

RELIGIOUS SCIENCE

NOVEMBER, 1927

A Magazine of Christian Philosophy

Published by the

INSTITUTE OF RELIGIOUS SCIENCE

and School of Philosophy, Inc.

2511 Wilshire Boulevard, Los Angeles, California

Price 25 Cents

By the Year \$2.50

"THE GREATEST LESSON EVER TAUGHT"

By ERNEST S. HOLMES

Institute of Religious Science

and School of Philosophy Inc.

A Nonsectarian College of Metaphysics

ERNEST S. HOLMES, Dean

Incorporated under the laws of the State of California

2511 Wilshire Boulevard

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LOS ANGELES, CALIFORNIA



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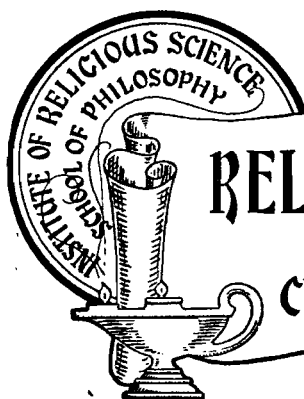
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T the top of this and the following pages will be found a meditation for that day. It is suggested that each reader make it a habit to meditate upon the thought for the day particularly between 12:00 o'clock noon and 12:30. By so doing he will enter the helpful vibration of many others thus engaged.



VOL. I. No. 2.

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Application made to enter as second-class matter

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Christian Philosophy

Copyright applied for

Published Monthly by the Institute of Religious Science and School of Philosophy, Inc., at
2511 Wilshire Boulevard, Los Angeles, California

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Forgiveness and Forgetness

MORE than two hundred years ago, Alexander Pope wrote one line which should at least entitle him to remembrance: "To err is human, to forgive divine." It is probably true that he wrote better than he knew, for later his mentality was stirred to better appreciate the full importance of his own words; but he did speak a profound Metaphysical Truth.

To say, "To err is human, to forgive divine," is merely to state an oft-quoted, high-sounding platitude. The Divine cannot err, while the human in its present state of consciousness cannot avoid it. Speaking from a purely scientific viewpoint, it is not possible for Divinity to forgive, for it is impossible to forgive what is not known. God cannot behold iniquity. God is Omnipresent Good. Error occurs in the confusion of the human consciousness. Just in proportion man realizes there is nothing to forgive, does he come to understand the only forgiveness there ever was, or ever can be is within himself. Here is the crux of the matter. For only as we grasp the idea of idealism does forgiveness cease to be a mystery. The idealism of schools, books, teachers and lectures may take us along the route and desert us there, mired in heredity, borrowed traditions, beliefs and intolerant opinions. Books and teachers may impart instruction; only life and experience can evolve Wisdom. Forgiveness comes only when these hang-overs are absolutely forgotten in one's own soul. Peace comes when we know and experience it within, regardless of pre-conceived opinions from any other source.

Human forgiveness may be met with at every turn on the pathway of life; but the human is suspicious of the genuineness of forgiveness, while the

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I have capacity for Spiritual perception. I open my eyes that I may see.

occasion of injury is not forgotten—for a wrong forgiven and not forgotten only awaits an opportunity to show itself in pity. Pity ceases only when we realize that no one ever injured us, nor ever intended to do so—no one can injure me but myself.

Jesus covered this point completely when he said: "Father, forgive them, for they know not what they do." They are mesmerized by error, I judge righteous judgment.

He loved the Publicans and Sinners with the same tender affection. After he had driven the money changers out of the temple, he never again reminded them they were thieves, neither did he ever remind Mary Magdalene or tell others about her mistakes—they were forgiven—forgotten.

The Hebrew children, after their experience in the fiery furnace, did not exhibit themselves as martyrs, and move among their friends bragging about what they accomplished, for, "There was no smell of smoke on them." They forgave their persecutors before they were cast into the furnace. Instances like these from history and literature might be multiplied without end. We miss the lesson because we stand in the light of our own understanding.

The Master struck at the mistake, never at the man, and thereby was his friend, seeing him perfect and without sin. This consciousness healed many of divers diseases. This is the loftiest form of forgiveness any one ever demonstrated. Denouncing sin without destroying it, is vain. He spoke from the Impersonal, never from the personal.

Sometimes we deceive ourselves when we forgive. We always intend to get rid of the burden and no longer use it outwardly, but often we keep enough of it for home consumption and personal use and try to get a little satisfaction by feeling miserable in our own righteousness.

The only way to unload the burden is to unload it—completely destroy it. Never indulge it. When it bobs up, deny it at once and keep on denying it until the realization comes that: "Old things are passed away, behold, they are become new."

Forget the wrong that seems on the external. Stop thinking about the wrongs of others and your own too, and give your thought to the good within, by so doing learn that forgiveness is only forgetness. Why allow the shadows of yesterday to darken the sunlight of today. Why bring up the unpleasant experiences of slumbering hurts.

To forgive all is to forget all; to forget all is to know all; to know all is to enter the Beautiful Gate and "go in and out and find pasture." The Gate Beautiful is the door to the Spiritual Life within us. Every soul must realize this and find the way to its own divinity—The Kingdom of God within—This

Meditation for Thursday, November 3d, 1927

I bless all who come within my atmosphere. The Father and I are One.

Beautiful Gate of Forgiveness—Forgetness. We find what we seek in the flesh, here, now for the word has become flesh and the Creature is the Creator.

"To forget, it is hard, for a man with a mind
While the anguish is festering yet
None, none but an angel of God can declare;
I now can forgive and forget."



Testimony

By HELEN VAN SLYKE

INFINITE Spirit within me awaken me to see
In all Creation 'tis Thyself that is revealed to me.
Help me to know when I behold the beauty of a flower
The Thought which gave that blossom birth bedecks a heavenly bower.
And when mine eyes are lifted up and mountains greet my sight
Help me to see behind their form Thy majesty and might.
And when at night I stand alone and scan the star-strewn sky
May each bright point proclaim to me thy message from on High.
In daily walk help me to sense my kinship with the Whole—
That man and beast and clod and sun express the One Great Soul.

"The Heavens declare the Glory of God, and the Firmament sheweth His handiwork." Every fact in nature had its birth in a Divine Idea. It is the nature of thought to take form. "The Word became flesh." The Greek word for "word" is "logos", and means not only the word itself but the thought of which the word is but the symbol. So our biblical sentence might be translated, "The thought became a thing in the objective world." And this is just the way each thing originates, whether it be a planetary system, a flower, or man himself.

Man having arrived at the stage in evolution where he can recognize this is the manifestation of the Self-knowingness of God as such a man. In other words this awakened man is himself the complement of the Spirit's thought of Itself at the point where Its knowingness is directed to Its ability to choose.

So from now on all facts and conditions which make up our world of relativity should be there as the testimony that we *wished* them to be there. Do I decide to make a cake? The cake originates in Mind—it is spiritual. I go through the business of making the cake and the cake is the evidence of my thought and is no less spiritual. When I think "cake" I do not think flour, milk, sugar, etc., and finally arrive at the idea of cake. The cake is complete

By my non-recognition of evil I loose it and let it go.

and perfect in my mind. The ingredients and their combination are the business of the process, and the cake itself is the testimony that I had such an idea. It is the trinity of all the ages—The Father, the Originating Spirit and His word or Idea; The Holy Ghost, subjective Mind, the Law, the servant, the Ways and Means Committee; and the Son, the testimony on this plane of existence of the Original Idea.



