

RELIGIOUS SCIENCE MAGAZINE

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In This Issue

The Science of Prayer

By ERNEST S. HOLMES

Methods and Possibilities

By CHRISTIAN D. LARSON

Meditations

Pages 24 - 31

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God Speaks



GOD speaks through the lips of my neighbor ;
GOD speaks through the surf on the sand ;
GOD speaks through the working man's labor ;
GOD speaks through the giving hand.
GOD speaks,—I *know* for I hear Him.
I hear Him in all things that live,—
Hark to the Cosmical Hymn !
The pulse of the Spheres, take and give !
I sway to the song of Creation ;
I dance to the lilt of the stars ;
I answer the sun's exaltation
Transcending Earth's prison-bars.
GOD speaks to the heart that will listen ;
GOD speaks to the mind that will hear ;
GOD speaks in the dew-drop's glisten ;
GOD speaks to the ear that is near.

—*Helen Van Slyke.*

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A Realization for Prosperity

HERE is One Infinite Mind from which all things come; this Mind is through, in and around man. It is the Only Mind that there is, and every time man thinks, he uses It. There is One Infinite Spirit, and every time man says, "I am," he proclaims It. There is One Infinite Substance; and every time man moves, he moves in It. There is One Infinite Law, and every time man thinks, he sets It in motion. There is One Infinite God, and every time man speaks to this God, he receives a direct answer. One! One! One! "I am God and there is none else." *There is One Limitless Life which returns to the thinker what he thinks into It.* One! One! One! "In all, over all, and through all!"

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Talk, live, act, believe and *know* that you are a center in the One. All the Power there is; all the Presence there is; all the Love there is; all the Peace there is; all the Good there is, and the only God that is, is Omnipresent; consequently, the Infinite is in and through man and is in and through Everything. "*Act as though I am and I will be.*"

—From *Recapitulation of the Chapter on "The Control of Conditions"* in
THE SCIENCE OF MIND.

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DON'T TRY TOO HARD

"SUCCESS," writes the noted author of "Outwitting Our Nerves" in one of her recent syndicated newspaper articles, "has a way of choosing to settle down on a person when he does not seem actively in pursuit of it. *A little easy nonchalance acts as a magnet.*"

How like the principles of Religious Science is this bit of truth from one of the world's masters of psychology.

Religious Science is a philosophy of freedom, happiness and joy; it implies a willingness to let the other fellow alone, with all good wishes and good will and with all love and assurance of his God-given power to work out his destiny in the way that is best *for him*.

If we go a bit further any say it is possible for one who knows the Truth to help another find himself, we are doing no more than the psycho-analyst or psychiatrist tries to do; but in Religious Science, by dealing scientifically with *First Cause*, the results come *quicker*.

The writer of "Don't Try Too Hard" says, "I fancy that the New Thinkers have made a mistake in substituting for this quiet air of receptivity, which is such a happy factor in success, their more strenuous picture of 'holding the thought.'"

Religious Science doesn't teach "holding thoughts" nor trying to "make things happen."

It *does* teach "quiet receptivity" and assured faith in an infinite, loving Father. Knowing the truth is easier and more affective than trying to "hold a thought, for it is God, not man, that "doeth the works."

GREAT-MINDEDNESS

"The Sphinx must solve her own riddle."

—EMERSON.

WHETHER or not we believe with Clemenceau—and we should—that “work will pave the path to glory,” we will have to add another ingredient to the formula, and that is reflection, or meditation.

By saying “The Sphinx must solve her own riddle,” Emerson meant that in the final analysis, every man must solve his own problem. Otherwise it is not solved any more than a child’s arithmetic problem is solved when it has been worked out for him by his teacher or a too-fond parent.

To solve any human problem involves great-mindedness. Why? Because problems are solved only by going within one’s self, as Marcus Aurelius advises in his book of meditations—a book written originally for himself alone—and there communing with one’s self and one’s real relationship to God and the great scheme of things. This takes great-mindedness.

An interviewer seeking Einstein, the discoverer of relativity, found him in retirement, playing a fiddle. His real purpose was not to make music, but to establish contact with the spiritual self within, man’s share of God. He was only doing, to get great ideas, the thing that Henry Ford advocates for statesmen. “Real statesmanship,” said Ford, “is the business of clearing the way for what God Almighty is going to do.” This, too, is great-mindedness.

In a world filled with examples of great-mindedness, none stands out so beautifully as the great-mindedness of the father of the Prodigal Son. Wisely, he let his son go to learn life’s lesson; with never a “told you so” he welcomed him back and made a feast of the fatted calf. To the elder son who felt aggrieved at the attention paid the younger, he said, “Son, all that I have is thine.”

When we become sufficiently great-minded, we, the prodigals, turn again to the Father, and He, *the Great-Minded*, turns to us. It is just a question of being great-minded enough to take what He has been waiting to give.

We turn again to the Father whenever we accept life as it is, work joyously and meditate serenely.

Be great-minded—work, and also, *meditate every day.*

Christ and the Man Jesus

By ERNEST S. HOLMES

THE age-long search for Reality is an inquiry into the constitution of the human mind; it is a search for the underlying principle which governs and sustains our own being.

The story of Christ, set before us in the Scriptures, is a story of the unfoldment of personality through the experience of one who was aware of his relationship to the Universal Mind and Spirit.

SIMPLE IDEAS UNDERLIE PHILOSOPHY OF JESUS

In studying the life and teachings of Jesus, the most unique character of history, we discover a few simple ideas underlying his philosophy, the embodiment of which enabled him to become the Christ.

Fundamental to his concept of life was his belief in a Universal Spirit which he called God, or the Heavenly Father. This Heavenly Father was an Intelligence to which He *consciously* talked and from which, undoubtedly, He *received a definite reply*.

Jesus thought of the Spirit as being personal to Him, as directly responding to, and being aware of, man's approach to it. He *located God and the Kingdom of Heaven within Himself*.

This was a different concept from that of the teachers who had preceded him, and quite different from that of most of those who followed him. For nearly all the others taught that God was a mandatory power sitting somewhere in the vastness of

GOD IS, NOT WAS

Too much reading.
Too much study.
Too many books.
Too many sermons and not enough thought.
Learn to make Truth your own by embodying it.
Learn with Emerson that,
"God Is, not was; speaks, not spake."

space and governing the world with a rod of iron and a rule of law.

Jesus located God in His own soul. So complete was this realization that He was unable to find a place where the being of Jesus began and God left off, or where the being God began and Jesus ceased.

ALL TRUTH IN MAN IS HIS DIVINE NATURE

This, Jesus discovered and taught—that whatever is true of man, of the reality of his nature, is the Divine Presence within him. Coupled with this unique realization, with this enlightening concept of Deity, of placing God at the center of his own being, was the realization of an absolute law obeying his will, when this will was in harmony with the Spirit of Truth.

This concept of God, man, and the relationship between them, places the philosophy of Jesus in a different category from that of most other teachers.

Since we cannot have any superstition about Jesus, but must believe

that He was like other men, both humanly and divinely speaking, we must conclude that the difference was not in His nature but in the way He used His powers of mind and spirit. He had an unqualified acceptance of the universe, a complete realization of the Divine Presence permeating all things and indwelling His own soul. And Jesus had an enlightenment which, perhaps, no other man has had, before or since his time; an absolute acceptance that there is a law which obeys the will of God and man alike: of God always and of man when he is in harmony with God.

Jesus both realized and taught a complete relationship between God, man and the law. Consequently He had, on one hand, a Universal Presence, a personal God, if you please, viewed from the broadest angle and not from an anthropomorphic one, an Intelligence with which he could converse, from which he drew inspiration and power; and, on the other hand, He had a law which he could command and which must obey when His will was in harmony with the Divine Will.

ALWAYS A DIVINE INFLOW
AT DOOR OF THOUGHT

Jesus had balanced the meaning of the two pillars which stood in front of the temple of Solomon: the law and the word: the relationship between the personal and the impersonal elements of nature. As the result of this there was ever, at the door of his thought, a Divine inflow of ideas and a dynamic outflow of spiritual power.

Jesus made the greatest discovery of all times; the discovery of Himself. And in this discovery of the real self He unveiled the mystic Christ, heralded throughout the ages as the one anointed of the Most High, the Son of God.

This Divinity is incarnated in all that lives, from the lowest to the highest. It is the Life-principle of everything. The conscious realization of this inner Divinity is the unveiling of the Christ. But few draw this veil, for most of us look for Reality *outside* the self. It is indwelling as well as overdwelling and the Christ is forever infolded *within* human personality.

WHERE THE SEARCH FOR
REALITY ENDS

Who seeks the Christ outside himself will never find him. The search for Reality will eventually end in the realization that It is within. That which we look *for* we look *with*. That which we find we take with us in the search. Reality wells up from within and is ever an inner light.

The great Wayshower was a wayshower only, a Savior only in the sense that he showed a way for all others to follow. Salvation is not in the wayshower but in that which is shown. *No man will ever enter the kingdom of heaven by proxy.* We enter only by virtue of making our unity with good. This, Jesus clearly taught in the parable of the wise and foolish virgins.

Jesus proclaimed a direct relationship between God and man and definitely taught that all men are alike. He said, in essence; "If you will listen to what I have been telling you, if you will believe that the Kingdom of Heaven is within you, if you will believe that God is in His Kingdom, then will Christ dwell with you."

And Jesus clearly stated that before Christ could dwell with us we must first harmonize with life. We must enter the gates of Paradise through love and reason. He laid down no hard rules of conduct. His philosophy was one of simplicity, a direct approach to God through our own nature. A childlike faith in

Good as the eternal reality, an implicit trust in the law as being absolute—and a life of joy.

Jesus resolved everything into mental and spiritual ideas and taught a government of law through love and reason. And Jesus believed what He taught. That His faith was justified by His works is shown in the result of His works and the influence of His life upon the centuries following him. Wisdom is ever justified of her children.

Whenever there dawns upon any individual member of the human race, the realization of his own divinity, the eternity of his own nature, the unity of his own life with the Eternal, and the immediate availability of the law, through the power of his own word, there Christ is born again.

NATURE WORKS NATURALLY

QUESTION—In striving to demonstrate an improved financial condition, how does the answer come? Does one ever get a tangible, direct answer? Or must one be content with "trustful expecting" that some beneficial idea will flow through a natural channel to our consciousness?

ANSWER—Nature always works naturally. What the Truth does for us will have to be done through us. Sometimes we get a direct answer in the form of a direct thought. Sometimes there does not appear to be a direct answer in this way but rather an opening of conditions that gradually lead from good to greater good.

Do your mental work and let the way be shown. Do your work and trust in the Truth to provide the way. Be willing to walk in the way when it is shown. If you do not receive direct results at once keep right on working until you do. Thought *must* and *will* find an outlet for its expression, and as we think it.

Send Religious Science Magazine to a friend for Christmas. Twelve issues of inspiration, \$2.50.

SUNSET

Purple and gold and scarlet,
 Waves of the fading day,—
 Paving a path in beauty
 For the sun as it sinks away.
 Purple and gold and scarlet,
 From Nature's lavish brush,—
 Crowning the sky with glory,
 Covering the earth with a hush.
 Purple and gold and scarlet,
 From The Palace of the King,—
 Giving a note eternal
 Of the song that the angels sing.
 Purple and gold and scarlet,—
 And it might have been only gray
 Had not the God of Nature
 Devised a lovelier way.

—Helen Van Slyke.

NO MORE BLUE MONDAYS

Editor
 Religious Science Magazine.

I have read with great interest the article by Mr. Earnshaw appearing in the November issue of the Religious Science Magazine. He most certainly has expressed a philosophy which is easy to understand. When one stops to think, it is not a difficult proposition to overcome the Blue Monday which is so apparent with most of us. After all, Blue Monday is an illusion, and I, for one, guided by your philosophy, will think no more of Blue Mondays.

The article has impressed me so much, and also others who have read it, that they join me in a vote of thanks to you and Mr. Earnshaw.

J. M. W., Los Angeles.

Truth in Folk Songs and Proverbs

By CLARENCE MAYER

THE universality of Truth is one of the most impressive facts in all metaphysical thought. It has been expressed in all ages and climes, more or less veiled perhaps, but expressed in some form nevertheless. Jesus voiced this same thought when He said that even the stones would cry out were not praise otherwise expressed.

FOLK LORE THE OUTPOURING OF THE SOUL OF MAN

For those who have eyes to see, the Truth is gloriously manifested in mountains, plains, sea and sunsets. What did you feel when first you gazed upon the Grand Canyon? A tiny flower is an expression of Truth to the one "in tune," but more concrete are those marvelous outpourings of the soul of man through the folk lore, songs and sayings of the masses.

In the days of Russian oppression, people were denied all possible individual expression. Out of the dismal darkness of long winter nights and intellectual oppression came a wealth of folk songs, sung in the minor modes, pathetic, soul stirring, songs of sorrow that grip the heart.

The same thought is apparent in the folk songs of all nations. More familiar to us, perhaps, are the Negro Spirituals which breathe the pent up emotions of an enslaved race. For the most part no one knows who composed these songs; they seem to have sprung spontaneously from the soul of humanity.

So it is with the common proverbs that have been handed down to us. We know not whence they came but

WHY WE LIKE PROVERBS

We like proverbs because, with force and precision, they present the summed-up wisdom of the ages. To write a proverb takes a Solomon; to read it is easy for anyone. President Wilson used to say he could speak extemporaneously for an hour; but he must have a week to prepare if he were to speak but five minutes. So with proverbs; each one has been centuries in the making, but its vivid words are the very flashes of intuition. In this article by Mr. Mayer we learn something about the universal language of proverbs.

are impressed with the metaphysical Truth embodied in these homely sayings common to all nations.

Our wavering faith may find strength in the recognition of these Truths. Man, needing constant spiritual food, finds nothing too insignificant.

