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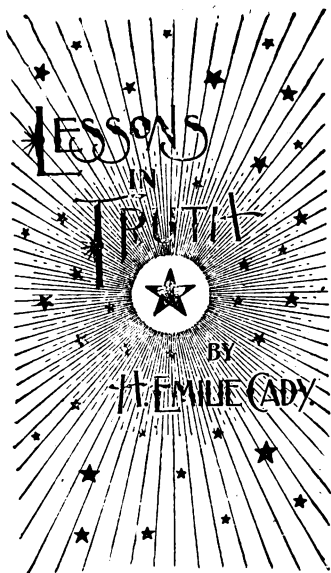
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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.—EPA. 2:20.

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Devoted to

Practical Christianity.

Vol. XIV.

KANSAS CITY, MO., JANUARY, 1901.

No. 1.

THE GREAT SUPPER.

Stenographic jottings of a Bible Lesson at Unity Headquarters, from Luke 14:15.

These lessons are for the bringing forth of the powers of the individual, therefore every lesson refers to the individual. The starting point is that there is one universal Principle invisible — God. That Principle is Light, Love, Intelligence, Substance, the essence of all that appears. The visible of that Principle is man and our whole work as individuals, as men and women, is to make manifest that invisible everywhere present Principle. If this be true, and if Jesus Christ was a manifestation of that Principle, and he kept the law, then it must follow that these lessons which he gave us are for our individual instruction in bringing forth, or incorporating into ourselves, this one Principle — God.

The lesson last Sunday was on seeing, perceiving. Everything is first visible in the realm of thought. This is an ideal realm, and as we study these lessons from this plane of perception we understand that it is not simply the seeing through the eye, but seeing the Truth, the perception of the Truth.

Here is a symbol of a great supper. What does supper mean? When we eat we appropriate forms of matter, and matter is a symbol of substance. Is matter the real substance? No. The more we look at and study matter, the more we find that it is simply the manifestation of something. Material science says that each atom of matter has force and intelligence and a certain individuality, hence it is a form of mind.

We read in this scripture lesson of a great supper

prepared; this must mean that there is a great Universal Substance in Being. All that we eat and drink, all this materiality which we see around us, has a spiritual side, a spiritual face. First, the ideal; then, if we are dwelling with God, we will find out what this mental face is. We must then learn how to incorporate it into our consciousness that this material man may be built up properly; that these bodies shall have not only material bread but the bread of Life, because man does not live by bread alone but "by every word that proceedeth out of the mouth of God." He must have this spiritual perception, the understanding of spiritual things. He is a spiritual being.

In dealing with the different elements, the different attributes of Being, one is a lesson in Life, one a lesson in Love, and we have today a lesson in Substance. This is to show us that there is in God a great Universal Substance, which is provided in great abundance for man. A great supper was prepared and everybody was invited to come in. First were invited those people who represented the best of the community; the invitation was sent out to those who had attained, we will say, a certain status of respectability and responsibility in the community, but they were so busy about other things, and had so many other interests in the externals of life, that they did not recognize this great universal Idea of Substance; their minds were running in other directions, and they excused themselves. One had bought a yoke of oxen. Another had married a wife, and did not have time to attend this great supper. These are the excuses given by people not interested in this great supper, this great Universal Substance of Life, of God, of Truth. One man is interested in houses and lands and all such external things, and does not think of spiritual things. Another man is interested in cattle, stock raising, he has bought some oxen and thinks he is too busy to consider spiritual things. Another man is interested in his family, has married

a wife, is interested in things external, devotes all his attention to his family.

But this is a mere external application of the lesson. There is a deeper one. Jesus Christ was a great metaphysician. We must take hold of the same Principle that he took hold of. We must get at our spiritual needs. There is an inner meaning to this. We must understand the mind and its principles, and see our relation to this invisible. This lesson refers to certain planes of consciousness. Here is a great provision of an invisible, everywhere present substance. My body, for instance, is termed a part of that substance. Other things enter into these forms. I have intelligence. There is intelligence in everything, and the form of things depends upon this omnipresent intelligence. It is an important thing to know about this Universal Substance. This eye, this ear, are mere forms and shapes woven from Universal Substance. Taste, feeling, hearing and seeing are all elements of this invisible substance. This becomes plain when we take the right spiritual idea. We have only to know that the real substance we see all about us is spiritual.

If you are a follower of Jesus Christ, and want to come into the regeneration, and stand where he stands, you must see everything as spiritual. Where does it originate? In mind. The mind is intelligence. Everything in mind is based upon ideas. Back of all this so-called matter there must be an *idea* of matter. If the idea is material it takes form, then it is an idea of substance in limitation, the limitation of matter. But is that all of substance? No; substance is an idea in the mind. Then to get a clear idea of what matter is, I must unlimit my *idea* of matter, I must see it as Universal Substance. Everything that we see is an incorporation of Universal Substance, and we incorporate it according to our idea. If your inner eye were opened you would see that this Universal Substance is like a photographer's sensitive plate.

In this real matter, or Universal Substance, is contained everything that man needs in the way of supply. All the gold and all the silver is made out of this Universal Substance. The divine law is that the Universal Substance shall respond to your thought. For instance, you are a consumptive, and your idea is that you are wasting away. Now, if you hold that kind of thought of course it will work in that way. Change your idea and you will find that you will change the form.

Here is a great supper of substance to which there is no limit. We are told that when this supper was prepared special provisions were made. The fact is that those who deeply study the advent of Jesus Christ, his relations to the Universal, have discovered that his coming into our race with his high ideals and the demonstration and the overcoming in connection therewith, did really form a new presentation of the Universal Substance to us. In other words, he poured out his ideas so strongly that we caught and held them. We have more intelligent thoughts, we are better men and women since Jesus Christ came into the world; we have a better idea of our possibilities; we have a higher form of life, and now we can have more substance. This great supper Jesus said was especially prepared and all were invited in. You will find that this idea of plenty runs all through the lessons given by Jesus Christ.

There is no reality in the apparent limitation of matter; the only reality of matter is spirituality itself, and if you step right into God's great Spirit you will find that the fullness of all things is in this Omnipresent Substance. It does not make any difference if landlords do claim this earth, they will pass away. My own will come to me. Jesus said you might have plenty of this substance in this life, plenty of lands and houses and all things else; but you must first get into right relation (righteousness) with God and His true *idea* of substance.

Now, the first man who would not come to this great

supper was the man who had bought some oxen and had to go and prove them. What were the five yoke of oxen? The figure five always represents the incomplete sense plane—you will find the key to it by looking into your own five senses. This means the state of animal consciousness. If you are going to give yourself up to this animal consciousness, you are simply going the way of all animals. We are all at the center spiritual, but if we allow these five senses, these five yoke of oxen, to have their own way, then we are no better off than beasts.

But what is the yoking together? You will find that everyone of your senses is yoked with the I AM; that is, the personal I AM. There is the yoke of the two eyes, the two ears, one on the right side and one on the left. Some people chew altogether on the right side, and if you notice carefully you will find that you taste more of your food on the right side than on the left, and you will probably find that your right side is more sensitive than the left. We are all right-minded people, and should have the use of both sides. Some people are paralyzed on the left side. Why? Because they have used the right side so much that the other side fails them through lack of exercise. When we come into this great Universal Truth and use aright this great Universal Substance, we shall know how to handle each of these senses and how to yoke them up evenly and make them pull together. This man believed these were material things; he had to go and prove his oxen; that is, he had to go away off and attend to the matter. Now we don't have to go away off to prove these things at all; they are to be proved from the inner side only, and you will find these are good oxen; they are something that you as a spiritual being need in your business; they are good things to have in doing your work, but your whole existence is not dependent upon these senses—they are absolutely without permanency until spiritually proven. If you try to prove them by going off into external conditions, you will fail.

As was said last Sunday, if you wear glasses that indicates that you are going off to prove those oxen, the eyes. You must accept the invitation of Jesus. He will show you how these oxen are to be trained, how they are to be yoked up and draw on the substance within. If you think substance is material, pretty soon it will deposit itself in your bones as matter—it will begin to crystalize. If your hearing is bad, change your ideas about the substance in your ears, and you will find that your hearing will clear up; you will find that you can yoke up the oxen easily. Some people yoke up their two sides in such an uneven way that either one is away behind or away ahead of the other; they are like oxen not yoked, one is racing down one street and the other off down some alley in another direction, and they will never work at all in that way. If you will take this substance idea right into your consciousness and say, "Substance is spirit," it will mean something to you. Get this idea of substance before your mind right and it will bring you onto a firm basis.

Then there was another man—a man who had married a wife; he also could not go to this great supper. You will find that as you come into this part of your consciousness that it will make excuses for you of all kinds. It will say to you, "Oh, you are so wrapt up in other and more important things that you can't give your attention to metaphysics—you have not yet gotten to that point in evolution where you can grasp the high ideas of these people." You will doubtless also find yourself making very flimsy excuses, probably like Mark Twain's man in the Orient, who when asked the loan of an ax, said no, he could not loan his ax, for he had to have it to eat soup with; but when reminded that he could not eat soup with an ax, replied, "Oh, well, you know when an excuse is needed anything will do."

We are told in this lesson that when these different people did not respond to the invitation of the Spirit the master told the servants to go out in the

highways and byways, everywhere, and bring in the blind and the halt and the maimed and the poor, and everyone. These people who received the invitation last came in, all bringing their friends with them. What does this mean? It means that within your consciousness you are to accept the invitation of the Universal Substance; you are to build up in the body and in all forms the perfect substance with the right ideals, and if you don't accept the invitation from this standpoint, which is the first invitation that was sent out, then you will find that other thoughts will flock in and take possession — come in and eat the supper. You have a blind man in your consciousness when you do not see the truth, and he will take this Universal Substance and eat of it, and you will become aware that you are blinder than you ever were. A poor man is the idea of insufficient supply. If you are lacking in any way, you may know that you are eating of this supper in that state of mind instead of eating in your right mind — you are letting in the rabble — you are showing forth untrained ideas.

If you are not thinking true, orderly thoughts, you are thinking disorderly thoughts. The law is that mind is continually at work, absorbing, or eating, the great Universal Substance. The great supper is continually going on, and if we have not brought our good and careful thoughts to the feast, the poor and lame ones have come in and are growing fat in our consciousness.

As flowers never put on their best clothes on Sunday, but wear their spotless raiment and exhale their odor every day, so let your righteous life, free from stain, ever give forth the fragrance of the love of God.

—BEECHER.

Howe'er it be, it seems to me,
 'Tis only noble to be good;
 Kind hearts are more than coronets,
 And simple faith than Norman blood.

—TENNYSON.

A POWERFUL STATEMENT.

WALTER DE VOE.

The race has been taught for ages that evil is a self-existent force; that there is a conscious power, or devil, working against the good of mankind.

But God is no respecter of persons, and would not in His universal love for all alike give some person or power the monopoly of using His power and intelligence for evil ends.

No, this is a negative belief arising from ignorance, or only a partial knowledge of the Goodness of the All Intelligence.

Positive knowledge reveals the truth that the intelligence in man, bird, beast and all created things is good, in fact very good. All created things are the intelligence of God manifest, and evolving through the successive steps of progressive life. All are growing from negative to positive continually through the grades of unconscious intelligence or ignorance, and will finally reach the development that will enable them to grasp the positive knowledge of Eternal Truth, and work consciously with the One Intelligence, the Father of all created things.

All is good, every step is good, even though it be a misstep or a seeming mistake, for through their mistakes they learn which path does not lead to happiness, and thus advance in knowledge.

This faith, that all is good, can become the salvation of each and everyone from all the erroneous devitalizing beliefs of the race.

We should cultivate ourselves in the recognition that all life is truth on its own plane; and that in evolving and progressing minds live in the experience of truth negative before advancing into the realm of positive truth. This will give us the patience of God with all the ideas and creeds of mortal mind which the race have evolved as they progressed through negative mind or nescience.

ALL IS GOOD!

This is positive knowledge.

This is the faith of God that overcomes the world mind.

This is the revelation of truth that heals and harmonizes all elements of mind and body.

There is no real or positive evil.

All so-called evil beings and actions are in and from ignorance.

There may be thoughts of the race, or race beliefs, that have grown positive through ages of existence and universal acceptance, nevertheless they live in and belong to the negative sphere of mind, having no real principles of reason or truth to substantiate them; while thoughts of truth are alive with the positive force and Spirit of God, and the mind that expresses them is *en rapport* with the minds of angels and archangels and every healing, illuminating potency in the universe of Divine Mind.

Every mind and condition of ignorance can be developed into the more positive condition of knowledge and health through the omniscient power inherent in the thought, "All is Good."

Everything, no matter how evil it appears, is undeveloped God substance, and will grow and progress to a more intelligent condition under the fertilizing recognition that ALL IS GOOD.

Nothing, nothing can turn against the one who lives in the positive recognition and avowal of this ever-present Truth. This one statement of Absolute Good, that our reasoning powers can glory in for weeks and rejoice in for months, will prove itself the Voice of Omnipotence, by making all of our mind and world good and prosperous, and glorify our whole nature with the exhilarating life that comes to those whose minds are wholly in tune with the Infinite Good.

All the pain, disease and poverty of a patient is the outpicturing of negative beliefs. Then the healer must be conscious of the power of thought,

and be thoroughly imbued with the knowledge that ALL IS GOOD in order to make a convincing impression on the mind of the patient. The healer's mind must be so enthusiastic in this thought of truth that it will be positive to the patient's beliefs that some evil exists and possesses the power to harm. Holding the patient in the power of this thought for a space of time, radiating its light through the mind and directing its forces into the parts of the body in need of education, will carry the conviction of the Spirit to the error thoughts and convert them to a more positive state of health and peace.

This supreme positiveness is the highest development in the healing thought, enabling the Goodness of Truth to assume command of the negative mind and remodel it after its own pattern of perfection.

In the treatment the whole mind becomes so devoted and concentrated in the healing thought that there are times when it seems to lose itself into the thoughtless, wordless, consciousness of power, becoming the instrument of the miraculous healing influx of the Christ.

There is a wonder-working Law which healers have occasionally touched—the magical mercy of Jesus Christ—and when those desirous of healing for self or others have fulfilled this law, either consciously or unconsciously, the results have been all that could be desired, the healing perfect and complete.

Jesus was dominated with but one purpose, the healing and awakening of God's beloved. Every cell of his nature thrilled with that one desire, the vital impulse of the Great Whole. He became so imbued with the realization of God present in all that with his glorified seeing he saw his persecutors as gods, and tried to reveal the infinite possibilities of the God presence in them and around them, waiting only their recognition to spring forth in newness of life and joy within, and abundant fruition of plentiful goodness without them. The healing

presence became so actual to him through singleness of eye to the Power of Good that he fully represented this redeeming and saving power. He was physical and mental health, and his touch was the contagion of health.

We will grow more perfect in the power to heal as we lose our life of worldliness — forget all thoughts and concepts of a mortal, material world of evil — in the contemplation of the truth that we stand face to face with the living soul of the grand universe, expressing its vital energy in every atom of this splendid cosmos of manifested intelligence.

“Holy, Holy, Holy, is the Lord of hosts. The whole earth *is* full of His Glory.”

SONG OF PRAISE.

Written after reading “Trusting and Resting,” by H. Emilie Cady.

There's a fountain bright and holy,
 There's a refuge all may claim,
 There's a cure for all our sorrows;
 Simply trusting “In His Name.”

For the weak and heavy laden
 There is One who'll bear their load;
 For the sad and heavenly-homesick,
 One who'll point them to their road.

All with trouble heavy laden
 Come with it to Him alone,
 Lay your troubles, lay your sorrows
 At the foot-step of His Throne.

— W. R. H.

Our doubts are traitors and make us lose the good we oft might win, by fearing to attempt.

— SHAKESPEARE.

□ Our greatest glory consists not in never falling, but in rising every time we fall. — GOLDSMITH.

“They also serve who only stand and wait.”

EYESIGHT.

MY EXPERIENCE IN ITS DEMONSTRATION.

R. C. DOUGLASS.

An optician, observing my spectacles, and with an eye to business, asked whether astigmatism were a feature of my visual imperfection. After scientific tests carefully made, he triumphantly exclaimed, "Yes, you have got it bad."

Not desiring any more spectacles, for I was becoming heartily tired of them, and only wishing to banter with him a little, I asked, "What is astigmatism? Is it not a mental condition, some state of mind outpictured in impaired vision? Isn't its origin in thought, which lies back of manifestation?" "No," said my scientific friend, who thought he knew it all, "you were born that way; it is congenital." "Well," said I, "whether congenital or acquired, its origin is in the creative activities of thought, where all conditions originate, and that being the case its remedy must be found there in the correction of that thought." Much embarrassed at my remark, with a laugh and blushes, he gave me up as a hopeless case.

From the human standpoint, the increase in the number of people of impaired vision is becoming alarming. Students are every day becoming myopic in vision as a result of what is properly myopic thought. The seat of the difficulty is deeper than spectacles reach. Near-sightedness indicates myopic or constricted thought. In our school training constricted thought is cultivated; there is not sufficient diversity; pupils are generally required to fill up the school hours in close application to books, pinned down as to a definite point for long hours. Soon the eye becomes weary, and the book is drawn nearer unwittingly. A habit is formed and constricted thought ultimates in constricted vision, myopic thought in myopic vision. As by retrospection I

examine my own case, this seems to have been the process by which the early impairment of my vision was effected.

Now there must be a mental remedy for this creature of mental causes. What is the remedy? The Homœopathic law of "*similia similibus curantur*" is never the treatment for the overthrow of error. Error can never destroy error. "Two wrongs never make a right." The attributed Allopathic, "*contraria contrariis*," must be the radical treatment to destroy the fruits of error. You must "destroy opposites with opposites." Only light will destroy darkness; only good will destroy evil; only Reality can banish unreality from consciousness. Truth is omnipotent and infallible. Error has only the degree of power we give it; it has no other power.

As in the treatment of other diseases, we must strike at the root of the matter, and destroy the thoughts which have resulted in the manifestation; and results must be as faithfully brought about as with any other form of error's outpicturing, for this myopia is no less a manifestation of error than is indigestion or rheumatism, and may be overcome in the same way, under the same law.

But what is the insidious error thought which I am to destroy or overcome, and what the true thought which I am to substitute for it? Through functioning in the mortal consciousness all my life I have erred in my judgment of myself. I have thought myself a material being. Yet I now know that all Being is spiritual. Since I am a spiritual being, I am not subject to changing conditions, liable to receive damage by close application to study. From the standpoint of the spiritual, it is false to say that my eye is too convex, or that it is astigmatic, lacking uniformity of convexity. It is my thought that has been astigmatic. To believe error to be truth, or partly true, is astigmatic thought. I have not clearly defined ideas of Truth. I have been looking through astigmatic thought instead of astigmatic eyes. My thought

of Truth has been lacking in *true sphericity*. Consequently I have seen just as I have thought, and my eye has partaken of the same way of seeing. I must reform my thinking if I would reform my seeing. I must go to the cause. I have hearkened to the insidious lie of "Nahash the Ammonite," which is continually seeking to "thrust out my right eye" (I. Sam. 9:2), Spiritual Perception, so that I may not have clear understanding of Truth, for true sight is spiritual—the perception of Truth. Perfect vision is Spiritual Understanding. It is proper to observe here that "Nahash" (*serpent*) in this allegory stands for the same "serpent" that the Eden allegory presents, namely, the thought of *sensuality*, which is the most common cause of impairment of vision. The root thought is deeply innate in the race consciousness, even if not prominent in the individual consciousness. Nothing so vitiates the spiritual life and dims the perceptions as sensual thought. These "Ammonites" must be destroyed from consciousness. Only the "pure in heart *see God*" with *clear spiritual vision*. This is the most important point of all in this demonstration. The consciousness must be purified, clean and pellucid in order to perfect spiritual sight, the all-essential step to be gained.

My learned friend would have me understand that this external visual organ is too sharply convex, and that this convexity is lacking in uniformity, the lateral diameter being greater than the vertical, which he must correct by concave lenses so ground as to straighten the rays of light passing through them, or rather to correct the refraction of rays, which are too much or too little refracted by the unsymmetrical cornea of the eye.

To adjust lenses to my eye is to perpetuate the claims of error, and to continually emphasize those claims to my already false consciousness, and deepen the veil of obscurity before my spiritual vision, thus rendering my case the more hopeless as time goes on. Do I really want to continue the use of these glasses,

when they are Nahash's instrument to "thrust out my right eye" of spiritual perception? No; it is time to call a halt to "mortal mind," rather than truckle to it by taking its so-called remedies, which *never cure* but only emphasize its false claims until I become so deeply involved in error that I *perfer error to truth* ("Men love darkness rather than light, because their deeds are evil"). Bear in mind, my optical wiseacre with all his skill and wisdom *never once even hints at a possible cure or correction of the defective organ*. He cannot do that! Oh, no, he can only straighten or modify rays of light! He cannot straighten or modify the organ at all! Shall I take his prescribed remedies, which only perpetuate a false claim of which I am already tired and from which I seek deliverance? Shall I allow him to use my eyes as a laboratory for fixing rays of light, which in themselves are all right? Oh, no, it is my astigmatic and myopic thought that needs correcting, not rays nor even eyes. I must throw my salt into the spring source if the waters of Jericho are bitter (II. King 2: 21). Only in this way can the river of manifest effects be true and righteous. I need wisdom. Where is the prophet who can teach me wisdom? The prophet who can bring me salvation ("salt") is within; I must listen to this prophet of the Lord, the eternal Christ who "bringeth salvation," who "restoreth my soul." Thus the full remedy is at hand — it is within; I am without excuse; I must see myself from my divine side, as God sees me, see myself a Son of God, with all the perfections of a Son of God — this is what I am in my inmost Being. *Therefore perfect sight is already mine as a perfect Spiritual Being*. There is no blemish in God nor in his Son. "He that formed the eye, shall he not see?" Who formed the eye but the Divine Son within? Who sees but the same Divine Self, the unblemished Son of God? Who has power to obstruct the Divine One in his seeing? In fact, I am a spiritual being in a spiritual world now, and as such must be able to see all things

spiritual and accurately symmetrical; for "the earth is the Lord's and the fullness thereof." There is no deformity or inharmony anywhere.

In true understanding there is no room for warped or astigmatic thought. So long as I "abide in my Father's house" of spiritual realization the Father says to me, "All that I have is thine"—every perfection. By true understanding, by the perfect perception of harmonious, symmetrical Truth as the real status of being, and by the denial of every astigmatic error thought, and by continually abiding in Truth, shall I be able to look all things squarely in the face, seeing all things clearly without astigmatic thought or astigmatic vision. While I looked through blurred and distorted thought, I saw all things blurred and distorted, after the pattern of my thought. So I must proceed to correct the error subjective in myself—I must "cast the beam out of my own eye"—see clearly within if I would see clearly without. To see as through the eyes of Divinity is to see truly and without myopia or astigmatism.

Truth is not in time nor space—neither too near so as to make me myopic, nor yet too remote so as to make me presbyopic. It is. "Say not in thy heart, who shall ascend into heaven to bring Christ down, nor who shall descend into the deep to bring Christ up. . . . It is nigh thee and in thy heart, the Word of Truth." Truth is not a something to get or acquire. It is not even a something. It is Divine Principle, unchangeable and ever present, not to be sought, but to be recognized and realized in all its perfection. Therefore, in Truth, omnipresent, without variableness, nearness or remoteness, there can be no astigmatism, no myopia, no presbyopia, no hypermetropia, or any other opia of the whole category of false claims. They are a part of the hallucination of mortal thought in the dream of illusion. I have nothing to do with illusion. I am Being, and as eternal Being belong and exist in the realm of reality, where *all perfection eternally is*. In

this "strong tower," in this "secret place of the Most High," I now choose to abide, and realize that "*all is good*," that every perfection is mine now. Had I at all times this understanding, there could have been no acquired myopia; had my parents fully understood this truth, there could have been no congenital myopia. On me alone rests the responsibility of continuing to manifest what I now see clearly to be only error, falsity, illusion. I now firmly repudiate it and relegate it to the realm of the false and the unreal. I cast out the lie of the astigmatic thought, and affirm perfection of Being, perfectly square and clear perception of Truth, and claim the right to manifest all this implies.

Those spectacles! *they are an offense unto me*, because they emphasize and perpetuate error, and thus hide the truth of being from my consciousness; and, besides warping vision, with consciousness clouded, they lead me into interminable labyrinths of error. I must be rid of the whole combination; and if these spectacles are the stumbling block by which error is perpetuated, and by which I am led into interminable mazes of error, then *I throw them to the dogs*—away with them (throwing them away). They shall never stand in the way of my understanding of Truth, and of my ultimate attainment to the manifestation of the Sons of God. Truth is full-orbed, symmetrical, omnipresent. Understanding is perfect perception of Truth, which is true sight. With true sight in realization I cast out all myopic and astigmatic thought, and find there is no myopic or astigmatic vision. I am no longer in bondage.

This reasoning was first entered upon as a sort of intellectual exercise to see how I stood before the bar of Truth, but before I got through I found myself the prisoner at the bar, under sentence, with no way of escape but through reform and demonstration. The result is an infirmity of forty years is overcome, and I have been a free man for six years.

Bible Lessons

BY LEO VIRGO.

Lesson 3. January 20.

Greeks Seeking Jesus. John 12:20-33.

GOLDEN TEXT — *We would see Jesus.* — John 12:21.

Mind has two broad aspects, the formless and the formed. In its formless aspect it is a unity; in its formed, it is a diversity. It might be compared in its first aspect to vapor, and in its second as that same vapor precipitated into crystals of snow. In the vapor aspect there is a homogeneous whole, in the snow each little crystal has form and character peculiarly its own. Raise these inanimate crystals to the plane of thought and free-will, and you have the formed mind of humanity. So each individual has his formless and formed mind, and they seem in the present race consciousness to be "at enmity one against the other."

In Scripture these are referred to as Jew and Gentile (or Greek). In this lesson the Greek represents the realm of form which seeks Jesus, the illuminated center of consciousness.

Although we may intellectually reason out the unity of mind as an abstract truth, the evidences of diversity in the realm of forms is so palpable as to make us pause. It may be that there are laws of mind manifestation deeper than the intellect can probe. Paul says there was a "middle wall of partition" between these two, and that Jesus Christ abolished in his own flesh this enmity and created "one new man," thus making the atonement, or at-one-ment, between the formless and the formed mind for the whole race.

Mind is very tenacious of its formed state of consciousness, and this was a tremendous undertaking.

It was virtually putting out life on one plane of consciousness and kindling it on another. If you can imagine what it would be to put out through sheer will force the life in every cell in your organism and introduce there another and higher current of energy, you can in a measure conceive what Jesus went through. He compares this dying and resurrecting to grains of wheat that fall into the ground and bring forth "much fruit."

"If any man serve me, let him follow me; and where I am there shall also my servant be." The way has been opened for each one of us, and we have but to study the inner life and follow the steps of Jesus to finally arrive at the same place in consciousness that he did. Begin at once to "die daily." Let the old personality, with its little world of temporal thoughts and things, fall into the grave and die. Pride in the things of this world, and the strife to be recognized in authority, is a prominent characteristic of the Greek mind. Are you striving for your rights in this world of shadows? Then you are Greek, and you are evidently not seeking Jesus. The Greek thoughts that are seeking Jesus are those that are ready and willing to let go of temporal things that they may lay hold on eternal.

There will be struggles in this giving up of the ambitious Greek. He it is who cries out, "Father, save me from this hour." "But for this cause came I unto this hour." In the transition from one plane of consciousness to another there are periods where all seem lost, and the soul cries out "save me." But the Father is always there ready to glorify his name, which is, I AM (see Ex. 3:14), in the midst of that eternal harmony, or heaven, at the center of our being. When we call upon this Mighty One, and it answers, the multitude of confused thoughts may not clearly get the message ("some said it thundered"), but the inner convictions will come to you that the Voice has gone forth for the sake of those outer thoughts.

“And I, if I be lifted up from the earth, will draw all men unto myself. But this he said signifying by what manner of death he should die.” This clearly indicates that this lifting up of the *I* from the earth is not death at all, but after another “manner” entirely; it is glorification. It seems to sense consciousness to be death, but to the inner current of life and intelligence it is the fulfillment of that promise of the Father, “I have both glorified it, and will glorify it again.”

Lesson 4. January 27.

Jesus Silences the Pharisees. Matt. 22:34-46.

GOLDEN TEXT — *What think ye of Christ?* — Matt. 22: 42.

The Sadducees and the Pharisees represent the religious concepts of the intellect. The Sadducees were a religious sect with strong materialistic beliefs, and the Pharisees were formalists, without spiritual understanding. The fact is that the intellect cannot comprehend absolute truth. Its religious beliefs are all built up from conclusions, based in relative conditions, and are therefore of time and place. In preceding verses of this chapter the Sadducees, who did not believe in a theory of resurrection after physical death, sought to entrap Jesus by asking him who should have for wife in the resurrection the woman who had seven husbands? Jesus told them plainly that they did not understand the situation, either from Scripture or divine law—that in the true resurrection there is no marriage. Then he further elucidates the Truth by telling them that this resurrection is not a matter that has to do with physical death, that God does not recognize death—“God is not the God of the dead, but of the living.” Physical death does not change the mind that is in error. The true resurrection is a coming forth into right understanding of and right relation to the One Omnipresent Mind, and it begins and ends right where you

are, regardless of time or geographical location.

But the intellectual man seems never to be silenced. At nearly every step in our spiritual unfoldment we find him questioning the I AM, as exemplified in the life of Jesus. He first wants to know how certain human entanglements will be straightened out in the resurrection, and when informed that the resurrection is not based upon human relations, then he wants the "commandment," or letter of the law, that is most important. The reply will answer for all time, and if followed, forever silence all the clamorings of the intellect:

"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the great and first commandment.

"And a second like unto it is this, Thou shalt love thy neighbor as thyself.

"On these two commandments hangeth the whole law, and the prophets."

It is found by metaphysicians that every question is sooner or later answered when we resolutely practice this development of Divine Love. Think love toward God with all your heart daily. Your heart is the symbol of all the vital issues that enter your life. Your soul is the realm of secret thought, and your mind is the outer consciousness. These are all to be permeated with the thought of love to God. When this is done the love of the neighbor will follow easily.

But the intellect does not ask all the questions. Whence this manifestation of a higher intelligence that answers and silences the intellect? The I, the center of consciousness in each of us, and around which all states of consciousness revolve, cannot help but meditate upon and consider its own inner experiences, and it says, "What think ye of the Christ? whose son is he?" The intellect, because of its limited range of perception, cannot conceive the formless, and it says this superior knowledge must have

originated in some man, hence the Pharisees reply, "The son of David."

"If David then calleth him Lord, how is he his son?" is the rejoinder of Jesus. It is not the personal Jesus who was Christ, but that Lord of us all within him whom, he called Father. That Christ is not of time, nor place, nor condition, but the super-conscious mind into which we all may enter, and be with it in heaven here and now.

Lesson 5. February 3.

Parable of the Ten Virgins. Matt. 25:1-13.

GOLDEN TEXT—*Watch therefore; for you know neither the day nor the hour wherein the Son of man cometh.*—Matt. 25:13.