What Is Truth?

By CARRIE H. FLETCHER



HAT is Truth is a question that has been asked throughout the ages. It was the question asked by Pilate of Jesus, and many are still asking the same question.

Need we wonder why so many are concerned when the sure promise is: "Ye shall know the truth and the truth shall make you free."

Most of us feel a bondage of one kind or another from which we should like to be free. We have the feeling the truth is some wonderful, magical power, able to release us from our woes, ills and fears, if we only knew how to make connection with, this seemingly intangible power.

We gather from studying Jesus' teachings that Truth and God are one and the same. So if we know which one is, the mystery of the other is solved. The great truth that Jesus tried to impress upon his followers was that God was One and All, in every thing, through every thing, the only power, presence or substance filling all space.

Now what could God be that would make this statement tangible to us? Only analysis and reason can help us to solve this problem.

One does not mean one and a reflection, one and an illusion, one and a dream, or even one and nothing. One means One. It means then that everything we think, see, feel or know must be this One, All expressing Itself through us and everything. How could it be otherwise? Since things and man are, where did they come from?

God makes things out of Himself by becoming the thing He makes. One in All and All in One.

The Truth is that God and man are One. Jesus said: "I and my Father are One." And this One is the life, action and power back of, in and through man and the universe.

We must see this clearly and be convinced in our own minds of its truth in order to have a sure and safe foundation.

Subjective Mind is my good servant—Oh, how love I Thy Law!

Truth's great work is to reveal to us our inheritance. By its teaching we discover that which we have always had. We find ourselves already in possession of our hearts' desire, if we will open our consciousness and work as the law of Truth dictates. Living and working in the Truth has a great charm to one who is convinced of the oneness and unity of all being.

Truth is unchanging and eternal, birthless, ageless and deathless. The same yesterday, today and forever. It is always waiting for us to use it, and shows its ability and power according to its law of producing just what we think or declare the truth to be about any problem or situation. Just as any seed we select and plant brings back to us exactly what we expect or plant—a sweet pea, a daisy, for that was what we knew it to be, and it proved the truth of our knowing.

Some may say I declared the truth about a certain problem or experience and received an opposite result from what I declared. What is the trouble?

It must be that you did not declare the truth according to its law, for Truth is unchanging and all powerful. But the law is, we must not doubt in our heart. Many times we make affirmations and we wish, and hope and believe they will do their work, but the law is "Ye shall know," if we would be set free.

If we threw our sweet pea seed on the top of the ground and later found we had a crop of weeds, and some enlightened person would tell us Nature or its law required us to put the seeds under ground, we would not blame Nature, but ourselves. So if the truth or affirmation doesn't work we must look for the trouble within.

I remember hearing a true experience of the ageless, active principle of Truth; when a lady who had a brother addicted to the drink habit, and not able to hold a position—a care and worry to the family, sent him one day to the attic to put it in order. He was stacking up some books and magazines, when he came across a pamphlet which looked different from the rest, and he noticed by the date it was ten years old. He felt curious and began to read it. The more he read the more interested he became. He put it into his pocket and for several days he continued to read it.

His sister noticed a change in him and finally she said to him: "I have noticed you have not been drinking the past few days and I am truly glad. What has happened?"

He then told her of the pamphlet and the wonderful Truth he had found alive with its power and presence waiting to be used. It told him that God or Good was within him, not something outside of himself that he had to contact or find. His power to think was God, and that all discord, disease and

Meditation for Sunday, November 6th, 1927

¶ *I have the power of contemplating myself as I choose, and I choose to contemplate a perfect self.* ¶

poverty were due to his own self using this power wrong. That God or this power had no choice but to return to him the results of his own thinking, and how easy it was to change one's thinking and thereby change conditions. So he decided to try it.

He said, I always thought God was outside of me, and this truth he had found of God being in him made God near to him, which caused such a feeling of love to creep over him that he never had any desire to take another drink.

The whole family rejoiced. He secured a position and before many years had a business of his own, and a lovely family and home.

This is proof that we can all be changed, as the Bible says, in the twinkling of an eye, not only from disease, but from vice and poverty.

Some are a longer and some a shorter time accepting this truth. It depends on the receptive state of one's consciousness. Just as seeds come up more quickly and produce a better crop, when the land is very fertile and best prepared to receive and produce.

This truth was just as much alive after lying in the attic ten years as it was the day it was thought or printed. But it had to be taken into consciousness and used.

WHICH?

"Isn't it strange that princes and kings,
And clowns that caper in sawdust rings,
And common folk like you and me
Are builders of eternity."

"Each is given a bag of tools,
A shapeless mass, and a book of rules,
And each must build ere life has flown,
A stumbling block, or a stepping stone."



It is only when life appears empty, that we examine it without bias or prejudice—and the emptiness of life is only revealed, because being empty there is no-thing to look at—this is the turning point, for never being empty before we have never had the opportunity to see our rooms swept and garnished. Now since the mind is empty, the room must be re-furnished. Every empty room must be filled.—Nature abhors a vacuum. Furnish your empty house with beautiful thoughts—beautiful pictures. An empty room gathers dust, cobwebs, vagrant thoughts and nocturnal marauders.

There is no criticism in me, for me, or against me.

The Greatest Lesson Ever Taught

By ERNEST S. HOLMES

THE parable of the Prodigal Son constitutes one of the greatest spiritual lessons ever taught in the history of religious education. It is an attempt on the part of the Great Teacher, to show that God turns to us as we turn to Him; that there is a reciprocal action between the Universal and the individual mind; that the Spirit is ready to help us whenever we turn to It with a great determination to re-enter a state of harmonious unity with life and with God.

The greatest lesson we have to learn is the unity of Love and Law; the necessity of law in shaping a divine individuality and the necessity of experience in awakening to this divine individuality.

God is Love and God is Law; the love of God is omnipresent and the law of God is omnipresent. The love of God is the Divine Givingness, the eternal outpouring of the Spirit through Its creation. The law of God is the logical law of cause and effect in the natural world which says that we can have only what we take: since the taking is a mental and spiritual act as well as a physical one, we can take only that to which we are receptive, Jesus taught, it is done unto us as we really believe. "The thought is ever father to the act."

Our individuality enables us to choose; but ignorance of the true nature of being often causes us to choose evil rather than good. The question might be asked, "Why are we able to choose evil?" The answer is that we would not be individualities unless we could choose as we will. Experience alone will teach us what is best to choose; finally we shall all choose the good. This is the true meaning of heaven or harmony.

All are subject to a reign of law; consequently, all are subject, under the law, to the logical outcome of choice. Evil is not a thing of itself, but the wrong use of the law. If we believe only in evil this is all we can experience; if, on the other hand, we believe only in the law of good, then good is what we shall experience. This immutable law governs all things and binds everything together into one logical sequence.

