the spiritual counterpart? By meditation, and an increasing understanding of the law operating in and through meditation,

MEDITATION FOR SUNDAY, THE 27th

Infinite Supply meets every demand.

by faith in God, and by loving every man and every thing in the universe, loving them because, like us, they are made by the same creator. Peace is self-existent where love is dominant and all-inclusive.

Our rulers should indeed be philosophers of great intellect. But their intellects should be well balanced and nourished by the spiritual counterpart. To those who realize this truth, it is an encouraging sign that President Coolidge has spoken in the following manner: "The rattle of the reaper, the buzz of the saw, the clang of the anvil, the roar of the traffic are all part of a mighty symphony, not only of material but of spiritual progress. Out of them the nation is supporting its religious institutions, endowing its colleges, providing its charities, furnishing adornments of architecture, organizing its orchestras, and encouraging its painting. Truth and beauty are inseparably related. A general contemplation of fine paintings can not fail to provide an inspiration which will result in the improvement of the character of the people. It is for this reason that the painter and the founder of art galleries rank high as public benefactors. They raise people to a spiritual level which they could not otherwise attain."

If we are to have better rulers in city, state, and nation, we must first "improve the character of the people".

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BACKSHISH

By C. WARREN TEMPLE



THE little village of Maan sleeping among the barren foothills of the Mountains of Moab in Arabia Petra, although not very picturesque or inviting, was yet a most welcome sight to three weary travelers, Ya Habeebe, little Shedar and myself. Here were food, shelter and water, and we knew we would be welcomed, though it yet remained to be seen whether it would be with a hand shake or a scimiter. Over the winding trail we wended our way into the village street. Soon we halted before the 'cawa' (cafe) where coffee and 'nargiele' (water pipe) were served.

A group of old men sat about idly exchanging gossip of the desert. No one was smoking or drinking, they were waiting as most Arabs do, for 'backshish' (a gift). Waiting for some one to treat them. Every one from the great Emirs to the humblest beggars expect 'backshish'. Not because of any service

MEDITATION FOR MONDAY, THE 28th

*Infinite Intelligence within me directs my every act. I am
guided, guarded, and blessed.*

rendered, or any obligation on the part of the doner, but just because it is the custom. "Did not father Abraham," they say, "give 'backshish' to the angels he entertained unaware? Did not the shepherds and the Wise Men bring 'backshish' to 'Ya Wallad Asa' (The child Jesus). "Was it not the admonition of the Prophet to give 'backshish'? Then why should we not expect and accept 'backshish?'"

Knowing well what was in their minds, "Friends," I said, by way of introduction, "will all of you join me in a cup of coffee and a pipe of tobacco?"

"Iwah, Hum del Allah, ehlen wah sehlen" (Yes, thanks to God; you are welcome), they said, as of one voice.

The attendant was quick to hear and required no further command; he brought each a pipe heaped high with damp tobacco upon which was laid a live coal. The small cups of delicious coffee were also served and we were soon as one of them. "Mam nooneen ench Allah" (Thanks to God He so willed it) they said. To thank the doner does not occur to them, for all is of "God's will."

¶ "Strange, is it not," said an old man, stroking his white beard, "how Allah favors some with abundance, while others receive not even the necessities of life."

"Yes," said another whose face was badly scarred, "I have noticed that also. I seldom have enough to eat while others about me even waste food. Yet I pray five times each day and read the Koran daily until I fall asleep. Allah seems to withhold His blessings from me."

"What else do you do," asked Ya Habeebe, "besides praying, to merit the blessings you crave?"

"What else," he responded, "what else should a man do, is that not quite enough?"

"Allah is good," said Ya Habeebe, "and gives to each in accord with his merit."

¶ "Do you mean to infer that I, who am one of the Faithful, am unworthy of Allah's blessings?" asked the scarfaced man, "you must be a 'Nasrainy' ". (Unbeliever.)

Finishing his coffee Ya Habeebe looked at the stranger and smiled saying, "Salam Alechum" (Peace be unto you) "Let me tell you a story and then judge if I be a 'Nasrainy' ".

"Tell us," said the proprietor of the place, as he sat down in our midst.

"A group of boys," said Ya Habeebe, "one day found a sack of walnuts that had fallen from a passing caravan. They were quarreling over the division of

MEDITATION FOR TUESDAY, THE 29th

*That which I do is the activity of the Great Mind working through me.
My thought is illumined by the All-Knowing One.*

their find, when a holy man passed that way. He loved little children and stopped to bless them as he passed. They asked him to divide their find among them."