The disciples had asked Jesus when the kingdom of heaven was coming, and in the two preceding chapters he illustrated some of the conditions which would indicate its approach. To those who were looking for a temporal kingdom it was difficult to describe the true and permanent kingdom, which is a state of mind and body in harmony with Divine Law. He "likened" it unto this and unto that, but never located it as a place.

When the illustrations of the kingdom which he gave are studied in their symbology it is found that each of them describes a step in soul development and that they refer specifically to the bringing forth of some faculty or set of faculties in man that are necessary to his full-orbed being.

God is Spirit, and His kingdom is in every complete man. God depends upon the mind and body of man for His manifestation and establishment of His kingdom in the earth, or body. All the possibilities of God are concentrated in His *Idea*, which is Christ, the Bridegroom of this lesson. This Divine Idea, with all its possibilities, descends into human consciousness, when a place is made for it and not before.

The ten virgins are the ten undeveloped avenues

of expression from the within to the without. In their most external aspect they are the five senses, the "foolish" ones; in their inner aspect they are the "wise" five, who took oil in their vessels with their lamps. Each sense has an inner counterpart, which is of the character of thought, and this inner is connected with the One Life, from which it draws its oil, or life current. There is a soul eye and a soul ear, etc., and these on their inner side are in direct contact with Spirit. But their outer side is in touch with the intellect and through the intellect with the formed organ of sense in the body. It is in this intellectual plane that "mortal mind" has its citadel and causes so much trouble with the outer organs.

The "wise" ones cultivate these inner fountains of spiritual life and keep their lamps filled with oil. The "foolish" ones think their life depends upon material sources, and they lose the inner connection. Then when the "bridegroom cometh," or a wave of spiritual life sweeps through the race consciousness, or is quickened in individual thought, they do not get the outer quickening of the senses as they should. When the call, "Behold, the bridegroom!" is heard these outer avenues are asleep and do not know how to draw the necessary life vibrations from within in order to feel the Divine Presence.

The remedy is: Declare in thought and word daily that all your senses are spiritual; that they are in unity with the Christ of God, and there can be no materialization of their true spiritual character. This persisted in, with the silent sitting every day, will open the inner life, and you will find that you are fulfilling the command, "Watch therefore, for ye know not the day nor the hour."

Lesson 6. February 10.

Parable of the Talents. Matt. 25:14-30.

GOLDEN TEXT—*So then every one of us shall give account of himself to God.*—Rom. 14:12.

To attain that state of consciousness termed the "Kingdom of Heaven" requires not only watchfulness but industry and courage. In the preceding lesson was shown the necessity of watching lest the spiritual life be starved out through neglect and indifference. The virgins fell asleep and when the bridegroom came they had no oil in their lamps and could not see him. We cannot be indifferent to the One Life Omnipresent, from which we draw all vitality, and expect to realize the glow of the spirit in the same fullness as those who have practiced its presence. God does not give us life in the sense of pressing it upon us whether we will or not. The God-Life is an omnipresent principle which must be appropriated by the ego and made a part of its consciousness. We must practice daily the mental acknowledgment of this Omnipresent Life and joyously claim it in word and act. A letter received just today from a young lady says, "Nothing has helped me so much to regain my health as the statement you gave me to hold, 'I am filled and thrilled with thy Infinite Life.'"

In today's lesson is illustrated the necessity of increasing, through fearless use, the talents given us by the Lord. These "talents" are spiritual gifts (I. Cor. 12: 4-8)—life, love, truth, substance, intelligence, faith, power, judgment, will; in fact, every inherent attribute of man's being has its root in God. All the gifts of the Spirit are to be used to our fullest capacity. The confident ones use that which is given them and meet with the commendation of the Law, or Lord, and are let into greater possibilities, "Enter thou into the joy of thy lord." The "joy of thy lord" is the consciousness of having done the very best we know how.

The too cautious one burys his talent through fear that he will not meet the requirements of the law, which he discerns is very exact. In his caution he does nothing, and meets with condemnation in consequence. The world is full of people who have the

one talent they are afraid to use because it seems so insignificant. The fact is that the one includes all the others, and he who boldly launches out into the activity of spiritual gifts with a single perception of truth soon finds that there is a steady increase, and in due season he enters into the "joy of thy lord."

Industry, activity, boldness, should be the motto of those who lack confidence in their ability to do things spiritually. Cultivate your spiritual nature with the same industry that you do your art or music or business. Be bold and fearless in making the highest claims for yourself as a spiritual being.

Too cautious metaphysicians say, "Be careful of high statements, because you will have to prove your words, and it may be hard on you." These are the slothful servants who are fearful and spiritually lazy, and who accuse the Lord of hardness—"I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The reply of the Lord is according to the law of manifestation, from the formless in being to the formed in man—"Thou oughtest therefore to have put my money to the exchangers." Man sows, or makes manifest God. The crop is a perfected humanity, which is finally gathered back unto the Father. Thus God reaps where he has not sown, but man gets the credit of activity, work well done, and is made "ruler over many things."

Only my gentleness shall make me great;
 My humbleness exalt me.
 God's greatness flows round our incompleteness;
 Round our restlessness, His rest.

—ELIZABETH B. BROWNING.

He that does good for good's sake seeks neither
 praise nor reward, though sure of both at last.

—WILLIAM PENN.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

January 20th to February 20th.

My understanding in Christ is restored, and I rest in the assurance of God's substantial bounty and support to the uttermost details of my life.

Noon Thought.

(Held daily at 12 M.)

Spiritual Substance is a tangible reality to my mind, and I acknowledge it as the only REAL THING in existence.

Daily Words.

MONDAY.— Substance, substance, substance.

TUESDAY.— Substance is not matter.

WEDNESDAY.— Substance is mind.

THURSDAY.— Substance is always present.

FRIDAY.— Substance does not change.

SATURDAY.— Substance is *alive*.

SUNDAY.— Substance is God

THE SILENT UNITY CENTER.

This Center of the Silent Unity Society begins the new year and new century with a consciousness of great spiritual power. For over twelve years we have without interruption centered our hearts, our souls, our minds, upon the one omnipresent God working in and through us, and in and through all people, until there has been established in our minds a consciousness of Spiritual Power having substance and mental tangibility. That God is Life and Substance omnipresent is no longer a theory, but His presence has become to us a mental visibility, and

we know and feel the power of the Divine Word as plainly as one having hold of the wires of a great battery.

This great God power goes forth as a living Substance that may be appropriated by all who open their souls and minds to it in faith, in understanding, in acknowledgment. It is the quickening life of the Living Christ. It comes as Jesus said the Christ would come, as lightning flashing from the east even unto the west, which means from the invisible to the visible. Whoever you are, and wherever you are, you may be one of this great band of followers of Jesus into the kingdom of heaven. This Christ Substance is being planted in thousands of souls through the silent power of mind—"as a thief in the night." Christ has its *substance* side and is subject to a Divine Law of Unity in the minds of men—"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name there am I in the midst of them." This law has been proven a thousand times in our experience. Everyone may prove it by conforming to its requirements, which are so simple that even a little child may understand. "Ask and ye shall receive"—and keep on asking *aright* until you do receive. "Knock and it shall be opened unto you"—and keep on knocking until it *is* opened.

We are ready to help you all to come into the Christ Presence and Power. The power is mighty in us, and we are assured that we can help others to realize it. Patience and perseverance are the watchwords of those who expect to reach the supreme goal. When once you have caught the inner vibration never give up until you have made that within the without.

As a Spiritual Center we send forth the Christ Word for all members and for the friends of all members. There is no limit to the power of the Divine *Logos* where there is a faith center in working

order. If you have faith that God can reach your friends in their trials, mental or physical, send forth your spiritual word and God will prove it for you. If you have faith in Silent Unity, write or wire us, and our power will be joined with yours—"One shall chase a thousand and two shall put ten thousand to flight."

But there must be faith in God somewhere along the line before we can reach and help those who are not joining with us in the silent prayer—"without faith it is impossible to please Him, for he that cometh to God must believe that He *is*, and that He is a rewarder of them that seek after Him." (Read all of the 11th chapter of Romans.) But with an active faith in the living presence and power of Almighty God you may do all things, and "*nothing shall be impossible unto you.*"

The life of Christ is your life, the power of Christ is your power, the wisdom of Christ is your wisdom. His grace and peace be and abide with you.

TREATMENT FOR FEMALE WEAKNESS.

MY DEAR SISTER:—There is One in you right now that is free, knows no limitation, acknowledges no weakness. Here is a thought the Revealing Spirit gave me for you as I read the words "female weakness" in your letter: You are not weak on the feminine side of your divine nature. The motherhood of God has full expression in you. The realization of the inner meaning of your divine maternity is your perfect healing of the reproductive organs. You have believed that your greatest trouble, greatest sorrow, came from losing your child; that your power and joy of being a mother were taken from you. Face it, dear; see it all as but the shadow-self that went through that earthly motherhood and earthly sorrow. Know that the *real* of your child is still *your idea of God's child*, that your real motherhood is God's idea of Himself in you to mother all

humanity. Know that as you declare "My motherhood has never been bereft; my mother-heart has never been left alone nor desolate, for it is the motherhood of God I am expressing, and it is never without its child, which is the Christ." Know that the fullness of loving as God loves, of bringing forth divine ideas even as God does, in self and others, is the *true maternity*, is what God has put us here for; and if one is living in that consciousness, then the bringing forth is always in peace and harmony, the result will be easy child-bearing, healthy children, and no after-effects, and no loss of the children thus born.

We are here to bring this wondrous freedom to all women, my sister. Cherish the idea I have given you in silence; meditate upon the divine mission you have; think of the glory of manifesting true children of God, which are the perfect ideas of Divine Mind. Already you are tasting the joy of this *true* bringing forth, for whenever you heal another you have given birth to a divine idea, you have brought forth one of God's children called Wholeness, which manifests in the physical body as health. Whenever you bring peace or harmony into expression, in self or another, you are proving the motherhood of God on earth, for you are bringing into manifestation what God has already created. So also in yourself declare, "I am perfect in my motherhood; I bring forth the Christ-child only; I am a perfect mother for the manifestation of the Christ here and now," and directing your thought of blessing to the reproductive organs declare that they are perfect and complete, for they represent your true maternal Godhood.

—E. F.

To *train* the mind should be the first object, and to stock it the next.

—GLADSTONE.

Circumstances! I *make* circumstances.—NAPOLEON.

“THE SPIRIT OF THE LORD.”

MATHILDE HOEHN TYNER.

The power of the Lord in every atom of the body brings perfect peace. “Where the Spirit of the Lord is, there is liberty.” The Lord is the *I* that must pervade every particle of us in order that we may manifest perfectly. Deprived of the Spirit (the life of the cells) they are given up to disintegration and death. In order to restore the cells to normality, let life be recognized everywhere in all its fullness. Thus comes joy, freedom, health, strength, beauty, all that we would desire and for which the *I* reaches out. But it needs the co-operation of the physical for manifestation.

Consciousness on the inner spiritual plane goes on without the physical medium. Perfection exists there in the ideal. But if we would have the ideal become externalized in flesh and blood environment and action, we must *recognize* it. In the external, if we want a certain elevating influence to be brought to bear upon any of God’s creatures, we bring that one as much as possible in contact with the influence, and the more it is brought into contact the more does the influence become manifest. So it is in the work of the *I* within each individual. The body must be considered as one with it, thought of constantly as at one with its vitalizer, and so alive in every part. “I and my Father are one.” Every cell is filled and invigorated with the *I*, and there is no room for disease or death in the presence of Omnipresent Life. Let every thought be in the direction of life, and life more abundantly, because *I* (the *I* within you) is living in every cell — is the very life of the cell. When thoughts of disease present themselves anywhere in the system, recognize the *I* in those parts, and the negative condition gives way instantly to the positive attitude as darkness gives way to light.

This is the premise upon which we stand, before which every negative suggestion must vanish — the *I* being conqueror of all. Not vaguely, however, is the *I* to assert its supreme power, but definitely in every atom, especially where disease has taken the place of ease owing to lack of recognition of the life in that particular part of the organism. Life has no place with death or disease (partial death), and so where the Spirit of the Lord (the *I*) is, *there* is liberty.

The process of restoring life and health to parts long neglected may be a slow one, but with perseverance, *mastery over every condition*, however unyielding it may seem, is sure to come. This it is to live the life, to be alive in every atom of the being, not to recognize death or any form of disease anywhere but instead permeating all with the thought of life, and *life abundant*. In this strong vibration there is no room for old age or decay of any part, neither for so-called adverse circumstances. Our recognition of the vitality of all things about us gives vitality to all our environment as well as to the physical condition of the individual. It gives poise to the individual, a feeling of strength and confidence in his ability to think and to do; his fears leave him one by one for they cannot stand in the face of this great vitality. All good is for him. He has only to reach out and take what he wants. He must trust his real desire for perfection and harmony within and without, must make for it, passing by all contradictions to this Truth that would beset his path and at times seem to obstruct it wholly. Only so long as he lets the darkness obscure the light, which is ever present and ready to be a present help in *every need*, is he held out of his rightful place, for the *I* is the conqueror of all beneath it. There is nothing beside it in power, though much would assert itself as rightfully occupying a superior place.

Don't listen to any negative voice. Truth is not in negations. Truth is in the positives that make for

and proclaim health, opulence, all good, and nothing else. In a strong positive attitude there is no room for negations; only as the strong attitude is abandoned do the negatives edge their way in. So be strong, be vital; vitality is yours through recognition of the *I* in every atom of you. This strong attitude keeps out all intruders, who would give contradictory report, usurp the throne of supremacy, proclaiming the body in disease instead of health. Keep out these intruders by being positive in every atom through the most positive power in the world, asserting its presence and control in every atom.

SECRET THOUGHTS.

I hold it true that thoughts are things,
 Endowed with beings, breath and wings,
 And that we send them forth to fill
 The world with good results—or ill.

That which we call our secret thought
 Speeds to the earth's remotest spot,
 And leaves its blessings, or its woes,
 Like tracks behind it as it goes.

It is God's law. Remember it
 In your still chamber as you sit
 With thoughts you would not dare have known,
 And yet make comrades when alone.

These thoughts have life, and they will fly
 And leave their impress by and by,
 Like some marsh breeze whose poisoned breath
 Breathes into homes its fevered death.

And after you have quite forgot,
 Or all outgrown some vanished thought,
 Back to your mind to make its home—
 A dove or raven it will come.

Then let your secret thoughts be fair;
 They have a vital part and share
 In shaping worlds, and moulding fate—
 God's system is so intricate.

— ELLA WHEELER WILCOX.

SYNOPSIS OF MIDWEEK SERVICES.

A condensed report of the remarks made by Mrs. Katherine Hunter, who led the Wednesday afternoon service on December 12, 1900.

Mrs. Hunter said: "I will take for my subject Jesus' words, 'Take Heed.' Just before Jesus is reported to have taken his departure from mortal sight, he said, 'I go to prepare a place for you,' and 'In my Father's house are many mansions: if it were not so I would have told you.' Then Peter, who heard these words, says we need to keep these things in remembrance. That is, take heed, for 'we have not followed cunningly devised fables, when we made known to you the coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount.'

"Peter knew these words were to go to the world throughout the ages, for the world could not see what they saw, nor hear the voice. So he says, 'We have a more sure word of prophecy; whereunto ye do well that you take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.' Then he says that we must know that no prophecy of the Scripture is of any private interpretation. What is for one is for all, which means what was for Jesus Christ is for us. But there is a more sure way he says, whereunto we do well to 'take heed.' What is that? 'A light that shineth in a dark place.' What is that Light? Ah, that is the question. It is a light that shineth always and it lights up the darkness. It is the light of understanding; it was the light that shone in Jesus, for he had no darkness in his consciousness; it is the light that reveals our oneness with the Father, that makes us know how to say, 'I and the

Father are one.' In Jesus there was no dawn, for there was no night there. It was always light. To him there was no death, there was only life. He could cross the spheres and prove the omnipresence of God. He did many mighty works, and he said, 'These things, and greater shall ye do.'

"Now, what are we to do? 'Take heed.' Take heed of what? Of the Light that is in thee. 'Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or obedience unto righteousness.' 'For of whom a man is overcome, of the same he is brought into bondage.' 'For if when they have escaped the pollution of the world through the knowledge of our Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.'

"So obedience brings righteousness, and disobedience rewards with failure. Living in the five senses unilluminated, giving ourselves over to that which we have formerly served, is living in the world, and the world in return gives the best that it has and all that it has — trouble, failure, the grave. After the moth has eaten, the rust corrupted, and the thieves taken what they want, what is left that is desirable? This is the result when one does not take heed to the Light that is in him. 'This is the Light that lighteth every man that cometh into the world.' It is the Light that Peter, James and John saw when they were in the 'Holy Mount,' the Mount of Illumination. When we are assured in this principle, in this truth, in this knowledge of God and of Jesus Christ, His Son, then we are partakers of the same Divine Nature. When we have this knowledge of God, of who, what and where He is, then we know who, what and where we are, and we have escaped the corruption of the world and are wearing the seamless garment.

"If we want to make our calling and election sure, we will have to do these things and 'take heed.'

Everyone who has even a little of this understanding is trying to overcome, and such an one needs the love and charity of every other one. We are tried as by fire. If we hope to have an entrance ministered unto us into the everlasting kingdom of our Lord and Saviour, Jesus Christ, and abound in these things, we have to give for, or always give truth for error, good for evil, which means forgiveness. We must cease becoming and turn our eyes to that Light, and then there will be no darkness in us, and we can forgive seven times seven and seventy times seven. Then will we stand in that place of which Jesus said, 'If it were not so, I would have told you.'

A condensed report of meeting held Wednesday, December 26, 1900, led by Mrs. Yancy.

The leader opened the services by reading portions from the Scriptures, closing with, "And, lo, I am with you alway, even unto the end of the world." She then said, "We must understand this Scripture if we would get good results from its study.

"When Jesus said, 'Lo, I am with you alway, even unto the end of the world,' he did not mean that the world is going to be burned up and disappear, and the stars fall and the moon vanish and the sun fade away. He meant that the one who says 'I AM' is immortal and will be always, even when the thing which we call matter, and endow with power and resistance, shall have yielded up its opposition and become obedient to our word of command, and we shall realize that Spirit is all and all-powerful.

"What a wonderful thought to come into the darkened mind of man, 'Lo, I am with you alway.' Why, that is my name, 'I AM.' And I am immortal. That thought alone is blessing enough for one afternoon, and if you all feel as I do, you have had a great blessing already. We have thought that it was Jesus speaking and assuring us that he would be with us alway, to comfort us, and thus we have been looking outside for help. We seemed to be left alone and

powerless, and here we find that we are continually saying 'I AM' of ourselves, and so of course 'I AM with you always' is true, for that is our true self. But who is it that thus speaks, and who thus spoke in Jesus? Why, the Christ, the Son of God, the one who also says, 'All power is given unto me in heaven and in earth.' That is the Christ to be formed in us through our steadfast recognition of It. 'Let Christ be formed in you,' or in your consciousness, by recognizing the truth about yourself.

"We are to cleanse ourselves of sin and all unrighteousness and let Christ in us be our hope of glory now, and not to let the Christ in Jesus be our hope of glory to come after some future event. This is why we claim everything now and put it not off until tomorrow or some future time. The I AM, the real of us, the Christ in us, is with us now, the perfect Son of the living God. So we no longer say, 'I will do thus and so by-and-by,' but we say, 'I am healthy and happy now, for no one can take my glory from me, the glory as of the only begotten Son, for there is but one I am, and I am that I AM.'

"I have not given you a silent thought, as we usually have at the opening of these services. Don't you know that you are full of silent thoughts. What you need is spoken thoughts, for thus are the silent thoughts made visible. Talk, talk of the good. Tell it out. I would not give a cent for a thought that never comes forth into manifestation. Only the other day I saw a lot of deaf and dumb people trying to communicate, and I thought, 'The reason you can't talk is because you would not talk.' They have buried their talent of beautiful speech and it has been taken away from them and given to someone who will tell it out.

"But we must watch our words, for we shall give an account of every idle word. We have trouble, and suffer, and ask, 'Where did this come from?' If you could look back you would easily find it in some false or idle word. 'Let the words of my mouth and

the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.' We have been going round saying we had broken hearts, we had more trouble than we could bear, we had hard times, we had so much to endure, and everything we could think of that was a lie, for God never made or gave any such things, and then, when we feel almost overwhelmed with these things, we wonder what we have done to merit any such experience. Then we have laid it to the devil, and to the flesh, and to fallen man, Adam, and to everything but the right thing. But we did n't know any better, though that did not relieve us from the penalty of our wrong thinking and doing, or wrong believing, for 'as a man believeth in his heart, so is he,' and so are his experiences. Then comes in the old story of the Adam man, who ever blames it onto the woman. Did you ever think of that poor wo-man (woe-man)? Born of the flesh from which comes all our woe, and so we have piled it off onto the wo-man, instead of saying, 'I am not born of the flesh, but of the Spirit,' for Jesus said, 'Call no man on earth your father, for One is your Father, even God.' That is it, I am born of God, I am born free. What then becomes of your sin? Ah, 'Who shall lay anything to the charge of God's elect? It is Christ (the I AM in me) that justifieth.' 'I am clean through the blood (life) of Christ' in me, for Christ is my Life, immortal, for 'Lo, I am with you always, even unto the end of world.'''

C. A. SHAFER, Secretary.

Never ask advice of any other thought
But faith, fullness, courage.

— SHAKESPEARE.

God, the more
Communicated, more abundant grows.

— MILTON.



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CLASS ANNOUNCEMENT.

The next regular course of instructions at the Unity Rooms, in Kansas City, will begin Monday, January 21st, at 8 P. M. Charles and Myrtle Fillmore will lead in the twelve lessons composing this course — one lesson each evening for two weeks. Free-will offerings.

UNITY MEETINGS IN KANSAS CITY.

Every Sunday. During January a Bible Lesson at 11 A. M. by Jennie H. Croft, and sermon at 11:30 A. M. by Charles Fillmore.

Every Wednesday. Open meeting, in which all take part, at 2:30 P. M., led by Myrtle Fillmore.

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Practical Ideals is the ideal title of a new monthly magazine published at the home of the Metaphysical Club, 200 Clarendon Street, Boston, by the Star Publishing Co. We welcome its appearance in the fold of advanced spiritual journals.

For a quick response in all matters not especially personal, address your letters, Unity Tract Society, 1315 McGee Street, Kansas City, Mo.

A pretty Christmas card was issued by H. H. Schroeder, emblematic of the season with a picture of the Sunday School of the St. Louis Society of Practical Christianity.

The Divine Truth Home, of Holton, Kan., sends greetings to the Society of Practical Christianity, of Kansas City, Mo. Our blessing rests on every thought, word, and deed for the purpose of bringing peace on earth and good will to men. We are one with you in will and purpose, as well as one in God-Mind. May the first year of the 20th Century be filled with abundance of power, light, and love, for each and all of you. As we realize, "I am the power of eternal light," we realize the same for all. Thus we are one power, and the united brilliancy of our Truth word will illumine all souls, for which we praise the One Mind from whom all blessings flow. We are ever yours in Love and Truth,

MRS. VIVIA A. LEEMAN.

TO UNITY—I am in receipt almost daily of letters containing the following question, "Am I too late to become one of the founders of 'The Truth Circle'?" No, dear ones, you are not too late. The three hundred are not all to the front yet but are gathering at the average rate now of one a day. We have the matter for the first number of the paper ready, an excellent article from Bro. A. P. Barton, and other well-known metaphysical writers, but the good things will not spoil. There is no time in Spirit, and when "The Truth Circle" is founded it will appear.

Lovingly,

MRS. T. B. H. BROWN,

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By special arrangement we are able to furnish these two standard magazines for the price of "Mind" alone to all new subscribers or renewals. This is a special opportunity for our readers who desire more reading on vital questions in Metaphysics, Science, Philosophy, Psychology, etc.

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We cannot send free sample copies; if you desire to see a copy, send 20 cents to the Alliance Publishing Co., 19 West 31st Street, New York City, but to obtain these two magazines under the special offer send your subscription direct to UNITY TRACT SOCIETY, 1315 McGee Street, Kansas City, Mo.

The January issue of the *Ideal Review* appears under the old name, "The Metaphysical Magazine." It would seem there is considerable in a name after all.

We desire to reach out and bless all of God's beloved with health, happiness and prosperity, for we grow only by expressing Truth. Glorious results are attending our efforts.

COLLEGE OF FREEDOM, 705 East 63rd St., Chicago,
Mrs. M. J. Thayer, Pres.; Walter DeVoe, Sec'y and Treas.

Elizabeth Read, of the Metaphysical Library, 58 San Pablo Avenue, Oakland, Calif., issued that beautiful little poem, "Life's Mirror," by Ella Wheeler Wilcox, as a souvenir, mounted on gray matting, 8 x 10 inches. Price, 10 cents.

Our lessons come to us one by one. We meet them as we will. As rare opportunities, stepping-stones to a higher, nobler life, and reap the benefits to be derived from them, or we can sit down and whine and call them misfortunes, and grumble and growl and groan over our load, and let those listen to our groaning receive the benefits that were intended for us, just as we choose. The lesson to us is just as we see it, just as we use it. It requires tact and discretion to know just how to take advantage of these opportunities and learn the most profitable lesson. A little advice from one who has been through many experiences is of inestimable value to all who sincerely seek growth.

ANNA MCGOWAN, Los Angeles, Cal.

Author of "Wrinkles" and "Supply."

Commercial advertisements are not published in UNITY, but we will make announcements without charge, if the subject matter is in line with the cause we advocate and we can conscientiously endorse the same. We stand for free-will offerings as compensation for teaching and healing and all that part of the divine ministry where the Spirit is directly involved. This magazine is \$1.00 per year, and is never sent to anyone who has not subscribed. Yet we find that generosity begets generosity—"Freely ye have received; freely give"—and we gladly send it to those who order it whether they can pay at once or not. The fact is that the teaching found herein stimulates prosperity, and those who think at the beginning of the subscription that they are not able to pay, usually remit the one dollar before the year is out. We will also send out any of *our own* books on inspection. If they meet your approval, remit; if not, return to us and no charges will be made. Over twelve years' experience proves these methods satisfactory, and we are in our prosperity glad to continue them.

WORDS OF APPRECIATION.

There are many books published in these days upon the science of life, and teachers superabound, but still the "Lessons in Truth," by H. Emilie Cady, are in greater demand than ever before, and are attracting the notice of publishers outside the line of metaphysical works. The Christmas number of *DeLestry's Western Magazine*, published at St. Paul, Minn., by Edmund Lewis DeLestry, refers to these Lessons in the following fraternal manner:

" 'Lessons in Truth,' is a beautiful little book which was first published in three booklets, but there has been such a demand for it that the publishers have sent it out for the holiday trade in lavender and gray cloth, a much more attractive and convenient size. It is between the covers, however, that its worth lies. It is so simple that a child may read and hear. Yet so deep and pure that many reading it fail to exhaust it. The author did well to call it 'Lessons,' for lessons of priceless value it truly is. For the practical Christian of whatever denomination this little book comes as a boon. From the same pen and house comes, 'Finding the Christ in Ourselves,' 'Oneness with God,' 'Neither Do I Condemn Thee,' 'God's Hand' and 'Loose Him and Let Him Go,' all beautiful, restful and elevating thoughts; bound in the daintest possible manner, making beautiful little gift books for old and young." Published by UNITY TRACT SOCIETY, 1315 McGee Street, Kansas City, Mo.

 BACK NUMBERS OF UNITY.

It is usual that back numbers of any periodical are double in price, but we call your attention to a list of back numbers of UNITY for an exceptionally low amount. These magazines are rich in metaphysical teaching by some of the best-known writers. If you are provided with plenty of reading matter, perhaps you can think of some friend who would be made happy, healthy and prosperous by reading a package of this literature.

Complete year, January - December, 1897, (24 numbers) 50c.

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WEE WISDOM is the only metaphysical journal for children now published. It is a sixteen page paper, printed monthly, and freely illustrated. Only 50 cents per year. Send all subscriptions to UNITY TRACT SOCIETY, 1315 McGee St., Kansas City, Mo.

TESTIMONIALS.

I wish to tell how wonderfully I have been healed by Christian Science, by Mrs. E. Marion, of Corunna, Mich., of a running sore of thirty years' standing, on which I had spent a small fortune with doctors, who never did me any good. I was advised to try the Science, which I had no faith in, but was told I did not need to have faith, but just to try the Science, which I am glad to say has entirely healed my old rotten sore and filled it all in with new clean flesh in less than three months. Besides my physical healing, I am lifted mentally into a new life and praise God for it all.

MRS. ADA DEWITT, Owasso, Mich.

UNITY TRACT SOCIETY— Enclosed please find \$2.00 for which continue my subscription to UNITY for 1901, also WEE WISDOM for my little boys. I feel that I get benefit from the "Class Thought," and then again, Mr. C. A. Shafer so kindly wrote me a letter when I became a member of the Society of Silent Unity that has helped me in money matters. He gave me this thought to hold in mind: "God prospers me. I am a magnet for money and supply of all kinds. I give freely. I receive freely, and the supreme law of Jesus Christ increase is now active in me." I have been loyal to this, and really money has come to me more abundantly than ever before. Other things have also fallen to me that I never dreamed of. Long may the good society reign.

Yours in Truth,

— M. P.

DEAR UNITY FRIENDS— Here is a statement of my being healed through this cause: I am now twenty-eight years old. Since the age of twelve years up to March, 1899, I was a sufferer of many so-called diseases. Many physicians considered me a woman of a great complication of troubles, and their treatments only gave relief for a short time when something new and more terrible would arise, among them neuralgia of the stomach. In March, 1899, while suffering the untold miseries of neuralgia, I had suffered until I could only speak above a whisper. Thinking I was all alone without the aid of a physician or anyone, I thought I must have relief or soon must go, when all at once I was brought to a realization of the Omnipresent One, to whom I gave myself up in faithful, earnest prayer, feeling and believing in His power to save. I was safely raised out of my fear and misery and given perfect ease., I could be safe in saying *in less than ten minutes*. I haven't felt but a slight attack but once since. I have never tasted medicine since being first healed by Divine Power. Through my prayer and belief, and the prayers of the loving scientists, all has been overcome. I give Sister Annie Price, of Semeca, Mo., great praise as being the instrument of my being led forth to take hold of this good cause.

I am your sincere friend in love and truth,

MRS. MEDIA SAUNDERS, Sarcoxie, N. Y.

BOOK NOTICES.

"Selections from George MacDonald, or Helps for Weary Souls," compiled by J. Dewey, have been published in a neat book with white cloth covers by the Purdy Publishing Co., Chicago. MacDonald's writings are all refreshing, not only to weary souls but every soul. 93 pages; price, 50 cents.

The ninth thousand of "Spiritual Law in the Natural World," that deservedly popular book by Eleve, has just been issued from the press of the Purdy Publishing Co., Chicago. Emma Curtis Hopkins, who wrote the introduction, says, "I can set my seal that 'Spiritual Law in the Natural World' contains the stepping stones to every attainment the heart aspires to. It is sure to heal you if you read it— heal you of pain, of physical disease, of feebleness, of indeterminate will, of faltering by the wayside of your human walk." Order from this office. 192 pp.; paper, 50 cents; cloth, \$1.00.