The universe is a perfect unit; it is not divided, nor is it divisible. It is governed by law which is cold, relentless, unfeeling, mathematical, exact and certain. We are the offspring of love, but subject to law; this is the only way in which the universe could exist.

In presenting the parable of the Prodigal Son to his listeners, Jesus began by saying that the Father, which is the Universal Spirit, had two sons. This

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

way of stating there were two sons was a mystical symbolism meaning that, as the son of God, man has the right of self-choice. This carries with it the possibility of an apparent duality (but, of course, not a real one), and the possibility of experiencing the good and evil. Moses referred to the same possibility when he said that he had set a blessing and a curse before the Children of Israel, that they must choose whom they would serve. The two sons, referred to in the story of the Prodigal, allegorically denote the two states of consciousness possible to all persons; for, without this possibility there can be no real individuality. Man is a conscious, self-knowing mind, equipped with volition and choice; he is an individual and can do as he chooses.

"A certain man had two sons: And the younger of them said to his father: 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living."

When the younger son asked for his portion of goods God did not argue with him. God never argues. God is an Infinite Being and cannot argue. To argue is to suppose an opposite and God has no opposite, therefore he cannot argue. We argue to arrive at a correct conclusion; God is already the correct conclusion of all things, therefore, he does not have to argue. Plotinus tells us that nature never argues, that it contemplates itself, that its contemplation creates a form through which it may become expressed. Undoubtedly this is the whole meaning and process of creation.

"And he divided unto them his living." There was no argument. God did not tell the son that it would be far better for him to remain at home. He did not tell him that he might come to want and suffer and even starve. He did not tell him anything, "He divided unto them his living." The Universe gives us what we ask and experience alone will teach us what is best to have. "He divided unto them his living." No clearer statement of individuality could possibly be inferred than this. The son received exactly what he asked for, no more and certainly no less. The cup of his acceptance was filled from the universal horn of plenty; he could do with it as he chose.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

This really symbolizes the awakening of individuality; that place in evolution where one wakes to the fact that he is a real person with volition and free will. Now, when the son first became aware of himself as an individual, he was supposed to be in heaven or in his father's house. We all came from heaven—there is nowhere else that we could have come from; all come from God and all will, ultimately, return to God.

*I was created with the power of Selection. If I select to nourish
Fear I suffer. If I cherish Love I am at Peace.*

When the son had received his share of goods he went into a "far country." We are all in this "far country," for it symbolizes the descent of the soul or of the outer rim of spiritual existence. It does not mean a place, of course, but a state of consciousness; for, if God is Omnipresent, we cannot escape the Divine Presence. This "far country" means a state of consciousness which has separated itself from the eternal good. A conscious separation from God would be the true meaning, I believe, of "the far country"; an isolated state, one in which there appears to be no remembrance of God as an actual living, and ever-present reality; one where man feels himself to be separated and entirely apart from the eternal good.

This "far country" has as true a meaning to all of us today as it did nearly two thousand years ago in the hills of Galilee. For all have come from heaven and nearly all feel the isolation of this apparent apartness from the eternal good. Indeed, the whole endeavor of mankind is to return to the Father's House.

"And there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

Just as soon as one separates himself from the Divine Fire he becomes an isolated spark. Separate the bulb from the live current of electric energy and you will receive no light. We are strong only as we are united with nature. Just as soon as our consciousness is detached from spiritual wholeness we become exhausted, there is nothing to fall back upon; we no longer draw from that inexhaustible reservoir of eternal existence; consequently there is nothing left and we are in want.

Life is One Perfect Wholeness. The Universe is a Unit. God is One. It is impossible for man to feel separated from the Spirit without feeling lost and in want. This is why Jesus said, that He could do nothing of Himself, but could work only as he felt the currents of divinity run through his personal mentality. That subtle something which runs through all things and which we call "the thing Itself," that energy without which nothing can be energized, that life without which nothing can live, that power without which nothing can move and that Spirit without which nothing can be—IS GOD. It is only as we live in conscious union with the Spirit and consciously let the Spirit work through us that we really live at all.

"So the prodigal son "began to be in want." "And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine."

The symbolism here is most interesting for it perfectly depicts the state we all come into while in the "far country." The "citizen" referred to

Meditation for Thursday, November 10th, 1927

[[*The Spirit within me is free. I am not bound down by Fear in any of its manifestations, for my Word frees me.*]]

means the attempt, on the part of man, to find some cause outside of Spirit. Man seeks to league himself with material forces alone, not realizing there can be nothing outside of the Unit. All of us seek the cause in the effect and unknowingly put the cart before the horse, not realizing that the flower is already in the seed, that effects must follow causes. There can be no alliance apart from life and no good apart from a unity with the Whole. "And he sent him into the fields to feed swine." Jesus was a Jew. The Jews did not consider the meat of the swine lawful to eat; consequently he used this term in order to show how completely the prodigal son had fallen from his high estate. He must even be compelled to feed the despised swine. This demonstrated that the state of being was so low that it would be impossible for it to be any worse. It had reached the outer rim of reality and was flat on its back. We are reminded here of another symbol, one used in the Old Testament, that of the serpent, which cast Adam and Eve out of the Garden of Eden. The serpent meant the outer rim of spiritual existence; the Life Principle viewed from an isolated and materialistic basis. The worship of material existence, apart from God, cast Adam and Eve from the Garden of Perfection. The attempt to live in effects, apart from the true cause, always does this. But, lest we should become discouraged, we remember that Moses lifted up the serpent in the wilderness and that those who looked upon it were healed.

The serpent means the Life Principle. Viewed from a material basis, alone, it casts us from a perfect state. Lifted up, that is, viewed from a true meaning of the Unity of God, it heals. Here is the choice again, only stated in different words. The difference is not in the "thing itself," but in the way we look at it.

"And he fain would have filled his belly with the husks that the swine did eat: and no man gave unto him."

How true this is; no one can give unto us but ourselves and none can rob us but ourselves. "There are no gods to say us nay for we are the life we live." In our greatest extremity, in the moment of our greatest need and dire distress, who can help or serve us? All of our troubles come from an isolated state of being, we alone can return to the "Father's House."

The question might be asked where was God and why did He not come to the rescue of His beloved son? Did God care or was He careless about His son's welfare? Another question might also be asked. Where was God and what was He doing during the recent World War? Why did God allow such a thing to happen? There is only one answer to all questions of this nature; God is always God and man can always do as he pleases. He would

Meditation for Friday, November 11th, 1927

[[*There is only the One Mind and I now consciously link my mind with God's own Mind and they are One.*]]

not be an individual unless this were possible. The Father is never conscious of incompleteness; therefore the Father is never aware that the son has left his house. The Father's House is always open; the latch string is ever hanging out; the door is always ajar, but man must enter if he wishes to abide in peace.

Harmony can never become discord. The truth can never produce a lie. God can never be less than God. Could God enter into a field of strife then He would not be God. God cannot enter the pig pen. We cannot contract the infinite but we can expand the finite. "And no man gave unto him." It is always thus?

"And when he came to himself, he said, 'How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!'"