"How would you have me divide them?" he asked.

"As Allah would do it," they answered.

"Well spoken," said the holy man, and taking the walnuts in handfulls he distributed them. To some he gave many, to others he gave few, and to some he gave none. The children could not understand why he had done this and asked him to explain.

"My friends," he said, "I will not try to make clear the reason for this but will ask you to believe that each has received in accord with his merit. There are no bounds to the goodness of Allah.

"He has given each of us a mind with which to think. He has shown us what is good and what is evil, what is wholesome and what is harmful. He has showered us with every grace to enable us to make the right use of our brains, our senses and our bodily functions. He who does not make the right use of them shall receive little and that which he has may be taken from him.

"Each of us must attend Allah's school of experience. Unto each is given problems to solve, which are just like problems in mathematics. Each thought, word and deed is as a number. The sum of these is our present state of being. If the sum of things is not to our liking, we cannot erase what is done, for it is written, 'Four things come not back to a man, the spent arrow, the spoken word, the past life and the neglected opportunity.' All of your prayers will not change one act done, nor all of your tears wash out a single dot on life's record. If the sum of your life is not to your liking you can add to it with good deeds, or you may multiply it by good thoughts.

"Allah has one servant; it is our teacher, its name is Allah's Law. Men commit crimes in this land and sometimes escape punishment, because our law does not apprehend them. Not so with Allah's Law, for it is ever with us as is our shadow. No matter how fleet the foot or how cunning the brain we cannot elude our teacher. For each wrong done, payment must be made, though the Law may seem to tarry long, it is ever with us to show us our mistakes. It works constantly, perfectly, adding all of our thoughts, words and deeds. In looking over our lives we may think the result should be different, just as you may think my division of these walnuts is unfair, but the Law of the Lord is perfect and makes no errors."

"Words of wisdom," said the rich man's son, "sweeter than the nutmeats. Please accept my share of our find."

MEDITATION FOR WEDNESDAY, THE 30th

My affairs are managed by Love and directed by Wisdom, and they cannot fail to prosper and expand.

"We have a bin full at home," said another boy, "you may have my share also."

"Tell us more," cried the other boys, casting all of their walnuts into the bag.

"Allah bless you, my children," said the holy man, "you are as good seed sown in fertile ground and shall bear a good harvest. Let us carry your find as 'backshish' to the home of the little boy whose father is a cripple."

With enthusiasm they carried the walnuts to the poor man's hovel. A knock at the door was answered by the mother. She accepted their 'backshish' with joy. "Allah has answered my prayer for food," she said, "I arose from my knees to open the door for you."

"Ah," said the proprietor, "such truth could not come from a 'Nasrainy.' Let every one drink a fresh cup of coffee and smoke a new pipe in honor of the wise stranger whom Allah has sent. Let each one greet him with 'backshish.'"

* * * * *

A P R A Y E R

By THYRA LE FORT

O thou mighty, sublime seeing Power,
O thou all-knowing Creator of the Universe!

Give me precept, give me sight;
Give me the strength of the shadow
That parleys not with light:
Give me the strength of the trampled flower
That rises again:
Give me the strength of the winging bird
In long and lonely flight:

O GOD!—

That I may know my strength
And be guided by the right!

MEDITATION FOR THURSDAY, THE 31st

*I am in accord with Divine Harmony. There is nothing to hinder
Perfect Action from flowing through me.*

A MEDITATION ON LOVE

By ERNEST S. HOLMES

"LOVE WITHIN MY SPIRIT IS SUPREME."

MEDITATION is for the purpose of waking the intellect to a spiritual realization. Only through such an awakening is it possible for the conscious mind to become illumined. Love, from the universal standpoint, is the givingness of the Spirit,—the impartation of the divine, through incarnation, in the human. Hence, we find that everyone who loves, desires to give of himself to the person or the idea which he loves. Love is always a givingness or an impartation, whether we call it the love of God or the love of man. Indeed, all we know of the love of God is where this love is interpreted through our own nature. We suppose, because every one loves, that love is the ultimate.

"Love within my spirit is supreme." The spirit of all is the one Universal Spirit in which all live. It is a fundamental belief of Religious Science that the principle of life flows through every form and that God as man, in man, is man. God, as the rose, is the rose; but God is more than His creation, as the artist is greater than his art. The cause is greater than its effect. Nevertheless the cause is always flowing through its effect. The spirit within us is the spirit of God through us, the incarnation of the Universal in the particular.