Harry Gaze, editor of *Physical Immortality*, has issued a complete revelation of "How to Live Forever" (which is the title of the book), according to the views and investigations of the Association of Physical Immortals. "We are in a state of eternal conception and birth, and in the practical realization of this truth lies the solution of the greatest problem that has ever confronted humanity— the attainment of conscious immortality. When our continuous conception is that of ever renewed life, we have positively found the way to perpetual life here on earth." Published by the author, Oakland, Cal. Paper, 52 good-sized pages; \$1.00.

"The Ten Commandments, or Constitution of the Spiritual Universe," by Rev. Geo. Chainey, is a most unique and vital interpretation of the decalogue, giving within a few pages a philosophy of life and man's relation to God. The commandments as treated are: 1. The Law of Light. 2. The Law of Revelation. 3. The Law of Knowledge. 4. The Law of Might. 5. The Law of Counsel. 6. The Law of Understanding. 7. The Law of Wisdom. 8. The Law of Holiness. 9. The Law of the Manifest. 10. The Law of the Unmanifest. Published by Stockham Publishing Co., Chicago. Orders filled by us. 130 pages; price, cloth, 60 cents; leather, \$1.00.

There are many books published on the subject of human magnetism, but they are usually high-priced. Courses of instruction are given from \$5 to \$100, but to meet the desires of those who believe that they are financially limited, the Psychic Research Company, of Chicago, has published a translation from the French of H. Durville, a book of 110 pages on "The Theory and Practice of Human Magnetism" at the price of \$1.00. To the practical christian, or metaphysician, this book will be of little value, dealing as it does simply with the material on the material plane.

Practical Christianity being on the spiritual plane of consciousness and knowing the power of mind over matter, regulates and controls the material without the use of "passes," "strokes," "positions," etc. However, the book is a very good one of its kind.

"The White Flame" is an exceedingly interesting occult story by Mary A. Cornelius. It is a book of 400 pages, neatly printed and bound. The characters are living realities. Frank the fearless and courageous, either as girl or in the character of a boy, as wife or mother, always true and lovely, endears herself to you; little Marie who "smells with her mind" bewitches you; even Nathan the Jew, who sold the old, old chair that proves to be accompanied by a wraith calls for your love and sympathy; while the wraith himself seems as much a living reality as all the rest. Students of the occult will love this book; at the same time it appeals to the hearts of all who have heard the dull thud of clay upon coffin lid, who in anguish cry out to know the life of the departed loved one. One reads on and on, the interest never flagging to the end, to find at last the old, old truth accentuated that the white flame of love never dies. Stockham Publishing Co., 56 Fifth Ave., Chicago, Ill. In Vellum de Luxe, prepaid \$1.25.

Much interest has been aroused throughout the religious world concerning the teachings of Count Leo Tolstoi, especially since his recent excommunication from the Greek Church. In his latest novel, "Resurrection," he not only attacked the doctrine of the orthodox Russian church, but Christian orthodoxy as well. In this book he showed that he reverences Christ, but rejects churchianity, so often thought to be christianity. The subjects that occupy his mind are the same important subjects that occupied Moses, Solon, Socrates, Epictetus, Confucius, Jesus Christ, and all those who have taught men to live a moral life. Dr. Alice B. Stockham gives in her new book, "Tolstoi, A Man of Peace," a acinating account of her visit to the home of this great Russian, in which she reveals the sweet simplicity of Tolstoi's home life, his teachings and philosophy. The second part of this book is an authorized reprint of Havelock Ellis' "Tolstoi, the New Spirit," which gives an insight into the social philosophies of the Muscovite philosopher. 140 pages, bound in art vellum; \$1.00. Stockham Publishing Co., publishers, 56 Fifth Avenue, Chicago, Ill.

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I seldom mention cases, but have had several very marked experiences with the drink and morphine habit, generally one treatment takes away all desire, even with delirium tremens. Our God is truly an Almighty Presence, and oneness with this pure presence proves the nothingness of poison and human sense power.

MRS. VIVIA A. LERMAN, Holton Kans.

Mrs. Carrie Morgan, 54 West 68th Street, New York City.
Practical talks on the Science of Life at Carnegie Hall (Chapter Room) every Sunday at 3:30 P. M. Admission free.

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No. 2.

OMNIPRESENCE.

GEORGINA NASON.

Let us realize Omnipresence
As Its symbol we repeat,
That in It the all of Being,
All of living is complete.

Omni—All. There is no other
Place, or space, for aught but It;
Universal is Its kingdom;
On Its throne none else may sit.

Presence, Presence, Omnipresence!
How Its closeness warms the heart
As it thrills throughout the being,
Bidding every fear depart.

Omnipresence! Tho' earth's shadows
Seem to shroud us like a pall,
Lo! the darkness is no hindrance,
Omnipresence shines through all.

Lean upon It, dwell within It,
Consciously appropriate
All Its fullness, all Its wholeness,
Nor for future blessings wait—

Now, Its wealth awaits the claimant.
Now, Its peace broods over all;
Omnipotent Omnipresence
Breaks the bonds of every thrall.

God, the Good, is this All-presence.
In this realization blest
We, enwrapped as by a mantle,
May Its power manifest.

FIRST CLEANSING OF THE TEMPLE.

LEO VIRGO.

Make not my Father's house a house of merchandise.—
John 2:16.

From a mortal point of view, the personal center of consciousness, man, considers himself the creation of a Being who could have made him or not, as he wished. That is, he thinks his creator is independent of him in everything; that he could make a world, populate it, and then despoil it, if he felt so inclined, and at the same time be independent of any vital part in the transaction.

According to this view, man is not a faculty in the mind of Being, but a plaything which a personal deity has made as a kind of experiment and which he can get along without if necessary. This view of his relation to the Creative Cause has kept man in the attitude of a dependent, and he has failed to realize his responsibility in the grand scheme of creation. Through this mental habit of looking at himself as a something manufactured, as the maker of toys turns out wax dolls, man has become a mere foot-ball of circumstances.

Instead of co-operating with his other faculty, the Invisible Generative Mind, he has skulked around in fear of it, or chosen the life of an outlaw and declared that it did not exist; that he was ignorant of it and therefore not responsible. This is his "nakedness," and when the still small voice, the "Lord" of his consciousness, calls him, he hides himself. This disobedience to his Sphere of Wisdom still farther separates him from his true place in Being and banishes him to the darkness of the outer ignorance, until he is so obtuse in the superior faculties that he no longer hears its voice. A distant echo now and then floats down to him from its empyrean heights, but its tintinnabulations are so faint in his dulled ear that he calls it imagination.

Being is not a thing, but a Principle. Its inherencies are principles, and not laws. That which exists within it always existed there. It is not in time nor space nor condition. It is.

This Being has its faculties. They are not emotions expressed today and withheld tomorrow, but they inhere in the Principle itself. They act and their action is manifest, but they in essence are unchangeable.

These faculties are the Being itself. Without its faculties the Being could not be. Intelligence and Will are faculties in Being. Their activity produces a result; that result is vibration—formation.

Man is not a creation, but a faculty in Being. Man is the *Will* of Being—the Word, “with God in the beginning.” “Before Abraham was I am.”

Man's self-consciousness constitutes the Will, which he is. He must always have had self-consciousness as to his capacity to *do*, but not as to the thing *done*. This is where man loses his bearings, or for a time obscures his sight as to his location in the God-head. He, the Will, identifies himself with the thing produced, the universe of form, instead of with the producer, the formless Wisdom.

Will of itself is ignorant—it is the attractive force, blind as to results. Humanity standing in the God-head as *Will* is in darkness unless there is complete and full recognition of *Wisdom* and its relation thereto.

The question is so often asked, “Why does a God who is all wise, all powerful and all good allow ignorance, sorrow and discord in His creations?”

When humanity understands that it takes all of creation to make up God, both visible and invisible, and that *it*, as the faculty *Will*, is equally responsible for results with the faculty *Wisdom* (which we have erroneously named God), then these questions will answer themselves. But so long as we ignore the other faculties in the God-head, just that long will we have discord in our members.

Man is not a creation; he is the *executive power in creation*—the Will—the Word—in its work of making visible the invisible. Thus when man recognizes his Wisdom Sphere he commences to do the permanent work of creation. He ceases to live in a world of illusions—the formations of an uninstructed imagination.

When *Will* and *Wisdom* are blended, perfect harmony reigns in the universe. Man then knows his place in the God-head as the executive faculty, and sends forth no word except that given him by Wisdom; and he thinks no thought that can possibly bring inharmony of any description into his life or world. This is the atonement—the recognition of the interdependence of all the faculties in Being, and their relation in the grand work of creation.

When you think of God you must be careful to include all His faculties. You must remember that it takes man and the whole of the universe to make all of God. If you speak of God and refer to the invisible only, you are separating the working faculties of Being. You are saying that God is Wisdom, but that He has no will. It takes the Father, Son, and Holy Spirit to fill out the stature of God, and *these three are one*.

This is why each one of us must “be about our Father’s business.” We may be started on the journey back to the Father’s house by one who has caught sight of the Spirit (Jesus was baptised by John), but we must take the work into our own hands before we can come into that abiding, that place of confidence and assurance of our unity with our Sphere of Wisdom.

The John the Baptist baptism is of water, which always in spiritual symbology stands for conscious mind. We listen to the Truth and accept it because of its harmony with what we have reasoned out. This is all right so far as it goes, but it does not go far enough. To preceive the Truth because of its reasonableness is good; it lays the foundation for

better things. But you must not tarry in this place of perception. "Flesh and blood hath not revealed it unto you, but my Father in heaven."

This perception of what is true in your Sphere of Wisdom must be your *rock*, your foundation upon which you shall build the true church, a consciousness without flaw. The world is full of people who listen Sunday after Sunday to beautiful sermons and for a few hours are visibly uplifted, but because they do not commence to build in thought, word, and deed, the baptism fades away.

In metaphysics we have a like failing—we take pleasure in listening to new and ingenious statements of Truth, and for a season there is wonderful illumination. It always slips away from us, however, unless we make it our very own by then and there resolving to carry the idea into every detail of our lives. This is the work that brings the baptism of fire, which proceeds to make an organic change in our whole consciousness, both visible and invisible, soul and body.

Our consciousness is the temple, or Will of the Wisdom. When we have turned the light of the Spirit onto our creations and discovered them out of place, it is our duty to systematically cleanse them—make a whip of small cords and drive them out. "Make not my Father's house a house of merchandise."

Your consciousness is the "Father's house." "Ye are the temple of the living God," and when you cleanse this temple the Father takes up His abode in it.

How clearly the symbology of Jesus' life is brought out in the second chapter of John, where he drives the traffickers out of the temple. The Jews asked him for a sign of authority for his summary action.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

"Then said the Jews, Forty and six years was

this temple in building, and wilt thou rear it up in three days?

“But he spake of the temple of his body.”

His ministry was not confined to trivial performances, like driving money-changers out of a building of stone that existed for a few generations and then fell into decay. These performances were only illustrative of the cleansing of the permanent dwelling place of God—man's consciousness.

Jesus' whole life was a parable—each individual performance though commenced in the visible had its climax in the invisible. He cleansed the temple, and when asked for his authority, attracted attention to the temple of Mind—“He spake of the temple of his body.” His mission was to show men how to detach the ego—the Will—from the things made, and center it in the Maker.

To do this there must be a cleansing. If your mind is filled with trafficking thoughts—changeable thoughts—thoughts of profit and loss, rich one day and poor the next, happy one day and sad the next, well one day and sick the next, then you are making the “Father's house a house of merchandise.”

However, the important lesson here illustrated by Jesus is the cleansing of the consciousness of the prevalent ideas of money interchange. We who have had experience in trusting our health to the Father know that it is well taken care of. Health is something that no one can see; it is an invisible quality, and we readily trust its regulation to the invisible Spirit. In money matters it is different. We can see and handle money, and it is hard for us to mentally unglue ourselves from the idea that it has quality and value in itself.

A little careful analysis of our own national currency will convince us that even it is not valuable in itself—it only represents value. The value which it represents is a mental quality—our faith in the stability of the government. In the time of the Civil War there was a lack of faith in the stability of the

government and currency depreciated accordingly. In silver and gold we have faith that it will always have a certain value because the quantity is limited. A way will eventually be discovered to produce these metals as abundantly as iron, and our faith in their intrinsic value will fail, and they will no longer be useful as money unless accepted by the government for the value stamped upon the coin, like our present silver dollar which contains about fifty cents' worth of silver.

This centering the attention upon money as something having value in itself has produced a race belief that holds men as a magnet holds iron filings. Man may reason himself into the understanding that the value of money rests in the minds of the people alone, yet the mental waves of generation after generation of money-loving ancestors roll over him and he is virtually fastened to the metal itself. This is the idea of money that must be poured out and its tables overturned.

It is this *love* of money, this worship of the material idol, that is the "root of all evil." Money is not evil; it is good. It represents the interchange of love that constantly goes on in the whole universe between all the people.

He who thinks he can separate his love from the universal and enjoy it by himself is as badly mistaken as he who thinks he can hoard money and enjoy it. Both are opposing the inherent equilibrium of Being.

Being is a unit and all its apparent separation into parts is an illusion of the mind immured in sense. There is no separation, no apartness in God. There is no separation or congestion in the substance of God. He who attempts to traffic in the substance of the universe soon finds himself the object of a horde of opposing factors. On every hand he has to fight the disintegrating principle. If it is money he hoards, thieves wait for him at every turn; if he eludes them among his enemies, they

appear in the persons of his friends. Stewart was successful in guarding his millions from the poverty vacuum around him while he lived, but the moment he passed to other scenes the outflow commenced, and it did not stop at even his own poor bones, which were hawked about the country for a ransom.

The very first cleansing you should give your mentality, after you have decided to follow the leading of the Spirit, is of this race belief that you can get gain in money and goods by taking advantage of your brother's necessities, or that you can possess anything over and above what you require from day to day. You must utterly cast out the idea that you can have anything of your own. You cannot get into the kingdom of heaven until you are willing to surrender all your possessions and recognize that they are not yours, but that all things belong to all men in common.

Riches in themselves are not a bar to the kingdom of heaven; it is the mental attitude of those who possess riches. Rich men are sometimes very good men, very devout men, and we say "Surely that man has sufficient trust in God to give up everything for His sake." But approach him on the question of giving up his money and trusting solely to the Father for his providence, and see if his confidence is in the real substance of Spirit or in its reflection.

This is a delicate subject, but one which we must all face. Jesus Christ gave most forcible, clear-cut instructions on this point. The rich man who had kept the law so carefully and was so near the kingdom that Jesus "loved him," refused to sell all he had and "give to the poor." He was very obedient to the Spirit, but could not trust it entirely, "for he had great possessions." Then it was that Jesus said: "How hard it is for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

The emphasis here is on the word *trust*. It is the

one whose mind is fettered with the idea that riches have saving power, who cannot enter the kingdom of heaven. That it is not the possessions that are the bar is clearly stated in Mark 10: 29: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands."

So it is not the money that is in error, but men's false use of money; their wrong ideas about it. A man who has the correct concept of money could not hoard it. Though he might nominally possess millions, it would be impossible for him to use a dollar of it for selfish ends or to further his power over his fellowmen. His mind would not be the rendezvous of thought-scheming how to increase his possessions by getting those of his neighbor. He would be so at-one with Wisdom that he would always be a producer of wealth and not a trafficker in that already produced.

All wealth comes from God, and he who attempts to get it in any other way is making his consciousness a den of thieves. These thieves are the false ideas that he can live by manipulating the earnings of others.

The idea that we have the right to control money and charge interest for its use has virtually bankrupted the civilized world, and far-seeing financiers are today proclaiming this result.

The Bible condemns usury in the strongest terms, because those who touched the Sphere of Wisdom, and were counted prophets, saw the outcome of the attempt to give the power of increase to that which in itself possesses no such power. Standing by itself, without artificial bolstering, the proposition that the use of money is worth money can have no other sequence than that money is self-multiplying. In other words, it is an attempt to multiply by leav-

ing out the Multiplier. Spirit only can multiply, and he who attempts to increase his possessions by any other method is making the Father's house a house of merchandise—he is giving his mind over to a lot of false ideas that he must eventually drive out.

The signs of the times are that a general cleansing of the Financial Temple Universal is now necessary. Erroneous ideas of money and its nature are giving way to true ideas. The people are beginning to think for themselves—the Spirit of the Lord is abroad in the land.

Let us be ready to let go the old, failing way, and lend our support to the new successful way. This way is the way of unselfishness. It begins with the individual, and by accretion of those of similar faith and selflessness, spreads to the community, then to the nation, and will finally encompass the world.

Faith in God as the resource of all things is the first requisite. This is the foundation upon which we must build. Any other will prove sand. All co-operative schemes that are not built upon this rock will fail. The selfish ignorance of men as to the *source* of possessions will wreck them, everyone. We must have the *understanding* of what things stand for, and how they are produced. Without this understanding man is constantly fearing that there will not be enough to go around and that shortage and want may occur.

When the understanding is developed and we know the origin of all things possessed by man, a focal point has been established. The next step is to know how to produce these things. The basis of this is faith in God as the Provider and inexhaustible Supplier of all our needs.

When we have arrived at this unity of thought we can carry out the co-operative community inaugurated by the Apostles. “And all that *believed* were together and had all things common; and sold their possessions and goods and parted them to all men, as every man had need.”—Acts 2: 44.

INVOCATION.

VIVIA A. LEE MAN.

There is one Power and one Presence in the universe.

The Good Omnipotent!

We acknowledge Thee, O Life, Love, and Truth, to
be the Omnipotent One.

Spirit is the only Substance, infinite, eternal, and
unchangeable.

Man is inseparable from and one with the perfect
Substance Spirit.

Omnipotent Goodness and Love, we are now in Thy
sacred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and
gladness.

There is naught else beside Thee.

There is no place that is not filled with the health of
Thy countenance.

Thou art infinite; all is contained within Thee.

Thou art eternal; and nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from Thee.

I am Thy child, created in Thy likeness and perfect
image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given me.

Help me to see the Power, to let the light of Truth
shine.

Manifest Thyself in me as a healing presence.

Manifest Thyself in me as a strengthening presence.

Manifest Thyself in me as a loving presence.

To the All Good be the honor and glory forever and
forever. Amen.

There is nothing so kindly as kindness,
And nothing so royal as truth.

—ALICE CARY.

I have only one counsel for you — *be master.*

—NAPOLEON.

THE TRINITY.

THOMAS W. GILRUTH.

“What is man that thou art mindful of him? or the son of man that thou visitest him?”—Psa. 8:4.

Man is spirit, soul, and body.

What is Spirit?

Spirit is the central unchanging *I* of us; *It is God*; the part that never changes to all eternity.

“If thine *I* be single, thy whole body shall be full of Light.”

“*I Am* the Light of the world.”

“*I Am* the Light that lighteth every man that cometh into the world.”

“*I Am*” is this Light.

What is Soul?

Soul is the region of the intellect, in which “carnal mind,” or “mortal mind,” develops, and that gains all its information through the five senses in the unregenerate; it is where we do our everyday, *natural* thinking and are *free wills*. This part of our being is in constant process of changing.

Soul is the external or *clothing of Spirit*.

What is Body?

Body (or ghost) is yet the external clothing of Soul, “which today is, and tomorrow is not.”

Ghost, or body, is the *substance of God* drawn into manifestation (out of the invisible) by the Spirit.

Body, or ghost, is mortal until it becomes holy; *i. e.*, set apart by the soul to the service of Spirit, God; and the Temple of God is dedicated. Then it *puts on immortality*, and “Death is swallowed up in the grave.”

“*I Am* (in me, in each of us) the Resurrection and the Life.”

How can these things be?

Christ (through the mouth of Jesus) said, “*Keep my words*; they are life to them that find them.”

What words?

He said: "I and the Father are One."

"*I Am* the Light of the world."

"*I Am* the Resurrection and the Life."

"*I Am* the Way, the Truth and the Life."

Then keep these words, say them, affirm them, until you can and do *consciously know* that "I and the Father are One;" and that "I AM"—*you are that one*—God manifest in the flesh.

When this understanding comes into your consciousness, you have made the *at-one-ment* (atone-ment).

"*Wisdom* is the principal thing; therefore get wisdom: and with all thy getting get *understanding*."—Prov. 4: 7. Get the understanding that "*I am*" (you are) Godmanifest in the flesh.

"Get wisdom, get *understanding*; forget it not; neither decline from the words of my mouth."—Prov. 4: 5. "For they are life unto those that find them, and health to all their flesh."—Prov. 4: 22.

STATEMENTS OF BEING.

- | | | | | | | |
|------------|---|-------------|---|---------|---|-------------|
| 1. Spirit. | { | Father. | { | God. | { | Mind. |
| 2. Soul. | { | Son. | { | Christ. | { | Idea. |
| 3. Body. | { | Holy Ghost. | { | Man. | { | Expression. |

The "Trinity" *is in man*.

| | | |
|---------|---|-----------------|
| Father. | { | Mind of Christ. |
| God. | { | Eternal Life. |
| Spirit. | { | |

Son.
Christ.
Soul.

Holy Ghost.
Man.
Body.

*The Way, the Truth, the Life.
Steps up to heaven.*

Beginning with the Natural Man, steps in conscious thinking. They lead to Eternal Life.

What is Eternal Life?

"And this is life eternal, that they might *know thee*, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

Webster defines "*know*" as follows: "1. To be

aware of as true or actual; to have mental cognition of; to perceive or apprehend clearly; to be convinced of the truth of; to have information of; to be assured of. 2. To be acquainted with; to be no stranger to; to be more or less familiar with *the person*, character, etc., of; to possess experience of."

How can I know God?

"Be *still*, and know that *I am* God."—Psalm 46:10.

Enter the *silence* of your own soul. "The Lord is in his Holy Temple: let all the earth keep silence before him."—Hab. 2:20.

Who is the Lord?

If the reader *dwells* and *abides* in the *superconscious mind* ("we have the mind of Christ."—I. Cor. 2:16), he can truthfully answer, "*I am*."—Ex. 3:14.

Where is His Holy Temple?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I. Cor. 3:16.

"What! know ye not that *your body* is the temple of (or) the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—I Cor. 6:19.

This is "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; *which is the Christ in you*, the hope of glory."—Col. 1:26, 27.

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of *understanding*, to the *acknowledgment* of the *mystery of God*, and of the Father, and of Christ."—Col. 2:2.

"I am the Way, the Truth, and the Life."—John 14:6.

Christ in you is the Way.

Christ in you is the Truth.

Christ in you is the Life.

All the life in you is the Christ of God, dwelling and abiding in His temple, "which temple *ye are*."

Enter ye in at the straight gate, and find the indwelling "*I am*"—Christ.

Where is this Straight Gate, and what is it?

The gates to the soul are the five senses.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

"Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalm 24:7, 9, 10.

When the five senses are all Christed (lifted up) the King of glory *shall come in* to the conscious understanding, and I shall *know* that "*I am that I am*," and "this is my name forever, and this is my memorial unto all generations."—Ex. 3:14, 15.

"Thou shalt have no other gods before me."—Ex. 20:3.

(Questions concerning the subject of this paper will be answered by the writer, THOMAS W. GILRUTH, 1018 West 21st Street, Kansas City, Mo.)

Many people begin and end their temperance talks by calling drunkards brutes. No, they are not brutes. I have labored for about eighteen years among drunkards, and I have never found a brute.

—JOHN B. GOUGH.

Do we not all agree to call rapid thought and noble impulse by the name of inspiration?

—GEORGE ELIOT.

Love gives itself, but is not bought.

—LONGFELLOW.

MYSTERIOUS POWER.

RACHEL E. LORD.

The presence of that Life in mine
 Taught me a mystic lore;
 It opened gates of heaven to me,
 Wherein is wealth of power.

It sundered bonds of fleshly sense
 And set the spirit free;
 And showed to me an occult power,
 Revealing mystery.

It drew from me the purest love,
 And gave transcendent power
 Which takes away the mortal sense
 That robs man of his dower.

It shows the hidden life within,
 Resplendent in a light
 Born not of earth — an aura fair,
 Electric, subtile, bright!

Effulgent Light! Thrice happy I,
 Grown conscious of a power
 By which man bursts the prison bars,
 And consciously may soar.

Give me, that I may give again
 To bless some barren life,
 That it in turn may fructify,
 Eliminating strife;

That many walking in by-paths
 Of sin, and doubt and fear,
 May see the beauty of Thy Love,
 And seeing, find Thee near.

Infinitude of Love and Power!
 Thou One Harmonious Whole!
 Give me of Thee one tiny *ray*,
 Uniting soul to soul.

And though to know Thee more and more
 I must still purer be,
 Accept my consecrated life,
 And use it Thou for Thee.

Mysterious Power, Mysterious Self!
 Teach me that power to be;
 Finding in man the surest *pledge*
 Of Immortality.

Bible Lessons

BY LEO VIRGO.

Lesson 7. February 17.

The Lord's Supper. Matt. 26:17-30.

GOLDEN TEXT—*This do in remembrance of me.*
—Luke 22:19.

This is a lesson on sin, and how to escape its consequences.

The feast of unleavened bread, or the passover, was in commemoration of the escape of the first born of Israel, when the angel of death passed over. The door-posts had blood sprinkled on them, which sign the Lord saw and passed them by.

The "first born" in consciousness is *I*—self-identity. In Egypt, or ignorance, it does not know that it is immortal and seems to go down when the thought, or angel, of death passes over. In the *Is-real* state it proclaims life—sprinkles blood on its door-posts.

Jesus came to proclaim a new and stronger influx of life—"I come that ye might have life, and have it more abundantly." Sin is "missing the mark," falling short in expressing God's ideas of ourselves. If death and suffering are part of our experience, it is self-evident that we have not eaten the passover with Jesus.

Among our disciples, or faculties, is one whose tendency is such that through it we are brought into condemnation and suffering. This one is known from the first; it is Judas—self-appropriation. In its highest office this faculty is *Juda*, spiritual appropriation through prayer and praise; introverted in human consciousness it is *Judas*, acquisitiveness. It is through the exercise of this faculty that suffering and crucifixion is brought about. It is the faculty that

draws to us the substance of things. In essence it is good, but in its personal sense "it had been good for that man if he had not been born."

Yet, in our present state, Judas could not be excluded from the twelve. He carries the bag, he is the treasurer of our system, a thief also. He is selfish, proud, ambitious, tyrannical. But he cannot be spared. The secret of overcoming his faults is to first point them out fearlessly—"Is it I?"—"Thou hast said." Then the right relation is established by giving up absolutely the life and the substance which we have called our own—"This is my body, take, eat." "This is my blood, drink ye all of it."

Let go the idea that you can personally possess even the life and substance of your organism. They are of the Universal, and must be given up "for the remission of sins." When this place of absolute renunciation of all is attained there rushes into consciousness a new relation—the fruit of the Vine of Infinite Life is drunk anew in every faculty "in my Father's kingdom."

Lesson 8. February 24.

Jesus In Gethsemane. Matt. 26:36-46.

GOLDEN TEXT—*Not my will, but thine, be done.*—
Luke 22:42.

In order to bring the consciousness to the place where it can mingle with the Divine Substance there must be change of base in every atom of the organism.

Each cell has its central will, and these are all joined into one will, which is the will of the flesh. These body cells are the olives out of which the oil must be pressed. Gethsemane means an oil press. The will of the flesh has incorporated itself into each of these body cells and there must be a crushing up of that form of existence in order that a higher may be manifest.

This process of giving up the will of the flesh to

the will of the Spirit brings out some phases of thought and feeling that are almost beyond description. It is giving up the home which the soul has so long occupied, and during the transition to higher planes of Being there is a desolate, lost feeling, which in verse 37 is described as "sorrowful and very heavy." In the original it is *homesickness*, and this more closely describes the feeling of one who is passing through this transition from matter to Spirit.

After longing for the spiritual life and striving to come into its very substance through renouncing all dependence upon matter and material ways, the soul passes through this agony of Gethsemane. The understanding is for a time obscured (fell on his face) and the prayer of the homesick one is, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Even faith in God falls into obscurity at such times—"He saith unto Peter, What, could ye not watch with me one hour?"

It is during these periods of soul loneliness that there is great reaching out for sympathy and companionship, and many find it almost impossible to endure the isolation. They think that there is somewhere companionship on the human side—the affectional nature whispers "affinity"—the senses call for sensation louder than ever before, and the neophyte is indeed met by many opportunities to "enter into temptation," for "the flesh is weak."

But there is no surcease for this sorrow except a final unity with the Spirit—that Divine Marriage which eventually comes to those who look steadfastly to God, and press right on to the end in spite of all adverse appearances.

Lesson 9. March 3.

Jesus Betrayed. John 18:1-14.

GOLDEN TEXT—*The Son of man is betrayed into the hands of sinners.*—Matt. 26:45.

The keynote of this lesson is non-resistance. There are conditions where it is necessary to positively oppose and expel from the mind errors that have taken root there, for example, the cleansing of the temple. Such error thoughts were of a character wholly profitless. They had no outcome of any sort that might be beneficial. But there are processes at work in the mind that appear at certain periods to be error that in the end are found to have been necessary factors in bringing about certain results. When these are working the higher wisdom says, do not resist.

Judas has been berated and condemned by superficial religionists all down the ages for doing that which it was foreordained he should do, according to the words of Jesus. He plainly said that one of his chosen twelve had a devil and would betray him, that the Scripture might be fulfilled. It would seem quite reasonable to presume that with his great power and foresight he might have prevented the act of this disciple, but according to the letter of the Scripture he helped to bring about the climax by his suggestions, and made no attempt to resist whatever. This attitude of Jesus of itself alone should have suggested to Christians that there was a deeper meaning than that conveyed by the mere historical setting. The lesson is that this Judas faculty of the mind is the center around which the personal consciousness revolves. It is that which holds the body together—the central will of the flesh—and it should not be killed out all at once. A great change is going on in consciousness. A new body is being formed right in the midst of the old, and it is necessary to be self-poised, non-resistant and silent while the various ideas in mind and their shapes in body are adjusting themselves.

“He went over the brook Cedron.” Cedron means a *winter torrent*, which signifies the violence and coldness or unsympathetic mentality that he meets in this period of his transformation. But he

does not resist—he simply passes over. Then Judas comes with “soldiers, and officials from the chief priests and Pharisees, with lanterns and torches and weapons.” As the central faculty of the personality, Judas throws all his strength on the side of those ideas that go to make up the personality, when it comes to the final struggle. Thus the Christ is betrayed into the hands of his enemies. But it is necessary that this be allowed in order to preserve all the factors of the consciousness. As Jesus said in verse 9, “That the word might be fulfilled which he spake, Of them which thou gavest me have I lost none.”

But these personal claims must be met fearlessly. “Whom seek ye?” When told “Jesus of Nazareth,” he said, “I am he,” and “they went backward and fell to the ground.” This means that the I AM must be declared boldly and every mortal thought will bow to its supremacy, though its real power be held in reserve for a greater demonstration to follow.