"And when he came to himself." This is the great awakening, the moment in which we now live; in this moment we are asking this question of ourselves. Is there not plenty in the universe? Why do we want? In this divine awakening there seems to be an inner witness who remembers that we came from a heavenly state. There seems to be an answer from that great within which says, the Father's House is filled with peace, power and plenty. The universe is not limited. It is abundance. It is lavish. It is extravagant, for nothing can ever be taken from or added to it. Creation is the play of life upon itself.

We know, by intuition, there is something beyond what we have so far consciously experienced in this world. Poets have sung of it and there are moments in the life of all when the veil seems thin between and we almost enter into the heavenly state. This is the meaning of coming to one's self. We are still in the awakening state. We have not yet consciously entered the state of perfect wholeness. We know that it is a reality; that we shall yet attain this reality. Nothing can dislodge this inner and intuitive perception from our mentality; we know it as certainly as we know we live. This is God as us knowing Himself. We are awakening to the realization that the universe is perfect. It is complete. It gives. It is love. It is good and wills only good to all alike.

"The prodigal said, 'I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven and in thy sight; I am no more worthy to be called thy son: make me as one of thy hired servants.'"

This represents a theological state of mind which is quite common to all of us; one of self-condemnation and personal distrust; it is both morbid and detrimental to our welfare; a theological state of introspective morbidity and might be classed as one of our worst mental diseases. Self-condemnation is always destructive and should never be indulged in by anyone. It is always a mistake. There is no question but all of us have done that which is not for the

The Perfect Life within me is manifesting as Perfect Health.

best; from this viewpoint all have been sinners, because all have fallen short of the Divine Calling. If we have sinned, it is because we have been ignorant of our nature and because experience was necessary to bring us to ourselves.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him."

I consider this to be the most perfect lesson ever taught by the Great Teacher. "When he was yet a great way off, his father saw him and ran, and fell on his neck, and kissed him." This means that God turns to us as we turn to Him. A more beautiful thought could not be given than this. There is always a reciprocal action between the Universal and the individual mind. As we look at God, God looks at us. Is it not true that when we look at God, God is looking through us, at Himself?

God comes to us as we come to Him. It is done unto us as we believe. "Act as though I am and I will be."

"And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.

And bring hither the fatted calf, and kill it; and let us eat and be merry:

For this my son was dead, and is alive again; he was lost and is found. And they began to be merry."

The great lesson to learn here is that God never reproaches us and never condemns.

"He took my book, all stained and blotted,
And gave me a new one all unspotted,
And into my sad eyes smiled,
Do better now, my child."

God did not say to the returning son, "You miserable sinner, you are no more worthy to be called my son." He did not say, "I will see what I can do about saving your lost soul. I will spill the blood of my most precious son in hopes that by this atonement your life may be made eternal." He did not say, "you are a worm of the dust and I will grind you under my feet in order that you may know that I am God and the supreme power of the universe." No, God did not say any of these atrocious things. What the Father did say was, "Bring forth the best robe, quickly and put it on him: and put a ring on his hand and shoes on his feet." Here Jesus is trying to show that God is Love and knows nothing about hate or evil.

Perhaps the most significant thing about this paragraph is the fact that God did not answer his son when he talked about being a sinner. The Father talked about something else. I feel this is one of the most wonderful things

The Spirit within me which is God projects a perfect pattern for every organ of my body, and retains it in perfect position.

in the whole story. God does not know evil and therefore cannot talk about it or conceive of it in any form. If God could know evil then evil would be an eternal reality. God is sinless and perfect and nothing can reflect itself in the divine save a perfect image. Howling, counting beads and burning candles, means nothing to the infinite. They may, and perhaps do, mean something to the finite, but God is supremely unconscious of all such acts. If God could know sin He would be a sinner. It is enough to know that such things cannot be.

Now the "best robe" was always a seamless garment and typifies a state of complete unity, as does the ring. The robe is seamless and the ring is without beginning or end. It begins everywhere and ends nowhere. It is like eternity and eternal reality. It perfectly describes the Divine Nature. "The fatted calf" represents the abundance of God's love and providence.

And so the son found everything in the Father's House just as he had left it. Nothing had changed and he was made welcome to all the divine stores. All he had to do was to return to his father's house to find joy and peace forevermore. How wonderful is reality! While we may have seemed to be away from it, it has ever remained the same and is ever ready to reveal itself to us. All that we have to do is to go half way; that is, turn to it and it will turn to us. The truth known is instantly demonstrated; for the truth is changeless reality and cannot come and go. No matter how long we may have been away from reality in our thought, it is always there and ready to spring forth, full-orbed, into expression for us. No matter how long a room may have been darkened the entrance of light instantly illuminates it. What becomes of the darkness when the light enters? Where did it come from and where does it go?

It is very difficult to comprehend such an infinite possibility as an instantaneous reconciliation with the universe; demonstrating it only in degrees, because our consciousness is not yet fitted to perceive the wholeness of complete perfection.

"Now the elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.

And he called unto him, one of the servants and inquired what these things might be and he said, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

And he was angry and would not go in; therefore came his father out, and entreated him.

And he answering said to his father, Lo, these many years do I serve thee,—and yet thou never gavest me a kid that I might make merry with my friends.

And he said unto him, Son, thou art ever with me, and all that I have is thine."

How perfectly human the stay-at-home son was and what a theological

Meditation for Monday, November 14th, 1927

There is only the One Perfect Hearing. My ears are the instruments for catching God's vibrations.

attitude he took in regard to his younger brother. He had not entered himself and was not willing that anyone else should enter. His real attitude was that God should damn everything that he, himself, did not like or believe. He was puffed up with self-righteousness and personal conceit, filled with petty vanity and fuming with anger because of his brother's welcome home. I expect that we meet him in ourselves nearly every day; in our personal experiences with other people; in our intolerant attitude and uncharitable ness towards others who do not think as we think.

But God knows as little about self-righteousness as He knows about evil, for both are false positions; therefore He said unto the elder son, "Thou art ever with me, and all that I have is thine." This implies that the elder son has missed the mark as well as the younger; for he had been living in the midst of plenty and had not recognized it. He needed but to have asked and he would have received all the father had. Both sons were foolish but it is a question which was the most completely delusioned.

But to bring this story down to our own experience; for it is a lesson for all time and every people. We live in the midst of eternal good, but it can only be to us what we believe it to be. We are at the mouth of the river, we must let down our own bucket if we wish it to be filled with the pure waters of reality.

We are surrounded by a spirit of living intelligence, and eternal givingness, love, goodness, and power, that wishes to express itself through us. This is a divine urge within ever pushing us forward toward the goal. We also are surrounded by an immutable law of cause and effect, because of our divine individuality and the necessity of experience in order to come to a realization of what and who we are, we are subject to the causes which we have set in motion. All is love, and yet all is law. Both love and law are perfect and we, as individuals, can experience only what we really believe and act upon.

God cannot give us anything, unless we are in a mental condition to receive the gift. The law cannot do anything for us unless it can do it through us. Belief is absolutely necessary to right demonstration

We are on the path of experience, just waking up to the real fact of our true being; as we awake we find that we are surrounded by all sorts of false conditions; but there is something within that remembers the real state. If one will sit in quiet contemplation of good, as an inner presence, he will experience the good which he contemplates. He can do this only as he turns from that which is not good and dwells on the good alone. The universe will not be divided.