IF YOU WOULD HAVE FRIENDS BE A FRIEND

Is it not surprising how many lonely souls there are in a land where millions of people live in close contact? Perhaps you are one of those lonely souls longing for the companionship of congenial folk. This is one of the commonest problems in metaphysical practice. If you would have friends, "*Live in a House by the Side of a Road and Be a Friend to Man.*"

A metaphysician will tell you to fare forth with love in your heart for your fellow men; speak a kind word here and there and as you develop a receptive attitude, those you come in contact with will soon respond to your prayer for companionship. You will realize that like attracts like and thus, "*Birds of a Feather Flock Together.*"

GLOOM DISPELLED BY
CHANGED THOUGHT

Are you depressed by thoughts of failure and discouragement? Does every business deal you try to put over reach the point of consummation and then fail? Does a visitor in your office or place of business discuss hard times, another tell you of the seeming success of crookedness? Doesn't your business at once begin to reflect the gloom you have allowed to slip in? Everything you do seems doomed to failure.

If you cannot rise above this condition you seek the advice of a metaphysician who tells you your troubles are the natural result of your wrong thinking or an accumulation of subconscious acceptance of failure. You are told that it is possible to eliminate the conditions by a reversal of your thought for in reality "*All's Well With the World*" and that "*It is Darkest Before Dawn.*" You act upon the advice given and with your changed thought comes a feeling of encouragement, things begin to pick up and you realize, "*It's a Long Road That Has No Turning*" and that "*Every Cloud Has a Silver Lining.*"

Do you suddenly find your business rather dull and your professional efforts lagging? Have you taken time to analyze the condition?

You may find you have allowed that insidious germ of laziness to lodge in your realm. When you are awake to the fact and bestir yourself things take a turn for the better and

you remember that "*A Rolling Stone Gathers No Moss.*" Success comes and you rejoice knowing, "*That Nothing Succeeds Like Success.*"

Don't forget in your enthusiasm that you create your own success!

Are you socially inclined and do you like company and many friends? A true friend is a rare and precious jewel. You tell your successes and failures to a true friend whom you trust. As your enthusiasm mounts you tell several true friends. Presently you get "balled up"; you feel confused and ere long "*The Devil is to Pay.*" You then realize that you have been acting on the uncertain suggestions of too well meaning friends and you know "*Too Many Cooks Spoil the Broth.*"

One day you meet a philosophically inclined friend whose words of wisdom are the result of careful thought and observation and this time "*A Word to the Wise Is Sufficient.*"

EACH ONE MUST MEET HIS OWN
RESPONSIBILITIES

When we have reached a certain point of efficiency in our thinking it is very easy to become over-enthusiastic. We are anxious to pass on the good work, so become over-zealous desiring to convert others to our way of thinking. I believe Edward Kimball said that if he were writing the ten commandments he would make the first one, "*Mind Your Own Business.*"

As we analyze this desire to help others we will find that we are often taking away the other fellow's responsibilities. This is a mistake. It is all right to pass on a helpful thought or plant the seed of Truth but our duty stops there.

If a man is ready for the Truth offered, he will act upon it.

Results are none of our business for "*You Cannot Make a Silk Purse Out of a Sow's Ear,*" since, "*As the*

Twig is Bent so is the Tree Inclined."

It is small comfort to tell a troubled soul that all of his distress is due to wrong thinking. That is the truth, however, and when we reach the point where we realize this truth we have made real progress.

LAUGH AT MISTAKES AND
FORGET THEM

We do not condemn ourselves for wrong thinking for there is nothing to be gained by, "*Crying Over Spilled Milk.*" Bitter as our experiences may be on the pathway of life we should learn to profit by our mistakes, laugh at them and forget them as soon as possible. Jesus said, "Go and sin (mistake) no more." When we have done this we begin to think constructively and there will be fewer mistakes for "*A Stitch in Time Saves Nine.*"

Sooner or later we discover the cause of the things in our lives whose effects result in failure and distress for if things go wrong we may be sure, "*There is a Nigger in the Woodpile Somewhere.*"

One of our besetting sins is our proneness to criticize. *Very often we manifest the fault we find in another.* Jesus advised us to remove the beam from our own eye first. It is well to "*Keep One's Own Dooryard Clean*" for "*Charity Begins at Home.*" If we persist in destructive criticism we will reap what we sow for, "*Chickens Come Home to Roost.*"

A simple yet difficult teaching of metaphysics is that we can receive only what we can embody in our consciousness. A man once said, it would be as easy to demonstrate a million dollars as it would be to demonstrate five cents, for he claimed the action of the same law for either. This seems logical but things may seem logical and at the same time be wrong.

A man consulting a metaphysician seemed to have big ideas, ideas apparently practical and worthwhile. As time passed the big ideas did not manifest. One day a small idea presented itself, an idea completely within the range of his mental experience. He clung to the big ideas loath to accept that which he could conceive. He still pursues his unsuccessful career because he could not mentally see that "*A Bird in the Hand is Worth Two in the Bush*"—the stepping stone to bigger and better ideas.

Thus we might go on and on, like the brook, for each proverb is a kernel of Truth in the rough. It matters not how profound a Truth may be or how homely its expression "*For a Rose by any Other Name Would Smell as Sweet.*"

It does matter profoundly, how we accept and practice the Truth thus expressed.

We are amazed in discovering how clearly and how scientifically the many great souls of antiquity expressed the Truth.

TRUTH FROM ANY SOURCE
STILL IS TRUTH

These sublime Truths, many think are to be found only in the Bible. One of our greatest students and teachers of modern times is accused of having adopted many of the teachings of the Oriental philosophers. What error can there be in finding, proving and accepting Truth from any source?

The glorious age we live in is making more and more a demonstrable, working thing of the knowledge of all ages. We are just beginning to make practical use of the metaphysical teachings voiced since the advent of man, not the least of which are the homely sayings of the common people of whom our beloved master, Jesus, was one.

Methods and Possibilities

By CHRISTIAN D. LARSON

TO PREPARE for the future, the one effective method is to live and work, *up to your very best*, in the present.

* * *

This is the basic principle in successful achievement: To do wonderfully well what the world wants done.

* * *

A life of harmony is indispensable both to health and to good work. *Have harmony at any cost.* It will pay for itself many times over.

* * *

Do not desire things; but desire, in your own mind, *the power that can produce things.* And with this power, you can readily produce what is wanted.

* * *

Never say, "I have to do it." But say instead, "*I want to do it.*" The difference, as the months pass, will prove surprising, both in your life and your work.

* * *

Do not pray for an easy way. Pray rather for more power and greater intelligence. Then every way will be an easy way—for you. And how much farther you can go.

* * *

Continue to believe, with all that is in you, that you can make your life what you will—and *cause* good things to happen any number of times, at every mile of the way.

* * *

Instead of trying to keep up with those of the earth earthy, who are merely accumulating *things*, suppose we purpose to keep up with those rare souls who are growing in higher wisdom and spiritual power.

Live for yourself alone, or for your own little group, and you remain small. But give your best freely and fully, to the largest number, in every possible way—and you become great—great in mind, power, character and soul.

* * *

To dislike work, or to look for an easy way, will take you nowhere. Make up your mind to love work, and give your interest to your work. You will soon find that your good work will give you more real pleasure than anything else.

* * *

It is only the master mind that is immune to criticism. All others are harmed by it. And there are no master minds on this planet as yet—neither in the far east nor in the far west. *But there are thousands all over the world who are on the way.*

* * *

What would happen to the race, and to civilization, if we all would begin today to be *all* that we can be in every way? To live life to the full—physically, mentally and spiritually—that is something we all are learning to do. And the results, as we proceed, will prove amazing.

* * *

The most powerful treatment known is to claim it **NOW**. Claim your health, your strength, your freedom, your abundant supply—your every good **NOW**. And you can—for the power that can produce your every good is in you now—actually at the door of your consciousness—*ready to rush forth and perform the miracle.*

* * *

The greater the object of your faith, the greater becomes your faith.

We have more faith, naturally, in that which is great than in that which is small. So therefore, when you see more in yourself—and *the more is in us all*—you will have more faith in yourself; and the greater your faith and confidence in yourself, the more you will accomplish.

* * *

When all the talents and powers you possess, work together harmoniously and effectively, excellent results simply must follow. And in case you do not secure the results you desire, the situation is clear. The remedy will be, to train your powers to work harmoniously and effectively for the goal in view—something that anyone can do. We now know how.

* * *

With the knowledge that we now have of life, and the living of life, any individual may prolong his existence upon this planet from twenty to forty years—and even more, where faith, determination and understanding are beyond the usual. And considering the fact that we are facing the greatest age in history—we all shall want to stay for a long time. There will be much to accomplish here henceforth—wonders to learn, and marvels to enjoy.

* * *

To those who understand the laws of life, there are no incurable diseases; no condition that cannot be overcome. Every individual may get well and stay well. We all may be free—absolutely—if we apply what we now know. And the first step is to believe this great truth—to believe it tremendously. For the fact is, when you are positively convinced that a certain thing can be done, you have opened your mind to the power, from within, that can do it—and do it now.

* * *

Concentrate with full thought and action upon your own work, and see

how well you can play *your* part. Do not waste time watching the other man, to see how fast he is moving; and do not misdirect your energy criticizing him because he does not perform according to your private opinion. *Purpose instead to do and be your very best.* See how brilliantly you can perform—how fast you can move—how wisely you can think and live. That is what will count, both for you and all concerned.

* * *

People who live largely in the past, or try to live in the future, are *neglecting the present* to that extent. *And when we neglect the present, we shall have both a small present and a small future*—for the future is invariably the outcome of what we are and what we do in the present. But the majority of the religions and philosophies of the ages have taught the race to live for the future—to expect freedom and bliss in the hereafter. That is one reason why human progress has been so slow—and life so meager for the vast majority.

* * *

Use imagination extensively to enlarge upon everything in the mental domain. See everything in the mind as larger, better, greater, more perfect, more wonderful—and do this continuously. This interesting practice—becoming at times fascinating—will deepen and heighten the mind and increase mental range, adding decidedly to the scope, capacity and power of the mind; and, also, inspire the mind to create a vast number of superior thoughts. And, as the thoughts we think, become a part of our working mentality, we will, through this method, steadily build a superior mentality. A wonderful gain; because a superior mentality can know more, do more, demonstrate more, and develop farther.

To be a fatalist is to drift along, mentally, and let come what may—believing that most things are inevitable. But in such an attitude we are not working to be or produce the best. We are always our weakest and poorest when we drift—and will meet and produce the poorest, and the worst. The truth is, however, that nothing in the world of human experience is inevitable. All things can be made better. We have the power; and we can learn to use that power to an amazing degree. We can strike out along new lines, and make every part of life entirely different, and far better, than it was in the past. Shout this fact from the housetops. It is a world truth that would give light and freedom to millions.

* * *

Tremendous interest in what you are doing will produce perfect teamwork in the mind—inspiring all forces, faculties and talents to work together for the goal in view. The same method will produce perfect concentration and increased mental activity—and develop insight, discernment and mental penetration to a marked degree. To be alive with interest, therefore, in what we are doing, in what we aim to become, in life itself—this is to use a law of remarkable power. And it is becoming a simple matter in this age to maintain an exceptional interest in life, achievement, attainment—with wonders and marvels unfolding before us in every realm of human activity. Then we must not forget, that an increasing interest in life is conducive to health, youth and a long life.

* * *

The kingdom of the spirit is finished—complete, perfect, absolute, limitless. But we must go to that marvelous realm, in consciousness, if we would partake of the infinite good that its many mansions contain. And

that means to become *spiritually* conscious—what we all may begin to become at once. We may stand “on the outside” in ordinary consciousness and “affirm the good” for ages, and never realize the least of what the kingdom has in store. Simply to say or think that “this kingdom is finished”—that will avail us nothing. We must actually go there, if we would have what the spirit has to give, and know what the light of the spirit has to reveal. Going there does not mean, however, to leave the body as former religions have taught. *It means to leave mental darkness, and become spiritually conscious. It means to go through a great awakening, and become conscious of the heaven that is within—the heaven that is now at hand. And we cannot give too much emphasis to the great truth—that this wonderful awakening and marvelous experience may begin here and now, in this present life.*

PEACE

The peace that passeth all understanding! How many of us have experienced this unalloyed state of mind? Did Jesus mean that this peace was beyond our reach; that it was more than our mentalities could grasp or comprehend?

Nothing needs to be explained or understood by the Divine Mind, for it is all knowing; it is everything there is and therefore there is nothing for It to know or understand. At our own level of consciousness we contact this, therefore, when we have experienced this peace we have reached the full consciousness of our at-oneness with the One. Everything must be known to us inasmuch as everything is known to the One, and when a thing is known, it has gone beyond understanding—one step farther along the road.

MARGUERITE B. LANDON

The Science of Prayer

By ERNEST S. HOLMES

WE ARE all familiar with the story of the man who prayed for money with which to build an orphanage. In an authentic history of his life it is stated that he prayed almost constantly for a period of thirty-six days. At the end of this time money began to come in small and large amounts, until he had received all that was necessary for his purpose.

There are too many instances on record of a direct answer to prayer to discount the fact. Prayers have been answered directly, specifically, immediately.

FINDING A THEORY TO FIT THE FACTS

We are confronted with a fact and not with a theory. We are not seeking to find facts with which to prove some theory but rather to find a correct theory which fits the facts.

Prayer has been answered in many thousands of cases; the answer has either been through the caprice of some Deity or through the action of some definite law. It is unthinkable to suppose that God gives to some while withholding from others. We cannot believe that God is pleased with some and displeased with others. We must believe that prayer is answered according to law and that, should we discover this law and use it, all our prayers would be answered.

What does one do when he prays? *He talks to God.* Where does he talk to God. He talks to God in his own mind, through his own thought or feeling. It is quite impossible for one to talk to God outside himself, for he cannot get outside himself.