Impetuous Peter drew his sword and cut off the ear of Malchus, servant of the high priest, and Jesus said, “Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink of it?” Notwithstanding the policy of non-resistance a violent thought flashes forth from this untrained disciple, whose central quality is faith in the power of God. But this is a time of peace and submission to seeming adverse conditions as the quickest way to attain a certain great success, hence “Put up thy sword.”

Lesson 10. March 10.

Jesus and Calaphas. Matt. 26:57-68.

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

Christ is betrayed into the hands of his enemies. Who are the greatest enemies of the Christ? Those who deny his immanence as the *Son of man*.

The church has taught that the enemies of Christ are those who deny that he was God. But the issue here brought out is that he was the Christ of God *manifesting as the Son of man.*

An intellectual religious system that makes Jesus the exclusive God is the enemy of Christ. A doctrine that says it is blasphemy for man to claim with Jesus "I and my Father are one," is at enmity with the Truth of Christ. The intellect cannot comprehend the Christ Spirit that dwells at the heart center of every man. The intellect is jealous of its hereditary religion and fearful that the feelings of its unknown God may be hurt by blasphemy.

The struggle between this outer realm thought in consciousness and the clear light of Christ truth, which has been burning brighter and brighter at the center, is here depicted. At this period of its manifestation it stands utterly alone before the roar of opposing religious thoughts which have ruled in the mind—even Faith (Peter) follows "afar off."

Annas had been high priest, but for twenty years had acted merely as the power behind the throne. So there is a subtle ruling religious thought in the mind that says because things have been so for ages they must be true. But when Christ, the now present Truth is brought before it, it falls away and admits it has no jurisdiction. So Caiaphas in turn, although high priest, is found to have no authority to sentence or carry out the decision of the Sanhedrim. Although the religious element makes a great bluster, it has lost its power and in reality cannot harm anyone. This may be the reason why Jesus was so silent in its presence. He was not only non-resistant but he knew that it was a judge without jurisdiction and unworthy his argument.

When this inner Truth rises in its strength and dignity and rouses the ire of our old-time religious ideas, the wise course is not to argue but let the Truth dissolve them with its I AM affirmations. The affirmation, *I am Christ, the Son of God,* will cause the

high priest of your traditional religion to "rend his garment" more thoroughly than any argument of defense you might be able to make.

"Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven." This means that you are henceforth to see yourself poised ("sitting") in spiritual dominion in its positive activity ("right hand of power") and making manifest ("coming") the obscurity ("clouds") of the invisible perfection of Being ("heaven").

At this the opposition may threaten you with death, and revile your claims of divinity, but do not fear, Christ was never crucified and never died. The Truth may seem to be crucified outwardly but at the center it is strong and steady, and just when you have felt that it has failed to fulfill its promises it will come forth with added power and carry out every claim that you have made for it.

All reasoning is based on doubt. If man never doubted he would never reason. If one reasons with himself, he doubts the inner evidence of truth. To reason with another is to believe in another's doubt. One only can be right. One cannot reason concerning Truth and arrive at Truth through reason. Truth is never in dispute. Reasonings and disputations refer to man's opinions concerning what is true, not the Truth. Truth needs no defense and no defender. Jesus' injunction to Peter was, "Put up thy sword again into its sheath: whosoever defendeth by the sword, perishes by the sword."—*Heart of Job*.

God is infinite, eternal and unchangeable in being, wisdom, power, holiness, justice, goodness and truth."—*Westminster Catechism*.

Possession means to sit astride of the world, instead of having it astride of you.—KINGSLEY.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

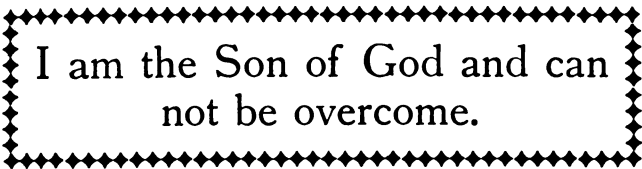
The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

February 20th to March 20th.



I am the Son of God and can
not be overcome.

 Noon Thought.

(Held daily at 12 M.)

My Life is Hid with Christ in God.

PIONEERING AND PIONEERS.

LYDIA GARDINER WORTH.

All down the ages pioneers have not, as a rule, found the work of opening up new places or the introduction of new things to be easy, and in reforms especially it has often required the spirit of martyrdom, and more especially in the religious thought perhaps than any other. The days of persecution and martyrdom are not wholly past, though they have taken on a milder, and what might be called a more refined form, still they go on.

Pioneering at best is "up-hill" work as a general thing, and progressive always when attended with ambition. Ambition on the material plane corresponds to aspiration on the spiritual, and when redeemed or spiritualized becomes aspiration—that reaching out and above by the soul for something beyond and higher than that it is conscious of in its present state.

In any pioneer work both aspiration and inspiration are necessary to success, and if the work be persecuted or opposed, all the positive qualities of mind are called into action, and when this state of

mind attains, the thought of failure has no place in the consciousness. A righteous willing, or divine thought-force, exercised with determinate energy, accomplishes wonders to the world, and brings to him who understands and obeys the Law—exercising these faculties persistently—true satisfaction as he goes on, and finally success as reward for his faithful effort.

I have been for several years watching with great interest what seems to me a progressive movement. Its "onward march" has been a comparatively silent one. There has been no blare of trumpets, no special leader desiring a following from a personal or selfish motive, no trying to proselyte, but a steady and persistent holding on to an ideal, which, when made practical, shall be for the upliftment of many, by the freeing them from the bondage of selfishness and fear, for selfishness is always companioned by fear of some kind. This movement of which I speak pertains to the "no charge" system, adopted by a comparatively small band of practitioners of the Christ method of healing. This method is based upon the saying of the Master Healer, "Freely ye have received, freely give."

Now, the word "freely" may be interpreted in two ways. The first and most common interpretation is that of largely, liberally; the other, that of freedom from any sense of obligation which tends to bondage and is not from the heart. Jesus' commendation of the widow who gave her mite sustains this last interpretation—a gift from the heart, though the world estimate it small, is large in blessing, while that which is large, but grudgingly given, carries no blessing at all.

The few who have been following this teaching or method of free-will or love offering have not done so without opposition, and frequently condemnation. Their path, though rose strewn with blessings, has not been without thorns; but they have been and are now sustained by the thought that they are pre-

paring a way that shall be easier for those in after time who follow their upward climb, finding in place of thorns the flowers that bind and heal all weary and bruised conditions.

I recall an incident I witnessed a few years ago, which greatly emphasized my interest in this free-will-offering movement. It was at a congress of the adherents of Practical Christianity. The question of this movement came up, and its physical, moral and spiritual aspect was presented to the assembly. Its effect upon the healer and patient alike was thought by the speaker to be injurious rather than beneficial, and it seemed as if he was likely to carry the large audience with him, but a small woman stood up before them to defend her cause, she being one of the foremost in the unpopular movement. She was not accustomed to speak much in public; her ministry was a *living* one; but on this occasion there was no hesitation in her speech or manner, and her first words came in strong bell-like tones, "*I am not an hireling!*" and she presented as her defense Jesus' parable of the Good Shepherd in words that were like "apples of gold." Those first words and the glorified look of her face have remained with me to keep me from any temptation to become, according to her estimate, *an hireling*.

The man who knows the law is sure that his welfare is dear to the heart of being; he believes that he cannot escape from his good. — EMERSON.

"With a good thought for the first step, a good word for the second step, a good deed for the third step, I entered Paradise," said an adept.

"I am able to do all things through Christ who strengtheneth me."

SYNOPSIS OF MIDWEEK SERVICES.

A condensed report of services held in Unity Rooms, Kansas City, January 16th, at 2:30 P. M., led by Mrs. S. S. Newton.

Thought for silent meditation: "All power is given unto me in heaven and in earth."

Mrs. Newton said: "According to our understanding of the life of Jesus Christ he was our elder brother, one who went before us and demonstrated the way of eternal life, and if we are to take the Scriptures for it, he said to all, to us as well as those who were with him, 'Follow me.' He said, 'All power is given unto me in heaven and in earth.' Now, whatever powers were given to him are also given to us. If, therefore, we have power, why not use it? What is it given to us for but to use?"

"Let us consider this afternoon the subject, 'Self-control.' The first use of power should be to control self. We don't need so much to control things that are outside of ourselves as to control ourselves. I am learning more and more every day the necessity and benefits of controlling myself. I find that I have more power as I gain more control over myself. I know that I have power to do whatever I wish to do, but to get the benefit of power, or of anything else, it must be used. So I say, use your power or it will go from you. Jesus Christ had this power and it has never gone away. It is right here now just as much as it was when he was on earth proving by his works that he had all the power he wanted. It is here now and here for us to use.

"When you develop your powers and find that you can do works you will probably find that you will be subject to much criticism and ridicule from those who may be depended upon to ridicule whatever is not in line with the old and settled ways of the world. Those same people scoffed at Jesus when he was here, and that they would do the same thing if he was here now is proven by the fact that they scoff at those who are daily doing the same things that he

did when he was here. But we have to become indifferent to what people say. I find that criticism is a good thing for me, for if I flinch from it, it proves that I have to harden myself up right there by a little better appreciation of the truth. If we expect to do works we must look beyond the personal. It is Truth with which we are dealing and we must divest it of all personal coloring. All want power. How are they to acquire it? By cultivating self-control.

“But if we want to do works we must look beyond the personal and behold the Truth with which we are dealing. The Truth is in us all and it will come forth, and we should rejoice to see it. But we need right here to control the self. If we can control the self, we can do the work the Spirit of Truth would have us do.

“Formerly there used to be a peace offering required from those who desired a blessing, or a help, but now some seem to think that all that is required of them is to receive or get all they can, and keep all they have. But no one can be fully healed until his pocket is healed. Often the very desire to receive is thwarted because of the unwillingness to give. If one comes to me without a peace offering I will not try to heal him, for it is of no use. I do not regard the amount so much as the spirit in which it is offered. The mite of the widow is more than the large offering of the rich man, when the loving spirit animates her and the measuring spirit moves him to give. Here is another place where people have to gain self-control. It is by using the self-control we have over our acts and thoughts and desires that we grow in power and good works.”

Mr. Gilruth: “The sister spoke of criticism. Let me give you my experience. For fourteen years I was a political orator. Every campaign found me addressing large crowds from the platform. I thought deeply about the questions that enter into political discussion, and grew very bitter as I saw the condition things were in and noted carefully the

cause. I criticised the president of our country. I criticised those in office with him. I criticised those who seemed to influence those in power to do as they did. I criticised everybody, from the Queen of England down to the one who seemed to have no power or influence at all, the common voter. I grumbled and found fault with everything and everybody. What was the result? Why, I got the rheumatism so bad that I could not raise my arm to my head. What is criticism? Why, it is an acid, and you are pouring it into the blood. You either have the pure blood of Christ, or you have the blood of an animal.

“Well, I doctored, but got no better. I asked the doctor if he could cure me. He said he could not. He could only give me something to ease the pain. I said, ‘Good-bye, I will take no more of your medicine,’ and left him. I started down the street, not knowing what to do. Just ahead of me I saw a gentleman who professed to believe in this doctrine of Christian healing. I had no faith in it, but I thought I would inquire about it. He was in conversation with another gentleman, but as I approached I discovered they were talking about this and I stopped and asked him if he could cure me. He asked me if I wanted to be cured. He knew me well. I said, ‘Of course, I want to be cured. If you have anything that will do me good, I want to know it.’ We talked a little while and parted. I got no better and abused him and his doctrine.

“About ten days later I saw him again and went for him. ‘Why,’ said he, ‘Gilruth, I haven’t been paying any attention to you.’ ‘You haven’t;’ said I, ‘why, I thought you were going to treat me?’ ‘Well,’ he said, ‘now tell me, do you really want to get healed?’ ‘Get healed? Why, I tell you, man, if you have anything that will do me any good I want to know it.’ ‘Come with me,’ he said, and we went to the Unity Rooms and sat down, he on one side of this little table and I on the other. He

said to me, after we had talked a few moments, 'It is customary for us when we ask anything of God to close our eyes,' so I closed my eyes. He gave me some words to repeat. Those words were like eels. When I closed my eyes and had repeated a few times the words he gave me, it occurred to me that he was trying to play some trick on me, so I moved around a little so I could reach him with my well arm, and said to myself, 'Now, old fellow, if you undertake to play any trick on me, I'll land you one in the neck.' I sat there awhile thinking that he couldn't catch me, when all at once it occurred to me what I was doing, and I tried to recall the words he had given me to hold. It took me five minutes to get hold of them, and then I began to repeat them, when the foolishness of the whole thing seem to come to me, and these words came into my mind, 'Open your mouth and shut your eyes, and I'll give you something that'll make you wise.' I dropped the words he gave me and was repeating these words over and over when I caught myself again. I had spent more time speculating about this affair than I had in holding the words he gave me, and it took me some time to get hold of the words again that I should have been holding. After awhile he arose and asked me when I could meet him again, and I said, 'At nine o'clock in the morning.'

"We met the next morning, and the next, and each time went through the same performance. The third morning when I got up the pain was all gone for the first time in many days. I raised my arm to my head, and swung it 'round and 'round, and still no pain. I said to my friend, 'Tell me what is this. I want to know.' He replied, 'It is the power of God to heal our diseases.' I said to myself, 'Gilruth, you don't know God.' I thought I knew all about God, for I am the son of a preacher and know the Bible from beginning to end. 'But,' I said to myself, 'I will know God if it is possible.'

“Now, my friends, I can say that I have no more pains, no more sickness, no more trouble, and my heart is as light as when I was a boy. I know God, praise His holy name, and I say daily with the Psalmist, ‘Praise the Lord, O my soul, and forget not all his benefits.’ My brothers, sisters, you can all know God, for He is no respecter of persons. Nay, you must all know God, ‘For all shall know him, from the least to the greatest.’ You can know God to the salvation of your soul from trouble and sorrow, and you can be free from sickness and pain and the lack of any good thing. Criticism had just filled this crimson tide that flows through the body with all sorts of impurities, and they pictured forth as rheumatism. Now what do I do to keep well? I control my thoughts and have no more blame, no more condemnation or criticism to offer against any man, woman or child, and I fill my mind with thoughts of love and good-will toward all. As a result I have the perfect health that you see.”

A condensed report of regular services held in Unity Rooms, January 23rd, at 2:30 P. M., led by Mrs. Edith Haseltine.

Thought for silent meditation: “I live, move and have my being in the Infinite Presence.”

Mrs. Haseltine then read the 91st Psalm and said: “I want first to tell you about this wonderful Psalm. How many know it by heart? How many can repeat it? If we are going to get any good from this Truth we must come into an understanding of it, and to do that we must study it. We have had fears, but if we know this Psalm we can dissolve them by repeating it or a portion of it. I took it a verse a day and soon had it all learned, and then I taught it to my children, and have them repeat some verse of it when they are put to bed at night. Then you know we all have little, and sometimes pretty big, fears about our children, but you can take a verse of this Psalm and send them all away. Oh, it is a wonderful

thing and each one should know and use its powerful words.

“We live, move and have our being in the one great Presence, the only presence, the only love, the only power — Infinite. I acknowledge it by word, for the place of acknowledgment is in the thought. Now, what we want to know first is the way into the kingdom of heaven. We are told that the kingdom of God is within us, that Christ is the door, and that it is a state of consciousness. ‘Seek ye first the kingdom of God, and all these shall be added unto you.’ Seek and all things needful on the way shall be added unto you. ‘Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.’ Keep on asking, keep on seeking, keep on knocking. It is prayer without ceasing — concentration. Believe that ye have already received, and ye shall have. Believe that the kingdom of heaven is within you. (Here I would say that everything is first an idea in mind.) Go into your thought world and be strong and of a good courage. Take the Word, for it will be a lamp unto your feet. Say, ‘The Spirit of Truth is with me and It will guide me into all Truth.’ Affirm, ‘Infinite Love and Wisdom guide me.’ Continue day by day, hour by hour, moment by moment, patiently, persistently, and the light will shine on your pathway. Whatever you do, wherever you are, on the street, on the car, in the home, ‘Infinite Love and Wisdom guide me.’ ‘God prospers me.’ It will require a little diligence on your part at first, but after a little it will stay with you. You will find that you will accomplish your work in much less time than formerly, and you cease to be anxious about anything. You will do just the right thing at the right time. You will become as a little child — ‘Unless you become as a little child ye cannot see the kingdom of heaven.’ It was a long time before I could see what it was to become as a little child. If I fall I rise again now, and put my hand in my Father’s and stand.

“I came here about a year and a half ago. I had heard of this place and thought that I would try this manner of healing before dropping this body of flesh. For fifteen years I was under the doctor's care or taking some medical preparation. I had tried everything and was always sick. I was without hope and had no faith at all. I came to these meetings at least a month before I could get an idea. I was given statements to say, and I was faithful in repeating them. One day I was given one that was 'an old anthem that I used to sing long ago. I found that I could repeat it a great many more times if I sang it. For six months before I came here I did not sing a note. I discovered that if I sang positive thought, I could keep out negative thought, so I have pursued that course.

O, sing of Good from morn till night;
Sing out the wrong, sing in the right;
Sing out the false, sing in the true;
Sing out the old, sing in the new.

Praise turns the key in heaven's arch;
Praise paves the way for glory's march;
Praise is an angel, strong and wise;
Praise walks with Love in Paradise.

“These new ideas grow, and you watch them with a great deal of interest. You cannot find this all out in a moment, from a single visit with a friend. You have to work. You have to look within, and to continue looking. The awakened 'I' sees that it can have just what kind of a thought it wants, so it goes to work. Whatsoever a man thinketh in his heart he is, or becomes. I want strength to overcome, so I take a song of strength, and I include praise and thanksgiving. Sometimes I sing of Love and Wisdom and sometimes of Prosperity. Now, these songs start up in the mind and I meditate upon them, and the rhythm of the music goes with the words, flowing like a great river of sweetness. You choose songs where the music is adapted to the words, as peaceful music to peaceful words. As the

peaceful music flows in on you, you seem to strike a chord in the Infinite, and the 'I' within seems to be floating in infinity into the great harmonies of the universe. 'Whatsoever a man soweth, that shall he also reap.' These thoughts sink deep down into our minds and come back to us laden with a richness of meaning. It is the law of action and reaction. 'A man out of the good treasure of his heart bringeth forth good things.' What we hold in our minds we become.

"When I came here I wore glasses, but when my spiritual self began to see, my eyes grew stronger, and I discovered that I did not see with my eyes but through them. I began by not wearing them in the house and for several months that was quite easy, for they were near at hand if I should need them. One day I forgot to put them on when I went in a hurry to the store. When returning I discovered that I did not have them on. Next time I went down town it was cloudy, and I said, 'I will not wear them, for the sun will not hurt my eyes.' I found I had to argue with myself, but I conquered. You all know that I used to use a trumpet to hear with, but I have found that I can hear, and now my glasses are too old for me, and I do not need any artificial assistance to help me to hear. And it is all because I acknowledge God in all my ways."

C. A. SHAFER, Secretary.

Love keeps out the cold better than a cloak.
It serves for food and raiment.—LONGFELLOW.

If eyes were made for seeing,
Then beauty is its own excuse for being.
—EMERSON.

Make not your thoughts your prisons.
—SHAKESPEARE.



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A *new race* is being born right here in our midst from among the people now on earth. The members of that race are now being gathered together in a spiritual unity and educated in the use of the higher faculties.

This magazine is an important factor in this work. It is therefore eagerly welcomed by those who are ready for its teachings. These are legions, and we want to reach them. For this reason we ask you to send us the addresses of all people whom you think might be interested in this higher thought. We will send them sample copies.

Write to your friends about the good that has come to you through UNITY. We are getting thousands of letters from people showering their blessings upon it. Send this shower to all the needy ones of your circle of acquaintances and they will rise up and bless you, and the good will be multiplied in you and your house. The

command of your Christ is "Go forth, preach the gospel, heal the sick, cast out demons, raise the dead; freely ye have received, freely give."

We have just issued 12,000 copies of "FAITH," a booklet of great interest to enquirers. Its price is 10 cents per copy, but we have decided to send this edition free to all who apply. A postal will bring it.

Prof. LeRoy Moore, who has been doing a good work the past year in Topeka, Kansas, has closed a very successful class in Divine Science in Kansas City, Kansas, the class consisting of over forty members.

Mr. and Mrs. J. F. Scholl have re-opened the Home of Truth at 3700 North Ninth Street, St. Louis, Mo. Regular services are held Sunday evenings at 7:30 o'clock, and Children's Meeting every Saturday afternoon at 2:30 o'clock.

Will our readers please take notice that we can no longer receive orders for subscriptions to *Universal Truth* at club rates with UNITY, as that excellent magazine has ceased to exist, having been merged into *Mind*, of New York. See our combination rate for UNITY and *Mind* on another page.

In a good private letter from Mrs. Leeman, Holton, Kas., reference was made to her success in treating drink and morphine habit, and with editorial freedom we put it in the January UNITY. She now writes that she is in consequence overrun with patients, and incidently wants to know whether we were inspired by the Spirit or the mortal when we made her modest admission public property. The Spirit only rules here and good will come of all our words and acts.

LECTURES ON PROSPERITY.

Mrs. Annie Rix Militz began a course of lessons on "Prosperity: Its Mental Laws, and Their Application," in Room 608, LeMoyne Building, 40 Randolph St., Chicago, February 9th. These lectures will be given on every Saturday at 8 P.M. The subjects are as follows: February 9th, First Principles of Prosperity. February 16th, Being a Magnet to Success. February 23d, Self-Confidence. March 2d, Finding Your Congenial Work and Position. March 9th, The Golden Rule in Business. March 16th, Debts: Paying Them and Helping Others to Pay Them. March 23d, The Occult Power of Blessing. March 30th, The Rich Mentality. Terms: Free-will offerings. "Give and it shall be given unto you. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6: 38.

In asking assistance of Silent Unity always give the name of the one you want help for.

The Life Holiday Extra, edited and published by C. Josephine Barton, 3332 Troost Ave., Kansas City, Mo., \$1.00 per year, has made its unique and graceful appearance.

Charlotte and Hosea Rogers have joined with Charles A. Osborn in a work at 93 Warren Street, Boston. We have known Mr. and Mrs. Rogers for a long time as very sincere servants of the Lord, and we bespeak success for them in their new field.

UNITY MEETINGS IN KANSAS CITY.

Every Sunday. During February a Bible Lesson at 11 A. M. by Jennie H. Croft, and sermon at 11:30 A. M. by Charles Fillmore.

Every Wednesday. Open meeting, in which all take part, at 2:30 P. M., led by Myrtle Fillmore.

Every day, except Sunday. Silent meeting 12 to 12:30, High Noon.

It is the popular verdict that the writings of H. Emilie Cady will become as world-famous as have the books of Henry Drummond. People buy them for every purpose—missionary work, Christmas and Easter Gifts and Birthday Gifts. They give them to the sick and to the well; to the rich and to the poor. They are universally beloved because they fit everybody.—*Universal Truth, Chicago.*

Read the "Cady Combination" on inside of back cover.

CHRISTIAN SCIENTISTS AT MISSOURI'S CAPITAL.

Tuesday evening, February 6th, I attended an experience meeting at Jefferson City that was grand. It was a meeting of a joint House and Senate Committee to hear arguments for and against certain bills having been drawn for the purpose of legislating all organizations or practices such as Christian Science, Mental Science, Divine Science, Magnetic Healing, Hypnotism, etc., out of existence, leaving the Allopathic school of medicine in supreme control, with the Homeopathic and Osteopathic schools able to live on the side. The Christian Scientists came in force, likewise the doctors, weighted with knowledge and superstitions of ages. The Christian Scientists were given the first two and a half hours to present the irside of the question, and present it they did in a manner that made friends of all liberty-loving people in the hall. They stood and answered all questions put to them in such a manner that few cared to question them, and they put the doctors, lawyers and preachers that were arrayed against them to confusion.

They told of their personal experiences, well-known, prominent citizens of this city and other cities giving testimony as to the wonderful cures that came to them through Christian Science after their cases had been pronounced helpless and hopeless by well-known physicians of their respective and other cities. The Hall of Representatives was quickly turned into an experience meeting in which they told of being cured of total blindness, and of divers diseases, after being pronounced incurable by well-known physicians. They put to shame some of the M. D.'s that followed, and caused Mr. Palmore, the great M. E. divine of St. Louis and editor of a church publication, to lose his temper. This minister used language and told of matters (germane to the subject) that belonged only to vile court trials, and shocked the entire audience. A late governor of Missouri remarked that Palmore's speech was shameful in such an audience. But is was far beyond the line of shameful. Attorney Blanton, of St. Louis, was put to confusion and finally quit speaking with the remark that the Christian Scientists were the brightest lot of people he had ever met. When asked, "All who have been cured by Christian Science, stand up," about three hundred stood up. And then, "All who have been cured after being pronounced incurable by the medical profession," nearly as many stood up. Many expressions of interest and sympathy were made by senators and representatives, and the seed thus sown will probably bear fruit to help in the uplifting of the good people of our state.

H. R. WALMSLEY.

[Mr. Walmsley tells us that some of the Christian Scientists expressed themselves as in favor of the passage of a bill which would include the M. D.'s and S. C.'s and exclude all other schools of healing. However, we are generous enough to think that such a spirit of intolerance and injustice was not popular among them. The time is at hand when Truth shall be so thoroughly established in the consciousness of its adherents that they will not need legislative laws to protect them. Truth is neither intolerant nor fanatical, but luminous, generous, free. "Where Christ is there is liberty."—ED.]

UNITY SUBSCRIPTIONS.

For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.50 we will send UNITY one year and WEE WISDOM, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send UNITY one year and "Twelve Lessons in Truth" (three booklets), by H. Emilie Cady.

Any of our "Club Combinations" is a good course of study.

QUESTIONS AND COMMENTS.

What is the cause of heart trouble? — E.

If you have trouble with your heart you may know that you have let in some thought that has clogged the free currents of love. The remedy is: Declare the law of love fulfilled in thought, word and deed, and then see to it that it is fulfilled in your intercourse with your fellows. Say often, "My heart is right with God."

What is your thought concerning the influence of dancing upon young people? — F. E. P.

If dancing could be indulged in with exalted spiritual thoughts pervading the minds of the dancers its results would be good. It quickens the soul and body and vitalizes in rhythmic motion, and if there is an overshadowing, exalted religious idea present, the atomic vibrations will precipitate in higher expressions of form and feature. David danced before the Lord. But if frivolity, vanity and sensuality is the prevailing thought among the dancers, it will bring forth that kind of fruit in soul and body.

Matt. 25:31-46 stands in the way of my accepting certain advanced ideas. The 41st verse especially mentions the devil and everlasting fire.— Mrs. S. E. S.

"Then will he say unto those also on his left hand:

Depart ye from me accursed ones!

Into the age-abiding fire, which hath been prepared for the adversary and his messengers."

The above is the translation of the 41st verse in Rotherham's New Testament, which is universally accepted by Bible scholars as a careful and safe guide. "Everlasting fire" is here found to be "age-abiding fire," and "devil" is the "adversary." Taking the Scripture literally we have in this careful translation a complete change in the picture presented. But it is plain that no part of this was to be taken literally. The whole chapter deals with similies and Oriental figures to illustrate on the one hand the satisfaction and reward of those who use their talents in the Lord's way; and on the other, the *burning* remorse which must come to those who are of the adverse mind, with their adverse thoughts or "messengers." "Age-abiding fire" as here used refers to a period of purification "as by fire," or the mental burnings of shame and remorse which must follow a palpable failure to do one's duty.

I observe that *Christian*, Dr. Shelton's paper, has a notice of your magazine, UNITY; do you endorse his teachings? — M. G.

Will some discerner of the deep things of this world please rise up and tell us what Dr. Shelton's teachings are? He stated sometime ago in *Christian* that it represented the "*Puck and Judge*" of metaphysical literature. We can endorse this. No well-

balanced metaphysician takes Dr. Shelton seriously. If he happens to make a statement of truth, he hastens to contradict it in the next issue of his paper—or the next paragraph. He is a metaphysical joker. To him life is a huge joke, God his standing *I am* joke, and with "*Puck*" he gaily pipes, "What fools these mortals be." When a metaphysician in this part of the country refers to Shelton's teachings he always winks with his left eye.

A subscriber in Brisbane, Australia, submits a quite lengthy letter of queries, the substance of which may be stated as—

First, Is the forcible expulsion by Jesus of the traffickers in the temple consistent with the non-resistant teachings of Christianity?

Second, Is it not possible that we are trying to raise the standard of spiritual life too high all at once?

Third, Does the parable of the house swept and garnished, then possessed by spirits more evil than before, illustrate a mental state where denials have been made out of proportion with affirmations?

First. Jesus did not teach that the building at Jerusalem was the temple of God. He told the woman at the well, "Neither in this mountain, nor in Jerusalem shall ye worship the Father." To him God's temple was his body. "Destroy this temple and in three days I will raise it up."—John 2:19. "The Jews said, This temple was forty-six years in building, and will you raise it up in three days?" "But he spake of the temple of his body."—John 2:21. So it must have been out of his own temple he drove the traffickers. He recognized that the mentality in which he found himself was not pure enough to be the fit temple of God—it had become a den of thieves, and he forcibly denied them tables and seats in his mind. We find that it is absolutely necessary to deny the crafty commercial thoughts out of our mind when we come into consciousness of the omnipresent justice and bounty of the Father.

Second. Truth is absolute. Its laws are as exact as those of mathematics, and its standard of demonstration is as fixed. Some people think that the way will be easier if they do not at once make the highest claims of Truth for themselves and all men. They are like one who says, it is not expedient that I admit that three and two equal five, so I will let myself down easy by saying, three and two equal four.

Third. Yes, you discern the lesson here conveyed by the parable. The rule is: Balance every denial by an affirmation.

Take my word for it, Playmate, (and I know as much about God and his plans as any man who ever trod this green earth). I know as much as you, and you know as much as I, and we are both sons of God and it doth not yet appear what we shall be. . . . I am a thought of God; I was loved into being, therefore my life in the beginning was holy. . . . No one knows any

more about Absolute Truth than I do, and I know as much about it as anyone who ever lived, and I know nothing.—ELBERT HUBBARD in *The Philistine*.