The universe holds nothing against us. No matter how many mistakes we have made we are still perfect beings within, and the within may become the

without; if we will carefully train ourselves to listen to the inner voice of truth which speaks to all people in their moments of quietness and solitude.

There is nothing in the universe that wishes evil for anyone, indeed, it is only as we experience good that God is expressed through us. The more completely we realize good, happiness and success, the more perfectly do we express God and the more of God do we become; that is, the more does God become personified through us.

As the prodigal returned to his father's house, so must we return, and do so consciously and definitely with direct intent of mind and complete concentration of purpose. But not with a morbid mind. The journey back should be fraught with happiness and joyful expectation. We shall be met with a smile from the universe and shall be folded in the arms of love forever.

Substance and supply exist eternally in the father's house; health, happiness and success are native to the divine land of our heavenly home, and God Himself shall be our Host. More we could not ask, more could not be given than that which has been given from the foundations of the universe.

All discord, misery and unhappiness are the result of a misuse of our true nature, the result of ignorance. Ignorance of the law excuses no one from its effects; but knowledge clothes us in the seamless robe. Wisdom puts the ring of completion on our finger and the understanding feeds us with the fat of the land.

No one who has ever tried this, has failed, for it would be impossible to fail. If any have thought they have failed let them realize that, somewhere, they have fallen short of the divine calling. The Truth cannot fail for it is God, the Absolute and Unconditioned One, who is the Truth.

Let us no longer fight the old; let us no longer remember that we were once on the outer rim; let us forget the past and live in the eternal present of God's happy smile. Today is good; tomorrow will be even better and that vista of tomorrows that stretches down the bright eternities of the endless future will all be good, for the nature of reality cannot change.



Ten cents given with the right impulse is worth more to the giver than dollars with the wrong idea. The Law used in metaphysics can not be purchased; but through meditation, wisdom is gained, receptivity made possible, and all life's experience enriched, glorified, and made brilliantly beautiful and continuously interesting.

Spiritual imagination and attraction are "symptoms" noticeable at once in our demonstrations when we are working scientifically.

I regret no past and I fear no future for with God there is only Today.

What Is Sin?

By CLARENCE MAYER



WHILE we know better, those of us who have grown up under the influence of orthodox teaching, unconsciously couple the word sin with an anthropomorphic God. We have lived more or less with the subtle thought that we may or may not be displeasing the Heavenly Father and that He will surely punish us if He finds us out. Now, of course, we all know this is "rot and nonsense," yet I wonder if we are truly sincere in looking back over our lives (or rather INTO our lives) shall we not discover that these foolish thoughts have handled us and with ill effect, too?

Those who have climbed Horeb's heights have proclaimed in clarion tones, "There is no sin," and have thereby called down upon themselves the maledictions of others who have not taken the time to investigate the thought back of this statement. Familiar to us all is the answering thought of these unobserving folks, "How can anyone say there is no sin or sickness when it is all about us?" Could we not clarify the situation by the substitution of the word mistake for the word sin? Martineau has thoughtfully said, "For want of experience we may blunder, but cannot sin," and Shakespear wrote, "(A man) more sinned against than sinning." Ernest S. Holmes writes in his "Science of Mind," "There is no sin but a mistake, and no punishment but an inevitable consequence." As long as man continues to make mistakes, just so long will he suffer. There is just one thing for man to do and that is to stop making mistakes. Jesus did not dwell on the awfulness of sin. He took only enough time to recognize sin for just what it is, viz., nothing but a mistake, and to the horror of the orthodox about Him, quietly said, "Thy sins are forgiven thee; go and sin no more."

There is only one sin, or rather one grand mistake, and that is FEAR. The Bible tells us that angels appearing to men invariably began their message with, "Fear not." Regardless of this, man has been afraid to "Step out on the promises," afraid of this and afraid of that. We should fearlessly stare this word sin out of countenance and stop all self condemnation. We need not treat against this or that disease or problem, but seek rather to know the perfection of man. Following Jesus' example, we should only take time to recognize the mistaken idea about the situation, and then right about, face! Why hold a thought against a MISTAKE? Is it not foolish and unnecessary to spend time arguing that two times two is NOT six? We need waste no time making declarations against a lie, for a lie is just nothing. There is but one thing to know and that is the Truth about the problem and then dismiss the

Meditation for Thursday, November 17th, 1927

*I am not lonely for I know that all people are a manifestation
of that One in whom I live and move and have my being.*

whole thing from one's mind. "Can anyone by thinking add one cubit to his stature," and is not the "government on His shoulders," and should we not be content to leave it there? We should remember we do not have to "do" the work because it is already done.

Then what shall we do, sit down and fold our hands because "all's well with the world?" No, there is plenty for us all to do. With our mental brooms we can sweep out race suggestions. We can clear our mental gardens of the weeds of wrong thinking and let in the disinfecting rays of the sunshine of Truth. "Awake thou that sleepest!" Let us stop weeping over past mistakes; stop condemning ourselves and, above all, the mistakes of others (the biggest task of all). God knows nothing about our sinful (mistaken) acts and thoughts, but WE know ALL about them and the only thing we can do is to cease fearing consequences and "go and sin no more."



A.B.C.'s of the Ph.D.'s



HE etheric waves generated by our thoughts are the rate of vibration in which we live. People are drawn together by vibratory law.

Thought force is a natural force—nothing supernatural about it. Do away with mysteries forever—apply the simple Truth of Being.

There is a race-awakening, a sense of unity, a desire to comprehend and use spiritual laws that has never been known in the world before. We have all reached out for that elusive something we sense, seers and theologians we have analysed, followed by grave disputation and argument until we became acquainted with the present idea of religion as a science; through this a consciousness of Being and At-one-ment is realized: and seeking leisure for meditation makes it possible for each soul to be his or her own most comprehensive philosopher.

To be in tune with the Infinite—is to realize our emotional relationship with Life.

Definition of modern methaphysics; the law governing Life from protoplasm to God-Consciousness.

Through sporadic visions into the Absolute or Unknown, one can never gain the constancy of the mental attitude necessary for perfect demonstrations in this work. This is an exact science of mind, dealing with a Law which is fourth dimensional in its nature, which makes it appear that we are sending

Meditation for Friday, November 18th, 1927

The Abundance of God is my supply. I open new channels for my good to come to me.

our thoughts into space. The energy of an atom is much talked about; the energy back of a thought should be looked into.

Affection often bereaves us of our ability to bring just judgment or the proper perspective into our work, making destructive our desire to give constructive assistance.

—FOSTER—

The Message of Self Expression

By EMILY G. MARSHALL

The Pearl beyond the price
Of mortal's mundane ken,
The One without another.

WHAT is this pearl beyond price to every human soul—the pearl which the merchant, “seeking goodly pearls who, when he had found one pearl of great price, went and sold all that he had and bought it?” (Matt. 13:46.) This story is cited as an illustration of what the kingdom of heaven is likened unto. The answer is: the perception of Totality—the understanding of Wholeness—Completion—Absoluteness—a direct cognition of the Allness of the Self within. One’s troubles are over when the mind can accept the full meaning of these words. We are told that the mind is our only adversary—that it is all that we will ever have to deal with.