Whatever God he talks to is in his own thought or approached through his own thinking, feeling, or knowing.

The man, then, who asked God for money with which to build an orphanage asked God in his own mind. God answered through his affairs. But many others have asked God for money with which to build orphanages or some other purpose as worthy; and have not received an answer to their prayers.

DOES GOD ANSWER SOME AND NOT OTHERS?

Are we to suppose that God answers some and not others? Or that God is more interested in orphans than He is in widows? Indeed, to be perfectly truthful, can we suppose that God is or can be more interested in one good deed than in another. This would be dangerously near making the Divine Being more limited in thought than we are.

But the fact remains that the man's prayer was answered and that many men's prayers have been answered. It is a good thing to build an orphanage. It is a good thing to preach the gospel to the poor. But can we say that it is any better than to write a beautiful poem or sing a perfect song? In the sight of that all-seeing Eye, harmony stands forth and the Divine Ear is attuned to it.

It must be that the answer to prayer is in the prayer when it is prayed and not in the inclination or the disinclination of God to answer some and not others. God answers prayer according to law and order; the exact law and order of the universe.

THIS article was first given **I** as a radio lecture over Radio KNX a few weeks ago and drew interested comment from every state west of the Rocky Mountains. Mr. Holmes speaks over Radio KNX every Sunday evening from six to six-thirty.

We will not analyze God but we will analyze prayer. Prayer is a thought, a belief, a feeling, arising within the mind of the one praying. This feeling becomes a complete belief and a perfect acceptance when the mind is most completely in tune with the Infinite. The mind is the most completely in tune with the Infinite when the emotions are the most constructively aroused. The highest faith comes from the greatest spiritual passion.

The prayer of faith is answered, because the prayer of faith admits of an answer while the prayer of unbelief does not admit of one.

If we had the same belief that God would give us an automobile, that we might have that he would help us to build an orphanage, then the answer would be as perfect.

But our own mind does not always react in the same way. We seem to need ideals with which to stimulate the mind to agreement with Reality.

What was the man doing when he prayed for thirty-six days? Why was it necessary for him to pray for such a long time? *It took him exactly thirty-six days to convince himself that his prayer was answered. If he could have become convinced in thirty-six minutes the answer would have been the same.*

While the man was praying he was gradually changing his thought. He was convincing himself that God

would hear and answer his prayer. If he had not become convinced the prayer would not have been answered; if he had become convinced only in part the prayer would have been answered only in part.

Perfect faith is an unqualified acceptance of the desired result; and this acceptance is a mental attitude which cannot be shaken by any objective evidence to the contrary. The prayer of faith looks through the apparent condition to a perfect fulfillment. Prayer is a mental attitude aspiring toward God as the great Giver of all. Faith is the acceptance that God has given or will surely give. Prayer and faith are both mental attitudes. A continual prayer of faith repudiates all that contradicts the desired end and culminates in positive acceptance.

When prayer removes distrust and doubt, and enters the field of mental certainty it becomes faith, and the universe is built on faith.

A SPIRITUAL IDEA STIMULATES THOUGHT

The mind will respond to the most potent emotion more quickly than to a lesser one. This explains why people of high spiritual emotion generally receive the most direct answer to their prayers. It matters not what stimulates the emotion so long as it is constructive and agrees with its ideal.

The intellect is a cold thing and a merely intellectual idea will never stimulate thought in the same manner that a spiritual idea does.

God does not esteem one man more than another nor one name above another. God works through law and this law is impersonal, neutral and ready to act for all alike.

But it so happens, or the universe is so organized, that it is quite impossible for us to arouse the highest

emotions and the most creative ones without using the highest ideals. These ideals are always what we call religious or spiritual. But religion and spirituality are not to be thought of as either unnatural or supernatural. Spirituality means dependence on the Spirit. Religion means a belief in God. Both are normal and quite natural to the average person.

God gives some more than others because some accept more than others. The Divine Giver Himself knows nothing about size. Prayer should build up a greater acceptance of life, truth and action, and when it does the response will be commensurate with its higher acceptance.

When the man prayed for thirty-six days his whole thought had time to change into a complete and positive faith in the willingness and the ability of God to answer him. His whole emotion was aroused and his acceptance complete. The answer was certain. The law has not changed. *What has been, can be. What can be, IS.*

TRUTH BELONGS TO ALL

RELIGIOUS Science does not "belong" to anyone. It is the result of ages of thought and aspiration, the intellectual and spiritual response to the far cry of the soul after Reality. *Let us accept without qualification the gifts God provides.* The Truth has neither father nor mother, but is the parent of all.

SPIRIT KNOWS ITS FREEDOM

Behind everything is the urge. The spirit knows itself to be free and will not forever be bound, and no man can say to it—"Thus far and no farther."

MAN'S GREATEST DISCOVERY

The greatest discovery man ever made was the realization that his thought and belief have a direct action in his affairs, health and happiness.

Tuning In

By THERESA VAN PINSKER

I WAS not a little provoked recently when, whilst struggling with some sewing (sewing is the one thing I dislike to do) I suddenly had an inspiration to tune in the radio, only to find that what had been a wonderful program was just about to sign off.

So engrossed had I been in my difficulties I had entirely forgotten that within the reach of my hand was the rhythm of melody that would have cleared and refreshed my mind.

The choice had been mine and I had chosen unwisely, not consciously to be sure, but through what was perhaps a mental habit, that of assuming the responsibility of working out my problem from my own personal viewpoint—of holding so tightly to the confused thoughts which filled my mentality that there was no possible chance for a new idea to creep in. Instead of tuning in, I had been tuning out.

Throughout the ages those who have sought have found the place where they might "Tune in." Tune in on what? To contact that "Secret place of the Most High" finding there the answer to every problem.

It is in the stillness that we unify our minds with the All Intelligence that surrounds us, thus enlarging our consciousness, Inspiring our minds to higher ideals, Awakening our understanding to the intelligent use of the laws of our being.

The Apostle John quotes Jesus as saying, "Know the Truth and the Truth shall make you free."

Let us seek consciously to enlighten our minds that we may know the Truth.

The answer to our every problem may be found if we will but "tune in" and listen for the "still small Voice" within.

The A. B. C.'s of Life

By H. FOSTER HOLMES

BUSINESS for December —
How to visualize *bigger* and
better Christmas gifts.

* * *

If you wish to be a highly specialized worker in the field of thought activity, *never* draw the curtains in your mental laboratory.

* * *

Your scientific approach to things should include a world scope in order that you may analyze and comprehend the *nature of unity*, and the *unity of nature*.

* * *

The keynote of Religious Science is that we do not separate *life* from *living*.

* * *

Do not make unfavorable remarks about yourself—they register as a radiation of weakness through all the activities of your life.

* * *

There is much said about how to keep young—but never mention made of this simple truth—that the smile *in the eyes* will always remove ten years from any face.

* * *

Resentment — that hidden thing that destroys, that robber of energy, of happiness and contentment—drag it out of your soul, as you would devil grass from your lawn, and burn it on the "Altar of Universal Love."

* * *

Remember this and avoid it, for it has no place in the Scientific Age in which we live—*there is fear* in the heart of a religious idealist who has a desire to withdraw from the *stream of natural life*.

Art, Music, Drama, Love, Life, Science, Philosophy,—study them all and acquire an *appreciation* of **TOTALITY**.

* * *

True mysticism and the experiences of the mystics, can only be realized by us through the shifting, kaleidoscopic glimpses of Reality, that we are able to attain; but through them we can estimate, or sense what is meant by Cosmic Consciousness.

* * *

There is a *mending of life*, found in the **MEANING OF LIFE**.

* * *

Sure cure for restlessness—sense that you are floating in an Ocean of Divine Love, until you find yourself inundated by the current of Divine Energy; *rest there* in complete abandonment.

* * *

Refuse the concept of being a helpless atom in a Cosmic cyclone.

* * *

Trade *anxious care*, for *perfect confidence*.

* * *

In the last analysis—Cause will be forever invisible to our three-dimensionally constituted minds.

* * *

Truth in all ages has been *perceived* by **FAITH**.

* * *

A sense of participation and a blending with Life, result in the glorious consummation of feeling the *perfection of wholeness*, which *justifies faith*.

* * *

A really spiritual man, is always a stabilized man.

The Individualized Purpose

By ALLAN M. WILSON

IT IS conceded by all true scientists and most philosophers that the entire physical universe exists and functions in a perfection of order. Most of us are further convinced that the universe gives indubitable evidence of expressing a purpose which can be no less than infinite and divine. That it may possess an intrinsic disorder or confusion, or that it is a useless mass of heterogenous substances existing for no purpose whatsoever, are ideas impossible of acceptance by a thinking person. Our observation, our reason and our intuitive perceptions of truth, all serve to convince us of the reality, the harmonious order and the cosmic purposefulness of the whole scale of creation.

ORDER, BEAUTY AND HARMONY EVERYWHERE PRESENT

That "there's a place for everything, and everything's in its place" is a universal truth. The sense of order and beauty, of harmony and symmetry, which is present in every individual bears witness to the reality of the universal presence of those qualities in the cosmos.

But in the face of all this law and order pervading the manifest universe, many persons are apt to leave their reason behind them when they think of themselves and to ascribe their positions in the scheme of things to the operations of a senseless and cruel law of chance.

Such a position is untenable: *no man can logically affirm that the cosmic order and purpose permeates the entire universe with the exception of the human race.* We are of and in the universe and cannot be exempt from its laws and nature.

"LIFTS YOU UP"

READ the statement at the end of this article; meditate upon its meaning and see if it does not "lift you up."

In a broad way of thinking, whenever we act constructively, we are simply trying to find God, and this we do by more completely expressing ourselves. If we choose wrongly, and act destructively, we are eventually impelled by hard lessons to seek God more earnestly; but we need not carry our mistakes with us in the search.

It is all a question of living to the full, now, rather than in the past or in the future.

Make the most of this moment and the future will take care of itself.

If you want to be lifted up, read and ponder the statement at the end of this article.

If the individual's place and position in the cosmic whole, if his relationship to the rest of creation, are all governed solely by the caprices of chance, of what value is the law and order of the universe? How could man ever be able to understand or comprehend even a portion of the causal and sequential relationships of the universe unless he shared its nature in its entirety?

To place a being of accidental nature in a world of law and order would be a cruel joke, indeed.

If, as must be true, there are no "gaps in nature"; if the universal essence is reproduced in all parts of

the unitary whole, there is a divine purpose in every individual and a divine order in his true relation to his environment.

EVERY SOUL AN IDEA OF THE INFINITE

It is entirely reasonable and logical to believe that each manifestation of the universal soul as a human soul has been prompted by the cosmic purpose of an Infinite Intelligence. There is no creation of that Infinite Intelligence but what must have come into being as a means to a definite objective. This objective could only be to express the perfection of the universal soul in a perfection of the individual soul. Each person is an individualized manifestation of an idea of Spirit,—an idea which was fostered in the desire of the One for expression.

As the Infinite Intelligence is capable of an infinite number of ideas, so there are numberless individuals, each differing in one or more of their objective aspects from all the rest. The divine purposefulness of the Creative Power must extend *beyond* the physical domain and *into the lives* of every member of the human race.

Is this fatalism or a doctrine of predestination? Not at all.

Man is a being possessed of free-will and the power of choice. He can choose to abide by his nature or he can refuse to do so. If his thoughts and beliefs are in harmony with the truth of his being, his life will be filled with all that is good, true and beautiful. But if he chooses to believe in a false estimate of his nature, if he attempts to be something of himself alone, separating himself in consciousness from the divine source from which he sprang,—then he will experience many or all of those things which are the supposed opposites of goodness, truth and beauty.

We all differ in our abilities, our attributes, our tastes and our desires; the genius in everyone's soul takes a different path to outward expression. Not for nothing do I like this and you that, am I able to do this while you have that ability. These are matters of divine purpose, carefully providing for an infinite variety of expression.

Where our individual wills and our powers of choice enter as aids or hindrances to the divine purpose, is in our free decisions as to what we shall do with what the Creator has endowed us. We can abuse our talents, seek a separate and selfish happiness, and refuse the admission of truth and understanding, in which events we shall assuredly suffer the inevitable consequences of all mistakes; or we can give our best to our work and to the world, live in a consciousness of unselfish devotion to society, and learn to ascribe all power and all efficiency to the Father who dwells within us, whereupon we shall display the operations of an individualized divine purpose in all our affairs.

This purpose, because it is an incarnate part of our being, can bring into our lives only peace, health and an abundance of good.

WHY WE HAVE HARD EXPERIENCES

Violate the law of your being and you cannot escape the hard hand of that constant teacher, Experience; but live in unity with your true nature and Experience will lead you through the "granaries of the Lord."

Those who appear to be drifting aimlessly through life, those whose experience are limited in happiness by poverty or illness, those whose lives are constantly inharmonious, are victims of the inexorable law of their nature.

They are suffering from a lack of good simply because they are ignorant of its reality.

To those who are seemingly "out of joint" with themselves, their environment, their times and their contemporaries, to those who cannot find their proper place in the order of the social, mental or economic worlds, there is an unailing remedy.

The means to an adjustment of their lives is within themselves.

It consists of greater degrees of acquaintanceship with the reality of this universe of law, order and perfection, and of the realization of their essential and inseparable unity with it.

Let that person who suffers an inharmony of environment or a lack of proper activity or supply be convinced of the following statement, and he will be transformed in his relationship to all about him and he will enjoy an abundance of peace, success and prosperity:

ONE LIFE, ONE MIND, ONE BEING

"There is but One Life, One Mind, One Being, constantly manifesting its divine nature in perfect harmony, peace and order, in and as all things; all that exists is the expression of the Infinite Spirit, therefore all things are in their right place, active in the right way, performing their proper functions completely, harmoniously and perfectly.