Each, in turning to his indwelling spirit, should realize that it is through this spirit that he contacts the Over-dwelling Spirit. It is from such elevation of consciousness, where the finite finds itself merged with the Infinite, that the word of power may be spoken. When one realizes that his inner consciousness is in union with the whole, then it is that he may decree a thing and it shall be done unto him. Such a decree must be made from the realization that the whole is a perfect unit, is in perfect harmony with itself, and is always the essence of goodness. Hence, we cannot hope to come to the Divine Presence while in discord. It is only as we drop discord, doubt and fear from our thought that we enter the secret place of the Most High. When we say "Love within my spirit is supreme," we are trying to realize that the life, the givingness and the goodness of the Supreme Spirit is *our* life.

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Resolve to become happy. Never allow yourself to be depressed. Happiness is a mental attitude and can be consciously developed. The world loves happy people and is *not* attracted by the morbid and sad. Happiness is man's divine birthright.

T H E W O R D

By ALBERTA SMITH

“Through faith we understand that the worlds were framed by the Word of God so that things which are seen were not made of things which do appear.”—*Hebrew 11:3*.

WE know that man is three-fold in his nature and partakes of the Divine Nature of God and that “The Word” is the concept—idea—image or thought of God. And it is through Spiritual Man—the Christ—the Word of God, that all things are brought into manifestation.

The power of the Word consists in the power of the thought and words are vitally important in so far as they are the first manifestation of thought, and as words are only thoughts taking form, we must be careful to use constructive words only, for Man is quickened and born into spiritual consciousness by the Word of Truth. “Being born again not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever.”—1 Peter 1:23.

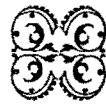
¶ When ignorant of the power of the word, man makes many conditions in his life which are not in harmony with the Truth. When he knows that he is the image and likeness of God—Infinite Spirit—he knows that he is here to give the Word expression. We manifest more and more of life as our thought becomes clarified and those words that express a realization of perfect life bring forth the manifestation of perfect health, and thus it is with all the attributes of Divine Mind. Creative enduring words are spoken out of the Christ Consciousness and thus the Word is the forming power of Life. All things are formed by the Word. God’s Word formed man and the Universe, and our words, whether silent or spoken, form the circumstances of our lives. When our words are linked with faith then do we live a life of power, as faith is the activating principle or culminating power of the Word.

¶ When true healing is brought about it is through the recognition of the power of the Word—that within itself it is unbounded and that it does the thing it is supposed to do. When we come to that place of understanding where we know that God the Good is all there is and can rise in our own consciousness to a realization of the presence of God, or to a realization of our Oneness with the Father, then can we speak our Word “as one having authority”—“And I sent My Word and healed them.”





JUNIOR DEPARTMENT



“GOD BLESS OUR HOME”

By MABEL A. LANGDON



BEAUTIFUL realization—a prayer. It was uppermost in the minds of the sturdy pilgrims who laid the foundation of our wonderful country. They came seeking peace and freedom, placing their trust in an All-loving, All-wise, Almighty God. Never in all the ages has a country been so blessed.

Home is the most sacred place on earth.

It is founded on love, built by co-operation, sustained by harmony.

I am a child of God and I have a right to one of my Father's many mansions here on this earth. I have a right to love and peace and joy and an abundance of every good thing. This is to be my definite demonstration.

I begin each day with a song of Thanksgiving. My room is a haven of peace. I live in peace. I radiate peace wherever I go. As I dress, I put on the whole armor of God—I clothe myself safely round with Infinite Love and Wisdom.

¶ Jesus said, “I come not to judge the world, but to love the world,” so I take love with me to the living room. To each member of my family I give a definite, loving thought, the most loving thought I can think. I will never judge anyone, any time, for anything. Dear Father, help me to keep my word. I know that as I sow these seeds of love, I am planting a beautiful garden. Seeds grow and multiply and always produce their kind. My family will live in this beautiful atmosphere and a peace we have never known before will be ours.

¶ The dining room is where we all gather together with one accord. A room of thanksgiving, joy and wisdom. I thank the dear Father above for the loved ones who so generously provide for my every need. I no longer take things for granted, but I thank each individual member of my family for their great love for me. How wonderful they are! I eat my food in joy and thanksgiving. I talk of the most interesting things. I know more than this. I let God talk through me.