Paul said: “To be spiritually minded is life and peace” (Romans 8:6)—“Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.” Convince this mind in you that you know what you are talking about—it will turn around and prove your willing and most powerful slave. It is in the nature of a mental journey that the student realizes this “Message of Self-Expression.”

The purpose of these lessons is to reveal the magic of the Self and to use it objectively, here and now, in this world.

The Axioms of Reason are given as the definite technique of this Message. They are a step by step process, whereby one may cleanse the mind of all the infests—transcend the letter of the word and break through to the inner interpretation, or the spirit of the word. One shortens the time immeasurably in making his actual contact with the Self within by the use of the Axioms.

An axiom, according to the dictionary definition, is a self-evident or necessary truth; hence, any proposition or principle that men universally accept. “An axiom is discerned by the inability of the mind to conceive of the opposite as being true.”

Each thing in creation is an expression of a Divine Idea. "The Word became flesh and dwelt among us."

The Axioms of Reason compel right belief. Your world is transmitted to you by belief. "Belief is the door of transmission." Your experience comes because of the reflex of your believing. You can continue to say I am rich, from now until doomsday, but until you believe it, which means that you actually possess it, you will remain poor. The Axioms compel right knowledge—right thinking. You cannot believe the Axioms and believe that you are poor.

The Axioms are given in the form of arguments—reason for or against a principle to be proven. Paul says: "Prove all things; hold fast that which is good" (1 Th. 5-21). "Be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God" (Romans 12-2).

In our first Axiom, Intelligence announces our Being—our Consciousness—our Awareness in the general statement: "I know that I am." This, however, is only a tiny step on the way. One may argue that I am, and: "I know that I am because I am unable to affirm or believe that I am not; therefore, it must be that the Self Is," thus establishing the Self as the I AM of you, but the mind will not accept this statement without further question. It will come back at you and ask: "What do you mean by the Self, it is all so vague and abstract?"

We answer the question in this way: The Self is *That Which Is and All There Is* to you as demonstrated in every experience you have ever had. One will have to admit that every reaction is his own for no other individual can have it in just the same, identical manner. Even though it be a hair's breadth of difference, yet, there is that distinction. We appear to be born, or come into this experience called human experience all alone—surely we leave it all alone in that which is called death, and is it not also true that we go through all alone? No other can see by means of our eyes—hear through our ears—feel through our emotions, etc. For instance: four people might be looking at a sunset and each see something quite different—might be listening to a beautiful strain of music and the actual effect vary according to the particular reactions of each one.

Now since the Self Is and is All There Is to you personally as *That Which Is*, there cannot be that which is not to you, if you exist at all; therefore, that which is not, being nothing, leaves *That Which Is* or the Self to be All There Is. This brings us to our second Axiom, called the Axiom of Totality:

"The Self is *That Which Is*—there cannot be that which is not; therefore, *That Which Is* or the Self must be All There Is."

It is rightly named the Pearl beyond price, delivering to the one who hears it the understanding that All Power—All Wisdom and All Substance

[[*I declare for myself that I am receptive only to the good. Thus do I put on the armor of Love.*]]

is within the Self—the All Knowing One awaiting but the recognition of the individual. We tell you, however, that your power to realize a perfect experience depends upon the force and inspiritedness that you put into uncovering the Self within that will deliver to you All. Through reason you will perceive what is natural, right and true constitutionally to Truth or the Self. The persistent use of the Axioms will do this for you. The positive and negative statement in each one acts as a friction or rubbing process to the mind whereby an actual light is produced. At first they seem cold and uninteresting but in a very short time the signs will follow.

One will be able to make right judgments. The Socratic adage announces that man has erred because of his mistaken judgments. One will recognize every experience for what it is—will take it to the Axioms which will act as an acid, eating away everything of a foreign substance. One will start to erase that which he does not want and in its place substitute that which is native to the heart such as life, love, joy and an experience of perfection.

The student will be filled with a sense of the words of Jesus: "It is finished" and he will proceed with greater and greater enthusiasm to gain a clearer and clearer perception of the One within or the Self. No one will be satisfied with any experience, no matter how ideal it may seem at first, until he has made the conscious contact or the at-one-ment with his own Self.

"Herbert Spencer says that when the race gets desperate it dives into its infinite magazine of intuitive deductive truth and practices axioms." Therefore, it is recommended to you to use the Way out until you are consciously aware of the Way It Is which is within, always has been, always will be. The Self bears witness of Itself as Being—All There Is. Our now experience is the indicator of just how much of this All we are realizing. Nothing is yours until you can express it. The dollar is not yours until it is one with you.

TOTALITY—

The premise first is All
Totality, That Which Is
For God is All in All—
Beside the All is nothing;
And All means Health
And All means Wealth
And All means All There Is.

Who takes from All
Leaves naught but All
For All in All is All.
This leaves but One with no division
Nor difference, nor distinction,
Comparison, none, in the Nature of Itself,
The SELF but ONE.



Gratitude and appreciation of the choice of individual expression, destroys the objectional false ego.

By my recognition that there is only the One I enter into the Kingdom of Heaven.

Read As You Run

By PAULINE FRENCH

HAVE you the consciousness of health, of abundant supply and perfect self expression? Have you? You can answer for yourself as well as for all those you encounter.

The body and our environment faithfully depicts our beliefs about them.

If we believe in getting old at an age decided upon by the race, the gray hairs manifest, and the shoulders droop. If we believe that we cannot accomplish as much after fifty as before twenty, it will show in the total of each day's activities.

If we believe that we cannot easily digest, assimilate and eliminate our food, we will suffer according to our thought.

What we put into the mind we take out in the body, and in the environment. It is done unto us exactly as we believe, no more, no less. If we believe that we are very ill, we will be very ill. If we believe we are poor we will wear old clothes and live in cheap quarters. "What thou seest that thou beest."

The subconscious mind—storehouse of all our thoughts—does not answer back, but acts on each conviction we lay up.

If, however, we once awake to our power to change our thought for evil to one of good—it must work both ways—we will reap good as we heretofore have reaped evil—old age, sickness, poverty, limitation. "Do men gather grapes of thorns or figs of thistles?"

We have only to speak the word and "It" does all the rest, where there is no resistance, no friction.

"Nature is negative to our idea."

The strongest thought wins. Be certain about that. If the thought is sickness we will draw sickness; if health, we cannot fail to manifest health, and in like manner lack or plenty. If we waver between the two, our manifestation will waver too.

We alone give to ourselves the sick and poverty conditions that we now show forth in our bodies and environment. I alone gave to myself the cold that I now manifest by fearing the chill I took and its consequence.

You can learn your friend's mind about her own physical condition by her first reply, if you have not already gathered it by her appearance. You say "How do you do?" and unless she has thoroughly disciplined herself to know that her real self is always perfect, she will enumerate all those aches she has imagined up for her defenseless body.

Meditation for Tuesday, November 22nd, 1927

What I am is God as me—therefore I can claim for myself all the attributes of God.

We can stand on principle and in spite of all the appearance to the contrary, declare our Godhood and perfect inheritance. This is all we need in order to manifest godliness.