"The Infinite Life is my life; it manifests itself as me for a divine and perfect purpose to which there can be no hindrance; therefore, I cannot be in the wrong place or make mistakes.

"I am guided by the Infinite Intelligence which is my intelligence; I am now harmoniously and completely active, and I am where I should be and doing all those things which I should do, for, being Spirit, I can be and do nothing less than that which is perfect. The One Mind, which is the only Mind and is my mind, knows exactly what I should do, say and think; therefore, I know it and do it. Everything that I experience is the One Perfect Life experiencing its happiness, activity and abundance within me."

If you want your Work
to give you Pleasure, put
Pleasure into your Work

Winter Lecture Course

A WINTER lecture course, the Institute's annual major course of instruction in Religious and Mental Science, will be given at the Institute headquarters, 2511 Wilshire boulevard, during January, February and March.

Forty-eight lectures on Religious Science by Ernest S. Holmes; twenty-four lessons, or training systems, for higher achievement by Christian D. Larson; twelve lectures on world religions by Dr. John Godfrey Hill, Professor of Religion of the University of Southern California; a course in psychology by Dr. Ameen U. Farced, the noted Persian psychoanalyst; four other courses of twelve lectures each—"Comparative Philosophies of Emerson and Troward," by Miss Helen Van Slyke; "Axioms of Reason," by Mrs. Emily G. Marshall; "Elementary Logic," by Allan M. Wilson, and "Knowing the Bible Intelligently," by Rabbi Ernest M. Trattner—these are the principal features of this remarkable course of instruction. In addition, twelve weekly evening lectures will be given on psychology, philosophy, literature, comparative religions, psycho-analysis, etc.

The course is so arranged that any portion of it may be taken independently. The full details, with prices for each of the lectures and lecture courses, are given in the annual Bulletin of the Institute.

This year's course, having added features never before available, will be of the greatest benefit to all who can take it. Following are a few expressions from some of those who have taken the course in Religious and Mental Science alone—without these added features—in other years:

Only Good Is True

"After years of metaphysical research, the greatest unfoldment has

come to me through my affiliation with the Institute of Religious Science and particularly through the Class Instruction under the leadership of Dean Ernest Holmes, whose philosophy is indeed the most practical and every-day workable science. And all the good that has come to me through this spiritual awakening is the result of constant *conscious* recognition that only the Good is true. My gratitude is but mildly expressed in words; to live it, is to prove it."

* * *

Nature's Laws Simple

"Nature's laws are so simple they seem often beyond man's comprehension. The foundation of a building is ALL-important, but seldom seen. To work the Mental Law, you must know it, know that it is, and it will be. And it takes a world of learning to believe this. You never lose the little GOOD you have in you, but by studying Religious Science you can acquire a great deal more. If you take the Winter Course you are laying something by for a rainy day, some sunshine for the future."

* * *

"I am glad I have had the privilege of taking the Winter Course, because it has given me a greater sense of freedom, broadened my mental horizon, made me more tolerant, changed my entire viewpoint of life and given me more joy in living."

Send for This Booklet

If you live in or near Los Angeles or might come to Los Angeles at some time during January, February and March, send for the annual bulletin of the Institute describing the Winter Lecture Course. It is free on request.



THE NATIVITY

By Correggio

Interpretative Art Talk

By HELEN VAN SLYKE

NO SUBJECT in religious art is more appealing than that of The Nativity, and no other artist has instilled his interpretation of it with such a wealth of human love as has Correggio.

Although there is somewhat to criticize in the picture from a purely artistic point of view (principally the lack of balance caused by placing most of the figures on one side of the picture, and the detraction from the cen-

ter of interest occasioned by the up-lifted face of the second figure from the left), still the perfect beauty of the Mother and Child amply atones. The radiance issuing from The Holy Babe seems to proclaim Him as "The Light of the World." Correggio's skill as a master of light and shade is superbly exemplified in this picture.

The symbolism found in most religious pictures is not lacking in this one. Heaven (typified by the Angelic Host) and Earth (symbolized by the shepherds) unite in the birth of the Child. The sheep, present in most presentations of The Nativity, symbolize the Innocence of Jesus and also the idea of His sacrifice—"the Lamb of God which taketh away the sins of the world." The ox and the ass are practically never absent from a picture of this kind, the ox representing the Jews and their sacrificial ceremonies, and the ass typifying humility and service, symbolizing the Gentiles. There are numerous references in an-

cient writings, including the Bible, to the ox and the ass in connection with the Nativity; "the most blessed Mary placed the Child in the stall and the ox and the ass adored Him"; "the ox knoweth his owner, and the ass his master's crib"; "He shall lie down with the ox and the ass."

The prominence given to pictures of this sort has undoubtedly played a large part in the betterment of the condition of women and children.

Pictures were a powerful agent in the education of the illiterate in ages gone, and what peasant could gaze on such a picture as this without feeling an increased reverence for motherhood and childhood?

Truly the dawn shown in the picture is a prophecy of the enlightenment which follows when we begin to sense the unity between the Human and the Divine.

May we grow in the consciousness of this Truth "until the day break and the shadows flee away."

Christmas Day

The town of Bethlehem is here,
The manger is my Heart;
Christ-consciousness is born in
me
To nevermore depart.

The Wise Men are Reason,
Logic, Truth;
Intuitions the Shepherds are;
Rich Gifts they bring to the In-
dwelling Christ,
Led by the Christmas star.

The Star's home is in Heaven,
But its rays descend to Earth,
To symbolize this Holy Babe
So newly come to birth.

Oh, Christ-in-me, the Angels
sing,
"Thou art the Truth, the
Way!
Peace on Earth, Good Will to
Men
This Joyous Christmas Day!"

—HELEN VAN SLYKE.

Meditations for December

WORDS AND MEDITATION

A word is a symbol of an idea. By means of words we are able to recall ideas and also to convey them to others who understand the symbols. There are certain words that, down through the centuries, have awakened subjective remembrances and race remembrances associated with high ideals, blessings received, etc. There is power in words in proportion to the remembrances which they awaken. A word you hear for the first time means practically nothing to you. It is only as you learn to associate it with an idea that it has meaning. Words such as "God," "Love," "Peace" are potent with meaning for us,—to a foreigner they would mean nothing. The written or spoken "Meditations" are collections of words calculated to awaken the remembrance or cause the recognition of what we call Spiritual Truths. Through the medium of the words we are ushered into the presence of the Truths which they represent. "Ye shall know (become one with) the Truth, and the Truth shall make you free." There is added power when many meditate on the same words at the same time, just as several people pushing together can move an object which no one of them could move alone. Jesus said, "Where two or three are gathered together in my name (Christ-consciousness) there am I (Truth) in the midst of them." —*Helen Van Slyke.*

SATURDAY, DECEMBER 1

The Spirit of God within me is free.

We cannot conceive of God as being tied down in any way, unable to express Himself, to do what He would like to do. We must come to sense this same absolute freedom in ourselves. A great deal of the bondage from which we suffer exists only in our own minds. Make a mental Declaration of Independence. Too often we say, "If I were not tied down I could accomplish something." Untie the mind,—that is the only thing that is bound. If the Prodigal Son had believed himself tied to the pig-pen he would still be there. When he realized he had the ability to return to his Father's house he was already free. It is the Spirit of God within us that makes us crave freedom. *When we turn our mental backs*

on the idea of bondage and "face towards the Father's house" we are free.

SUNDAY, DECEMBER 2

The Spirit within me is God.

When we stop looking outside ourselves for God, and, wearied with the age-long search, return home, lo, we find Him there. That which we went abroad to seek remained behind to welcome us on our return. "Nearer He is than breathing, closer than hands and feet." "The word is very nigh unto thee, in thy mouth, and in thy heart." That which I looked for, I looked with, for the Spirit within me is God. Therefore, all that I think of God as being I can claim for myself.

Do I think of God as Life, Love and Wisdom? Then I am One with Life, Love and Wisdom, for the Spirit within me is God.

MONDAY, DECEMBER 3

Love prompts my every thought, word, and action.

We love only those with whom we feel a sense of unity. Those who love each other become as one. Realizing that all creation is a manifestation of the One we are enabled to look through apparent differences and find the "point of unity." To train oneself to find a point of unity with every one and everything,—to be conscious of the Oneness on the inside rather than of the dissimilarities on the outside, is to grow in Love. When nations learn to recognize and develop their points of agreement there will be fewer national disagreements. A tactful person finds some common meeting ground with those he contacts. An untactful person insists on discussing the one topic on which you disagree. The latter irritates you, makes you displeased with him and with yourself,—you feel unlovely.

I am resolved to look for similarities rather than to criticize differences; so shall I grow in Love.

TUESDAY, DECEMBER 4

I attract to me that which is like myself.

If I would avoid inharmony, then I must become peaceful within. If I would attract Love then I must become lovely. If I would be prosperous I must develop within myself a rich consciousness. The external always perfectly balances the invisible mental cause. That is the reason we always like to be with people whose conditions bespeak health, prosperity and happiness; *the people themselves are that way inside.* And there is something within each one of us that will not let us rest until we have created for ourselves these same happy conditions.

WEDNESDAY, DECEMBER 5

Happiness is my birthright.

Though we travel different roads, we all have the one goal in mind—*Happiness.* Fortunately, we no longer believe that God delights in our unhappiness. We no longer believe that we are honoring God by being poor, sick and miserable. We were once prone to say, "Well, perhaps this misfortune is for the best." That alibi will not work any more. Christian D. Larson says "That which is for your best is always pleasant." How different from the old teaching! The day is past wherein we can, through our mental rulings bring upon ourselves sickness, poverty, unhappiness, and then meekly fold our hands and say, "It is God's will,—I must bear it." *Happiness is God's Will,*—and when I line my thinking up with the reality of my Being (which is God) I will be happy.

THURSDAY, DECEMBER 6

I am one with Infinite Power.

We have a sense of conscious-power only when we know that the supply exceeds the demand. When we hear a singer reach a high note we like to feel that she could have gone still higher. When an auto makes a grade without faltering we say, "Lots of power." Now we shall feel powerful only as we realize that there is a Power within which is greater than any demand that can be made upon it. At present we do not understand how a thought has the power within it to objectify itself. Perhaps some time we shall. We do know, however, that through thought, we contact power. Thought is like the trolley on a street car,—it reaches up, contacts the power, and brings it down to

earth. *To know that thought "starts something" which it can also finish is to be powerful.*

FRIDAY, DECEMBER 7

I am a center of God-Peace.

Though we be possessed of many "things" and have not peace we are still seeking. Facing crucifixion on the morrow, Jesus was able to say, "Peace I leave with you, my peace I give unto you." He had found that which no man could take from Him. Socrates said, "Nothing bad can happen to a good man." He had found Peace. A metaphysician returning to Los Angeles from a world tour was asked, "What is most worth while?" And the reply was "Peace."

To have found Peace is to have found the Kingdom of Heaven. "The Kingdom of Heaven is within you."

SATURDAY, DECEMBER 8

Today I claim my birthright of Life, Love, and Happiness.

Jesus said, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." He did not advise us to go without "things." "These are the signs following them that believe." We should have more, not less, of this world's goods. What are "the good things of life?" Are they not health, friends, prosperity, happiness? And are not all of these manifestations of what we commonly think of as "qualities of God"? Is not health a manifestation of at-one-ment with Life; and friends of at-one-ment with Love; and prosperity of at-one-ment with Supply; and Happiness of at-one-ment with Peace?

I am one with God, and all "good things" are my birthright.

SUNDAY, DECEMBER 9

The Spirit within me is God.

To be conscious of God in all things is to see good in all things. I see what I look for. God expresses Himself by means of creation. How else could He be expressed? Dr. Wm. Barth has beautifully said, "When I look at a star I see God's thought in flame; when I look at the ocean I see God's thought spread out; when I look at a mountain I see God's thought heaped up; when I look at a flower I see God's thought in bloom; and when I look at man I see God's thought incarnate."

MONDAY, DECEMBER 10

The Spirit of God within me constructs a perfect body.

"The Word was God, and the Word became flesh and dwelt among us." We all have bodies alike because we are all incarnations of the One Spirit. Sight projected an organ for seeing, therefore we all have eyes. Hearing projected an organ for hearing, therefore we all have ears, etc. What we ordinarily call our "senses" are spiritual realities. When we realize this and quit "doping" the body both mentally and medically, the various organs will be left free to become perfect instruments.

"Consciousness constructs a better body when instructed by Life, Truth, and Love."

TUESDAY, DECEMBER 11

My Thought is creative.

St. John says, "In the beginning was the Word, and the Word was with God, and the Word was God." The Greek word for "word" is "logos" and means not only the word

itself, but the thought of which the word is but a symbol. So the passage might be translated, "In the beginning was Thought and Thought was with God, and Thought was God." The word "Creator" is a synonym for God. Now we see why Thought is creative. Jesus said, "*The words which I speak unto you, they are Spirit and they are Life.*"

WEDNESDAY, DECEMBER 12

There is but the One Life, and I am an incarnation of It.

Without Infinite Life there could be no individual, and without the individual, Infinite Life would be unexpressed. An unexpressed God,—this is inconceivable! "Thy will be done on Earth as it is in Heaven." And it is! Everything "material" is an expression of the "spiritual." We are filled with thanksgiving that the age-long fight between "spirit" and "matter" is ended. As a matter of fact, there never was a conflict between "spirit" and "matter"—only a great misunderstanding in man's thought.

"What God hath joined together, let not man put asunder."

THURSDAY, DECEMBER 13

"I am the Master of my Fate."

Realizing my at-one-ment with God, and knowing that my thought is creative, I am now in a position to create pleasant experiences for myself. In the old days we objected to Fate because it implied that something unpleasant was sure to happen, something over which we had no control. Now we are Masters of Fate. "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." What a glorious prospect! "Now are we sons of God"—man awakened to his at-one-ment with the Father; "we know that when He shall appear we shall be like Him,"—as this awakened Christ-consciousness grows, all our conditions will become like it.