This seems reasonable, and its oracular assurance will impress the non-thinkers and they will say, it is true. But it isn't true. A little solid reasoning will show its lack of truth, and the experimental testimony of millions who have seen and talked with God will put it entirely outside the Court of Truth. Does it seem reasonable that one who ignores all efforts to get into direct communication with God should know as much about Him and His designs as one who has sought Him for years? Is the positive assurance of all the mystics and religious seekers of ages that have communed with God of no weight? If man is a "thought of God," may there not be a mental communion opened between the Parent Mind and its thought? Think a little for yourself, my Intellectual Playmate. You may be taking the Shallow Sermons of Sense and converting them into Ponderous Wisdom of a very Solomon. I can remember with what satisfaction I used to imbibe the assumed wisdom of these freshmen teachers. I knew nothing about God because I had never made an effort to get acquainted with Him, and in my egotism I said, "All these people that think they are in communion with God are deluded; I have never seen God. I believe in things you can see, and I will take the testimony of Bob Ingersoll, who says you cannot know God, rather than that of Henry Ward Beecher, who says you can." This is the conclusion of one who has not thought about these matters for himself. A time came when I decided to solve this question independent of any man's opinion. Instead of trying to find God with my eyes and ears in the heavens or the earth, or in things made, I set about to search for Him with my mind. And right here I want to add my testimony good and strong with those who have said *I know God*. I talk and think to God and He flashes His ideas into my mind. I am not deluded. I know His thoughts from the thoughts of men as they pass through the mental atmosphere. He also talks to me in certain dreams. I can distinguish these dreams from other dreams. "God speaketh in a dream—in a vision of the night," as he did to Job. Finding out God has to be cultivated. I perceive more of the Absolute Truth every day, and repeated thinking about the presence of God makes Him increasingly plainer to my inner vision. I have thought about Him as the *life* of my body until every cell is athrill with an energy that I can feel as you feel the shock of an electric battery, and He tells me how to communicate this life to others who have not recognized it as I have. And yet doctors, who never studied nor thought of anything beyond bones and flesh and blood, have said that I should not attempt to heal people because I did not have a medical diploma! They assumed that because they knew nothing about God and His laws that all other people were in the

same ignorance. Don't let the fool say in your heart, There is no God. I let that kind of fool talk in my heart, and it set up a current of thought that kept me for years speechless in the presence of God. God is an everywhere-present Mind. This Mind is as sensitive to thought currents as the needle that trembles as it points to the pole. If you want this Mind to flow into your mind, never think nor say, I don't know God—nobody knows God. This is the fool talking in your heart.

Can you throw some light on the subject of this *ever-present bonnty*? We have but to stretch out our hand and take all we need from God's abundance. That is good logic, but is it not more successfully preached and practiced by those who have a big bank account than by those who have hard work to make both ends meet? I do not wish to be set down as a doubter, for I have perfect faith in God's love for me, but I do know that nothing comes without the hardest struggle.

I once talked to a Christian Scientist about treatments for my mother and told her that I was unable to pay her price, but she assured me that means would be provided to meet the demand. However, I noticed that after the week's treatment was finished the means had not yet arrived and the healer took no more interest in the case. It was very easy for her to talk, as her father was a very wealthy man and surrounded his family with all that was beautiful. I presume one should become so spiritual that material wants would not affect him, but a spiritual bank account does not satisfy one's creditors.

Helen Wilmans says that "poverty comes from lack of push." To my mind there is seldom much *push* without courage. Courage in turn is usually possessed by one who has a robust constitution, and is well charged with *vitality*. Weak bodies may make saints, but they seldom make soldiers. You will no doubt say that one's health and environments are just what our thoughts make them. That may be true, but I once heard of a cobbler who thought himself a king, for all that he had no power to rule.

I am discussing this side of the question that you may show me my faults, and so help me to find the Truth which I am so earnestly seeking. If you have any other troubled souls among your readers I would be glad to have you answer this through UNITY and thus give them the benefit of your talk with me.

— B. B. E.

There are two standpoints from which to demonstrate supply mentally. The first, and most common, is that of using mental force as an adjunct to commercial methods. That is, to *push* your business by persistently sending mental "push currents" into it. This method uses the discovered laws of mind force to stimulate the accumulation of money, regardless of any divine law of justice and equity. That it works is evidenced by the many who are getting rich by following the rules laid down by its advocates. That it will bring happiness and satisfaction in the end is quite another question. We think that it will not.

The second method seems quite similar to the first in its thought processes, but it recognizes and seeks to co-operate with a divine law of justice, equity and commercial equilibrium. Its

adherents hold that both poverty and riches are equally at variance with the balance inherent in the Truth of Being. The rich man believes in excess while the poor man believes in lack. These are both in error. There is abundance for all in the Omnipresent storehouse of Being, but he who would clog its free flow through hoarding is selfish and must suffer the consequences of that congestion. The law is, receive freely; give freely. Keep up an active interchange. But the one who believes in lack has nothing to give and has not proven the bounty of God. Everyone may have his needs supplied each day without stress if he will make a covenant with God to do His will and *never doubt or question His abundant supply*. It may be helpful to give our experience in this demonstration. About ten years ago we made a covenant with God in silence, then we wrote it out and signed it. We agreed to devote our lives and everything we gained in temporal things to the use of the Good. We covenanted to work for God only henceforth, and in return we asked for supply and support, and agreed to look to God alone for these things, and to *never doubt*. To say that we have not had to overcome apparent lack at certain critical periods during these years would hardly be correct, yet we have not been defeated a single time. The world's methods and the beliefs in lack in our own minds now and then dammed the free influx of supply, but by resolute looking to God, our support and supply inexhaustible, and affirming it and declaring it day and night, we have proven it. Your bank account must be in your *mind* if you would demonstrate in God's way. The condition of the commercial world cuts no figure. If you are thinking about the money in banks and the hands of the rich, take your mind right off those limited hoards and center it on the riches of substance in the One Mind. If you are thinking about how easy it is for people who have plenty to talk about the means being provided, and mentally finding fault, stop at once and declare that it is easy for *you* to talk about abundant means, because God is your banker and His open vaults are all about you. Your demonstrations will be in proportion to your courage in declaring plenty *omnipresent*.

Vitality in body is the result of vital thought. Our health and environments are surely the production of our thoughts. The cobbler who thought himself king set up mental currents that will doubtless cause him to eventually occupy that position. Thoughts sometimes travel slowly but they always get there though it takes many births and deaths to round out their destiny.

The secret of success in demonstrating spiritually is, never doubt, never question. When things seem to be going wrong with us here we get our little crowd together and center our minds and thoughts upon the Omnipresent God, who is no respecter of persons. We hold that if He ever helped anyone at any time, He will help us. We deny every appearance of failure or opposition.

We affirm all success, support and supply, and then *give thanks* that it is now fulfilled in Spirit, in mind and in the visible. We do this again and again, until we have that inward conviction that the law has been fulfilled. "Prove me now, saith the Lord."

The Chicago *American*, of January 27th, has an illustrated article entitled, "Actresses, Christian Scientists, Tell Why They Joined the Cult." The testimonials of God's goodness, power and love, given from the fullness of their hearts, by these members of a cult that orthodox Christianity has looked at askance, leads one to think that the religious world is surely being turned upside down. The so-called sinners are putting God to the test and proving His care for them, while the "chief priests and elders in the temple" stand aloof saying, "By what authority doest thou these things? and who gave thee this authority?"—Matt. 21:23. Following are a few condensations from the testimonials of these actresses:

Christian Science saved my voice and health and kept me on the stage. LILLIAN RUSSELL.

Our profession needs Christian Science perhaps more than any other. ISABEL EVESSON.

Christian Science added several inches to my height. MAUDE WINTER.

For over a year I have kept a very dear friend of mine alive by Christian Science. ISADORE RUSH.

At least 500 men and women, most of them Christian Scientists from New York, attended the hearing on Assemblyman Bell's bill to abolish the Christian Science, faith cure and divine healing systems. While sentiment seemed against them, yet the Scientists held their own throughout. The Scientists attacked the bill on every ground imaginable. It was held up as a horrible octopus of medicine and in the interest of the "doctors' trust." One speaker said during his address: "All of you who have been cured by Christian Science, stand up." About 500 persons arose. Dr. Mary Walker, who was present, said Christian Science might be a good thing, but she did not have enough salvation in her to try it. The committee took no action on the bill.—Albany, New York, Daily Paper.

In mentioning a souvenir card, "Life's Mirror," in January UNITY, we stated that it was published and for sale by the Metaphysical Library of Oakland, Cal., whereas the card is issued by Miss Mary L. Wheeler, and is for sale by the Metaphysical Library, 1813 Polk St., San Francisco, Cal. Price, 10 cents. The poem is printed in attractive form, mounted on gray matting.

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I am prepared to fill engagements to teach and heal.

HENRIETTA M. HOLMES, Eldora, Iowa.

The Healer has been renamed and is now *Dominion*, published
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Meetings are held at Carnegie Hall (Chapter Room) 54 West
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Mrs. Carrie V. Morgan gives practical talks on the Science of Life.

I will entertain no thoughts that will not feed the hungry,
give living water to the thirsty, clothing to the naked, and health
and happiness to the sick. This I seek in the name of the Father,
Son and Holy Ghost. Amen.

MYRON TOMPKINS, Attica, Ohio.

Health, happiness and success are inherent in each individual.
The recognition of these indwelling forces is the fertilizing influ-
ence that gives them substantial life. We give all of our time to
recognizing and awakening these soul forces in our patients, either
by present or absent treatments.

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6126 Ingleside Ave., Chicago, Ill.,

MRS. M. J. THAYER, President, WALTER DEVOE, Secretary.

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It is usual that back numbers of any periodical are double in price, but we call your attention to a list of back numbers of UNITY for an exceptionally low amount. These magazines are rich in metaphysical teaching by some of the best-known writers. If you are provided with plenty of reading matter, perhaps you can think of some friend who would be made happy, healthy and prosperous by reading a package of this literature.

Complete year, January - December, 1897, (24 numbers) 50c.

Complete year, September, 1898 - August, 1899, containing full course of Primary Lessons in Christian Living and Healing, by Annie Rix Militz, 50 cents.

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We cannot send free sample copies; if you desire to see a copy, send 20 cents to the Alliance Publishing Co., 19 West 31st Street, New York City, but to obtain these two magazines under the special offer send your subscription direct to UNITY TRACT SOCIETY, 1315 McGee Street, Kansas City, Mo.

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Devoted to
Practical Christianity.

Vol. XIV.

KANSAS CITY, MO., MARCH, 1901.

No. 3.

THE SON OF MAN IS LORD ALSO OF THE SABBATH.

LEO VIRGO.

The mind of the flesh believes that God made the heavens and the earth and all things in six literal days and rested on the seventh. This also is the mind that believes man to be Adam, created from the "dust of the ground," made a tenant of the Garden of Eden by coercion, and then "fired out" for poaching on the orchard. This mind builds all its religious ordinances according to the three-dimension formula—length, breadth and thickness. It assumes that the Garden of Eden was in Central Asia, and always keeps a weather-eye open for the discovery of the exact spot, and may be the fatal fruit tree itself.

It is this mind that haggles over the exact day to be held sacred as the Sabbath, whether it be the seventh day or the first day of the week. If it be in a first-day man, he wails with anguish over the sins of those who labor on the seventh day; and if he be a seventh-day man, he appeals to the law of the land to defend him in working vigorously on the first day, though he find it convenient to be idle all the other days of the week.

This is also the mind that has a Sunday side to it, which is turned out Sunday morning as the Russian turns his coat to suit the weather. On the six days of the week this Sunday side of the mind is carefully put away for fear that it may get soiled with worldly affairs. It is *so delicate* that its possessor never brings it out into his work-a-day life. It is

not burdened with the worry and anxiety of business transactions, but kept scrupulously sacred for Sabbath day service alone. Thus this accommodating, painstaking mind adapts itself to the varied ways of the world without conflict.

In its management of the temple there is no discord between the inner court and the money changers in the outer court. It does not countenance the overturning of tables nor the whip of small cords. It has perfected its arrangements between the "sellers of doves" and the religious rulers of the synagogue. It is well understood what share of the spoil goes to the "holy of holies" and what to the money shavers.

This is a marvelously accommodating mind. It is so smooth and pleasant. Never lets the exact justice of its Sabbath day side upset any of the week day's affairs. It loves to hear its pastor discourse upon the transcendent ethics of the Sermon on the Mount, with the usual *finale*, "beautiful Oriental idealism but not applicable to this practical age." A little white-wash like this makes the Sunday side and week day side of this mind wonderfully friendly. They fairly beam upon each other at such palliating words, and vow to be more "chummy" in future.

The possessor of this mind is not quite sure where he got it. He may belong to the Methodist, Baptist or Presbyterian church, because his parents did, and it is presumed that he inherited this versatile religious mind from the same source. He seldom inquires the origin of this side of his mind. It is not a subject to be reasoned about. He was told in early youth that he must just simply *believe*, and he has gone on in that good old way, and now tells his children to follow in his footsteps. If he is shown that the basis of his belief about the Sabbath day and its observance has been undermined by more exact translations of the Scriptures he is usually undisturbed. His pastor still reads from the old version, and he thinks it will also answer for him.

Is there any basis for this dimensional concept of

Genesis, Adam and the Sabbath day? If it is accepted as a literal history of events, then no deviation can be possible. Eve must have been manufactured from one of Adam's bloody ribs. The serpent must have talked, and all the troubles of the whole human race have resulted from the eating of a little fruit by one innocent, unsophisticated woman, who was so ignorant that she did not even know that she was naked. If the literal premise is taken all these conclusions must be accepted. If there is digression in one particular, there may be in all. If the garden story is an allegory, the days of God's creating may also be; and the Sabbath day of Moses may come under the same head, if it is admitted that the exodus from Egypt is allegorical.

To one who has caught sight of the Truth such questions are purile, but many still live in the basement of their understanding, and have to be boosted up into the higher stories with this sort of a jack-screw.

The fact is, the Sabbath is an institution established by man. It is not of God. God does not rest, and there is no evidence that a single moment's cessation has ever taken place in the activity of the universe. Those who stickle most for Sabbath day observance are met on every hand by the evidences of perpetual labor on the part of Him they claim to champion:

We are cited to the trees, flowers, planets, suns, stars and sidereal systems as the work of God; that it is God who sustains and governs, controls and directs them in every minutæ. Yet trees and flowers, planets, suns and stars continue to whirl on the first day and the seventh day just the same as on other days. Sacerdotalism has never yet found a particle of difference in the operations of nature between Sunday and any other day of the week.

It would seem proper if God ordained a certain day for rest, and rested on that day Himself, as is claimed, He ought certainly to have left some evidence

of it in His creations; but He has not that anybody knows of. The truth is that the Divine Mind rests in a perpetual Sabbath, and that which seems work is not work at all. When man becomes so at-one with the Father Mind as to feel it consciously he also recognizes this eternal peace in which all things are accomplished. He then knows that he is not subject to any condition whatsoever, but "Lord also of the Sabbath."

Man can never exercise dominion until he knows who and what he is, and brings forth that knowledge into the external by exercising it in thought and act. Jesus horrified the Jews by healing the sick, plucking corn, and performing other acts which to them were sacriligious, on the Sabbath day. These sacred days and observances were wholly of their own manufacture, just as our Puritan fathers made life a burden by their rigid and absurd laws governing the religious acts of the people. The Jews had been ages upon ages binding themselves to the wheel of religious bigotry, and the Puritans accomplished it in a shorter time. This was the only difference.

But Jesus knew this all to be man-made. "He knew what was in man," and he attempted to dis-abuse those benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious rigmarole until their ecclesiastic machinery dominated every act of their daily life. Not only were they subjects of the sacred law, but they were also its absolute slaves.

It was the mission of Jesus to break down this mental structure that had been reared through ages of blind servitude to form and ritual without understanding. They had made the Mosaic law so rigid that it held them in its icy bonds to the exclusion of all reason and common sense. Jesus saw this and purposely overstepped their bounds of religious propriety in order that he might more effectively impress upon them that the old Mosaic dispensation

was at an end. He told them that he did not come to break the law but to fulfill it. He was speaking of the true law of God, and not their external rules about sacrifices, penance, Sabbath observances, etc. These he knew were of the letter and had become purely perfunctory—had lost their spirit and were in reality a stumbling-block to the expression of the inner spiritual life.

Man cannot grow into the understanding of the Spirit, nor be obedient to its leading, if he is hampered by external rules of action. No law is strong enough, nor true enough, nor exact enough, to be a permanent guide for anyone.

If in your path to light you have stopped anywhere and fixed a point of achievement when you are to be satisfied, you have made a limitation that you must eventually destroy. There is no stopping place to God; there is no stopping place to man.

If the church has gone back to Moses and the old Jehovistic dispensation, and ignored the lesson of Jesus Christ, it is no precedent for you. If you want to be his disciple, you must unite your spirit with his.

Because Paul with his dominant beliefs in the efficiency of the old way loaded them on to the free doctrine of Jesus, is no reason why you should be burdened with them. You can never be what the Father wants you to be until you recognize that you stand alone with Him as your sole and original guide; just as much alone as if you were the first man and only man. You can only hear His word when you have erased from your mind all tradition and authority of men, though they claim it to be from God.

It is not necessary that you despise the Scriptures of the Jews, or the Hindoos, or any people, but you are to take them for what they are—the traditions of men as to what their experiences have been in communing with the Omnipresent God. You can get many wonderfully helpful hints from them as to how the Spirit may be cultivated, and we should treasure the pure words of truth of those dear brothers in the

Spirit with our most grateful love and respect, yet they are not authority for us, nor should we be moved to do anything simply because it is written down in the Scriptures as a law of God for the specific guidance of man.

Mortal man, the man in belief of the carnal things of sense, loves to be dominated and whipped into line by rituals and masters. But divine man, the man of God, oversteps all such childish servitude and goes to the Father direct for all instructions.

It is your privilege to be as free as the birds, the trees, the flowers, "They toil not, neither do they spin," but are always obedient to the divine instinct, and their every day is a Sabbath. They stand in no fear of an angry God though they build a nest, spread a leaf, or open a petal, on the first or the seventh day. All days are holy days to them. They live in the Holy Omnipresence and do the will always of Him who sent them. It is our duty to do likewise. That which is instinct in them is in us conscious loving obedience. When we have resolved to be attentive to the voice of the Father, and do His will at any cost, we are freed from the bondage of all man-made laws. What was a chain about our wrists, or a yoke about our necks, in the form of some fear of transgressing the divine law, slips away into the fathomless sea of nothingness, and we sit on the banks thereof and praise the Loving Goodness that we are never more to be frightened by an accusing conscience, or the possibility of wrong between us and Him.

But we are not to quarrel with our brother over the observance of the Sabbath. If he insists that the Lord should be worshipped on the seventh day, we shall joyfully join him on that day; and if he holds that the first day is the holy day, so also we again acquiesce. Not only do we do God's service in praise, song and thanksgiving on the seventh day, the first day, but also every day. Our souls are turned upwards to God every moment, and we are

ever ready to acknowledge His holy presence in our hearts. It is a perpetual Sunday with us. We are not satisfied with a single day out of the seven set aside for religious observance, but like the birds, trees and flowers, we join in a glad refrain of thanksgiving in and out of season. When we work and when we sleep we are ever praising the Holy Omnipresence that burns its lamp of love perpetually in our hearts and keeps forever the light of life before us on our way.

This is the observance of God's holy day which the divinely wise soul forever recognizes. It is not in church nor temples reared by men in any form that he meets for communion with the Father. He has found the true church, the heaven within. There he meets the Father face to face, and the greeting is not as one removed to some distant place, and who communicates his wishes through some prophet or priest, but each for himself of every daughter and son of man there comes to the Father in closest fellowship.

“God so loved the world that whosoever believeth in Him might not die but have eternal life.” This does not mean that a personal man named Jesus of Nazareth was sent forth as a special propitiation for the sins of the world, or that the only available route into the Father's presence lies through such a source. It simply means that God has provided a way by which men may come into His conscious presence in their own souls. That way is through the only begotten Son of God, which is Jesus Christ, the always present Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will. This Son of God is in essence the life, love and wisdom of the Father himself, which is through us made manifest as a living individuality. It cannot be killed out, but ever burns at the center of our being as the “light that lighteth every man coming into the world.”

To believe on this Son is to come to its terms of

expression. It is the simplest thing in the world—just *believe* that it is the *only begotten* Son of the Father. Not that there are other Sons wiser than it and from whom you can get wisdom, guidance and understanding; but that it is, so far as you are concerned, the *only begotten Son*.

This is a vital point for you to apprehend, and when once apprehended your journey back to the Father's house is easy. "No man cometh unto the Father but by me" this only Son is constantly saying in your heart, and you must not ignore his presence if you would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty and contentment.

This is not a hyperbole nor an abstraction, but a statement of a definite fact and an exact location, which you can prove and discover by making terms with this indwelling Son of the Father. His terms are not severe. They are simply *obedience, obedience, obedience*.

Jesus of Nazareth found this inner flame and let it burn all through his body. It lighted him up until his presence warms by reflection all sin-sick souls to this very day.

But no one lives by reflection. You could not live a moment if it were not for this only begotten Son of the Father within you. So you cannot live and grow on the reflected life of Jesus of Nazareth. The only begotten of God must come forth in you as it did in him, and then your life will be permanent and the discords of the flesh will drop away forever. Then will your Sabbath day be revealed unto you. Then will you know that every day is the Lord's day, and that you are no longer servant but master, and that the arbitrary laws of a savage race no longer bind you to their narrow observance.

Now let us here assembled covenant with this Son of God within that we will be obedient to it; that we will do its will no matter how opposed it may appear to the traditions of men, or the usages of the world

socially, politically or religiously. It is said to the chosen people, "Come out from among them." Let us agree to be that "chosen people." Let us agree to no longer wear the yoke of servitude in these matters that have to do only with our relations individually to the Father. Let us become the only begotten of God in fact instead of theory, and thus prove to a waiting world that there is "balm in Gilead."

It is our privilege to do this. Yea, more, it is our duty to ourselves and the race to do it. Who among you would be a serf if he could as well be a prince? Does the slave enjoy his servitude? Do you enjoy yours? Is life a perpetual joy to you? If it is not, you are a slave to your own ignorance. God has given you all things. You are His only begotten. It is for you to make known to all men that *God reigns*.

GOD BLESS YOU.

"God bless you!" Oh, how much there is of good
 In those three words, if fully understood.
 I send them you with loving thought today
 Whilst to our Father I their import pray,
 And ask of Him for you a blessing grand,
 Dispensed by His all loving gracious hand.

"God bless you!" Yea, and more than this I pray
 With all my heart concerning you today.
 I ask not only that you He will bless
 From out the storehouse of His graciousness,
 But that you, too, a blessing priceless prove
 To all who come within your range of love.

—ANON.

He who learns the rules of wisdom, without conforming to them in his life, is like a man who labored in his field, but did not sow.—SAADI.

A great soul will be strong to live, as well as to think.

—EMERSON.

"Nobility lies in the mind, not in the blood."

A MAN'S FOES.

J. RANSOME BRANSBY.

A man's foes shall be they of his own household.— *Matt. 10: 36.*

Many of those who are trying to walk "in His steps" are continually finding in the words of Jesus a wonderful new strength and a strange adaptability to their own lives, as though they had been written about their own peculiar experiences instead of having come from the wisdom born of another's experience. Let us consider for a moment the two verses preceding the one above quoted.

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

Perhaps we do not like to believe that these words are literally true, and yet is it not a fact that nine out of every ten who take up with the New Thought and begin to "live the life" find that their bitterest foes are the very people they live with? "They of their own household"—blood relations—father, mother, wife or child, one or all, who spare no pains to convince them of their reckless folly.

Out of these experiences we learn that for us there will never be a moment's peace in the earth consciousness, for the sword of Truth has come to destroy all that stands in the way of the Heavenly Consciousness where alone is peace, that peace that is peace indeed. "Woe unto those who say, Peace, Peace, when there is no peace," for they are trying to find in mortality that which belongs to immortality and which comes only to the soul that is conscious of living in *eternity*. When they of our own household turn against us, and we have no longer any honor in our own country, we find that there is a kinship born of the Spirit that abides, that can be

trusted when the arm of flesh fails, and we do receive an hundred-fold of brothers and sisters, of fathers and mothers, in this present time, for we are adopted into a right royal household, with Jesus Christ as our elder brother and other members of the family to greet us wherever we may be.

It is not wise to run away from those of our own household, for they often surround us with the very elements we need for the unfoldment of our character, and when we are "unfolded" beyond certain conditions we shall find ourselves lifted out of them. How often if we were consistent in living the life full of love and charity to all, even they of our own household, our relatives and friends, who were only stirred into rebellion by our absolute and dogmatic assertions born of unwise zeal and desire to convert, would be won by the true life of one who was ever ready to help the weak, comfort the sorrowful, and deal honorably with all men.

May I appeal to you who are awakening into the light to bear and forbear when those around you do not. Remember that if you have more light than they that you are that much stronger. Husbands and wives, children and parents, remember that you are no longer relying on the arm of the flesh but on the arm of the Spirit.

Love is not provoked, and if we are troubled by "people," it is not love in us that is annoyed and vexed. No. It is that in us *that can be annoyed*, and until that is redeemed we shall always find ourselves in circumstances where people and things annoy us.

Now let us consider the deeper significance in the words, "A man's foes are they of his own household." Put out of mind friends and relatives, and look within. "Ye are the temple of the living God." The temple is the house and those who live in the house are the household, so let us enter this house and see if we have any foes there. We are told by one of the minor prophets that God is in His temple, let all the earth keep silence before Him. The

trouble with most of us is that the earth does not keep silence, and the great heart of love that is only too ready to pour into our lives joy and power and peace is relegated to a back seat, whilst we "glory in our shame" and give the best seats at the feast to those foes of our household—*fear, lust and pride*. Yes, these are the foes we have to meet, and they are not only the foes of every man who is in mortality but of every nation, and they do far more to conquer a country than all the warships and armies of men that can be sent against it. The heroic warriors of Greece and Rome swept all before them who came armed with spear and bow, but they suffered absolute defeat before the foes of their own household—lust and pride.

It was these foes clothed in the robes of ambition that led Napoleon to his downfall. He seemed to be the declared enemy of everyone who stood in the way of his self-aggrandisement, but such were only the necessary outpicturing of the raging fire within, the flames of which, if conquered, would have revealed Napoleon as one of the grandest souls even as he has proved himself to be one of the most powerful minds that has left an impress on the pages of modern history.

These foes of our household—*fear, lust and pride*—are very nearly related, and when we are absolutely free from any one of them, so closely are they entwined, that with the death of one they will all be vanquished. We perhaps do not recognize any of these foes in our household and would be quite offended, as I have known many to be, at the very suggestion that we would harbor such enemies in our house. Foolish mortal! It is the pride in thee that is offended; how canst thou say then that there is no pride there?

We are enabled to overcome these foes when we are true enough to admit that they are members of our *own* household, instead of trying to persuade ourselves that they are in some *other* household and

that the cause of all our trouble is exterior to ourselves. *The farther away we put the cause, the farther off we hold the cure.*

Fear is a very big devil, and, like all other devils when faced by the Spirit, very cowardly and very weak—"a lie from the beginning" that has no power over us when we are *positive in the Truth*. If we are afraid of losing anything, it is more than half lost to us already and will be entirely so if we do not overcome this "foe;" if we are afraid of losing someone upon whom we are depending, I repeat, they are more than half lost to us already, and if our fear is not overcome we shall be greatly blessed by losing them altogether.

Lust is but another form of this "lie," is often born of fear, and the same weapon kills both. Paul in I. Cor. 10:6 says, "We should not lust after evil things," as though there were some things that we might lust after with impunity because they are good things and desirable. In the book of Deuteronomy we find these words, "Thou mayst kill and eat whatsoever thy soul lusteth after," and today we have amongst us those who are justifying the position that lust has in their household because they only desire or lust after the *good* things. The Spirit does not need to lust after anything. *It is*, and has all things. It does not ever need to desire the things that are *called* good, nor does it have a burning desire or lust to save souls. It teaches us to do our work each day, each moment, with all our might to "the glory of God," consecrating the result of all effort to the Spirit. If we are sowing good seed today, we need not *lust* after the good fruit—it comes as a natural consequence.

All desire is "lust" and leads us from the central place where alone we can "be still and know." What we call good, others will call evil; the Spirit recognises neither. Wherever we find fear and lust there we shall find pride also. The mortal is of course proud when according to the world's idea he has something

to be proud of, and prouder still if by the same standard he has nothing — proud of blood or family, proud of wealth, proud of being “poor but honest,” proud of his church, proud of his flag, proud of everything, the last resort being the pride of humility.

When all these foes of our household have been overcome, or redeemed, (whichever we like to call it,) we shall have no other enemies. If our brethren do not believe in *us*, we will have faith in *them*. Yea, even if we are crucified we will bless the hand that drives the nails, for only that can be crucified which should be crucified, and after the cross comes the resurrection when we step out of time into eternity and the last enemy, death, is overcome.

'Tis pitiful the things by which we are rich or poor — a matter of coins, coats and carpets, a little more or less stone, or wood or paint, the fashion of a cloak or hat; like the luck of naked Indians, of whom one is proud in the possession of a glass bead or red feather, and the rest miserable in the want of it.

— EMERSON.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration, and its hands a regular motion; and when they cease to hang upon the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.

— LONGFELLOW.

To believe that happiness exists in a feverish ambition rather than in a tender and simple affection is to believe that the immensity of the sea will more readily quench thirst than the pure limpid water of a humble fountain.

— EMILIO CASTELAR.

To pity distress is but human; to relieve it is Godlike.

— HORACE MANN.

SPIRIT AND THE CHILD.

C. B. REYNOLDS.

All is Spirit, not spirits. All is Good, not goods. There is but One Spirit—we are It. To demonstrate this: There is but one multiplication table—it is in me, in you, in everybody; it is everywhere. It was, and is in Jesus. I have not the multiplication table of Jesus, I have my own, yet it is the same table that is in all—the one, the unchangeable, true, always good. I show forth only as much of the multiplication table as I practice. I can show it forth in no other way but by practicing it. Jesus practiced it in its entirety, and showed it forth in its fullness. A person who has not learned the table can neither practice nor show it forth. To practice giving twenty and taking thirty for five times five is to imagine yourself operating with the everlasting principle of mathematics when you are not.

As there are not individual tables, but the one table, so there are not individual spirits, but the One Spirit which is in everybody and everything. The invisible, the universe, and you are that one.

The body (alone) profits nothing, because you cannot separate it from spirit. At no point could a line be drawn where visibility begins and invisibility ends. Visibility does not profit, neither does invisibility profit, but the spirit, which is both and all, quickens and profits. Spirit does all that is ever done. Spirit is that one body, that one vine, and like the branches that live upon the substance of the vine, so we, the members of that one body, eat and drink of it and have life in us.

For example: Food is good or spirit. The glutton takes too much of good or spirit, and he calls the excess a burden and a disease. Every disease is either an excess or a lack of Spirit, as thirty and twenty is an excess and a lack of five times five. An engine is constructed to

operate with a certain amount of steam, yet it can run weakly with a lack, or to destruction with an excess of steam; its governor always avoids the excess and the lack. Likewise man has a governor called Wisdom, which avoids the excess of good we name apoplectic, and removes the lack we call consumption. Get this Governor, and all things necessary to a perfectly running engine or body is obtained. Get Wisdom by doing as a little child—love as it loves, and you have the Governor. Thus:

Why do all the people go
To the very learned to know
How to live the while?
When the Master said,
Go every one instead
To the loving child.

Why take lessons of the learned?
Thus the Master's voice is spurned;
"Copy from the child."
Don't they teach the way of love?
Which, of all things, is above;
Naught show they of guile.

Would you only love as they,
Freed from doubting and dismay,
And like them confide?
You'd be happy, healthy, true,
Burdens would grow light and few,
In heaven you'd reside.

Hear the Master, listen well;
This is what he has to tell
To you about the little child:
"Wisdom's ways are ever theirs;
Perfect love absorbs their cares;
Live like them the while."

The greatest part of what we say and do is really unnecessary. If a man takes this to heart he will have more leisure and less uneasiness.