Have you the opulent consciousness? Watch for your limited thoughts and actions. You will press your own dress when there is a tailor in the hotel where you are living. Now pressing is his particular work. That is the place he has chosen in which to express himself. Are you not, for the moment, stepping out of your own appropriate niche and trying to occupy his to save a dollar? Live in your own place and let him have what belongs to him in his own chosen work. Your own activities will flourish to the place where you can "afford" a tailor, "if thou canst believe."

Compel the mind to give over its ideas to save money to ideas of increase of money.

You have an appointment at a given time, and you wait long for the street car. If you wait any longer you will be late. A taxi cab drives up. Here is your way made easy. But the poverty thought enters into your mind, with the suggestion that you cannot afford a taxi, and you let it go and the benefits go along with it that might have accrued from your kept appointment.

Misfits, misfits, you see them everywhere in self expression.

Perhaps you have a job as saleswoman in order to earn a living. This is the way you explain it to yourself. Your whole heart yearns for an engagement in the theatre, but you cannot secure an engagement. You are not the type required, or you are too late, the cast having been made up wherever you apply. The saleswoman job is a makeshift. You have decided that about it. Without enthusiasm your mind wearies and it is evident to all whom you contact in your work that you are out of place.

Perhaps you have dedicated your life to service to another and finding yourself free desire your rightful expression, that expression which will rejoice your soul and everyone who receives your good.

Let your God self arise in its power and claim its perfect self expression, that place which you can fill, that place which was yours from the beginning.



Spiritual imagination and attraction are "symptoms" noticeable at once in our demonstrations when we are working scientifically.

Be thankful above all things for your recognition of the one Mind, the store house of perfect ideas.

Constant dwelling in the external or objective world will never give one real liberty. In the Law of Life is found the consciousness of freedom.

*The Peace of God which passeth all understanding is my
Peace here and now.*

Why Men Succeed

By NED L. CHAPIN



HERE are not enough successes in life. Too many people are sputtering along on two cylinders. What is the reason?

The reason is probably the same as that advanced by a highly successful teacher of public speaking, who told his class:

"If you want to make a good speech, you've got to have a real desire to say something."

If you want to make a success of life, certainly you've got to have a desire to succeed. Do you know the ear marks of real desire? Do you know when you've got it?

One of the members of the Men's Club of the Institute said one night last spring that he wished he could acquire a desire for greater business success; he was just too well satisfied. Knowing him well, I have been watching his progress with something like amazement, and I have not heard him object again that he felt a lack of desire. Where did he get it? Doubtless from the meetings of the Men's Club.

Someone has advanced the startling thought that men are not evolving as individuals, but as groups. If this be true, let me be part of a group like the Men's Club—a group that stimulates genuine desire for constructive achievement.

This idea of group development suggests further that the group itself has an identity, becoming, as it were, a superman. What can the answer to this thought be other than that every man should get into some good group and begin to partake of the development that comes from group effort? The life of the group far transcends the life of the individual; the group has vision surpassing that of the individual; it plans far ahead to perpetuate its existence, and the man, the individual man, "rides along" with it.

Turn which way you will, this problem of success "hooks up" with desire—not wishes, hopes, or longings, but DESIRE. Truly, it is "as a man thinketh"—not as he thinks he thinks, but as he really thinks; there is a difference only too often.

To you who are reading this it may appear as Greek or Sanskrit; or perhaps too absurdly simple to mean a thing; but don't mind that. The idea really means something and a good way to begin getting the benefit is to come out to the meetings of the Men's Club—2511 Wilshire boulevard, 7:45 o'clock the first and third Mondays of the month. The attendance is climbing. Come on out, and see if you cannot learn how you, or someone you are interested in, can succeed.

Meditation for Thursday, November 24th, 1927

The answer to my problem is already known to the Infinite Mind, and it will now be made known to me.

Announcing a Complete Course in the Science of Mind – Season 1928

Beginning the first week of January and ending the last week of March.

THIS course is designed for teachers, practitioners, and students who desire a well rounded understanding of the known laws of Mind and Spirit. It is a complete, comprehensive, and exhaustive course of instruction in the technique and practice of mental science and metaphysics, or spiritual thought force.

The student of Truth should be able to meet and understand the different phases of thought relative to science, philosophy, and religion. He should have a thorough understanding of the laws of psychology, psychic phenomena, mysticism, the analysis of the soul, the principles of prosperity, and of mental and spiritual healing. All are a part of the great field of metaphysics.

The tremendous awakening of thought and the deeper inquiry into the subtle and invisible causes behind all the manifestations of life must be met; and can be, only, by a scientific understanding and a practical application of mental and spiritual laws. This understanding alone can solve the problems of human existence.

Students mastering this course should be equipped with an understanding sufficient to meet all of their individual problems, and, if they so desire, to enter the field of actual practice with an assurance of the accomplishment of great good, both to themselves and others.

Peace, poise and power: health, happiness and success: opportunity and environment: the ability to help and heal, all are the results of spiritual growth and mental unfoldment.

Love, love everything, everybody, sense your highest idea of love, then give it to the world. It will enrich your life and give you a new angle on supply that will surprise you.

Be consciously and understandingly receptive at all times to the inflow of every idea necessary to the work in which you are engaged.

A line of Truth understood is worth more than volumes intellectually analysed.

To meet Divine Law, the power back of things, with a glorious joyousness, is well.

To meet metayphysics with a sense of humor and a smile is half the battle.

*The Spirit within me attracts and retains all that is necessary
in order that my body may be a Perfect Symbol of that inner
Perfect Pattern.*

Everywoman's Club

EVERYWOMAN'S CLUB is all that the name implies. It is a Club for every woman interested in mental and spiritual progress. It is for you, your friends, and your neighbors. We meet for study and meditation, using Science of Mind—the text book of the Institute.

At our meeting October 3, Mrs. Marshall presided. An article on The Absolute and Relative was read and discussed, followed by an open forum with a most interesting discussion.

Our next meeting will be held Monday afternoon, October 17, at 2 o'clock. Every woman invites every other woman to attend.

JUNIOR DEPARTMENT

*"God is Spirit and they who worship Him must worship Him
in Spirit and in Truth."*

WE, being sons of God, are just like our Father, pure spirit, the essence of all the good in all the world. God gave each of us a conscious mind to use—to think—to reason—to know—so we think of that which means good to us and it is God. He is all the good there is in everything.

God is Love and Light and Wisdom. We are sons of God. Children of this new age, fully aware that the Spirit in us is God. We are full of love and light and wisdom so radiant with the joy of living and loving and giving that the spirit shines through us just as naturally as the sun shines.

The Children of the King are ever aware of their divine inheritance.

We say to ourselves over and over again: "The Father and I are one. All that the Father hath is mine." We always travel the Highway known as the Path of God. It is beautiful beyond all description—wide and smooth and leading over the most beautiful land of all the earth. The sons of God speak a new language. It is God's word—the word of good. We call all things good, and lo! at our spoken word, all is well, for the word of God in me is instant and powerful, and it always works. Not I, but the Father in me. He doeth the work. We only need to hunger to be more fully fed. We ask. We ask—we believe—we receive. We simply go to a quiet place, shut the door, closing our minds to every human contact, and we find our God who is our all. Let us do this faithfully each day. Let us say at least a hundred times a day:

Meditation for Saturday, November 26th, 1927

World Peace will be a reality when man finds Peace in the only place he can ever find it—within his own heart.