"As above, so below"—as within, so shall the "appearance" (the outside) be.

FRIDAY, DECEMBER 14

I am preaching the Gospel.

Every one of us is preaching a gospel, either a gospel of sickness and death, or a gospel of Joy. Which gospel are you preaching? "By their fruits ye shall know them." We need not stand on a platform to preach. "Actions speak louder than words." *Life, health, loving-kindness, prosperity, peace of mind,—let this be my gospel spoken in "living."* "I am come that ye might have Life, and that ye might have it more abundantly."

SATURDAY, DECEMBER 15

I am the Light of the World.

Does that sound sacrilegious on thy lips, oh Friend? It should not. Too long have we worshipped Jesus as "a man apart," "a special creation," "more divine than other men." And yet this was just what He did not want us to do. "Why call ye me good? There is none good but God." "I of myself can do nothing. It is the Father in me, He doeth the works." "Be ye therefore perfect even as your Father in Heaven is perfect." "Let that same mind be in you which was also in Christ Jesus." "Let thy light shine." We shall not become Light by continuing to call ourselves Darkness.

The Oil is within each one of us and by our recognition of our at-one-ment with the Father the Oil is lighted. *"And He said, Let there be Light, and there was Light!"*

SUNDAY, DECEMBER 16

The Father and I are One.

It was because Jesus sensed His at-one-ment with the Originating Spirit that He was able to perform His so-called miracles. They were not miracles if by that we mean the setting aside of the Law. He understood the Law, complied with it, and so made it His servant. When you and I come into conscious unity with the Spirit of God we shall be able to "raise the dead, heal the sick, cleanse the lepers." Have we not Jesus' word for it?—"Greater things than these shall ye do." "Go thou, and do likewise." Though our house be wired with electricity, we sit in darkness until we take the initiative and "push the button." You and I are wired with the Divine Spark, but it is for us to take the initiative in order to use the Infinite Power. *Recognition* is "the button."

"The Father and I are One."

MONDAY, DECEMBER 17

Eternity is brought to a focal point in "Today."

We are "behind the procession" if we live in the Past, and we are "ahead of the procession" if we are fearing the Future. One of the principal reasons we do not get more Joy out of Life is because we do not live each moment as it comes. We are too seldom home to receive the Present. *Picture yourself without the weight of the Past and without the dread of the Future. Get this picture of yourself just now, in this moment.* Did you

not unconsciously take a long breath? Did you not feel a burden drop from your shoulders? Well that is the joyous, care-free feeling you would *always* have if you lived each day as though it were All Eternity brought to a focal point. "Behold NOW is the name of the Day of Salvation."

TUESDAY, DECEMBER 18

I am breathing in Life, Love, and Power.

The "breath of Life" is a familiar phrase. We say we "breathe easier" when relieved of some anxiety. Certain it is that we do not function long on this plane after we stop breathing. The lungs deal first hand with "the breath of life." When the undifferentiated Spirit of Life becomes individualized as man it projects instruments for receiving "the breath of life"; these instruments are the lungs. The generic pattern for the lungs is perfect. There is just as much "substance" out of which to make new lungs as there was in the beginning. My lungs are perfect instruments for breathing in Life, Love, and Power.

WEDNESDAY, DECEMBER 19

I gather to myself increasing strength.

To feel cut off from our "source of supplies" is to feel weak, powerless, inefficient. From this feeling grows the "inferiority complex." Would you be strong, powerful, efficient? Then "reverse the Thought Lever." Say daily, *"I am One with all the Life, Love, Wisdom, Power, Substance in the Universe."* Say it until you believe it. Say it until the idea which the words represent finds a home in your consciousness. Then you will not merely *believe* in Strength,—you will *be* Strength.

THURSDAY, DECEMBER 20

There is Infinite Supply and I contact it through my thought.

"There is Infinite Supply"—that is poor comfort if we have not enough. What we must do then is to "connect up" with Infinite Supply. We do this by knowing that thought is *creative*. A thought "draws its own correspondence" as Troward says. By this he means that in the thought, when we think it, is the power which enables the thought to gather to itself out of "undifferentiated matter" whatever will clothe that particular thought in form. "But," you say, "I *do* think wonderful thoughts, dream wonderful dreams, but they never come true. I keep right on being poor." This is what you do—you "make the beautiful thought picture" and then you rob it of its power by thinking, "Oh that can never be," or, "If it only would come true,—but it won't." *Accept* the thing "*in thought*" as already accomplished.

FRIDAY, DECEMBER 21

"I can do all things through Christ, which strengtheneth me."

I can do all things through knowing that I am "linked up" with that Infinite Power Station. "Christ" means *conscious* at-one-ment with God. This is the reason we are told to accomplish "in the name of Christ." This is a very different thing from believing that the mediumship of Jesus is necessary. Jesus was a man who sensed that He was One-with-Life; therefore the Christ-consciousness was very highly developed in Him. We do not think the man who uses electricity is more divine than a man who never heard of electricity. The one recognizes that electricity is,

complies with its laws, and uses it. We shall be able to accomplish "miracles" only as we first recognize that we are already "wired," Comply with the Law, and *Use* the Power.

SATURDAY, DECEMBER 22

"All that the Father hath is mine."

To recognize that fact is to unlock vast storehouses for ourselves. We can imagine a person skimping through life while, all the time, unbeknown to him, there was a million dollars on deposit to his account in the nearest bank. That is very much the position in which you and I are living today. *In a universe of abundance we are poor; in a "Beulah Land" of plenty we go hungry and unclothed.* Oh Man, awaken! Write a check and sign it with thy awakened Christ-consciousness. It will be honored! All that the Father hath is ours,—*but we must sign the checks.*

SUNDAY, DECEMBER 23

I am an incarnation of the Most High.

"The Highest God and the Innermost God is One God." All creation is a manifestation of the One, and Man is the Beloved Son. God's highest idea of Himself must needs find expression in something that is not mechanical but capable of spontaneous responsiveness. Man fulfills this requirement when he awakens to the fact that the self within him is one with the Greater Self. When this "awakening" comes we have been "born again." Today we call this Cosmic Consciousness. *"Oh Lover of Body, and Lover of Soul, I am Breath of Thy Breath; I am one with the Whole!"*

MONDAY, DECEMBER 24

I am rich in Spirit.

A "rich" consciousness manifests itself in the possession of good things. If you came upon a sick man, clothed in rags, and living in a hovel, would you be prompted to say, "Tell me, I pray thee, of thy God, that I too may fall down and worship Him"? On the other hand if you find a person who is well, prosperous, loved, and peaceful, you may be pretty sure he has contacted Life in the right way even though he never heard the name "God," and calls himself a "Devil worshipper." "By their fruits ye shall know them." *We do not gather figs from thistles.*

CHRISTMAS DAY

Today is the Christ born anew within my heart.

The Star of Bethlehem gleams above me this Christmas Day, and within the manger of my heart the Holy Babe is born. Heaven has come to Earth—the Human and Divine are linked forevermore. I worship the Indwelling Spirit. I lay Gold and Frankincense and Myrrh at the feet of the Saviour—the Christ-within-me, and within my new-born consciousness the Heavenly Chorus sing their song of Joy—"Peace on Earth, Good Will to Men."

WEDNESDAY, DECEMBER 26

I grow in grace, and in favor with God and man.

The new-born Christ must grow within me to the full stature of a man. I am daily receptive to new revelations of Truth; so shall I nourish the Christ-within. Progress is the Law of Life, and "The Spiritual Sun is always ascending." I advance in

the knowledge of the Truth. Jesus said, "I am The Way, The Truth, and The Life; no man cometh unto the Father but by me." This is The Only Way. There was no "other way" for Jesus and there is no "other way" for you and for me.

THURSDAY, DECEMBER 27

It is my Father's good pleasure to give me the Kingdom.

I need not coerce an unwilling God. Man has been too long on his knees. God gives; it is for me to accept. "The answer to the prayer is in the prayer when it is prayed." We have prayed enough and received too little. "The things, whatsoever ye desire, when ye pray, believe that ye have received them." *Man has denied his own request. He has asked, but he has turned his "bowl of receptivity" upside down.* Hold up thy Bowl, Oh Man, and "He shall pour you out a blessing."

FRIDAY, DECEMBER 28

All things are possible to me.

Jesus said, "All things are possible to him that believeth." This is in accordance with the Law of Cause and Effect. If we believe that a thing is possible we make impress of that belief on Subjective Mind, and "it is done unto us according to our belief." "Believe that you have received, and ye shall receive." In other words, accept the thing you desire as already finished and complete on the mental plane, and it will appear on the physical plane. "As above, so below."

SATURDAY, DECEMBER 29

Today I am every whit whole.

To desire health is natural and normal. *Though you go a day's jour-*

ney, you will find no one who feels that sickness represents his highest concept. There is something within each one of us that knows that it can only be properly represented by that condition we call "Health." Now Health is not a thing in itself. It is "a sign following." It follows when we recognize that we are one with Life, Love, and Wisdom.

Become conscious that the Spirit within you is God and there will be nothing that needs healing.

SUNDAY, DECEMBER 30

I am One with Infinite Wisdom.

There is something which receives the impress of our thought and tends to create it into a condition. In Religious Science we call this "something" Subjective Mind. In the Bible it is called by various names, some of which are "the Lord," "the Soul," "the Law," "The Mind of God." It matters not what we call it,—its nature remains the same. And its nature is that it is receptive and creative. When I impress it with the belief that I am one with Infinite Wisdom it accepts this as the truth, and I in turn "rest in the blessed assurance" that Infinite Wisdom is now to be made manifest through those things which I say, do, and think.

MONDAY, DECEMBER 31

I am one with the Ageless One.

To become conscious of the fact that my Life is God is to be forever free from the fear of death. Now is this "last enemy" destroyed. Fear of Death has robbed man of the Joy of Living. But when I sense the Oneness back of, and in, and through all things, Death vanishes into its native

nothingness. To be completely filled with the Consciousness of Life leaves no room for the consciousness of Death, and we cannot experience anything of which we are unconscious. We say, "The Old Year will die tonight," but we do not think of Time as ending tonight. We recognize that a "year" is just an arbitrary measure which man has set, and that Time is untouched by it. So must we come to recognize that Life is untouched by the experience called Death. Some time we shall see that the idea of Death is just as much an invention of man as is the calendar year. "Now are we passed from Death unto Life!"

AN INVOCATION

O living, loving Spirit, Thou all-per-
vading Source,
The never-failing fountain whence
ceaseless love streams run;
The Spirit, Law, the Word of all be-
neath, beyond our sun;
O Father-Mother God, Our Creator,
replete, complete in one!
Again to Thee we turn our souls,
and with a child-like trust,
We bow our heads and give Thee
thanks for bounty and for crust!
Thy Son, our Brother, Jesus, the
Christ Thou sent to teach below
By simple, trustful being this living
truth by works did show,—
If we believe, when asking, e'en then
it shall, yea must be so!
O, Alpha and Omega, enthroned by
Love, not Force.

—HAROLD DAVIS SPEAR.

"A GEM"

"The November magazine is a gem and I am so grateful for it words fail to express my gratitude." — Mrs. Elizabeth Hiland, Ocean Park, Calif.

Make your plans now to attend the Winter Lecture Course.

Constructive Child Training

By CHRISTIAN D. LARSON

SECOND ARTICLE

TRAINING THE CHILD THROUGH SUPERIOR EXAMPLE

THERE is in every child a pronounced tendency to imitate; to act as he sees others act; to develop the inclination to do what he sees done; and wonderful advantage can be taken of this fact in nearly every phase of child training; that is, the child can be taught and trained, not only in personal conduct, but also in character and mentality, through the power of example—the example of parent, teacher and associate.

WHY THE HOME SHOULD BE ATTRACTIVE

The child will learn to imitate, more or less, almost everything and everybody that it may observe or contact repeatedly; but the *deepest* and *most lasting* effects will be produced when the thing seen or contacted is *attractive, interesting, striking or unusual*. Here we meet a law that should be used extensively in this important work—a law that is destined to revolutionize all systems of training and education.

This leads to the conclusion that the life and the activities of the home should be more attractive—far more so—than what the child may find “in the street”; and that father and mother should present a closer and a more interesting companionship than can be found on the outside. And also, that *work and study should be made as interesting as play—more so if possible*. This, however, is a subject of such vital importance that it will need special and individual at-

THE SPEECH OF THE HOUSEHOLD

HAPPY is the child in the home where good words are a habit. “How forcible are right words!” exclaimed Job, but few have realized in the thousands of years since his day, the tremendous significance of that remark. Good words are like magic in their power for producing harmony and right conditions. And in the home, good words build character in children. Try it. Mr. Larson in his third article on Constructive Child Training next month will deal with “The Speech of the Household,” or “How to Talk to the Child.”

tion, and this we shall give it in the near future.

To teach the child through the power of example, and to make the best and most effective use of this method, the example must be superior; indeed, as high and perfect and wonderful in the field of superiority as possible. This may seem to call for unusual effort on the part of parent and teacher, which is true; and it may be said, as we carry this thought as far and as high as we can go, that before we could be worthy parents and teachers we would have to become supermen.

This is logical; for if it be true, and it is, that the child imitates what it sees—and grows into the likeness of what it imitates, then it should see only the highest that can be produced and developed.

However, we all have to begin where we are, and advance towards the superman ideal; and the fact is, if we would continue to present a superior example to the child—the most perfect conceivable—we would, day by day, improve to such an extent that we *would* advance towards the super-man ideal. The child would follow, growing more and more into the likeness of the superior example. This would be wonderful for the child—and equally wonderful for parent and teacher.