— MARCUS AURELIUS ANTONINUS.

The mind alone cannot be exiled.— OVID.



Yours fraternally
Chas. Sellmore

kingdom of heaven. When a free and independent soul like Jesus comes forth with his proclamation of the indwelling God they cry, "Away with him! Away with him!"

— MARCUS AURELIUS ANTONINUS.

The mind alone cannot be exiled.— OVID.

Bible Lessons

BY LEO VIRGO.

Lesson 11. March 17.

Jesus and Pilate. Luke 23:13-26.

GOLDEN TEXT— *I find no fault in this man.*— Luke 23:4.

Truth is tested by every ruling principle in the consciousness, and each passes judgment upon it according to his understanding. Pilate represents the ruling principle of the sense plane, the will, to whom the religious rulers bring this iconoclast and demand that he be crucified. Pilate examines him and says, "I find no fault in him."

This would indicate that sense has broader understanding than religion. Observation and experience proves this true in matters pertaining to advanced religious concepts. The church never takes a forward step from within. Every progressive movement is imposed upon it from without. The most violent opposition to liberal views of God's charity and love have come from those inside the church. The most fanatical people are those moved by some dominant religious idea. The most cruel and unjust people are those who think that God has revealed His law to them alone. They become so possessed with the idea that religion as they understand it needs defense and protection that they forget justice, override that human sympathy that makes the whole world akin, and actually make themselves fiends for God's sake. Truth is safer in the hands of non-believers, the so-called Godless, than in the hands of those who think that they and they alone have the keys to the kingdom of heaven. When a free and independent soul like Jesus comes forth with his proclamation of the indwelling God they cry, "Away with him! Crucify him!"

UNITY.

So we find in our own minds that our religious opinions are not safe guides to absolute Truth. We have to be careful when a new statement of Truth is presented that we do not condemn it because it does not harmonize with our present teaching. If our religion has been largely emotional, with a lack of real understanding, we are apt to let its bias be the standard of every new idea that comes to us. A purer and higher statement of Truth may come into our midst, and we may witness its beauty and good works, yet be so hypnotized by the idea that our church is the only church, or our science the only science, that we override the cooler judgment of the will, and allow ourselves to turn this innocent Truth over to the mob of fanatical thoughts to be crucified.

Lesson 12. March 24.

Jesus Crucified and Buried. Luke 23:35-53.

GOLDEN TEXT—*Christ died for our sins according to the Scriptures.*—I. Cor. 15:3.

Christ was not crucified and Jesus did not die. What was it that died upon the cross? *The sense of personality.*

After the mind has been purified of all carnality, after the world, the flesh and the devil have been overcome, there yet remains a residuum, which may be termed the sense of self separate and apart from God. This also must be dissolved, and here is where the most trying experience of the initiate occurs.

Paul says, "Christ died for our sins according to the Scriptures," but this is a general rather than a specific statement. Christ is the Spirit of Truth which said through Jesus, "Whosoever liveth and believeth in me shall never die." If Paul used the word Christ as referring to this eternal, unchangeable one, he was manifestly in error. What he meant was that the sinner in Jesus died, and through the death of that personality a like dissolution was made possi-

ble to us all. Although the personality of Jesus was erased for our benefit, we have a like road to travel in overcoming evil tendencies. Before his demonstration it was impossible for anyone to get out of the hypnotic personality of the race thought and realize in its purity the Divine Mind. The door is now open through Jesus Christ and through no other, because no other mentality has dissolved the self and become one with the Universal.

The idea that man can and ought to overcome death is now taking a firm hold on the minds of advanced metaphysicians, and many are striving to make the demonstration. But all who do not take advantage of the methods of Jesus in handling erroneous states of consciousness will be disappointed.

The New Testament is a veiled text-book for the initiate seeking degrees in the inner life. Rules are given for working out every mental state that may be found in the mind. It is like a text-book on mathematics, with all the rules for working every problem that may come up in human life. Instead of reciting the relation of figures, it recites the relation of ideas. It is quite complex because it masses the action of ideas on three planes of consciousness — the spiritual, the mental and the physical. To the ordinary physiologist it has no message, because it represents the body as an aggregation of ideas. The eye, for instance, is the result of a desire to see, and is formed and sustained by that desire in the mind. Then to understand the eye, and perfect it as an instrument of sight, the oculist must study all the ideas that enter into its formation. It thus disappears as a mere material organ. So with every organ of the body, they must be resolved into their original ideas before they can be understood, regenerated and spiritualized in the Jesus Christ way.

Jesus worked out step by step in his three years' ministry all the sins, shortcomings and limitations that enter into the mind and body of man, and the New Testament is the record of that work. After

cleansing the body temple in detail there remained still an idea of body separate and apart from other bodies and also from the One Substance. This final surrender is typified in the giving up of the ghost on the cross.

We should remember that in this process there is not what we ordinarily call death, because Jesus did not give up entire possession of the body; if he had he could not have resurrected it. What he gave up was the idea that it was his personal property, separate and distinct from other bodies. We will all eventually come to that place in understanding where we will see that there is but one substance universal and that our bodies are actually interchangeable; that the very cells are in a state of flux and mix with the cells of other people's bodies. Then will come this final letting go of the mind of a personal body. This is high demonstration and must be preceded by thorough mental purification. The mind must be cleansed of separateness from even those who have reviled and crucified us. "Father, forgive them, they know not what they do."

Lesson 13. March 31.

Review.

GOLDEN TEXT — *He is despised and rejected of men.*
Isa. 53: 3.

The last week of Jesus' work in the body was crowded full of stirring events. The importance of this brief period is shown by the fact that twenty-five of the eighty-nine chapters of the gospels are occupied with the events of this one week. It is the experience of metaphysicians that there are times of mental harvest when all the thoughts and words that have been held and spoken come all at once to fruition. Jesus said, "The word is the seed," and a truer statement was never made. A thought planted in mind germinates and comes to harvest in manner so like a seed that the simile is almost perfect.

Jesus gave several illustrations of the kind of ground these seed thoughts are planted in and the conditions they are liable to meet. The crop is dependent upon this sowing. Good, careful sowing in rich ground will always bring a bounteous harvest. Jesus was doubtless sowing seed all during his thirty years' obscurity. He cultivated that seed in his three years' ministry, and harvested it in one week.

Regarded from the temporal standpoint his harvest seemed agony, crucifixion, death. But when the spiritual understanding is opened these are changed to giving up mortality, crossing out bodily sensation, and coming into a consciousness of indwelling life.

So those who have sown the good seed seem to have at certain times harvests in which the body goes through what the sense man calls agonies. However the sower will tell you that there is not that sense of suffering which seems, and which was experienced under the old belief in physical reality. To the one spiritually quickened these crucifixions are part of a phenomena which seem removed in a measure from the control of self, and there is no real suffering such as was experienced under the mortal law. Again and again those who have seemed in bondage to some bodily discord have said, "This is not at all real to me. I know that my body is in bondage, and when I think of it as reality I suffer, but when I affirm my spiritual supremacy it withdraws and I am serene."

Jesus was undoubtedly in this inner consciousness and did not suffer as pictured in the agony descriptions of those who see the sense side only. A commentator says it was a kindly custom of the Jewish ladies to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anæsthetic to stupefy and dull the sense of pain. Jesus tasted it, recognized that it contained the drug, and resolutely

put it away. He wanted all his faculties alert.

So we find in our harvest times that when the mind and body are going through changes that precede a new state of consciousness we should be careful to resort to no aid or help that will in any way dull the activity of the attention. One affirmation of unity with the Father will be more potent than barrels of anæsthetics. In such an hour let your oft repeated statement be with Jesus, "Father, into thy hands I commend my spirit."

SECOND QUARTER.

Lesson 1. April 7.

The Resurrection of Jesus. Luke 24:1-12.

GOLDEN TEXT—*Now is Christ risen from the dead.*
I. Cor. 15: 20.

Man appears to have a material body. By "material" we mean that apparently solid substance which we see in the forms of the visible world. The fact is that there is no such solid substance as we seem to see. Science has demonstrated that all matter is in a radiant condition and that its so-called atoms do not touch. One observer says, "The atoms of the very flesh itself revolve around one another like cannon balls, not one of them touching the other." Edison says that the atoms of matter have force and intelligence. Lord Kelvin says that an atom of matter is a vortex in a universal ether having none of the properties of matter. In other words, matter is the point of view from which we behold a universal substance having neither weight, size, shape or visibility, but which may take on the appearance of these, and numerous other limitations, according to the ideas encompassed by the beholding mind. The idea of *hearing*, for instance; has fixed its disappearing vibrations at 40,000 in a second, where it reports the sound so high and shrill that it cannot hear it, and it is lost to further comprehension as sound; but the idea of *sight* has formed an organ that takes up the

vibrations when they are four hundred millions of millions to the second, and it first reports red color. As these vibrations gradually increase their rate, sight reports yellow, green, blue and violet, where it again loses them. There is no organ to report the vibrations between forty thousand and four hundred millions of millions, yet we know that they are in action all about us.

These are the reports of *physical* science as to the materiality of the visible world. Summed up, they all testify to a world of force and intelligence as the basis of all visibility. We metaphysicians accept their conclusions as corroborative testimony that all is mind, there is no matter. The idea of matter is a wrong conclusion on the part of the beholding consciousness as to its own relation to and power in a Universal Mind. The body is a form of mind.

Jesus cast out of his mind all these false conclusions—these “sins” which cause us to miss the mark of our high calling as Sons of God. He, step by step, idea by idea, cleansed and purified his consciousness until it reflected the substance of Divine Mind. This made him master of all the ideas that formed his body and he could understandingly say, “Destroy this temple and in three days I will raise it up.” To prove this he willingly submitted to what seemed to be death on the cross. But did he really die as the average mortal dies? If he did, his body would have remained in the tomb and the resurrection been a failure.

When we understand the true relation of form to idea we answer these questions scientifically. We know that Jesus, instead of losing hold on the idea of life and intelligence in form at the change called death, retained all his faculties—“Of those whom thou hast given me I lost not one.” Then in the quiet of the tomb he brought into right relation the ideas of life and intelligence which project body, and it was a simple matter to walk forth an overcomer of death. The hard work was all done in laying hold

in his years of mental discipline of the life and intelligence that made that body.

My experience in conserving, purifying and building up the life that is incorporated in my body form, convinces me that the overcoming of physical death is merely a question of intelligent dominion over the forces that enter into that intelligent machine which we call the human organism. From this experience I can also see by analogy how Jesus retained a mental hold upon the inner forces of his organism and again brought it to visible action without resorting in any way to the so-called miraculous. It is a process of I AM dominion extending to every center of life and volition in the form. Every ganglion is a brain, and the I AM must be established through silent attention or concentration in these various brains in the body until it can think through the stomach as readily as through the head. When this process of reclaiming the body is complete, it walks forth from the tomb of matter, and death is overcome in victory.

Lesson 2. April 14.

Jesus Appears to Mary. John 20:11-18.

GOLDEN TEXT—*Behold, I am alive for evermore.*
Rev. 1:18.

Mary Magdalene represents the psychic realm of consciousness. This realm is demonized, and from it in himself Jesus put forth seven devils (Luke 8:2). It is here that the emotions have their centers of action. It is the seat of desire. Its lower stratum is sensation, the serpent that tempted Eve to eat of the reserve life substance of the generative nature, which is in the very center of the body—the fruit of the tree of life in the midst of the garden. When the psyche tastes this animal sensation it becomes so infatuated with its new-found source of pleasure that it communicates it to the *reason*, and Adam also eats. Then trouble for man begins. Instead of an ascending, refining process in the consciousness we have a

descending, coarsening process. This proceeds to a point where the higher faculties separate from the lower, and we behold with Emerson that "man is a god in ruins." This sin leads to sickness and death. The fires of lust and remorse burn in mind and body — hell is made.

But this "god in ruins" must be rebuilt. God sends his Christ into the soul sick of its fleeting lusts, and the process of again connecting Adam and Eve with the Father is completed in Jesus. Jesus is Adam resurrected in understanding; Mary Magdalene is Eve purified in desire.

The "two angels in white sitting one at the head, and one at the feet, where the body of Jesus had laid," are Affirmation and Denial. It is through the use of these messengers of the I AM that the body is taken out and away from the tomb of matter and flesh. But the psyche is not wise. It seeks its Lord, its real spouse, in the physical. Instead of looking up to heaven, it stoops down weeping and looks into the tomb of physicality. But "He is risen; he is not here."

"Jesus saith to her, Touch me not; for I am not yet ascended unto the Father." This means that the consciousness must be one with the Father before it can safely deal with the subtleties of the psychic realm. The meaning of the Greek word translated "touch me not" is *do not cling to me*. The psychic is of a clinging nature. It fastens its hopes and fears, sympathies and desires upon the I AM, and he is bound by them unless he is constantly on guard against their syren song.

It is written in the legends of the mystics that at the door of heaven, and just as the initiate is about to pass in, he meets a beautiful woman, the most fascinating he has ever seen. She weeps, she sings, she expatiates upon the beauties of the world in which she lives, and he turning to her becomes bewildered and loses sight of the ray of the open door.

When in your resurrection moments you behold

the illusions of the psychic realm and say unto them, "Touch me not," you are safe and will go higher. If you allow them to cling to you, they will hold you in the transitory pleasures of that realm, and your ascension into the New Jerusalem will be delayed ages and ages.

THOSE WHO WOULD HAVE, MUST GIVE.

What would you think of a rose that would say to itself, "I cannot afford to give away to strangers all my beauty and sweetness. I must keep it for myself. It is wasteful extravagance to give these things away"? But behold, the moment it tries to store up, to withhold them from others, they vanish. The fragrance, the beauty, do not exist in the unopened bud. It is only when the rose begins to open itself, to exhibit its petals, to give its secret, its life to others, that its beauty and fragrance are developed.

So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very thing he hoped to gain. The very springs of his manhood dry up. His finer nature becomes petrified. He grows deaf to the cries of help from his fellow-men. His tears are dried up, and he stares at misfortune without wincing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to love, and you soon lose the power to love. Your affections are paralyzed, your sympathy atrophied from disuse, and you become a moral cripple. But the moment you open wide the door of your narrow life, and like the rose send out without stint your fragrance and beauty upon every passer-by, whether peasant or millionaire, you begin to develop a marvelous power.

— *Success*, University Building, New York City.

I do not buy hope with money.—TERENCE.

Speaker: Has any one ever gained this tremendous victory—this resurrection from the dead?

Congregation: Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. (II. Tim. 2:8.) But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. (I. Cor. 15:20,21.)

Speaker: Is physical death necessary to the true resurrection?

Congregation: We shall not all sleep, but we shall all be changed. (I. Cor. 15:51.) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (I. Cor. 15:49.)

God is Life, that Life surrounds me,
In that Life I safely dwell,
'Tis above, beneath, within me,
Life is mine, and all is well. (2)

Speaker: Does this resurrection into eternal life here and now pertain to the Spirit? Is it a resurrection of the soul after the mortal body has been laid away?

Congregation: Who shall change our *vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. 3:21.)

Speaker: When shall we be raised from the dead? Is it to be at some great resurrection day in the future?

Congregation: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that *hear* shall live. (John 5:25.)

Rejoice with me! I've found the Life
The Master came to prove;
'Tis God in me and I in God—
Just resting in His love.

Oh, blest the Way, the Truth, the Life! Blest immortality!
Sing now my soul! Time's but a breath; we're in eternity. (5)

Speaker: Where does this resurrecting power lie? Is it in some man *outside*, or some man inside of I AM?

Congregation: I AM the resurrection, and the life: he that believeth *in me*, though he were dead, yet shall he live. (John 11:25.)

Speaker: Is this body resurrection to be accomplished at a future "second coming" of Jesus?

Congregation: Now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. (II. Tim. 1:10.)

Satisfaction full, complete,
 Fills me with its fragrance sweet.
 Health of body, peace of mind.
 In the living Christ I find. (19)

Speaker: And finally, beloved, shall we not all greatly rejoice that the resurrection from the dead is being now consummated in our midst? that we have found the Truth and the Truth has set us free? that the Son of God in us is even now saying:

Congregation: Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. (Rev. 17:18.) I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty. (Rev. 1:8.)

Glory to God! hallelujahs we give,
 Honor the Father who taught us to live;
 One with Jehovah, His love we proclaim,
 Let all our labors be sealed with His name. (77)

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

—THOMAS JEFFERSON.

"The wish to be cured is a part of the cure."



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19, 20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

March 20th to April 20th.

Heaven and earth shall pass away, but my words shall not pass away.

Noon Thought.

(Held daily at 12 M.)

If a man keep my word, he shall never see death.—John 8:51, R. V.

DAILY AFFIRMATIONS.

In our daily affirmations we speak the truth of Being to our own souls.

With reverent recognition of my birthright, I claim my sonship with the Almighty.

I am free from disease and disorder.

I am in harmony with my Source.

The Infinite Health is made manifest in me.

The Infinite Substance is my constant supply.

The Infinite Life fills and strengthens me.

The Infinite Intelligence illumines and directs me.

The Infinite Love surrounds and protects me.

The Infinite power upholds and supports me.

I am out of bondage.

I have the freedom of the Sons of God.

With all that is in me I rejoice and give thanks.

God and Man are the all in all, now and forevermore.

— From leaflet published by Church of the Science of Being, Chicago.

“ Ask not for life of ease, but ask
 From strength to strength to grow.
 Pray not to measure out your task
 By powers that you may show,
 But ask for powers to meet demands,
 For love that knows no strife,
 For crystal vision, tireless hands—
 A better self for life.”

SYNOPSIS OF MIDWEEK SERVICES.

Portion of a paper read by Mrs. A. A. Pearson at the regular midweek service held in Unity Rooms, Kansas City, February 13th, at 2:30 P. M.

Thought held in silent meditation: "I am the resurrection and the life. He that cometh unto me shall in nowise perish."

Mrs. Pearson said: "For hundreds of years all Christendom has subscribed to the Apostolic Creed, and they who framed it never uttered a grander truism than that contained in the closing sentence: 'I believe in the resurrection of the body and life everlasting. Amen.'

"For fifteen hundred years, at least, two branches of the Christian church have repeated this creed as a part of their regular Sunday service, and yet those who wrote it, as well as thousands who have uttered it, have passed out of the body without demonstrating the power of their spoken words. Something is wrong. Either they have subscribed to what they did not believe, or believing it they did not have the courage to make a practical test of their beliefs.

"No wonder the unbalanced mind is driven hither and thither by every wind of doctrine when one is so often bewildered by theories on one side and practices on the other. One must be well polarized in purpose to weather the gales under such circumstances.

"'My words are spirit and they are life.' Now, there are four kinds of words: Cause words and effect words, and false words and true words. Cause words are spiritualized mind substance, and effect words are materialized mind substance. A false word is a conclusion built upon a false premise, and having no good or God in it, falls to pieces of its own weight; while a true word is a word built upon a true premise, and as God is Truth it possesses God factors.

"Now, this grand old sentence, being built upon

Truth, possesses possibilities vaguely dreamed of by its framers, and it seems to have been left for the children of the twentieth century to unearth the golden thought and make it demonstrable. In the light of scientific religion we can now repeat this old sentence with the spirit and understanding, 'I believe in the resurrection of the body and life everlasting.'

“What is scientific religion, and what is true resurrection? It has been the erroneous belief that this was a subject too deep for the ordinary mind to grasp, too foreign to every day experience, when the truth of the matter is that science is the backbone of religion. Doctors of divinity are responsible for the antagonism, which like a gulf has for years separated science and religion. They ought to, they must, go hand in hand — be partners — in this great scheme of salvation; they must, from the very nature of each, eventually meet. We must be scientifically religious and religiously scientific. Ignorance, prejudice and bigotry must give way to the missing link, common sense, and then shall the triumphal march of discovery lead man on in his regenerative journey to more marvelous discoveries than have yet been dreamed of.

“It is through scientific religion that man shall awaken from his dream of sensation to find himself in a world of his own making, the study of which will be more interesting than the fairy-tales of 'Aladin's Lamp.' But the awakening of this semi-religious sense will reveal to man responsibilities never dreamed of before. He will discover that the universe and all created things are what they are by reason of his thoughts and acts, and even the atmosphere surrounding the earth is what it is by reason of his individual thoughts, for each individual is a component part of the whole. This knowledge places man where he belongs, upon a pedestal of personal responsibility, from where he can view himself in the light of reason without the aid of a microscope.

“Sometimes false theories creep into great truths, and misstated and misunderstood truths render a great truth unacceptable to the earnest, though ignorant, truth seeker. Scientists should be careful not to offend one of these little ones with such statements as these: ‘There is no matter.’ ‘Matter is human ignorance.’ ‘I deny the existence of matter.’ Many bright minds and loving hearts have been turned away from seeking the truth by such statements. Would it not be better to say, ‘Matter is mind externalized.’ ‘I deny the existence in conscious matter of anything save Mind.’ ‘Living matter is filled with Spirit Intelligence.’ While the former statements may, in a certain sense, be true, yet we must remember that babes must not be fed on strong meat. D. S. stands for divine sense as well as for Divine Science. Let us use the former if we would demonstrate the latter.

“Man is Spirit, Soul, Body, the Holy Trinity, and I don’t believe there will be such a monstrosity found in heaven (if heaven occupies a place) as a redeemed soul who on earth occupied an unholy body. ‘He that is filthy, let him be filthy still,’ and ‘As a tree falleth, so shall it lie.’ A wheel is not a wheel without hub, spokes and rim, neither is a man perfect without spirit, soul and body. Then, if life everlasting depends upon the redemption of the body, let us ‘put the ax at the root of the tree.’

“To redeem means ‘to ransom from captivity,’ ‘to regain possession of,’ ‘to rescue,’ ‘to deliver.’ The dignitaries of the Council of Nice evidently recognized the fact that man’s rightful inheritance was a whole body. Now, if matter is the outward spiral of mentality and man is materialized Mind, then the root of man is Mind. Then to redeem man we must gain possession of the mind which has lost itself in the wilderness of carnality, which has ‘wandered away from the Father’s house.’ The Christ consciousness which has been in captivity to the sense consciousness must be rescued; man must be delivered from

the delusion of sense, from the hallucinations, which, as Milton puts it, 'Cheat the eye with dear deceit.'

"The heart must be purified; we must begin at the center and work out. 'Out of the heart are the issues of life.' Let us give a good common sense, physical sense, reason why. As the sun is the center of our solar system, so is the heart the sun of the body. The heart is called the engine of the body. Situated in the center of the physical frame and in front of the solar plexus (home of the soul), can we be very far wrong when we surmise that it is the office of the solar plexus to act as a prism to focus the rays of Divine Light upon this organ, thus generating physical heat and spiritual activity? This concentration of spiritual energy in this locality is the secret of circulation, respiration, elimination and regeneration. It is the Spirit that quickeneth the flesh.

"When the heart is purified, unwholesome habits will drop out of mind, and the desires will be wholesome and clean and pure and ennobling. When the body is redeemed by the transforming of the mind, health will be catching; disease will be unfashionable and death will go out of date. The redemption of the body is the grand ultimatum of the human race. This mortal shall put on immortality and death be swallowed up in victory."

A paper read by Mrs. Laura E. Prather at the regular services held at Unity Rooms, Kansas City, February 20th.

Scripture Lesson: James 2: 14-26.

Thought for silent meditation and realization:
 "I will have faith in the power of the good only, everywhere present, and working in me, and through me, and for me."

The leader said: "This lesson is full of suggestive thought. James is said to have taught a gospel of common sense. Common sense is gospel sense, which is good sense, because all may know and understand and *apply* its truths. He gives us a lesson on active faith. Faith is a power of thought.

It is an active principle of Being. If it does not have this element of activity, it is not faith.

“Although the words faith and belief are used interchangeably, they really do not represent the same states of mind, for while we may believe a thing, we may have no faith in it. The word belief signifies the pleasure or assent of the mind, to let remain, let be; there is no action involved; while faith, representing in a measure this same attitude of letting remain, is connected with the Greek root ‘*peitho*,’ meaning to persuade, to awaken, to do something, to have dependence upon as true.

“Belief is the generic term, faith is specific. Everything is the subject of belief which produces one’s assent, but our belief or unbelief is not always regulated by our reasoning faculties or the truth of things. We often believe from presumption, ignorance, and sentiment, things to be true which are false. Belief is simply an act of the understanding; faith is an active, moving principle of the mind. Belief is to faith as cause is to effect. There may be belief without faith, but there can be no faith without belief.

“We may believe that Jesus Christ taught and demonstrated the principles of Truth, that he preached the gospel, healed the sick, cleansed the lepers, raised the dead, and cast out devils, yet that belief will have not the slightest influence or effect upon our individualities unless we not only accept but *exercise faith* in those principles and that power; and unless we, as individual expressions of the One Universal Mind and Energy, put into operation these same principles and this same power of the Spirit, we will never be able to do any of those things Jesus did, much less the ‘greater things,’ however much we might believe that they are possible.

“This is the reason why we have forsaken so-called christianity. Those set in authority as teachers have placed, through a wrong belief, the redemption of the world, and the *working out* of these spiritual

laws for the healing of mind and body, and harmonizing the temporal with the spiritual, upon the one lone Nazarene. He has been made the personal God, instead of the Christ. They have 'let remain,' simply trusting in this mistaken belief, instead of exercising true faith which would have demanded the practice of the principles as well as the preaching of them.

"True faith must be grounded on the right belief and accompanied with a right practice. James illustrated the difference between belief and faith when he said, 'Thou *believest* that there is one God; thou doest well; the devils also believe and tremble,' but 'As the body without the spirit is dead, so faith without works is dead also.'

"Faith works through love, and we through love are thus impelled to live the life and do the works, for 'we are His workmanship created unto good works,' and the promise is 'we can do all things' through this Christ power of faith within us which works through love.

"Faith and works go together as being both fruits of grace and tokens of the renewing of the mind; faith as the root of the works, and works as the perfecting of faith. 'Ye see that by works a man is justified, and not by faith only.' (Jas. 2: 24.)

"This lesson is designed as a personal treatment for everyone present. Let us get away from generalities, away from everything but a direct individual application of the truth—you to yourselves, I to myself, for 'Be ye *doers* of the word, and not hearers only,' is the law, 'that men shall see your good works and glorify your Father.' In our practical application, our faith should not stand in the wisdom of men but in the power of Good. This is the starting point. When we make the Statement of Being—that God is Spirit, omnipresent, omniscient, and omnipotent, as Life, Love, Wisdom, Harmony, Power, followed by the affirmation, 'As the image and likeness of God, I am Life, Love, Wisdom,

Harmony, Power,' we have but taken the first step in demonstration, and here let us not stop, but let us put them into effect, into practice, by being consistent in every act until the without shall become as the within. 'What doth it profit, my brethern, though a man may say he hath faith, and hast not works? can faith save him?' (Jas. 2:14).

"The theoretical side of our natures has been well developed, for the reason we enjoy the pleasures of reading and hearing, but we overlook the application or the necessity to put forth the effort to prove the truth of things beyond doubt for ourselves, which daily occasions require. Therefore we need to cultivate the practical side of our natures. The practical is that which is intended for practice, and what is practical must of its nature be possible. To accomplish good results we need only to be steadfast and confident in the Spirit of loving unchangeableness working in us, and through us, and for us.

"The prodigal son would never have been restored to the relation of son and heir, however much he might have believed he would be welcomed home, had he not 'come to himself' and *acted* on the dictation of his true self to return to the higher consciousness of life. Not any of us need die in misery if we *use* this higher privilege — 'Arise and go to the Father' at the center of us, always ready and waiting our recognition and service. The woman who had been afflicted with a plague twelve years *believed* in the power of God to heal her and *acted* upon this belief and went, pressing her way through the multitude, saying, 'If I may but touch the hem of his garment I shall be whole.' What she *did* was according to her faith, and Jesus measuring her faith by her action recognized her and said, Daughter, be of good comfort; thy faith hath made the whole.' (Matt. 9:22). Unto the man whose right hand was withered Jesus said, 'Stretch forth thy hand.' The man did not stop to question whether it were possible to use that hand which had so long been

worthless, but stretched it forth in faith, and his hand was restored.

“Don't wait to feel faith living within you. Readiness and ability for any good work must not necessarily be given before the work. The child that learns to walk begins and learns in the midst of the effort. What if you cannot do everything at once? As the children of Israel gathered manna 'a day's portion every day,' (Ex. 16:4), do thou likewise. Do some act of faith every day, every hour, and you will unfold your spiritual powers over all things beyond imagination. Every new day there will be opportunities presented, and there will as surely be strength, power and wisdom to corroborate your faith.”

C. A. SHAFER, Secretary.

RESURRECTED.

Yes, I would live always, and I wish to stay
 In this beautiful world, and there must be a way;
 No mornings are buried that rise on me here;
 Life's joys are enough, and enough is its cheer.

Yes, I would live always — not welcome the tomb;
 If Jesus did lay there, he arose from its gloom;
 Here sweet be my rest 'till I shall arise
 To hail all the glory that comes 'neath the skies,

I could not live always away from my God,
 For within me I know He has His abode;
 And rivers of pleasure flow o'er the bright plains
 When the noontide of glory eternally reigns.

The saints of all ages we gladly shall greet
 As with them we dwell and in harmony meet;
 While anthems of rapture unceasingly roll,
 Not a fear, not a sorrow, shall bow down the soul.

Let those who may wish it prepare for the tomb,
 And look, if they wish, for its darkness and gloom;
 We know all is life, and for life we'll prepare;
 Death has not for us in our thoughts any share.

— W. B. HOLMES.

They never sought in vain that sought the Lord
 a right. — BURNS.



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CHARLES FILLMORE (LEO VIRGO), } Editors.
MYRTLE FILLMORE,

Publishers' Department.

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ANNOUNCEMENT.

The next course of lessons by Mr. and Mrs. Fillmore, at the Unity Rooms, Kansas City, will begin Monday, April 1st, at 8 P. M., and close Saturday, April 13th. Twelve lessons, one each evening for two weeks, Sunday excepted. Free-willofferings.

Mrs. Margaret Butts, of Chicago, began another successful class in Divine Healing and Teaching at 6327 Greenwood Avenue, Chicago, March 14th. Two lessons are given per week, on Tuesday and Thursday. Free-will offerings only received. Healing meeting Monday at 10 o'clock, and daily concentration meeting at 10 A. M.

Church of the Science of Being, under the auspices of the Exodus Society, Chicago, Ill., hold regular Sunday services at 11 A. M., in University Hall, 203 Michigan Ave. It is a church without creed or dogma, a church of right thinking and right living. Monday afternoon classes at 2:30 P. M.; Tuesday and Friday meetings at 8:15 P. M.; Ministration meetings first and third Friday of each month at 10:30 A. M. Members or associates are in attendance at Room 601 daily between the hours of 10 A. M. and 5 P. M. They will be glad to meet visitors and friends, and offer suggestions in regard to treatment of the sick, and advise with those in need.

In asking assistance of Silent Unity always give the name of the one you want help for.

The three lectures on Practical Christianity, by Prof. LeRoy Moore, published in an attractive booklet, have been reduced in price from 25 cents to 15 cents. They are for sale by us.