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DOROTHY DOUBT'S ADVENTURES

By ETHEL WINTON



DEAR ME,” said Mrs. Doubt, to her little daughter as she gazed into the mirror. “At this rate I won't have a hair left in six months' time, it is getting so thin. I wonder why it comes out so? They say one only loses one's hair when not in good health—yet I feel perfectly well.”

¶ “Mother, I do wish I could explain,” said Dorothy, timidly, “I think I understand.”

"You understand?" cried Mother, "you understand why my hair is falling!"

¶ "I think I do," Dorothy replied. "You see you've said it ever so often lately, and that wonderful little engineer, who keeps everything in your body in working order, thinks he just must make your hair come out because you've told him so often that you thought you were going to lose it and he always tries to carry out our ideas. I do wish, Mother, you'd try saying instead—'my hair is strong and thick!' I am sure he would much rather make you a lot of new hair, because he likes to do the things that will make people happy. You know, Mother, you won't like it if you grow bald like Daddy."

"Child, what a horrid idea! Tell me something more about this 'little engineer' as you call him.

"Mother, you know he is just your mind—the part that works without your knowing or paying the least attention, like your heart beat and your breathing. Bettina says that this little engineer will try with all his might to do just what you expect of him. You see you've told him over and over again that you are afraid you are going to lose your hair and he doesn't know any better than to go ahead and try to make that happen. He can't think or reason—he just does what he is told to do."

"I wonder," said Mother, thoughtfully, as she put down her brush, "I wonder if there is any truth in that?"

"But of course there is, Mother. You can prove it to yourself by some little thing like this. Just begin today and try to believe that since hair is nice and makes you look pretty, you can have all the hair you need. Say to yourself every time you think of it—'my hair is strong and thick,' and try to believe that even if it isn't now it can be, because you see the same power that makes your hair grow is working away creating everything we need in our lives."

¶ "That is a beautiful idea," remarked Mother, thoughtfully, "there must be plenty in this great Universe if we all knew how to get our share."

Just then someone came to call and Mother hurried downstairs without having given Dorothy her promise to try to remember to think the right thing about her hair. The caller stayed a long time, drinking tea with Mother, and when she had gone, Mother hurried out into the kitchen. She realized that she would probably be late with dinner and in her haste she forgot to take the usual care in lighting the water heater. Somehow the gas exploded, and as Mother was stooping right in front of the door, in a second's time her eyebrows and eyelashes and most of her front hair burned off.

Dorothy, running downstairs in alarm at the noise of the explosion, encountered her mother in the kitchen doorway. There stood poor Mother, looking too funny for words, for not only was her hair gone, but her face wore the strangest expression Dorothy had ever seen there.

"Why, Mother, what has happened?" cried Dorothy.

Mother smiled a queer little smile. "Darling," she replied, "your little engineer chose a rather alarming way to carry out the suggestion I had been giving him. You see he got rid of my hair all at one fell swoop."

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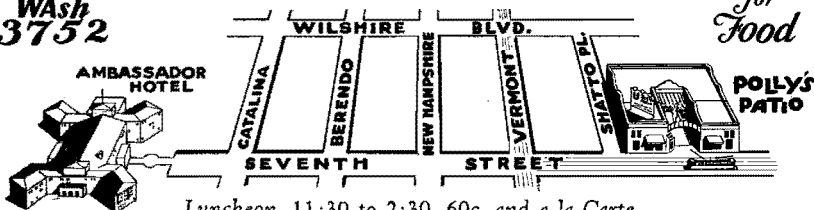
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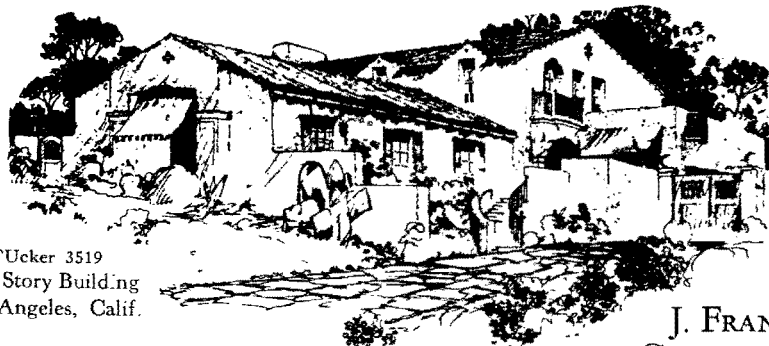
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HAT WE BELIEVE



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

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