In the application of such a program, we would act upon the principle that “we learn by doing”—that “we became like the part we play”—if we are deeply sincere and tremendously in earnest.

So therefore, by seeking to become a superior example—the soul on fire with vision, faith and determination—we actually would become superior. And what a privilege such a purpose and endeavor will be when we realize that many young minds, with their entire future before them, *are watching us*, and will learn to act and become as we are acting and becoming.

Here is another striking illustration of the great law, “If I be lifted up.”

HOW TO USE CHILD'S IMITATIVE TENDENCY

To proceed with this particular phase of the work, and go as far with it as we possibly can, the following should be observed and applied to the utmost of our ability and enthusiasm:

1.—Purpose to be in your life, thoughts and behavior what you want your child to become. Permit only the best, the cleanest and the most

perfect thoughts and actions in the presence of the child. Demand from yourself nothing less than the very highest that you can conceive or vision—always remembering that you are a living example for someone—someone, or many, who are looking up to you. In that way you will favor the child, possibly more than you can ever imagine, and *favor yourself* to an equal degree.

2.—When in the presence of the child, never be small, mean or inferior; and never give in to anger, hatred, fear, mental depression, nor *any* of the negatives. You would not want him to follow an example like that; you would not want to plant such *weeds* in the garden of his mind; you would not want him to act like that; so do not teach him how.

NEVER EXHIBIT NEGATIVE EMOTIONS

3.—Never give in to worry, anxiety, weakness, disgust, despair, and similar modes of conduct during trying moments. Do not let your child see such behavior. Prove to yourself, and to him, that you can be stronger than adversity; that you can be brave—and smile—no matter what happens. He will be deeply and most favorably impressed by such conduct; and what you impress upon the child mind sticks. He will develop the desire and the inclination to act the same way under similar circumstances. And what a tremendous advantage—both to him, and to you.

4.—When in his presence, aim to be strong, courageous, cheerful, kind, determined, high-minded and inspiring. Aim to be human and superior—revealing strength and nobility—power and character. So live, think and act that he will select you for his hero—and prefer you for his closest companion. And he will, both consciously and unconsciously, seek to be

like you—to imitate your superior ways. You are teaching him and training him—in a most wonderful way—through the power of superior example. You are helping and inspiring him to make a great life; and you are at the same time making a great life for yourself.

5.—Ask yourself every day: What do I want my boy to become? What do I want my girl to become? Very well, *I will be that kind of a man now. I will be that kind of a woman now.* A stupendous undertaking—if our ideals for the child are numerous and high—as they should be. But when we realize what can be accomplished in this way, both for ourselves and the rising generation, we will make the attempt—knowing that we can, if we want to. It is amazing what we can do when we want to.

THE ATMOSPHERE OF THE HOME

THROUGH the principles of imitation, example and inspiration, much can be done for the child through the personal life and the mental life of the home—the home atmosphere. The mind of the child is plastic and responsive, and is readily affected and impressed by what is active in its immediate environment.

Remarkable results could be secured if special attention were given to this subject; but so long as the average home continues to be just average—a mere repetition of the ordinary homes of the past—with no real effort to change or improve, the child will be largely a repetition of “things as they are,” and no better in character, conduct and intelligence than those of preceding generations.

The child will imitate, to a marked degree, the lives of the people he lives with—with certain exceptions where there are positive traits of native individuality. He will, in the main,

adopt their ways and modes of conduct; their ideas, beliefs and convictions; their ideals and standards; their customs and habits; and their concepts of life, work and reality. These facts are amply proved; and they explain why families, tribes and races change so little from century to century. Each generation imitates and adopts the ways of the preceding, instead of launching forth to create new ways, better ideas and superior ideals.

The child tends to grow into the likeness—in conduct, character and mentality—of what he sees, hears and contacts in daily life; and in most children this tendency is very strong.

Parents and teachers should make a tremendous effort, therefore, to improve the environment of the child; to improve home conditions; to improve themselves; to improve their conduct, speech, thoughts, ideas, ideals and ways of living. The child would, through imitation and responsiveness, grow into the likeness of these changes and improvements.

DREAM OF SUPER RACE MAY COME TRUE

If such a program of improvement were adopted in every home—and, also, in every school—and carried forward to the most perfect degree, each generation would advance far beyond the preceding; and a superior race would be in the making.

Improve the model, and you improve the product. Continue to improve the product—until the very highest ideals and concepts have been realized.

Here we discover how the dream of the coming super-race may come true. Indeed, such a race may be nearer to actual fact than anyone, at present, might be ready to believe. Things move quickly when we learn how. And in this age we are learning how.

To develop a home atmosphere that would prove highly beneficial to every member of the family—especially the growing child—and that would advance human life decidedly, the following is suggested for earnest and continuous application:

1.—The atmosphere of the home should never be pessimistic, gloomy, fearful, fretful, critical, harsh, inharmonious, anxious, worried, disordered or reckless; and there should be no slovenly habits in speech or conduct. For this fact is ever-present: What is practiced or permitted in the home, the child will adopt and imitate. The child will take it in, and become like that.

2.—All the negatives and imperfections in thought, behavior, speech and mental attitude should be avoided absolutely—and at any cost. We are, in home life and school life, making models and patterns for responsive little minds—minds that have their entire future before them. We are in a position of supreme responsibility; and it is imperative that we use all the intelligence we can possibly awaken and develop.

MAKE HOME ATMOSPHERE DYNAMICALLY GOOD

3.—The home atmosphere should be constructive, encouraging, inspiring—and alive with rich thoughts, stimulating ideas and high ideals. These should, as far as possible, be expressed in thoughts and actions to correspond. The life of the home should be dynamic with “that finer something”, and this is possible to the degree that parents feel and live “that finer something.” The child would readily catch the spirit of such a home life—and begin to feel, think and live accordingly.

4.—Avoid absolutely the luke-warm or semi-indifferent type of goodness and idealism. The home atmos-

phere should be thoroughly good—and “good for much”—alive, powerful, positive and dynamic. Determine what the home atmosphere is to be; then feel it and live it to the full.

5.—The easy going and luke-warm type of goodness or idealism will not take anyone very far. And this is the weakness of so many homes that are called good. They may be good, but in a negative way—not good for much. They may have ideals, but their ideals are passive, dreamy or half-asleep—never dynamic. They may mean well, but are too indifferent to act it out beyond a mere average. They have hopes for the better, and desire advancement, but are too prone just to drift along. And from such “good and good for little” homes come millions of children just like that.

ORDERLINESS AND HARMONY HIGHLY IMPORTANT

6.—Where the household is orderly and harmonious, and moves with system, the child will develop similar tendencies and habits; and as he grows up, become systematic, practical and efficient in his study and his work. An advantage of priceless value; for the fact is, that lack of order and system in thought and action is, every year, responsible for thousands of failures; and also, the indirect cause of many ailments and troubles.

7.—Kindness, love, gentleness, helpfulness and true sympathy—these should animate the home atmosphere in positive fashion; and should be present to such an extent that they could really be felt. And this becomes possible when parents actually feel these superior emotions at all times. The result would be that the children of the household would develop those same qualities—sometimes to a marked degree; for what we continuously feel, we invariably develop.

8.—The way parents think, habitually, and the states of mind they entertain—these are powerful factors in the building of the home atmosphere. Our thoughts not only tend to take form in personal action, modes of life and behavior, but they are actual forces in themselves—mental, but tangible—with the power to affect both mental and physical conditions. This is a fact now admitted by all advanced scientific thinkers. And therefore, parents can, through thinking that is true, beautiful and powerful, give an “added something” to the home atmosphere—a *soul* atmosphere that may become so real and so dynamic that it can be keenly discerned upon entering the house. And to live under the refining and inspiring influence of such an atmosphere—what a privilege, both for child and adult. Surely, the effect of this “added something” in moulding character, stimulating the mind and lifting consciousness would be marked indeed.

9.—Every home should recognize the power of good music, high class reading and wholesome conversation. There should be an abundance of these—and *only the best*—with no exceptions. These superior factors will go far to refine, inspire and strengthen the atmosphere of the home.

10.—The central current in home life should be this: A tremendous desire, upon the part of every member, to improve in every way; and every effort, personal, mental and spiritual, should be put forth to realize this ideal. The child will feel this thing, more and more, and actually develop in its own mind an increasing desire to improve. And to give to a child an inner urge and tremendous desire to improve, is to give him something that will prove a power and an inspiration all through his life—and worth more to him than millions of money.

(Continued Next Month)

HELP FREELY GIVEN ON REQUEST

HELP is freely given by the Institute of Religious Science Healing Department to all who apply. The Healing Department of the Institute will accept your case no matter what the need. With God all things are possible and the principle of scientific prayer is applicable alike to healing of physical ills, creation of harmonious conditions, or the bringing of prosperity; indeed to all human desires and needs, provided only that they be constructive. Groups of trained workers, giving freely of their time, meet daily at the Institute Headquarters. To receive their help, write a short letter stating your case and the condition for which you need help. The work is done at Institute headquarters only—no outside calls will be made. This work is supported by free will offerings, from those who give as they expect to receive. “Freely ye receive, freely give.” Upon receipt of your letter, instructions for your cooperation with the healing groups will be mailed to you.

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Department of Healing
Institute of Religious Science.

Since receiving help from the Department of Healing, I am remarkably improved and am sure that it is only a matter of a very short time before I shall be completely healed.

Am enclosing a small contribution as a token of my very sincere appreciation for the wonderful work which the Department is doing. The channel is open!

(Signed) (Mrs.) Helen F. C.,
Lynwood.

Questions and Answers

Answers by ERNEST HOLMES

NOTE—Requests for advice regarding the attainment of health and prosperity or the realization of harmony in home or business, will gladly be answered in this department or by mail by the Institute of Religious Science. In making inquiry regarding personal problems, please give your full name and address. Names will not be published. Write to Institute of Religious Science, 2511 Wilshire Boulevard, Los Angeles.

Why Do We Think Evil?

QUESTION—If there is a thinker behind all, who does the thinking, and if He is all good, why do we think evil?—H. A. S., Glendale, Calif.

ANSWER—There is but one thinker and one Mind behind all. To think otherwise is to suppose duality, and duality cannot be.

That this One is the essence of goodness is necessary, else the universe would be self-destructive. That this One is the Original Cause is certain and that this Cause is a perfect Unit is self-evident.

Man exists in this One, but with perfect freedom, since he is an individual with the power of selection or choice, without which power there could be no real freedom. But man is on the pathway of unfoldment and does not yet fully comprehend his true nature. In ignorance of this nature he brings calamity upon himself through a *misuse* of the creative powers of his being.

In reality God is the first thinker, the true Cause. This Cause flows through man at the level of his comprehension of It. Man thinks limitation. The result which follows is not *real* limitation but an expression of his freedom, which freedom is so *complete* that it causes him to *appear* limited. *Man is bound by his freedom rather than by any real bondage.*

To believe only in the good is to demonstrate that the good *alone* has real person, presence and power.

Payment of Money Delayed

QUESTION—My former employer said he would have some money for me in a few days, but has not sent it and I have had just this to contend with all summer. When he tells me he will send the money I keep thinking he will, but it ends up with disappointment each time.—M. P., Hollywood.

ANSWER—Your trouble is that you are treating someone to pay you money. This is unscientific and is but a mild form of hypnotic suggestion. Stop doing this and try to realize that your supply comes from an unlimited source.

Following the method that you have been using it would be impossible for you to demonstrate unless you were able to coerce the mentality of the particular one whom you have been treating. You are limiting your supply to his receptivity to your thought.

Do not look to any person for your supply. Work in the absolute, for It already contains the relative. Do not treat people but work toward ideas. Ideas are causes. Acquire the cause and the desired effect will surely follow. This is mathematically certain.

Can One Rely on God?

QUESTION—I am in need of healing for many things. Can you tell me how, and is it really a sure fact that one can rely on God, or Divine Life, for health? Will you explain to me this?—Mrs. B. A., Los Angeles.

ANSWER—It is proven that a complete reliance on God will bring about definite results. This reliance

is not a blind belief but is a scientific approach to Reality through the creative power of the mind. Spiritual healing is the result of correct mental knowing. The only approach to Reality that we have is through our thought, belief and receptivity to Life.

To sense one's being as divine is scientific and will work wonders. To completely control the thought and constantly direct all its activities along constructive channels will heal the body.

To scientifically rely on God is practical as well as idealistic. God is the Life Energy and the Intelligent Principle running through everything. God is in you. Recognize this indwelling God as the One and only Life and you will be healed.

How to Seek Guidance

QUESTION—I am at present following the profession of accountant and while I have a fair salary, it is not the work for which I was created, of that I am certain, but I cannot seem to find my vocation. One day I will have an idea it is one thing and will commence to study how I can get into that line of work; the next day that idea will entirely leave me and another will take its place, or I will have none whatever. Will you please tell me what is wrong in my attitude? Am I wrong in the manner in which I seek this guidance, or what is it?—H. M., Los Angeles.

ANSWER—Your trouble lies in the fact that you are not stable in your thought. You should take one line of thought and stick to it. Because you are uncertain you are unable to demonstrate a better position or one that is more in keeping with your desires.

Suppose you try this method, saying to yourself every day, with calm and expectant certainty, "I am a divine being, living in complete harmony with life and with all that lives. I am surrounded by perfect situations and occupied in that which best suits my inner urge and spiritual desires. Everything in my life is happy, pros-

perous and harmonious. My inner mind, which is the mind of God, knows what I should do and directs me in all my thoughts and acts. I am guided, directed and compelled to act in harmony with the perfect law of life which is one of freedom, self-expression and happiness."

Neurasthenia Causes Problem

QUESTION—How should one use the Science of Mind in the case of a patient in a sanitarium who is afflicted with neurasthenia and who is fault finding and quarrelsome and continually complaining, and who cannot be induced to make any effort to control her troublesome disposition?—E. G., Pasadena, Calif.