"The sons of God are full of wisdom and power. The daughters of the King are all glorious. I am God's child—made perfect and given dominion within! My body is the temple of the Holy Spirit, pure and clean and holy."


The Junior Members of the Institute of Religious Science meet at 11 a. m. every Sunday, 2511 Wilshire Blvd., for study and meditation. All young people will be made welcome.

MABEL A. LANGDON, Supt.



Dorothy Doubt's Adventures

By ETHEL WINTON

T last the day of Bettina's party had arrived. Since early morning the people in the big house next door had been busy as bees. Dorothy had watched the arrival of the caterer's wagons and had marveled at the number of big tubs which she knew must contain the cans of ice cream. Tables with umbrellas over them appear like mushrooms after rain on the lawn, and from the station bus a number of men with queer bumpy bundles descended. These, mother said, were the musicians from the city. There was always dancing at Bettina's birthday party. The living room was as big as the dancing school and almost as slippery. Dorothy loved dancing, but she was just a little bit afraid, for last year, when she was very much smaller, of course, she had slipped and fallen down. The Dodge boy had been very nice about it and had said that it was his fault and though the children had laughed at the time, nobody seemed to remember it and Dorothy hoped that she would be asked to dance as often this year.

As Dorothy watched the preparations next door she thought of her new dress and wondered why Mother had said nothing about it. At Easter time when they had gone to the city they had seen a pink dress and Dorothy had told her Mother that that was just the kind of a dress she would like for Bettina's party. Mother had said she thought it pretty too and that she "would see about it." At Christmas time, that usually meant that an order would be placed with Santa Claus, and Dorothy couldn't remember ever having been disappointed, so she was quite sure the pink dress was being kept as a surprise. Teacher said that if you wanted anything very much and it was right for you to have it, just keep knowing it was already yours and it couldn't help but be yours.

Mother called down that it was time to get ready and Dorothy ran upstairs expecting to see the pink dress spread out on the bed. But, lying on the bed was the white silk one Grandma had sent. Mother, seeing Dorothy's

I am not over-worked for I do only one thing at a time, knowing that Divine Power within me is sufficient unto the task.

dismay, inquired "What's the matter, darling?" and before she stopped to think, Dorothy replied, "Mother, did you forget the pink dress?" Mother said, "No, dear, I didn't forget, but we will just have to wait awhile for it. Don't you like your white silk?" Dorothy replied, "Oh, yes, indeed," but she had to turn her back so that Mother would not see the tears in her eyes. She had so wanted the pretty new dress, for Bettina's party was quite the most important one of the whole year, and Dorothy had pictured herself wearing a new pink dress. Well, here she was disappointed and feeling sad. Teacher had said only last Sunday, no matter how wrong things seemed to be, a person must keep knowing that everything is all right and then everything would come right. So, Dorothy summoned up a smile and turned back to her mother. Mother called her a dear, brave girl and gave her an extra tight hug.

"What can the postman want?" Mother exclaimed, going to the window. "Why doesn't he leave the mail, as usual, instead of standing there blowing his whistle? Dorothy, you had better go down to the gate and see what he wants."

Dorothy ran down and the postman handed her a package, saying he thought he wouldn't leave it in the box, as might be valuable.

Mother looked at the wrapper and said it was something from Aunt Margaret, and Dorothy brought the scissors. It was such fun opening mysterious parcels. Inside was something soft wrapped in tissue, and when Mother shook it out, there was a lovely pink chiffon dress just like the one Dorothy had seen at the store in the city, only this was prettier even, for it was embroidered with the sweetest little rosebuds. In her letter, Aunt Margaret said, it had been brought from Paris for her little girl, but that it was too small and she had thought of Dorothy, and hoped the dress would fit her. Mother held it up and it was just long enough.

When she was dressed and Mother had gone downstairs, Dorothy stood looking in the mirror. She felt so grateful to the dear, kind Father who fulfilled the desire of a little girl so beautifully that she nearly cried with joy. She clasped her hands for a moment while she expressed her thanks for the loving kindness expressed through this lovely gift.

Dorothy was so happy, she seemed to float across the lawn to Bettina's house. Bettina exclaimed: "'Dorothy, what a lovely dress!'" Dorothy stood on tiptoe to whisper: "I asked for it as teacher told us to, and God sent it, just as she said he would."

The life work of a Practitioner is inactive activity.

I dwell in a house of Love. Harmony is made manifest in all my affairs.

Questions and Answers

SUGGESTIONS FOR TREATMENTS

Truth, as defined by Webster, is a statement corresponding to reality; a fact, as the object of correct belief. On this page the writer, in so far as his understanding permits, endeavors merely to suggest lines of thought correlated with spiritual truth.

Those desiring help may write the Questions and Answers Dept., and the answer will be printed at the earliest opportunity. All letters must be signed, but the identity of the writer will be known only to the editor of this page.

QUESTION: Two opportunities for activity are presented to me and as they are equally attractive, will you please give me some idea how to work for guidance toward making the best choice?

ANSWER: Assume a positive mental attitude of dependence upon Infinite Intelligence. Know that this Infinite Intelligence, being all wise, can only make correct decisions. Realize that this Infinite Intelligence is the only intelligence that can operate through you; since this is the case, you, yourself, need not assume the responsibility of trying to make a decision.

TREATMENT: *Infinite Intelligence, God's Intelligence, now operating in and through me as my intelligence makes right decisions only and has already made them in my behalf. I rest in peace knowing that my problem is solved.*

QUESTION: Please advise how to overcome chronic headaches, due, it would seem, to digestive disorder?

ANSWER: Know that Divine Life, your life, is perfect and do not make the mistake of assuming that there is any inharmonious condition to be overcome. To admit that there is merely sets up an opponent to be contended with. Nonresistance must be practiced. We only cling to our ills by desiring to overcome them, hence the importance of ignoring completely the evidence and its supposed cause.

TREATMENT: *Divine Life within me now radiates its glorious perfection throughout my entire being. Nothing but peace, purity and health can emanate from my life. I am reposed.*

QUESTION: A very valuable first edition has been removed from our library. Will you suggest mental treatment to help us to recover this book?

ANSWER: Absolute truth tells us that nothing can be taken from us that rightfully belongs to us as everything in this perfect universe must be,

Meditation for Tuesday, November 29th, 1927

[[By contemplating as an accomplished fact the thing I wish to experience I call it into being. "Believe that ye have and ye shall receive."]]

and is, in its right place. Principle should be adhered to in the so-called small things as well as in the great. God knows no great nor small. The truth is that creation is perfect and complete, all contained within the "One", hence, no possibility of separation of any of the parts from the whole (One) wherein you and yours exist.

TREATMENT: There is no reality in separation. Nothing can be taken from the Infinite One within which I and Mine exist. I know that there is no loss.

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Meditation for Wednesday, November 30th, 1927

My own cannot be kept from me—I am a magnet for good.

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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.