We have just issued 12,000 copies of "FAITH," a booklet of great interest to enquirers. Its price is 10 cents per copy, but we have decided to send this edition free to all who apply. A postal will bring it.

Will our readers please take notice that we can no longer receive orders for subscriptions to *Universal Truth* at club rates with UNITY, as that excellent magazine has ceased to exist, having been merged into *Mind*, of New York. See our combination rate for UNITY and *Mind* on inside first cover.

Edith Rhind, who has been associated with the Home of Truth in Los Angeles, Cal., has been for some time desiring to begin an individual work, and makes her first announcement in the Teachers' and Healers' Directory this month. She is highly recommended by well-known friends.

Dr. T. Y. Kayne is doing much active and efficient work in Chicago. He recently closed two evening classes, one having an attendance of about seventy, and the other about two hundred. On February 11th he opened another day class which is also largely attended. Dr. Kayne is always "abounding in the works of the Lord." His address is 1419 Masonic Temple, Chicago.

BACK NUMBERS OF UNITY.

It is usual that back numbers of any periodical are double in price, but we call your attention to a list of back numbers of UNITY for an exceptionally low amount. These magazines are rich in metaphysical teaching by some of the best-known writers. If you are provided with plenty of reading matter, perhaps you can think of some friend who would be made happy, healthy and prosperous by reading a package of this literature.

Complete year, January-December, 1897, (24 numbers) 50c.

Complete year, September, 1898-August, 1899, containing full course of Primary Lessons in Christian Living and Healing, by Annie Rix Militz, 50 cents.

Leatherette bound volume, June-December, 1896, 50 cents.

Package of about twelve miscellaneous numbers of 1896 and 1897, or all in 1897, 10 cents.

Quite a few of our readers have at odd times asked for a picture of Leo Virgo. You will find it on the fly-leaf of this UNITY. It was done by our son Rick with his little kodak in the "Den." If it falls short in any respect put the blame on him; he is young and can stand it.

In the February UNITY we published an "Invocation," giving credit to Vivia A. Leeman as author. Mrs. Leeman sends us word that she is not the author. We found the "Invocation" on a slip in our mail, and it seemed to have dropped out of a letter from Mrs. Leeman, so we put her name to it and gave it to the printer. We have since learned that Anna W. Mills is the author. It is a fine production, and we are glad of this opportunity to again call our readers attention to it.

WEE WISDOM is the only metaphysical journal for children now published. It is a sixteen page paper, printed monthly, and freely illustrated. Only 50 cents per year. Send all subscriptions to UNITY TRACT SOCIETY, 1315 McGee St., Kansas City, Mo. The contents of the March number are as follows: The Garden, the Gate, and the Key, by Mary B. de Witt. I'll Wait Till Mama Comes, illustrated, by Victor's Mama. More of Joy's Ways, by Virginia Belle Waddingham. What Shall We Name the Baby? illustrated, by Eulalia Richardson. Poem, The Christ Child, Warren Holden. "The Word is the Seed"—Class Word; Jewel Word; Song Word; Verse Word. Extract from Uncle John's Letter. Poem, The Robin, the Snowbird, and the Squirrel, by Kathryn Wallace. Letters from many Wee Wisdoms. Wanted—A Girl. A Strange Request, by Florence Harvey. Juvenile Bible Lessons, by Harriet H. Rix. Poem, Castle Building, by Wilhelmine Smith. Poem, The Tardy Valentine, by Mary B. de Witt. Ye Editor's Sanctum. March rhymes, notes, comments, etc.

INSTRUCTIONS.

When you change your location between the 10th and 20th of the month leave postage with your postmaster to forward your UNITY to your new address. We cannot supply missing numbers when you neglect to notify us in time of your change of address.

REMITTANCES.—Personal checks should include at least 10 cents for bank collection, as also Canadian bills, which are discounted in Kansas City.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address.

DISCONTINUANCES.—All subscriptions are continued until requested stopped, when all arrears should be paid in full. The label shows date of expiration.

EXTRACTS FROM LETTERS.

Several weeks ago I was discouraged and said to myself, "I will give this up; I can't see into it. I don't make any headway; don't understand it; don't get inspired or healed. I'm going to drop it." When bedtime came instead of picking up the Bible I took up a copy of UNITY and commenced to read. It must have been God's hand that led me to do it, for the first piece I read suited my case. It said, "You may think you can turn back to the old way, but you will find it not so easy to drop, for nothing will be the same," etc. I read on and felt as if God was directing me, and took hold with new vigor.

We are holding little meetings, and this afternoon when we were deeply interested in reading the Presbyterian minister came to call on Mrs. ——. Of course we felt embarrassed and so did he, but Mrs. — is so enthused with the subject that she told him we met to study and talk about God's words. That broke the ice and we all joined in, and he gave us lots of encouragement, and said if people would read and study on this subject more how much better it would be. He fell right in with us, and gave us some good thoughts, and then asked us to pray with him. Then giving us his best wishes and God-speed he left. We were all tickled that it turned out so nicely. Mrs. — said he talked all right, but he did not pray right. He did not pray like those people did at Kansas City. Mrs. — since her return from Kansas City has not worn her glasses, after using them for seven years. She says her eyesight is coming back stronger and stronger every day.

[This is an extract from a private letter between two UNITY readers. The editor made it surreptitiously.]

In the January UNITY I see where you so lovingly offer to join your power with us who have faith in Silent Unity, Yes, my beloved, my faith is unwavering in Silent Unity. It has been proven to me by the healing of my son. Over three years ago I called upon Silent Unity to help me manifest healing for my son, who had a belief of seven years' standing, and he was soon restored to perfect health, and is in perfect health still. Of course I believed this would be done before I called upon you.—J. L., Rockyford, Ga.

Last week two clergymen called on me and said they heard I was a Christian Scientist, and it was too bad I was so mistaken. They asked if they might offer prayers for my conversion to Christ. I then explained something of our doctrine. One of them was a sincere man, and I saw he was deeply impressed by my words. He has returned twice since, and asked questions and borrowed books from me.

The Christ said, "What wilt thou have me do?" "Wilt thou be made whole?" It is a great thing to be able to make a

man feel he is able to do whatever he wishes after he has been healed of his infirmities. The question of labor, of earning one's living, is all of mortal sense. Someone must tell the masses the truth. Who shall it be? "Behold the lilies how they grow; they toil not, neither do they spin." "My Father worketh hitherto, and I work." I do believe in work. It is to man what growing is to the lily, and it is growth to the man. One of the results of labor is recompense to the man; another necessary result is a benefit to others. What we call pay, the thing of the market, is only to us the result of what we have done. No man can make me work for pay if I choose to work from another motive. I shall perhaps get pay, but it was not the pay I was working for. This mental attitude raises one at once above competition, and all the friction of industry, and makes one feel he is his own master. There can be no greater mistake than hating work, and making of one's daily task drudgery, groaning under it. This is the condition of the working classes today. How can I help them out of this bondage? I speak the liberty of the Sons of God for them constantly in the silence. I would like to shout it from the house-tops. I would like to call them all in to the marriage supper.

I am with you heart and soul in the work of the Society of Silent Unity, as I have been since the beginning of the Society. It is a power for righteousness.

Yours in Truth.

S. A. McMAHON.

DEAR UNITY: I have been reading many publications and various articles on "What Think Ye of the Christ?" In UNITY, January, 1901, I find more truth to me than in all the rest combined. All others have accepted the answer of the Pharisees as correct and satisfactory. The Christ could not possibly be the son of David, having had existence from the beginning of Intelligence, being the General and Guide of all the great men of olden times as in the now; was with Moses, was before Abraham, was in the beginning of intelligent thought, is in the Now and ever will be the Supreme; was always persecuted, but never quite killed dead, has always been more or less alive, and always will be in the Now and also in the great Go-on-forever. The Christ in a person is that person's only hope of glory, honor, immortality, and eternal life. Why? Because it is with our intellect, understanding and knowledge of the Truth that we build or make our records. This record will be enduring or of short duration according to its value in Truth. The things of ignorance, the cause of all error, are soon forgotten; while the things of worth, of Truth and goodness, stand forth as enduring as the sun in all its splendor and brightness.—HOLLIS A. HOLCOMBE, Savona, N. Y.

DEAR UNITY: A little rhyme in Mrs. Haseltine's article in February UNITY reminds me of an incident that may help some

poor working, worrying woman as it did me to rise to the heights of a grand, happy, contented woman, glad to do the work allotted to her and find it a pleasure. A wee mite of a woman I noticed, attended Mrs. Huling's noon meetings in Denver regularly. (This was while the dear "Little Mother" was still on earth.) She was recommended to me for fine washing. I went to her house and found her busy. I asked, "How can you find time with all this work to go to the meetings every day?" "Oh," she said, "I wash till eleven (I get up at four), then when I come home I iron the rest of the day." "But how can you stand it?" "I used to ache all over and got so I could not eat or sleep, but Mrs. Huling brought me into the light, now I am never tired, and people are always praising my work, and one man told me he never had rheumatism any more since I did his washing." I asked, "How do you do it?" She said, "I say, Wash out the wrong, wash in the right, wash out the false, wash in the true, wash out the old, wash in the new, as I rub." I heeded the lesson.

MRS. BEEDE.

A TESTIMONIAL.

At our Wednesday afternoon meeting of February 20th, Mr. Emil Weiermuller, of Church's Ferry, North Dakota, gave a very interesting account of his experience in healing. First, he was healed of what doctors call consumption. That was about four years ago. Since then he has used his understanding in preserving a perfect state of health in his family, and also among the stock on his large farm. About three months ago while moving a building, he was kicked in the face by a horse. The left side of his face was cut open from the bridge of the nose to the lower lip, and several teeth knocked out, and he was knocked senseless. A doctor was called, but when he arrived Mr. Weiermuller had recovered consciousness and when the doctor wanted to sew the cut up he said, "No, you can put some court plaster on to hold the edges of the flesh together, and let it go at that." The doctor persisted that it would make a hideous scar and take a long time to heal if it was not sewed up. But the court plaster was put on, and in four days Mr. Weiermuller went to see the doctor and the wound was healed. Now it is only with the closest scrutiny that you can detect where the cut was, for there is no scar that can be seen three feet away. New teeth are also coming through where the old ones were knocked out. Mr. Weiermuller uses his understanding in all things. Last year was a hard year with the North Dakota farmer, for it was very dry, but he had a good average crop. He treated his seed when he sowed it, and treated it as it grew, and it multiplied and grew under his words. He says if he had treated his horse just right he would not have been hurt.

Any of our "Club Combinations" is a good course of study.

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The recognition of these indwelling forces is the fertilizing influ-
ence that gives them substantial life. We give all of our time to
recognizing and awakening these soul forces in our patients, either
by present or absent treatments.

COLLEGE OF FREEDOM,
6126 Ingleside Ave., Chicago, Ill.,

MRS. M. J. THAYER, President, WALTER DEVOB, Secretary.

Sarah Elizabeth Griswold, whose name is so familiar to UNITY
readers, is now in Joplin, Mo., and is ready to answer calls for
teaching and healing anywhere.

A note from J. H. and P. E. C. Priestley, Springfield, Mo.,
states that the Practical Christians of that city have rented a hall
where they are now holding regular meetings.

I am prepared to fill engagements to teach and heal.

HENRIETTA M. HOLMES, Eldora, Iowa.

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We will give club rates, upon request, with any of the following publications.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
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Metaphysical Library, 58 San Pablo Ave., Oakland, Cal.



THE NEW YORK
PUBLIC LIBRARY
Devoted to
Practical Christianity.

VOL. XIV.

KANSAS CITY, MO., APRIL, 1901.

No. 4.

THE TRANSFIGURATION.

LEO VIRGO.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.— *Luke 9:29.*

The statement, "All is mind, there is no matter," is construed by many to mean that mind does not manifest in form, that because what the sense man terms "matter" does not harmonize in character with what is ideally perceived as true of Pure Mind, it is mortal error, not only in its present finite appearance, but in its very essence also. This conclusion has no authority outside of mere assumption; spiritual understanding does not countenance it.

"All is mind, there is no matter" is a true statement, but he who makes it should be careful how he confounds the legitimate expression of Pure Mind with that limited formation of the sense man termed "matter."

There is a substance which is in its purity the direct offspring of the Spirit. It is the only substance that is permanent. The ego formulates this substance through its imaging faculty. If it is imaged as having length, breadth and thickness, it takes that shape in the consciousness of those who so limit it. If it is imaged as an inert mass without intelligence, it so seems to those who look at it in that way. If it is imaged as corruptible and subject to disintegration and diffusion, it follows such vagaries in the mental world of those who so image it. It is the clay in the hands of the potter, which is never changed as essence but obedient to infinite variety in form. So that which we term "matter" is a gauzy form which we have imaged for the substan-

tial *energy* of Spirit, which is the real and only substance. Thus Spirit has its substance side. Mind has its expression in form, and it is legitimate.

Mind is not a dead level, an inert abstraction; it is infinite potentiality. It acts, idealizes, and sees its ideals manifested. This is a process having its degrees or steps from inception to finish. The idea is the inception, and the form the finish. Forms represent complete ideals. From the character of the form the character of the ideal may be judged.

God created man in His image and after His likeness. To find out the nature of this man of God, we must know something about the God in whose image and likeness he is. We see life, love, truth, intelligence manifest, so we postulate that they had a beginning in a principle of like character — this must be God, or First Cause. Then man is the ideal creation of God, and the Son of Man is that ideal in course of manifestation. The Son of Man is never fully manifested and never will be any more than is the inherent capacity of any principle. The possibilities of music, mathematics, or art, are beyond conception. Man being the ideal through which the possibilities of God are expressed is also without limit as to completeness.

One familiar with computation knows of the infinite combinations possible to the ten digits. Yet how much vaster and more complicated must be the variety possible to the combinations in the Son of Man of the life, love, substance and intelligence perpetually flowing forth from the Father.

God is the omnipresent source; Christ is the ideal of that source, and the Son of Man, or the Son of the Ideal, is that which is formed from the combination of the attributes of the principle. It is the ideal in the process of expression. So we each and every one as to our consciousness are the sum total of life, love, substance and intelligence in its various combinations. To know that this is true, and to also know that an infinite storehouse of these poten-

tialities is open to everyone, from which he may draw without stint, is to know the secret through which the most ambitious dreamer may realize his dreams.

When man realizes that he is not flesh and blood, brains and brawn, but that he is life, love, substance and intelligence, he comes immediately into the perception of his possibilities. The next step is to possess in their right relation these fundamental elements of his being. Herein is where many lack judgment. Judgment is a quality in itself, the quality of just proportion — discrimination.

Eccentric, erratic men and women are plenty. Genius from the mortal view is found associated with eccentricity; that is, men and women who are above the mediocre level established by the common consent of the common herd are said to have genius. They also have unconventional, independent ways, which are pronounced idiosyncrasy; they are strong in some points, but weak in others; they lack balance; they are half made up giants, and do not know how to level up their full proportions. This is where the heart of God — Wisdom — plays such an important part, as evidenced by the life of Jesus of Nazareth. He was not in the beginning the perfectly rounded genius that he became. He knew the law of obedience, however, and was a willing pupil. He resolutely went to work to weed out his weaknesses and build them up with the fullness of the Omnipotent Father. He prayed often and fasted much, until he could say, "The prince of this world cometh and findeth nothing in me."

The ordinary genius receives the plaudits of the world and seeks to meet its approval, which is the approval of ignorance and selfishness. Jesus of Nazareth sought to be justified in the sight of God; he spurned the cheap tinsel of earthly rulership and popularity. Consequently he not only received the recognition of the Father's pleasure, but the world also has bowed before him for nineteen hundred

years; this because he sought to know what man should be in the sight of God. He combined the life, love, wisdom and intelligence of God in their just proportion, and the result was the expression of man in a mould so grand, and a character so high, that the world has pronounced him the very God himself.

We all intuitively perceive that a just God could not favor one of His children above all others, hence without argument we accept that which is written, "God is no respecter of persons." If this be true, what Jesus of Nazareth accomplished is open to every one of us. It is a matter of method only. The first requisite of one who would demonstrate the God-man is obedience. Jesus started out in his demonstration as the meek and lowly Moses. He was obedient to the voice of the Lord, his higher self, and it gave him the key that unlocks all the doors of the kingdom—*Yahveh*, I AM, or I will be what I will be. With this mighty engine of accomplishment he went forward in the face of apparently insurmountable difficulties.

This is the road which every one must travel. We can never know what the image and likeness, in which we are created, is until we become acquainted with the Creator. By virtue of our self-will we must open the way from without to the within by the meek and lowly attitude. We must declare our obedience to that higher consciousness which we feel exists, but which we do not cognize.

Jesus frequently made this inward spirit shine out by affording it a window in his soul through this attitude of obedience. He was always in an attitude of reverence, meekness and obedience whenever the Father was his theme. His prayers breathed the spirit of obedience and submission to a will and a wisdom which he acknowledged again and again as superior to his own. "Not as I will, but as thou wilt," was in different forms on his lips at every place of prayer, and he lived in an atmosphere of

spiritual transcendency that passed the comprehension of his auditors and disciples at all times. Their cry always was, "Show us the Father." Jesus was in the presence of the Father, and he could only say to his sense-blind disciples, "He that hath seen me hath seen the Father." As none of them saw him as he was, they consequently did not see the Father. But Jesus saw Him and manifested the power of His presence. It was this within which transfigured the without until the fashion of his countenance was altered.

The problem set before man is the manifestation of God. God is Spirit—the principle of life, love, substance and intelligence. Man is God's concept of himself in harmonious expression. The Son of Man is that expression on the way toward realization. We each represent that ideal in its different degrees of demonstration or expression. Jesus of Nazareth is our elder brother, the "first fruit," in that he reached the point where he was recognized by the Father as fulfilling the task set before him. "This is my beloved son; hear ye him."

But Jesus did not reach that unity with the Father in the space of a single lifetime. He had been sent back to his task many times. He did part of the work under the names of Moses, Elisha, David, *et al.* These lives were his days at school, and he arrived at a state of consciousness while manifesting as Jesus of Nazareth where he remembered his past lives. But to bring this memory into consciousness he "went into a mountain to pray," he ascended into the spiritual part of his being, and the past was there revealed to him. He also showed these experiences to Peter, John and James, and Peter thought it was three different men he saw, and wanted to build three tabernacles in their honor, "not knowing what he said," as the narrator wisely explains.

But the Father rebuked this interpretation, and "while he thus spake, there came a cloud and overshadowed them; and they feared as they entered

into the cloud." "And there came a voice out of the cloud, saying, This is my beloved Son; hear ye him."

This clearly indicates that the Father recognized but *one*, not three. Moses, *Elias and James were but the masks which the ideal Son had worn, and such was the lesson for the disciples. They did not understand it at the time, but judged from the sense plane as men do today. But Luke, or whoever wrote this gospel, caught sight of the truth, and very considerately added "not knowing what he said," in extenuation of Peter's blunder in wanting to build *three* tabernacles. What a lusty generation of Peters there has been since that time and how they predominate today! We hear them in the pulpit as they relate the history of the children of Israel in the long ago, little realizing that they themselves are doubtless those same children. In statistics we find them estimating the prodigious number of people who have lived, and bursting the sides of heaven and hell in their hypothetical attempts to crowd them all in. What a tremendous falling away in population there will be when these learn that they are counting the same people over and over again!

An actor takes many parts in his career, and when before the public performs as if he were the veritable one whom he represents. When the play is over he retires to private life until he is again required before the footlights. So man plays many parts in the process of bringing forth the likeness and image of the Father. Comedy and tragedy are both in his *repertoire*. Like Booth, Salvina and other great actors, he at times becomes so interested in the part he is playing that he merges his own identity into it and forgets that he is merely representing a character. But where, like Jesus of Nazareth, he goes up into the mountain of spiritual

*NOTE. The Spirit reveals to me that an error has been made in the text which gives Elias — it should be Ellsha.

understanding he sees the parts he has played, and the images he has retained in his consciousness are pictured forth as personalities.

So it is the privilege of everyone who seeks and finds the "secret place of the Most High" to behold all his varied experiences in bringing out the likeness and image which he ideally *is*.

Buddha Gautama is said to have remembered eight hundred of his earthly incarnations. His doctrine, and especially this feature of it, is accepted by millions of the most spiritually-minded people on earth.

How life's horizon expands when man realizes that the little span of years between physical life and death are but a single recitation in the school-house of God. What an awakening when the soul catches sight of the many parts it has played in life's drama! Birth and death take on new complexions. They are no longer beginnings nor endings, but the modest entrance and exit of those in the cast of a drama growing more and more interesting at each new scene.

Where is the sting of death to one who *knows* this great truth? He knows that he was never born and never died, viewing these occurrences from the world's narrow standpoint. Birth and death are but two doors, one opening onto the stage of experience and the other opening out of it.

Life goes right on to the conscious ego, it never ends. The *end* is simply to that which began—the mask and the make-up. To the ego that has lost its bearing in the play, and forgotten for the time what it really is, these passing scenes seem very real; but the Spirit knows differently. It is not disturbed by the shifting scenes, the thunder and lightning, the high words, nor the tragedy that follows. These are but the merest child's play in the sight of the Spirit. It says, "Go on, little one, you are now playing a part which you need to bring out some of your latent faculties. When it is finished you will be stronger,

and a more complete manifestation of the 'image and likeness.'" But this oft-repeated round of birth and death is not necessary when the ego goes up bodily into the mount of understanding. They are the means to an end, and when that end has been reached they are no longer necessary.

In arriving at a solution of a problem in mathematics many sets of figures may be used, and partial products obtained which form the basis of other and higher steps, but when the answer is finally gotten, all the figures and partial products are erased. A similar process is involved in finding out the image and likeness of God created in each one of us. We must bring it out ourselves. It is potential in the Principle, and we will surely get the correct answer if we are persistent and faithful. Jesus of Nazareth got it and erased all his partial products—Moses and Elisha, the law and the prophets, were swallowed up in the realization, and "*Jesus was found alone.*"

THE LIFE-LINE.

LILLIAN ANGELA.

"I absolutely *refuse* to see anything but good!" Think it. Say it. Mean it. Never let it go. "I absolutely refuse to see anything but *good.*" No matter how cruel the trial, how keen the agony, how heart-breaking the disappointment, determine that you will cling to these words.

Oh, it seems hard, well-nigh impossible to keep to this thought in the midst of such turbulent conditions on the external plane. It seems so desperately hard to fight off discouragement—that treacherous condition that paralyzes effort and keeps you from your birthright. But do not give discouragement a foothold. Thrust the thought of it from you. Refuse to see anything but *good.*

Think of the millions of people who profess to believe in God. Do they? Do you? Do any of us

thoroughly believe in the *good*? So thoroughly that we never grow impatient, doubting, despondent? But that is what it really means to *believe* in God.

Those with whom you associate may be worldly, self-seeking, superficial — utterly antagonistic to all your higher, finer aspirations. Don't despair over it. Refuse to see anything but the *good*. Take your experiences in this way as training. Someone very near and dear to you may misjudge you and cruelly misunderstand your motives. One you thought unswerving in loyalty may prove unfaithful. All your cherished ideals, plans and aspirations may seem to be crumbling into an ash-heap at your feet — but do not let go of these words. The failure is in *seeming* only.

“I absolutely *refuse* to see *anything* but *good*.”

It is the golden life-line thrown out to you, struggling helplessly in the waves of despairing mortal thought. You feel the storm beating restlessly about you; your soul quakes at the sight of mountain billows, at the fierce flash of lightning, at the deafening roar of the awful tempest; you cast hopeless eyes upon the wreck of your life's ship — all, all is gone! So you wail in your despair. You are drowning! drowning! You cast up desperate hands from the waves, and lo! the life-line — “I absolutely refuse to believe in anything but *good*. All is *good*.”

Cling to that golden line. It will save you. It will draw you from the wreck and ruin and disaster, and lift you safely out of all danger into a realm where storms are hushed, the waves are stilled, and your soul is bathed in sunshine and in peace.

Great God, before thy feet I stand
 And turn my face to see
 Past follies, failures, are but steps
 By which I came to thee.

— SIRI E. SWANANDA.

ALL IS MIND.

WALTER DE VOE.

The universe is one vast mind, expressing itself in all the manifold forms of vitality and intelligence. There are two poles to this great mind, positive and negative, for it is a mighty magnet of living attractive force. And if we gain a comprehension of the law of attraction that radiates out from the positive pole of life, holding suns and systems of suns, as well as man and every atom of created life, in obedience to its one law; if we understand this law of all life, we shall know how to fulfill the law in order to progress to the highest attainments, and overcome every obstacle to the greatest success in all of our endeavors.

The sun of our solar system is the positive pole of attraction, which holds the negative planetary spheres subject to its controlling influence, and radiates to all the vibrations which we sense as light and heat. This sun in turn is negative and obedient to the influence of some more positive sun of magnetic force, a mightier center which regulates the movement of solar systems.

And yet this vast physical universe of created worlds and suns is, as a whole, but the negative pole of the mind of God. It is the lowest degree of expression of that Great Mind. It is the most inert or negative condition of mind possible. The name matter does not apply to this universal physical substance because the word is used to express the idea of deadness or absence of life; but there is not an atom in all the universe utterly devoid of vitality or intelligence. It is all mind, an intelligent mind evolving and expressing more and more of its dormant energy in all substance, so that progression is natural to all life.

So much for contrast, and we turn to the positive pole of mind. We have been long enough identified

with its negative pole, growing to our present state of positive intelligence only through long, hard experience, so that it is well for us now to acquaint ourselves with the aspect of the positive pole of mind, the source of all happiness, health and prosperity. Therefore we turn our attention from the plane of forgetfulness to the plane of endless consciousness.

The positive pole of mind is the individualization and revelation of all the qualities and attributes of the Eternal Being. It is the Great I Am, the increasing affirmation and expression of all the love, wisdom and power of the Infinite Unknown. It is the Great Sun of God, forever radiating intelligence and life to all planes of mind, to all worlds and all beings.

These radiations of mental energy proceed out from their source through the heavenly realm, passing through all states and expressions of Divine Mind, until they reach the limit of the orbit of involution, when they commence to individualize, evolve and progress back through crystal, vegetable, animal and human forms, until the human mind and Divine Mind blend in conscious unity, and the mortal realizes the immortality of the Sons of God. So we see that the origin of all is God, and that all forms and minds are manifestations of God, evolving slowly but surely the latent possibilities of vitality and intelligence within them until they become gods with the conscious ability to mould their life and destiny as they will, thus manifesting the will of God.

Now for the practical application of these thoughts. We are compelled to progress from negative to positive continually through the experience that we gain in the battle for existence, but if we are willing to learn the laws of mind and apply them constantly in working life's problem, we will develop more rapidly in intelligence, and escape many of the mistakes which in our ignorance cause so much trouble and take so much time to rectify,

and we will realize the happiness and success that comes from fulfilling the divine laws.

The positive pole of the thinking individual is that controlling power of the mind which affirms, I am, I will. This is the magnetic core to which everything of the nature responds.

Man is a magnet, an epitome of the Great Magnet, and through his positive pole he can appropriate and individualize all the qualities and powers of the whole, for this power of affirmation unites him to the positive pole of the Divine Mind and enables him to appropriate from this Radiant Center everything that he may need for the expansion and growth of his own nature.

There is no limit to the supply. It is equal to the demand, and manifests for man's use when he understands how to appropriate through the exercise of the magnetic power of his mind. He must know that the positive pole of all being is the real center of his own being, the Image into whose Likeness he is gradually growing. By identifying himself with the qualities which radiate from this mighty center, and affirming them for his own being, as the qualities that belong to all intelligence, latent or developed, he will build up the positive forces of mind which will overcome every negative condition of body or affairs.

Failure, sickness and misery are not real forces; they are not positive elements, but the lack of such; they are the result of negative conditions of mind, and are indications of a lack of vitality or knowledge.

The intelligence in the nature strives of itself to overcome diseased conditions, to remove irritating obstructions, and eliminate poisons from the system. This is recognized by physicians who give remedies merely to aid nature in her work.

If the intelligence of the nature can produce health, then if this bodily intelligence is intensified, greater healing powers will be the result. The mind can polarize the needed vitality and intelligence and

draw it into bodily expression from the radiations that fill the mind of the world, by the mental affirmation, I am Life, I am Intelligence, I am filled with the Healing Power of the Mind of God.

The clouds of misery, fear and discouragement can likewise be dissolved from the mind by lifting it from these negative thought currents into the positive currents of joyous life, strength and unfaltering courage through affirming, I am, I know I am, and there is nothing greater than I am. My mind is filled with the sight and happiness of true thinking, and I inspire faith and courage with every breath I breathe.

The mind can in this way be educated to a strong and substantial faith in its own powers; it will realize that success is a positive attribute of intelligence, and will work and study unceasingly to individualize intelligence by this mental culture until the whole character will be renewed and revitalized with a divine purpose so that it will feel the strength and power to carry all its designs into successful execution.

Prosperity must attend the mind that realizes and cultivates the abilities natural to it and which knows that all material things are subject to the influence and attraction of mind. This will be demonstrated as the mind casts out all beliefs of lack or want, and is trained to know that I am success; I am prosperity; I am a mighty magnet for money; I draw to myself everything that I desire to make my life comfortable and complete; I will manifest the vitality and intelligence of God, and enjoy health, happiness and prosperity in all my ways.

COLLEGE OF FREEDOM, Walter DeVoe, secretary and treasurer,
6126 Ingleside Ave., Chicago, Ill.

We shall be sifted till the strength of self-conceit be changed at length to meekness.

— LONGFELLOW.

REWARDS.

F. STUART VOWILL.

There are many good and beautiful things which we do naturally, without hope or thought of reward; do them because it is our nature to do them; do them for the same reason and by the same law that a duck swims—we have grown to that place, and there is no need to hold out hopes of reward to lure us on.

How are we to become lovely and of good report, profitable to ourselves and others? Narrow is the way and straight is the gate that leads to that path; true enough few there have been that found it in the past. It seems too easy to trust our desires, to hold on to our fairy castles built far up in the air, and yet that is the way, unless we prefer to be whipped along by that hard school-master, the law, which is to bring us to Christ. This law is no Mosaic one, but the one universal law which made the universe. It is the stone which the builders refused, but has now become the headstone of the corner. See that ye go with it, my friends; see to it that it fall not upon you “and crush to powder.” Affirm long and perseveringly that you *are* the fruits of the Spirit—love, joy, peace, etc.—*against* which there is no law. Affirm on through thick and thin, and then in due time you will have *become* what you now affirm for and long to be. You will ride triumphant on every wave. You will sing the song of the Lamb. You will know the power of the Christ within you, and your joy will be full.

LOVE.

Love is the best lubricant, the only one that keeps friction from wearing out life's machinery. Love will draw the world towards you and surround you with an atmosphere of success. It will bring you all the good things that make the joy of living. Its opposite will drive them away.

Do you wish to lessen the burden of others, to make light your own, and to increase your power for good? Then you must enlist under love's banner. It will always lead you to victory.

The secret of Christ's power over men lay in his great love for them. As flowers are drawn towards the sun, men were drawn towards him by the love which radiates to the utmost bounds of the earth.