ANSWER—Neurasthenia is the derangement of the nervous system with a depletion of the vital force. The dictionary gives the psychological cause as an inadequate expression of the libido. This means that those suffering from this disorder have not fully expressed their desires along constructive channels.

Remember that nervous disorders are very real to those suffering from them. They become fretful, have headaches and are generally out of harmony with life and with people. This is their disease. It is useless to call the whole trouble nothing but imagination. It is more than imagination for it is a very real condition to the one suffering from it.

The great need of such people is to come into a realization of themselves. To become poised in their thought. To be made happy. To feel that they are one with a life that is good.

If you find that in this particular case you cannot talk about these things to your patient, the best method to use is to think of her as being poised and happy. Do this silently and overlook the apparent trouble as far as possible. Treat her, within your own mind, until you sense her poised and happiness.

Try not to think of her as being impatient but reverse your thinking and see her as calm, patient and lovable. *You will win along these lines.*

"Commanding" Supply

QUESTION—How should one command supply?—R. S., Los Angeles.

ANSWER—One neither commands nor demands supply. Supply, like Life itself, IS. It is a mistake to suppose that one should demand anything of the universe. One does not demand, he accepts.

Get an idea of yourself as you feel you should be and stay with this idea. Do not try to make things happen. Try to sense that the right action is taking place and be receptive to it.

Live in confident expectancy, in joyful receptivity to your good and it will manifest itself to you. (Read chapter on The Control of Conditions—The Science of Mind.)

The Process of Healing

QUESTION—Please explain the process of healing, accomplished by a practitioner for a patient. One can easily accept the idea of an individual receiving help through making his own contact, but how a third person can do more than just assist the patient by stimulating his own faith is rather vague.—S. T., Los Angeles.

ANSWER—The process of mental healing is one of mentally knowing that the one being helped is Now Perfect. There is but one Mind in the universe and all are in this Mind. When you know the truth within this Mind you are knowing it within the mind of your patient—if he is receptive to the Truth.

The practitioner does not hold a thought, nor does he send out a thought. He thinks the Truth, leaving the result to the action of the Law. (Read chapter on Mental Healing. The Science of Mind.)

Harmony in Daily Work

QUESTION—The manager of the store where I have just taken a position has repudiated former arrangements as to

salary and has made several downright mis-statements to me. This does not augur well for a future with such a person, but I am trying to know that God is manager, and His promises are kept.—M. A. R., San Diego.

ANSWER—You are working correctly. Do not try to hold thoughts over anyone. Work entirely in the impersonal law. Know that you are not subject to any false thought or statement. The future is being created out of your present thoughts. Create it as it should be. Do this in your own mind and nowhere else. You are working scientifically.

Seeking Happiness

QUESTION—I am a widow, living with my parents who are very kind to me, but I am unhappy. My mother's health is such that I seem to be needed to keep house, but I would like to be earning money. It doesn't seem right to be dependent on my father, who is getting on in age. I think I'd be far happier in my own home again. I have a lovely friend, a doctor, who calls on me twice a week and telephones me every day, but never mentions marriage. How can I be happier?—L. P., El Paso, Tex.

ANSWER—Perhaps the thought that you are a widow makes you unhappy. Possibly you have allowed yourself to feel that you are lonely. There is but One Presence. Realize your friends in this Presence and they will appear in the flesh.

Agree with what you are doing. You may be unconsciously combating your present condition. Resist nothing but agree with life.

Visualize your own home if this is what you desire. Feel yourself to be in it.

If you wish a companion in life speak to the great Principle of all that lives. Do not pick out any particular person for this is hypnotic suggestion and must always be avoided. The Truth knows just who you can make happy and who will make you happy. Let the Truth work for you.

Twelve Lessons In Religious Science

Compiled by ERNEST S. HOLMES and ZILPHA MAIN

LESSON VII—BECOMING CONSCIOUS OF THE GOOD

BEFORE taking up the lessons on “treatment” and the definite application of these principles to our every-day problems and endeavors, we must be sure that there is no doubt in our minds as to our grounds for believing in the good.

This means that again we seek to discern causes, that again we differentiate between the essential and the conditional. It does not mean, however, that we are going to try to make ourselves believe things are all right when they are all wrong; rather our method is to understand what is wrong and so see how to make it right.

Given a knowledge of the previous lessons, this study should give such a realization of the good as to make it very nearly self-demonstrating; for what we believe we are sure to act out.

WHAT IS THE GOOD

Just as no two persons' idea of God is the same, so do our concepts of the good vary, and just as our present realization of God is always building for us a more wonderful God, so each realization of the “good” serves but to open our eyes to a higher possibility. Nevertheless, whatever good is conceived, it is always good *as far as it goes*—it is good as leading to a more complete good. Hence, it follows that at any given moment the good has a very definite and specific

meaning for each of us. More than that a comparison of concepts would show more or less basic agreement, for the Divine Urge in each is always toward the one thing—happiness. And because of our common nature, the things that promote happiness are much the same to all. Thus, we generally think of the good as primarily made up of health, prosperity, and harmonious relationships. To experience these in full measure is surely to know that everything is all right with us. In short, the good is simply well-being.

CONSCIOUSNESS OF THE GOOD HINDERED BY THE NOT-GOOD

Health, prosperity, harmonious relationships—these then are the things we would become conscious of in some greater measure, these are what we wish to experience more fully. From previous lessons (I-III) we know that the experiencing depends on “seeing no obstruction, having conclusive grounds for belief, and actively expecting.” Hence the first thing to ask ourselves is what seems to be keeping back this particular good we desire. Usually we find that the obstruction is the very pressing presence of the not-good—some physical ailment, a lack of money, failure, opposition, and the like. In other words, we are apt to be so *very much aware* of the difficulties and all that is not good that we hardly get to the point of even looking for any grounds for believing in the good we so much desire.

FACE THE NOT-GOOD

Those who have experienced the persisting, absorbing awareness of some trouble, regardless of its real importance, know how hard it is mentally to get away from trying situations sufficiently to start any positive thoughts going. And so while it is true that turning our attention to the good will cause the evil to disappear of itself, yet most of us would rather somehow first dispose of this tormenting factor of the not-good. Certainly it is the easier way, especially for beginners in these principles. Hence the first step to becoming conscious of the good we desire, is to face the not-good—not to fight it, but in order to understand it, for what we understand we no longer fear and it therefore ceases to appear as an obstruction to us; rather it becomes a problem, or task that will open the way to a higher end.

TROUBLE AS PARTICULAR FORMS OF ACTIVITY

In all ailments, whether of our bodies, our affairs, or our relationships, there are to be found particular forms of activity which may be described by some such terms as the following: sluggish action, inaction, over-action, conflicting or opposing action, perverted action, irritation, agitation, tension, strain, non-adjustment, confusion, congestion. Thus, a cold is primarily congestion; a failure is likely to be simply perverted action; and a disagreement is a non-adjustment. In short, whatever the name of an ailment, that name merely stands for some particular form of activity.

THE BASIC NATURE OF THE NOT-GOOD

Now going back to the activity arc and the principle of circular response (Lessons II and III) we recall the

ever-acting cycle of Stimulus—Interpretation—Resultant Action, forming a new Stimulus—Interpretation—Resultant Action. This is entirely a cause and effect sequence which has but one point of volitional change, namely, the "Interpretation" or "idea." That fact does not deny the potency of the physical condition; it simply puts it in a secondary position. All of which means that our real difficulty is not the physical trouble we are so keenly aware of, but rather it is fundamentally some *negative mental attitude*.

NOT OUR FAULT

While the essential nature of our misfortunes must be in one way or another always mental, yet it does not follow that they are our "fault." Our mental attitudes are but the reflection of our beliefs and our beliefs are according to our present understanding. Furthermore, while our habitual moods or ways of looking at things are no doubt the explanation of most of our experiences, yet it is also true that a single highly emotional disturbance may have very telling and long standing effects. Such a disturbance is called a subconscious complex and is traceable to the lack of a system of beliefs dynamic enough to provide a harmonious adjustment of all experiences.

"Not knowing" may cause suffering, but it is not our "fault." In short, just because we have discovered that the nature of our trouble is primarily mental is no reason for indulging in self-condemnation.

And of course we are not to blame anyone else, for if our beliefs were grounded in a realization of our unity with God we would act out those beliefs, free from false suggestion and free from ill treatment by others.

A knowledge that the cause of our trouble is in one way or another men-

tal does not mean we are to blame ourselves.

It simply means we have learned something which it now becomes our business to use and profit by.

RECOGNITION OF CAUSE
FREES THOUGHT FOR ACTION

This scientific view of the not-good; that is, analyzing it into an effect which can be changed by an adequate mental cause, will be found to free our thought for constructive endeavor without the tiring necessity of trying to will our thought away from our trouble.

Hence we say, "*face the not-good,*" recognize that its essential nature must be mental, and you will not be bothered by the "obstruction." This does not mean that we look at our difficulty and say it isn't there; we simply recognize it as a mental state. In this light our trouble ceases to be an "obstruction" and becomes to us rather a problem which, if we understand our self (Lessons V and VI), we know we have the intelligence and power to solve. There is no obstruction to our good. There are only successive steps in reaching it.

THE GOOD ALSO IS EFFECT

The next step to becoming conscious of the good is to recognize that health, prosperity, and harmonious relationships, are also effects, following a mental cause. They too are subject to the principle of the activity arc and the operation of circular response.

Always there is some physical stimulus or conditioning factor, a mental interpretation or idea, and a resultant action or experience. And the crucial point, the deciding factor, is ever the mental element.

Good or bad, the experience is always an effect. Thus health is an *effect* produced by a healthy state of mind; prosperity is an *effect* caused

by a consciousness of success and right action; harmonious relationships are an effect brought into our experience by a realization of harmony.

Whatever the good we desire, it is not a thing in itself; no, its root is mental, its essential cause is in thought. Once we recognize this, the good will not seem so unattainable; it will not appear to have so many "conditions" attached to it.

COMMON NEGATIVE ATTITUDES
AND THEIR POSITIVES

Recognizing the paramount importance of the "interpretation," we have selected ten negative mental attitudes that seem likely to be the most important, and deducing their positives, we get the following:

NEGATIVES	POSITIVES
Fear	Courage (confidence)
Distress (helplessness)	Masterfulness
Feeling of subjection (inferiority)	Self-regard (superiority)
Loneliness	Fellow feeling
Reproach (blame)	Praise (gratitude)
Jealousy (selfishness)	Charitableness (altruism)
Anxiety (worry)	Peace (assurance)
Despondency	Joy (cheer)
Regret	Optimism (expectancy)
Dislike (hatred)	Love (understanding)

THE BACK-BONE OF
THE NEGATIVES

Carefully considering each one of these negatives, we are impressed that without exception they all indicate a sense of opposition or inability; that is, they all arise in one way or another from a feeling of *inadequacy*.

Whether we fear sickness, poverty, disapproval, failure, death, or what, it is always a sense that here is something we are not equal to. Similarly in distress and with the feeling of inferiority. Even loneliness is a recognition of not being able to draw people to one's company. Reproach or

blame is not so obviously a result from the feeling of inadequacy, but do we blame when we feel ourselves masters of all that touches us? Likewise we would not be jealous if we could see ourselves able to draw as good or better conditions to us.

In like manner selfishness may be described as the extreme of separateness and that, of course, is what is back of all feeling of opposition.

Obviously, anxiety, despondency, and regret are rooted in the feeling of opposition and inability, while dislike, hate, etc., are only active when we do not feel ourselves quite able to cope with the situation.

THE BACK-BONE OF THE POSITIVES

In like manner, considering the positives, we find that each and all are deep-rooted in a realization of the direct opposite of inadequacy; namely, a complete sense of perfect agreement or harmony and of ample power and intelligence, in other words, *adequacy* to the demands of the urge within for expression.

Very obviously these are what are back of courage and confidence; likewise, the feeling of masterfulness is a realization of ability more than sufficient for the requirements of the situation. Similarly self-regard is a recognition of intelligence and power to do, it is being above or superior to the thing that is to be done.

True fellow-feeling and the experience of friendship must always contain a realization both of harmony and of ability positive enough to leave no feeling of inferiority. Likewise, whole-hearted praise, perhaps more than anything else, is dependent on harmony and a positive self-feeling. In like manner, charitableness and altruism require a feeling of unity and an abundance of self-power.

Peace and assurance, which are the antitheses of anxiety, also cheer with its more positive sister, joy, and optimism and expectancy—all these can only be experienced in such degree as we sense harmony plus a superabundance of "being able."

And if we recognize love as the supreme expression of unity, then we thereby see that it is itself both harmony and adequacy.

From these considerations we conclude that the above are the positives which are the correctives necessary to uproot our most troublesome negative attitudes. More than that, they may all be reduced to an inclusive requirement of a realization of UNITY (harmony) plus a realization of the POWER AND INTELLIGENCE to do (or express).

ADEQUACY THE PRIME ESSENTIAL

Bringing our discussion up to the present point, we recognize, *first*, that whatever the condition we want to change, that condition is an effect—its cause is mental, and similarly, whatever the good we want to experience, that good is an effect and its cause is mental; and, *second*, that having picked out the more common negative attitudes, we have thereby posited the more common causes of our troubles, and, *third*, that the positives of these will naturally correct them, bringing in their stead the health, prosperity, and harmonious relationships that we desire. It is true that all these positives are not necessary to the experiencing of a single good, but for our purpose this lesson is all round well-being. Hence we have not tried to make divisions, rather we have aimed to simplify our thought by grouping all these positives under the one root feeling of adequacy.

Very obviously the feeling of adequacy can come only from a more and more complete realization of our

essential unity with the Great All. This fact of our nature might be called the true *essence* of our good, for it is the First Cause of all good. Infinite Intelligence and Infinite Power ever awaiting our recognition—that is the Good we believe in. That is our grounds for a consciousness of these positive attitudes. That is our grounds for believing in the experiencing of the good, for, recognizing the Infinite Source within us, we have ample grounds for expecting the good we desire. In this connection let us note that our desiring the good is none else than the Divine Urge within us seeking a more complete Self-expression. Hence the good must mean a health that bespeaks abundant life, a prosperity that is a progressive, constructive Self-expression, and harmonious relationships that reflect the One in all.

THE REAL NATURE OF GOOD

After the following lessons on "treatment" we shall take up the practice of these principles as applied to each of these three phases of the good. In this lesson our purpose has been rather to show, first, that becoming conscious of the good is really becoming conscious of certain positive states of mind, and second, that these positive states of mind are the inevitable accompaniment of believing in the Self. (See again, Lessons V and VI).

The essence of the self is Life or Spirit and as such is Creativeness—Intelligence and Power. It is only One. It is Indivisible, Infinite, Perfect.

We are not other than this One, and as we more and more become conscious of the God Life within we can't help but be conscious of the good, we can't help but experience the good.

Reason this out for yourself, but be sure to get to the point of knowing

that fundamentally your good is within you—more wonderful than you can conceive.

In essence, your good is God.

IN FEAR OF HIGH PLACES

By GEO. F. MILES

IT'S an awful feeling—I know, for years it kept me off mountain roads and high places, and believe you me, it's real. Perhaps it's a form of "hell" all have that can't overcome it mentally.

When I found out it was a case of uneducated mentality, I got busy. But enough! If you have it, you want the cure, so "Here's How." Then I decided to put that Big Boy (The Sub-conscious) to work—he isn't lazy, but, boy-like, seldom does anything outside his routine work, unless told to. I knew he would be willing and here is how I started him. This affirmation filled the bill so we used it:

"Height does not bother me any more. I have confidence in myself and my machine."

Twice a day, before I came down for breakfast and the last thing before retiring, I repeated it in a "law" tone of voice (if anyone was within earshot I said it to myself "so they wouldn't think I was queer") for about ten minutes each time.

It took three months to make good, for I didn't have much faith, but I *hoped* it would work. Formerly I had always recommended metaphysics, for I knew it was fine for the other fellow, but now I take my own mental medicine; IT WORKS.

EAGER TO LEARN MORE

We have greatly enjoyed the Sunday evening lectures over KNX and are eager to learn more of the laws and principles governing the universe and the ability to apply them.—Mrs. W. J. S., Van Nuys, Calif.

The Radio Broadcast

THE radio broadcast every Sunday evening over Radio KNX by Ernest S. Holmes, Dean of the Institute of Religious Science is resulting in a flood of letters from all parts of the West, with many expressions for help received. To all who make inquiry, booklets are mailed explaining the work of the Institute and many have shown their interest by sending for various books on Religious Science and Higher Thought. The complete list of books recommended and sold by the Institute is contained in the folder, "Self Help Through Meditation," which is sent free on request to any address. The books include the famous inspirational series by Christian D. Larson. "The Science of Mind," the text book of the Institute, is being widely distributed as a result of the radio broadcast.

The hour of broadcasting is 6 to 6:30 p. m., every Sunday. Following are extracts from just a few of the letters received:

AGREES ON PRAYER

"Your radio broadcast on prayer was very interesting and is an exact explanation of what I have thought out in my own mind about it. Naturally to find someone else thinking likewise makes it conclusive to me that I was not dreaming. Your talk came in clear and distinct and as we are within twenty miles of the Canadian border it must have passed across eleven hundred miles of space."—T. R., Inverness, Mont.

Note: See article on "The Science of Prayer," on page 14 of this issue.

I greatly enjoyed your talk last night over KNX on the Science of Prayer.—V. D. R., Los Angeles, Calif.

"WHEN A THINKER IS LET LOOSE"

I heard your talk on prayer last night and want to thank you for it. There was some static and I didn't get your full address but caught the number and street.

Is it Emerson who tells us to beware when God lets loose a thinker on this earth?

May I see a copy of your magazine? I have not thought your lecture through, but as far as I have got, you advance a theory that has but one objection, and that is that it won't work.

If we could all reach the beatitude you advocate, wouldn't we all be gods?

But you were thoughtful, and thought is quite a scarce commodity just now.

Thanking you again, I am,
Yours truly,
G. L. K., Ontario, Ore.

Thank you for that splendid explanation of prayer over the radio.—M. H. V., Monrovia, Calif.

I always am helped by your Sunday evening radio talks.—M. C. A., Eagle Rock, Calif.

Have just finished listening to the splendid lecture and lecturer over KNX,—"The Science of Prayer." I enjoy the talks most thoroughly.—Mrs. I. P., Santa Barbara, Calif.

Just heard your Sunday evening service on the "Science of Prayer" over KNX. The address was an inspiration to deeper thinking and a greater faith.—Mr. and Mrs. C. A. M., Medford, Oregon.

We enjoy your lectures over the radio very much and are reading by

easy stages your text book of Religious Science.—E. E. M., Hollywood, Calif.

I've been one of your radio audience ever since I came to Los Angeles and am very unhappy when I have to miss one of your lectures; they seem to lift me right up and up, to a splendid mental plane, for which I'm most grateful to you.—C. H., Los Angeles.

It is with pleasure that I enclose my check for \$5.00 to aid the good work you are doing, and only regret that I am not in a position to send more at this time.—A. W., Los Angeles.

Out of the air last night at 6. p. m. came a dear familiar radio voice with its "Good evening, friends of radioland." To three souls, snowed-in (actually) in the mountain fastness, your wonderful magnetic voice with its constructive message was indeed a wonderful blessing at the close of a glorious day consecrated to devout worship at one of Nature's most beautiful shrines. God bless you and the Institute for making this message available to us.—Three Loving Friends, Idylwild, Calif.

I see in your Monthly Magazine a book I would like you to forward to me "Meditations for Self Help and Healing." I surely do enjoy reading your Monthly Magazine as it is helping me a great deal.—S. O., San Jose, Calif.

Please accept my small contribution towards the fund of Radio expenses. It is always a great pleasure to listen to your addresses on Sunday and all others.—G. H., Los Angeles.

I was much interested in your wonderful talk over the Radio on Sun-

day evening. I would like to know more about Religious Science and Philosophy. Your topic on Sunday evening was very interesting to me as I have a similar problem.—D. J. D., Ventura County Hospital.

I heard your very excellent lecture last evening over the radio, and am very anxious to know more about your work. In accordance with your offer, will you kindly send me any literature you may have for distribution.—I. D. P., Eugene, Ore.

The talk just listened to over KNX by Mr. Holmes on Mental Conflicts sounded so logical to me I should like to receive literature about your work.—R. S., Santa Paula, Calif.

I listened with intense interest to your talk over KNX and wish to thank you for opening up a new avenue of thought for me.—J. A., Portland, Ore.

I am much interested in the work you are doing and heard with pleasure your talk over Radio KNX last evening.—W. S., Kelso, Washington.

Heard your talk over radio last night, very much interested, would be pleased to get literature on the subject.—L. R. G., White Salmon, Wash.

RADIO TALK ENJOYED

Enjoyed your talk over radio—would appreciate some of your literature.—E. H., San Diego, Calif.

READING UP ON "THOUGHT"

I have been listening in on KNX each Sunday for the past three weeks and would appreciate any literature you may send. Have been reading up on "thought" for some time and would like to have something suggested.—J. J. E., Walla Walla, Wn.

RELIGIOUS SCIENCE SOLVES PROBLEMS

EVERY mail carries letters of gratitude for benefits received through Religious Science. The work of solving human problems is carried on by the Healing Groups, mentioned elsewhere in this magazine, and by the practitioners trained by the Religious Science Institute for professional work. The following two letters, selected from many, refer to help received from Religious Science practitioners:

Boise, Idaho,
Oct. 10th, 1928.

Institute of Religious Science:

I intended long ago to inform you that I went "over the top" so to speak, in our Sales Contest finishing first by a good margin, but I know that your influence and help also won for me.

Words fail to express the appreciation I feel for you and your noble work and often I wish I could hear many of the fine lectures I'm forced to miss.

W. K. B., South Salt Lake City.

PROBLEMS MET WITH SIMPLICITY

Institute of Religious Science:

Now that the manifestation has appeared to the degree that there is no mistaking the evidence, I must acquaint you with what has transpired.

My sister living then in Pueblo, Colorado, has been an invalid for many years, being confined to a wheel chair for seven years. Her daughter, age 30 years, is her only support. About 18 months ago I learned that this little family was in a bad way because the daughter had become blinded. She had lost the use of one eye and after a time the other grew so weak she was unable to continue at her work. I have learned since that most of her trouble was caused

by the smarting of unburned gases from a gas oven. For you must know that my niece was employed in a bakery.

She was taken to the county hospital and there given medical treatments. She was kept in a dark room for nearly four months, and during this period my sister wrote me for advice. I called on one of your practitioners and placed this case before her. She wrote my sister, received more detailed information and then went to work. Within a short time we received word my niece was improving. And not long after my sister wrote me she was home again. The practitioner then changed her treatments for activity.

My niece wanted to come out here so she and her mother could be near me. I applied at the place where I am employed and was assured that if my niece would report for duty she would be given a fair trial. I had my misgivings because I had no way to gauge to what degree her eyes could be depended upon, or what exacting work she might be called upon to perform. However, later, I cleared my own mind by knowing that this was not my problem. So she came. She has done her full measure of work and now has the department record for speed. She can now see objects that I know she could not see when first she came. She was so delighted to see Catalina Island, lately, from the Hermosa Pier.

And again when I think of how we got my sister out here, for she had to stay in Pueblo until her daughter proved herself. There were many details to work out in this case, and every one was met with such simplicity that it was amazing. Really I like to tell about this demonstration but I just cannot write it out. And now you must know how happy we are over the way the practitioner has

worked out this problem for us. We are very grateful and we think you ought to know all about this affair and so that is why I am writing you.

Very truly yours

W. K., Redondo Beach, Calif.

Practitioners Roster

Anyone wishing the help of a Religious Science practitioner may consult the following list, or, if preferred, may make an appointment through the Institute office:

MARIE DEAL, Room 15, Institute Headquarters, Monday, Tuesday, Friday. Office: DRexel 7774; Res.; UNiversity 0502.

CLARENCE MAYER, Room 1, Institute Headquarters, Monday, Tuesday, Friday, Saturday, evening appointments. Office: DRexel 3650; Res.: WASHINGTON 4730.

DAISY R. COLE, by appointment. At home mornings, 116 So. Vista St., OREGON 3475; Office: 1445 Curzon St., 1 to 8:30 p. m., GRANite 8513.

VICTOR C. WINTON, res. phone, HEMPstead 2649.

ALLAN M. WILSON, Institute Headquarters, WASHINGTON 7909; Residence, 233 No. Kenmore Ave., WASHINGTON 6370.

ALBERTA SMITH, Room 15, Institute Headquarters, Tuesday, Thursday, Saturday. Office: DRexel 7774; Res.: DUNKirk 1258.

IVY CRANE SHELHAMER, Room 11, Institute Headquarters, Tuesday, Thursday, Friday (afternoons), WASHINGTON 7909. Evenings by appointment. Res. phone: ROchester 9318.

MARY A. COX, 5222 So. St. Andrews. Phone: VERmont 6929.

ADA L. SEYMOUR, 1041 So. Bonnie Brae. Hours: 10 to 4. Phone: DRexel 3230. In San Pedro Thursdays and Fridays, 1058 W. 18th St., phone San Pedro 3855-J.

GEO. F. MILES, Room 1, Institute Headquarters, Wednesday and Thursday. Office: DRexel 3650. Res.; DRexel 6014. Evening appointments for business men.

ISOBEL POULIN, Room 6, Institute Headquarters, Monday and Wednesday, 10 a. m. to 4 p. m. Office: WASHINGTON 7909. Res.: DUNKirk 7948.

BETH CARY-BRUBAKER, 1709 West Eighth St., Monday, Wednesday, Friday. Studio, 624 Beaux Arts Building. Phone WASHINGTON 2551.

MABELLE FULLER CHRISTOFFERSON, Studio of Metaphysics, 751 So. Lake St. Phone: FITzroy 0929.

MRS. EMILY G. MARSHALL, 2923 1/4 Leeward St., WASHINGTON 7237.

Activities of The Institute of Religious Science

The work of the INSTITUTE OF RELIGIOUS SCIENCE AND SCHOOL OF PHILOSOPHY, INC., includes the following:

SUNDAY, 11 a. m., meeting at Windsor Square Theater, Wilshire Boulevard at Lucerne, addressed by Ernest Holmes.

SUNDAY, 11 a. m., Sunday School at Institute Headquarters, 2511 Wilshire Boulevard. Mrs. Stanley Langdon, leader.

SUNDAY, 8 p. m., meeting at Institute Headquarters, addressed by Christian D. Larson.

FIRST AND THIRD MONDAY evenings, Men's Forum at Institute Headquarters, Ernest Holmes, speaker.

TUESDAY, 2 p. m., meeting at Institute Headquarters, addressed by Christian D. Larson.

WEDNESDAY, 8 p. m., lecture on "Emerson's Essays," by Miss Helen Van Slyke. Interpretative art talk on first Wednesday of the month.

FRIDAY, 8 p. m., meeting at Institute Headquarters, addressed by Ernest Holmes.

SATURDAY, 2 p. m., meeting at Institute Headquarters. Open forum for discussion of personal problems. Mrs. Marie Deal, leader.

Healing groups meet daily, 10 to 12:30 o'clock, at Institute Headquarters. Meditation at 12 o'clock, open to all, using the daily meditation appearing in this magazine.

Tuesday and Thursday evenings during October and November, Fall Fundamentals Course.

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