The reservoir of love is inexhaustible. The more you give, the more you will have to give. It multiplies at the fountain and returns to you tenfold. By trying to make others happy, you increase your own happiness. By trying to lift the burden of others, your own grows lighter. You cannot give love without attracting it to yourself. This is a natural law. The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe without which life would be a desert waste.

Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life.— *Success*, New York City.

A PRAYER.

ELLA COLLINS.

- O Thou who fillest the universe with divine tenderness,
 Be Thou my strength.
- O Thou who carest for all in mercy,
 Watch Thou over me.
- O Thou who breatheth into the soul a conscious love,
 Be Thou my peace.
- O Thou who calmest the ocean, and clotheth the earth
 with beauty and liveth within all life,
 Live Thou in me.

Bible Lessons

BY LEO VIRGO.

Lesson 3. April 21.

The Walk to Emmaus. Luke 24:13-35.

GOLDEN TEXT — *Did not our heart burn within us, while he talked with us by the way?* — Luke 24:32.

The resurrection of the body is a process in mind that goes on step by step to the "time of final restitution." Idea after idea is raised from a material to a mental plane of understanding. Matter and form give way to spirit and atomic radiation.

The body is an aggregation of cells. These are points of projection of ideas. As these ideas are raised by Denial and Affirmation ("two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain"), the cells are broken up. The old ideas and their cells are dissolved by Denial, which is the death and burial of Jesus, and the new cells are formed by Affirmation, which is the resurrection. But there is a period between the breaking up of the old and the forming of the new which is in consciousness like a void or vacancy. There is a lost, confused, depressed, sad feeling. We are on the way to a deeper realization of life, but it has not yet appeared. Emmaus means *warm water*, and the two disciples walking sadly along talking over disconsolately their hopes and fears represent the trend of thought of one who is passing through this gap between the old and the new physical vitality, because these lessons have to do largely with the spiritualization of the physical part of man.

While this meditating and questioning is going on there gradually comes into consciousness the realization of the power of the I AM, but it is not at once discerned in its true light. In its new aspect it seems a stranger. Jesus walks and talks with them

“But their eyes were holden that they should not know him.” Rotherham’s translation of this is. “But their eyes were held so as not to know him.” The eyes represent the discernment, and the meaning evidently is that they did not hold themselves in a discerning attitude—not that some outside power held them from seeing that it was Jesus.

Communing with the I AM opens the understanding to the inner issues of life, the changes that go on in consciousness through material evolution (the law of Moses), and spiritual overcoming (the law of the prophets). The Scripture is interpreted in all of its seeming mysteries, and it is found to be not a book, but the history of each life, written on the inner tablets of memory, in its relation to the Divine Idea, the Christ of God at the center of every soul. This Truth of Being is obscured again and again in the man consciousness. It has many deaths, burials and resurrections, and it suffers many things in order that it may finally “enter into glory.”

When we discern these truths and accept philosophically and cheerfully all the changes that come to us, and pronounce them good and of God, we are breaking and blessing the bread, and as our true thoughts and words go forth we are feeding our disconsolate disciples the true life, the word proceeding out of the mouth of God. The eyes of the thinking, meditating mind will thus be opened, and the temporal aspect of Truth will vanish, and the heart burn with the words of revelation from the truth within.

Lesson 4. April 28.

Jesus Appears to the Apostles. John 20:19-29.

GOLDEN TEXT—*Blessed are they that have not seen, and yet have believed.*—John 20: 29.

Those who have passed through some great trial in mind or body, and successfully demonstrated over it through the application of Truth, realize that a

change has taken place in consciousness — they have a sense of freedom as to bodily vigor and a spiritual quickening they had not before. This is the result of having set free some of the crystalized thoughts in consciousness through denial of the reality of material conditions and affirmation of mind as the only substance and power. These ideas sent into the subjective mind, which controls the vitality centers of the organism, set free the sleepy cells; they awaken and fly about swiftly doing their work; then we feel more vigorous. These words of denial and affirmation are the angels that are taking the body from its tomb of matter and setting it free as a body of mind. This is the resurrection. The next freeing step is to know that it is actually a body of Spirit; then the ascension takes place.

But this is brought about through “Christ in you the hope of glory.” It is within the individual soul that this work goes on. The doors of sense are shut, “and Jesus came and stood in the midst, and saith unto them, Peace be unto you.” This inner peace comes as a result of confidence in the *reality* of this inner experience. It is an intuitive perception of Truth, and the quickening of these inner centers of consciousness that step by step finally brings the whole body to wholeness, to perfection. This inner quiet, the “peace of Jesus Christ,” should be cultivated by affirming in silence its *reality*. The *reason*, represented by Thomas, “was not with them when Jesus came.” The reason has no faculty that can make a point of contact with this inner conviction of the soul; it must be convinced through outer feeling. “Except I shall see in his hands the print of the nails, and put my finger in the print of the nails, and put my hand in his side, I will not believe.” After eight days it was proven to him in just that way, indicating that the forces generated within in due time make themselves manifest without.

But do not count the outer expression a thing to be prized above the inner conviction. Jesus said the

greater blessing should come to those who had faith in the latter. "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

"As the Father hath sent me, even so send I you." This Christ consciousness within sends a new energy and force to every disciple or faculty of the man; it breathes into you the Divine Breath, and you have power to change thoughts, purify and transform not only your own mind and body but also those to whom you are sent. This is the Holy Ghost, or Holy Mother power, which comes forth from the spiritually quickened as a radiant stream of regenerate life. It is endowed with creative power from the Spirit, and through it man can forgive sins by declaring them nothing in the sight of God. Then forgive the sins of everybody whom you think has sinned against you, and do not retain a single one, because "whose soever sins ye retain, they are retained."

Lesson 5. May 5.

Jesus and Peter. John 21:15-22.

GOLDEN TEXT—*Lovest thou me?*—John 21:17.

After the great draught of fishes, and the meal that followed on the sea shore, Jesus said to Peter, Simon, son of John (not Jonas), lovest thou me more than these?" "These" here referred to is worldly success and satisfaction of the appetites. Those who quicken the spirit within and set free the vital energies of the body find that there is an intensification of every faculty. If the outer world of affairs has many attractions, the attention is apt to be detracted from the springs of life awakening in the vital centers in the organism, hence the question and the command that follows, "Feed my lambs."

"Lambs" represent the most innocent and fragile forms of animal life, and they are a type of the little life currents that are started up in the soul and

through it into the nerve centers of the body in the early periods of regeneration. Peter represents our faith in the unseen divine life. He it was who saw the Christ of God in the man Jesus, and of whom it was said, "Thou art the rock upon which I will build my *ecclesia*" (associated members); that is, the new consciousness is to be gradually built up by a constant affirmation of faith in its unseen divine source. These little lambs of pure life, fresh from the fountain-head, must be constantly feed by faith. We must have our hours of silent communion with the Spirit, and draw into and through our bodies these streams of pure life.

Peter is son of John, as addressed by Jesus. John represents Love. Faith in God has its source in love. We must cultivate love. We must love Jesus the I AM, and be loyal to it above all else. There must be no guide or authority but this inner Truth. "He said unto him a second time, Simon, son of John, lovest thou me? He said unto him, Yea, Lord; thou knowest that I love thee. He said unto him, Tend my sheep." The old version has "Feed my sheep;" the new, "Tend my sheep;" Rotherham says, "Be shepherding my sheep." The admonition is, protect and care for this pure life as it becomes strong in your organism. The divine life is to be used in a divine way. Those who go back to the lusts of the flesh and pour this new life direct from the Spirit into its muddy channels will not reach the ascension. They will be disappointed in overcoming the tendency to decay and old age, which generations of ignorance have idealized into the mentality of the body, and which this in its turn has incarnated in corruptible flesh. A third time Jesus said to Peter, "Feed my sheep." A trinity of affirmations is necessary to fulfill the law. Affirm the Divine Law in spirit, affirm it in thought or soul, and affirm it in body.

Verse 18 refers to the character of Faith. In its youth it "walkedst whither thou wouldst;" it attaches

itself easily to any idea, but with age it becomes fixed, crystalized. In this instance the fixed or death state of faith is to ultimate in the glory of God.

John is to remain until Jesus comes again. Love does not crystalize, does not grow cold in those who follow Jesus. Then in all the doubts and questionings of our faith let us remember those true words, "What is that to thee? follow thou me."

Lesson 6. May 12.

The Great Commission. Matt. 28:16-20.

GOLDEN TEXT—*Lo, I am with you' always, even unto the end of the world.*—Matt. 28:20.

"The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them." This means that the I AM goes up into a state of high spiritual realization, which becomes fixed in mind, or "appointed." It is in "Galilee," which means vibration. Thus we see that a state of consciousness once experienced has a permanent place in the mind, and may be visited by the faculties (disciples) if they will *go up* to it. The Jesus I AM is the identity or *I* of man raised to a unity with the Absolute Truth of Being, or Christ of God, and one must *go up* to reach it. Those who are afraid to claim their princely birthright as offsprings of omnipotence can never expect to realize the swift power of this higher realm in mind. It is attained only by those who have the courage to *go up* in high affirmations.

"And Jesus came to them and spake unto them, saying, All power is given unto me in heaven and in earth." A commentator says, "The English language contains no adequate equivalent for the word rendered *power*. It embraces the ideas of both power and authority—power coupled with right." "It means both physical and mental power; the ability or strength with which one is endued, and which he either possesses or exercises." This is

exactly what the I AM is endued with in right relation with God its source. It has power in both heaven (the harmony of Divine Mind) and earth (the realm of formed thought in both soul and body), and it exercises these authorities in both a mental and physical manner.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” These “nations” are aggregations of thoughts in the mind. They are to be instructed through the will, the judgment, the understanding, faith, imagination, etc.—the disciples who have been illuminated by the Christ. They are to be “baptized,” immersed in the white light of the Spirit as it comes down into the body, and the character or “name” of the Father (omnipotence), the Son (omniscience), and the Holy Ghost (omnipresence) stamped upon them and fixed as an image in their very substance. This high spiritual character of the body may not be all at once realized, but if it has been immersed in the omnipotent, omniscient and omnipresent consciousness, it will eventually be taught to “observe all things whatsoever I have commanded you.”

Rotherham translates the concluding verse thus, “Lo, I am with you all the days, until the conclusion of the age.” This means that the problem has been stated, and in every degree of initiation into its mysteries we shall have the presence of the Spirit until the cycle or age to which we belong has been closed. The Hindoos claim that this cycle is seven hundred millions of years in length.

Don't do right unwillingly,
 And stop to plan and measure.
 'Tis working with the heart and soul
 That makes our duty pleasure.

— PHOEBE CARY.

LIVE YOUR TRUTH.

An Extract from a letter to a friend:

We make a mistake when we put one good service above another. If you have been lovingly caring for this dear sister, whom you say has done so much for you, you have been doing God's will, that is, if you have done it cheerfully and accepted it as the *one present service* to the Good. It is all in the way we look at what we do. Every moment is *an opportunity* to make Good manifest in our lives, and so bless that which we do. It is a mistaken idea when we think we are to run away from that which we dislike to find something we imagined we were better fitted for. I tell you, dear sister, the only way we can obtain that which our highest longing calls for is to make a *victory* of every situation and experience that comes to us, and so we get the patience and strength which are necessary to bring forth that which is able to *stand* when we come into our own high place. "He that is faithful over little will I make ruler over much." We really *must demonstrate over* everything that comes up in our problem. You are *held now* to see the unreality of disease. You have the blessed privilege *now* to prove *you* are stronger and greater than all the duties that come to you. You will never bring forth your spiritual strength and power to stand while you are *letting* these opportunities go by, calling them bondage, etc. Yours is a blessed time now to show your love and gratitude, and *prove* through the *silent living* of your word of strength and truth that you have found that which endears and sustains. This silent living of our truth, and letting appearances pass like the harmless shadows which they are in reality, will do more toward convincing those about us of the truth we love than all the talking we can ever do. Indeed, constant practice of our unity with Eternal Goodness is the only way we may ever hope to win our friends to believing in the Principle of Good we teach.

— M. F.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

April 20th to May 20th.

I am energy, strength, and power. I am filled and thrilled with omnipresent life, and the vitality of Almighty God permeates every fibre of my being, by the goodness of God and the grace of Jesus Christ.

Noon Thought.

(Held daily at 12 M.)

I come that ye might have life, and have it more abundantly.

SHE OUTWITTED JOHN.

In his book, "Among the Northern Hills," Dr. William C. Prime introduces to his readers a judge whom he makes tell the story of a will which he did not draw up after all. The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband's death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night, the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak.

I had brought paper and pen and ink with me. I found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her I was ready to prepare the will if she would go on and tell me what she wanted me to do.

I wrote the introductory phrase rapidly, and leaning over toward her said, "Now go on, Mrs. Norton."

Her voice was quite faint, and she seemed to

speaking with an effort. She said, "First of all I want to give the farm to my sons, Harry and James. Just put that down."

"But," said I, "you can't do that, Mrs. Norton. The farm isn't yours to give away."

"The farm isn't mine?" she said in a voice decidedly stronger than before.

"No, the farm isn't yours. You have only a life interest in it."

"This farm that I've run for goin' on forty-three year next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean!"

"Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and your children get the village houses. I have explained that to you very often before."

"And when I die, John Norton is to have this house and farm whether I will or not?"

"Just so. It will be his."

"Then I ain't going to die!" said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

The doctor and I went home. That was fifteen years ago. The old lady's alive today. And she accomplished her intent. She beat John after all. He died four years ago.—*Youth's Companion*.

"Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power."

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 508 LeMoyné Building, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

GENERAL NOTES.

The meeting of April 3rd was led by Mrs. Pool, her subject being "Realization."

Mrs. Pool said: "I trust that the keynote of what will be said on the subject chosen will be full of encouragement to all. Among the many lines of study that of numbers is one of the most interesting. Every number has a meaning; for example, the number seven is sacred in its signification; it denotes accomplishment or the process of achievement. Creation was finished in six days, and God rested on the seventh day; not in the sense of inactivity, but primal energy rested that transferred energy might do its work. The creating was finished in six days, but it is constantly appearing because of the changeless, inexhaustible nature of God which compels growth. Nothing is accomplished instantaneously; it is a process of growth which we can trace through seven degrees or stages. Living soul is not fully developed, but it has the possibilities of evolution. The first degree of soul, which is called the Adam soul, looks out upon, and this degree goes through seven stages until it reaches the power to reason. When the intellect, being a faculty of the soul, learns to reason it attains its ultimate, and the next degree is unfolded which is perception. Perception sees with something beside the outer eye, but is still held in bondage by the rational, although it begins to appropriate and assimilate its food. At this point the highest perception is reached, which is the immaculate conception, and then it is possible to understand what was unintelligible before, and the soul no longer looking at the objective but going into the subjective for a solution of its problems

developes a degree of understanding, and during the growth of understanding it attains the power of recognition. Following recognition is knowledge, but there is something higher, for the highest point of soul development is realization. All know that God is, but to realize that God is, is way beyond the knowing. This realization may come by degrees, or by a flash of illumination which warms and uplifts. We may be able to overcome one thing and in that we have realization. In healing, the one who has the fullest realization of the presence of God is the most successful. When we have complete realization, the words we speak will heal instantly. I feel like saying, no matter what my conception of God may be, 'I know Thou art.' We all go through the crucifixion, death, burial and resurrection. We realize our Lord is with us, yet we say to all physical senses, 'Touch me not; for I am not yet ascended to my father.' We have not reached the point when we can always overcome, but one moment of realization is worth a year of labor."

Mrs. Militz said: "The first thought associated with realization is that it takes no time; it is so now. The word real means that which is. We have realization as we see the real. It is well for us in communing with each other to frame our words on that which we feel is so *now*, not putting it into the future. Whatever we speak of in this way manifests in our lives. If we speak of anything in the future tense, we put off its manifestation. It is said that it is better to speak five words with understanding than ten thousand in an unknown tongue, and I would rather speak five words the import of which I realized than ten thousand theoretically. Many think they have spoken words of truth over and over again without seeing any good effect, but they have not spoken with realization and therefore the lack of result. Speak the truth of the present and put no buts or doubts into it. Thank God for the good now. Our imagination or our imaging power is divine, but

the practical use of it is to bring it right into the now. What truth we image to ourselves is true now in the kingdom of heaven, and the kingdom is within us. Thoreau said, 'Build castles in the air, but put foundations under them.' Put out doubts and all things that hinder realization. Finally, 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.'"

Mrs. Yarnall said: "When we begin to study Truth we have at first a very indistinct idea of it, but after awhile we commence to apprehend something of the philosophy, and farther on we comprehend it, but this process is all on the intellectual plane. After we reach understanding realization will come to us, and this realization must come up to the Christ consciousness, which will do the work that neither apprehension nor comprehension could accomplish. With realization we can answer all questions instantly. Reality is absolute, perfect. The absolute reality is perfect health and strength; there is no such thing as poor health. We shall grow gradually into realization, but to the student who is deeply in earnest demonstration will come as an encouragement even before realization is reached."

Mrs. Slonaker said: "Realization is feeling the real. Creation is perfect; there is nothing to be created further, but our vision is obscured. We know many things, but we do not know that we know. A boy may be studying arithmetic, the school-room being filled with the principle of mathematics, but the boy is not cognizant of it and his understanding of the principle will be gradual. Another boy may help him to be able to see into it, to a certain degree, even to the point where he feels he understands it, but he must come into a realization of the principle for himself, it must come through his own consciousness without any help from another. Realization is the highest spiritual faculty of the soul, and it is only the realization of what we

know that counts. We are in the midst of an atmosphere that is charged with realization. Gradually a soul here and there comes into it and its vision is cleared, for its aspirations are pure."

Mrs. Arnold felt that realization would come by following the command of the Master, "Follow thou me." If we follow in his footsteps we shall love God and man.

Mrs. Harley said: "To have a perfect conception is to have drunk of the water of life, but to have realization is to turn the water into wine. Very often we call perception, or revelation, realization. Realization is making actual in consciousness what we perceive. If a ladder is placed against a building and I say that I can climb it, do I realize that I can? No. I only perceive that I can do it, but after I have climbed the ladder then I *realize* that I can do it. Thinking that I could climb it was only perception; doing it was realization. I do not realize that God is Love until I prove it. When I speak loving words when I might be tempted to speak unkindly, I am proving that God is Love. It is possible to realize health, love, and bounty, but we will not until we are filled with a desire for every one else to realize them. Jesus had great realization, but he wept over Jerusalem. I will not have God-peace so long as there are souls laboring under oppression and injustice. If humanity is one, and God is omnipresence, every one must eventually come into realization. God is Father of us all, and we must realize that every one is a child of God. We want to ask every one to come to us and we will teach them the truth that shall make them free."

Mr. Northrop said: "Realization is the one thing we lack. That which is of the greatest importance to us is to realize who we are, what we are, and what we ought to do. If we can realize that we are one with the Infinite, and that there is no other way for the Infinite to do His work except through us, then

we can know what we ought to do. If we can only understand that what we wish to do we can do *now*, that we have the power within our grasp, we shall have no further lack of realization."

The healing service followed.

S. L. WELD, Secretary.

KANSAS CITY MIDWEEK REPORTS.

Synopsis of a paper read by Mr. J. M. Katzmaier, at the regular Wednesday meeting held at Unity Rooms, Kansas City, March 13th.

INDIVIDUALISM.

Thoughts for realization: "I love the Father. I love myself. I love every part of my body. I love all things, especially those things that are in apparent opposition to me. I love those who trespass against me."

A knowledge of one's own power, of one's real life, is all the knowledge necessary. If we realize the importance of our own being, if we can consciously manifest our real being, we are at ease in the truth, hence we are free. How many are that far advanced? Not one in a million, in reality, knows what he is alive for. They have never thought of life; they have been thinking of death, affirming it, and preparing for it. But we who are gathered here know that death is a fake, is simply ignorance working in the human mind. We know that life is the only reality.

Now what is life? Life is an idea of activity in Divine Mind, and manifest life is man's idea.

How are we to acquire a knowledge of life? By simply placing ourselves in a receptive attitude to the life waves or vibrations. How to do this we cannot acquire altogether from books, neither can we receive it from any other person. Good books, if carefully studied, are instructive and helpful, and so is personal advice. But we must do the work ourselves, and we cannot receive the inflow of the life until we open ourselves to it.

The world is full of effects, and we have been dealing with them all our lives. Now let us look for a moment at the other side of things, the cause side. We read in the Bible that God said, "Let there be light, and there was light," and, "In the beginning was the word," and Jesus said, "Take up thy bed and walk," and, "I will, be thou healed." About eighty-five years ago one of the mightiest men the world has known, Napoleon, to one of his generals who had reported that a certain position, in which the enemy was entrenched, could not be taken, said, "Go and take it." It was taken. About the same time a poor farmer's boy in New Jersey said to his brothers and sisters, "I am going to be rich." He died recently at the age of ninety-nine years, a multimillionaire. I refer to John I. Blair.

You will notice in each of the instances that first there was the word and then it was "said," or spoken. After that followed the fruit, or the effect of the word. Napoleon was a mighty man, but his works passed away. John I. Blair spoke words that produced great effects, but he is separated from his words for his were not enduring words. But the words of Jesus Christ were living words, and they produce living effects and his works endure. They were spoken in wisdom and in love.

The truth is that anything we believe to be possible, is possible. All that is necessary is to speak the word with conviction and with authority. This is saying a great deal, but it is absolutely true. But we can use our power to create or make conditions that are unwholesome, and not for our best welfare, but if we are wise we will bring forth conditions that are in harmony with the Universal Mind, and thus make a world that will endure.

What we see did not come into manifestation in a day or a year. Our present expressed state has a great and long history. It has taken ages to write the history of this world, to speak it into manifestation. It is all the effect of the word, "for without the word

was not anything made that was made." In fact, the Omnipotent, the Creative Mind, has been expressing Itself all the time, and It always will express Itself. There is neither beginning nor ending. It has expressed Itself in the most simple manifestations, in the grains of sand, in the plants, and in the most complex, as in the animals and in man. It is the same life in man as in the animals or in plants or in the rock or grain of sand—just one life, and all of the same substance. But till we rise in the scale of manifestation to man we do not find sufficient intelligence to recognize the source or origin, or to realize responsibility.

But while there is in all a oneness, yet there is individual responsibility, for no two are alike, so no two have the same work to perform, no two think alike or act alike. "As a man thinketh, so is he." Reversed, as a man is, so he thinks. So we find division of labor. No one should strive to be an expert in different occupations at the same time. To be a good cook is as important and as honorable as to be a good sculptor or artist or musician. To be a good dressmaker or to dig a ditch is as important and as honorable as to be able to cook a good meal or to be president of the United States. The pay we receive from our Creator is all the same. What is that? Is it worldly honors, or millions of dollars? By no means. It is life, happiness, growth, knowledge. All worldly honors and wealth are not enduring, they are of no lasting benefit—witness Napoleon and Blair. The latter once said to me, when I asked him for increased wages, "Don't you make a living?" I answered, "Yes." "Well," said he, "that is all I get." He didn't take a dollar with him.

The point I desire to make is that we must learn how to conform to the law which results from that Word of God which brought all things, ourselves included, into expression. If we can do that we can make the manifestation agree with the idea back of the Divine Word. Each one must do that for him-

self. We do not go out of ourselves for our ideas, but they are to come from within. We must do our own thinking, our own growing, and we must learn that the only enduring way to think and grow is in love, in wisdom, in all goodness. These are the only ideals in the Divine Mind, and we must conform to them, for that is the law. If we work in harmony with the law, it protects us. If we go counter to it, we suffer. "Peace on earth, good will to man," is the law of God, and it must be each one's own individual law of expression. We must not condemn anything. If we cannot approve of our neighbor's ways, why just let him alone entirely.

Remember that your neighbor is as important as you are. He is made out of the same substance, and is truly your brother. One member of your body has no right to condemn another; no more have you a right to condemn your brother. Bring yourself into harmony with the Universal Mind, and leave everybody else do the same. Let each attend to his own affairs and leave everyone else to do the same. No more and no less is required by our Father. This is true individualism and this is true unity.

A paper written by Lydia Gardiner Worth, of Los Angeles, Cal., and read before the regular Wednesday meeting held at Unity Rooms, Kansas City, March 27th.

RIGHTEOUS WILLING.

I am so pleased to have this opportunity of speaking to you even though it be but pen-speech. I am often with you in spirit on this particular day, and our dear Mrs. Fillmore has kindly consented to voice to you my written words. I have chosen for my subject, "Righteous Willing."

In the silence hold for a few moments this thought: "I will do the will of Him that sent me," and realize that every soul is the "sent of God" to fulfill His wise purpose each in his or her individual way.

Quite recently while listening to a course of

lessons in Truth my attention was frequently called to the use, by the teacher, of the word *will*. As presented it seemed to be one of the most, if not *the* most, important factors in the process of regenerating and re-forming the individual character, and not this alone but a very necessary adjunct to the accomplishment of any object in view.

We hear much about the human will and what it accomplishes for man in the various walks of life. Observe that man who is negative to the will of those around him yielding to the opinions of others and you will see that he is rarely a successful man in any undertaking. I do not mean that any should be so positive in their own ideas and opinions that they close themselves from what might prove helpful in the way of suggestion from friends, but to be so poised in righteousness (the spirit of right) as to be able to wisely discriminate and receive only that which would tend to true success. When one has become so poised he is quite safe in *willing* that which he desires to see accomplished, because he must have come somewhat into a recognition of the Divine Will in order to have reached this poise in righteousness.

The present condition of affairs of the external world but picture forth the unwise and ignorant use of the Will that brought the world into manifestation, and this ignorance and un-wisdom are what constitute that which is called the human will, for there is in *reality* but one will and that is the Good Will. That Will in operation is the only power. Wherever and whenever man has succeeded in bringing to pass any worthy thing it has been by the right exercise of this Will whether he has recognized it or not. This Will is "no respecter of persons." Its activity is manifest in all forms of life, even that which in former times was supposed to be without life, inert matter so-called.

The Science of the Christ has revealed to its students through the intuitive faculty (the spirit of

Truth within) the great truths about this wonderful *will* power, and our so-called physical scientists are today proving by investigation and experiment just the same truths that have been demonstrated in the lives of those who have "believed" concerning it. The apparent discord and inharmony we see all about us is caused by the unrighteous use of the *will*, which is often called *force*, being exercised for unholy and selfish ends; it seems to call forth a spirit of resistance wherever it is employed, and its results are rarely, if ever, satisfactory; while if used aright, accompanied by divine energy, it is a power in the lives of men hardly to be estimated; we have many examples recorded in history and many more that the great world knows not of.

As students of Truth we have one example we are always safe in following: He who said, "It is my meat to do the *will* of Him that sent me." It is the will of the Good that we heal the sick, preach the gospel, tell the dis-eased how to unite their will with the Righteous One that their doing and being may be right action in all things. When this state is attained there will cease to be discordant and dis-eased conditions. Prophetic eyes already see the dawn of that day, and to those who have "ears to hear" the joy-bells are *now* ringing, and the "song triumphant" is waking the echoes from shore to shore.

Synopsis of an address by Mrs. Jennie H. Croft, at the regular Wednesday meeting held at Unity Rooms, Kansas City, April 3d.

EXPRESSION.

The thought before us this afternoon is EXPRESSION. You know what the word expression means, no doubt. Webster, I have an idea, would say that it means to press out or send forth. That means that there is something within us which it is within our power to manifest or express, that in all walks of life, in all the professions, is the expression which we see of the thought which the one who did the

work, who manifested the idea, had in mind first. The architect pictures the house before he puts it upon the paper as a plan. He has it all in mind before the expression of it comes into visual observation.

Now, it is just the same way in our lives. We are told in the history of creation that "Man is made in the image and likeness of God;" that we are "Sons of God." We are told that "Now are ye the sons of God." Then we have this thought unveiling the picture of what? Perfectness. We have that as our inherent birthright. Are we expressing it? Do we show forth that perfectness which is ours, or are we by some erroneous thinking manifesting something aside or different from perfectness? Let us think about this. "As a man thinketh in his heart, so is he." Thus we have to take care of how we think.

If we desire to be healthy, if we desire to have the rose flush of health upon our cheeks, what do we think? Are we to think and say, "I am weak," "I have a headache," "I have contracted a fearful cold," "I am very much under the weather today"? No. If we are to express the perfectness of the ideal man, the perfect man, then no matter what the appearances are, no matter what may seem to be the condition that is holding us, it is only in the seeming, and we can truthfully say, "I am well, I am strong, I am perfect." It is a law, this law of expression, which works both ways. Man can choose through what channel he will draw on this life force within us, and this life force is thought; that is, creative power is thought.

One especial thing which I believe keeps a great many people back is the law of heredity. Do you know that there is no heredity, only in thought? It is not a true thing this law of heredity. The true thought is that thought is the master; that self-knowledge that can compel or impel all the forces in life to work for good only, and good then will have

its expression, and where we have looked for ill we find good or expression for only good.

We have been criticized many times that we hold that there is only the good. People will say to us, "Do you call this thing, this dreadful thing, good?" It may not be lovely in appearance, it may not be beautiful to look upon, but we are told that "all things work together for good," and that even the pangs of pain are an impulse to send us up toward the good. Then isn't the pain good? Isn't it working for our good? It may not be pleasant. It is only good. There is only good in the world—this force of good, this force of life, which is the manifestation we see in everything. We see it in the trees, one expression of this same force which we call "good." He spake and it was done, and we know that the thought precedes the word. All these things in nature, all these things in art, all these things in life—and man is the acme, the highest expression of the God-life—are but expressions of God; and when we say God we do not mean a person who is away off and somewhere outside of ourselves, but it is an expression of the God within, the perfect man, the perfectness of our own souls.

It is a wonderful thing, the power that we have within us. Why, when I think that there is nothing that can withstand that power of good in me, it makes me feel as though I could myself, like Atlas, bear the world upon my shoulders; and I do bear my own world; that is all that I know; that is all that each one of us can know, our own universe. That comprises all that there is, just our own world—our body, our soul, our spirit—and as we look upon things, it is as we see them; not as any other man sees them, but as we see them; it is our world. And how are we living? How are we expressing this wonderful God-principle in this world of ours? We have the power to express it in all its beauty, wholeness and holiness. Life and intelligence, wisdom and love, all that we hold as absolute,

we have the power of expressing. Now let us think that from this day we will remember that the power within us is a power that is absolute; that cannot be daunted; that cannot be overcome, but it overcomes all other conditions if we will. It is good which worketh in me to will and to do all His good pleasure. Then with willing thoughts, with the thinking, with the determination, today commence the expression of the perfect life, of the God-man, and that man is I; each one of us can say that. Then we will—we do express—God in all the beauty and holiness that we can conceive of as belonging to God.

C. A. SHAFER, Secretary.

A FRAGMENT OF SONG.

Will you listen to this song, whose music fills the air? I see a lily, so pure, so sweet; her dainty sheath of green, her petals white so closely folded, no trace of her heart is seen. The spirit of love comes by, and pauses. "Ah! this is surely my own," said he. He breathes on the lily; she trembles, and closes more tightly. Nothing daunted, he gently wafts his perfume on her purity, and the lily opens ever so little. "Ah! love is creeping in," softly, silently he whispers, and the lily as softly and silently unfolds. The lily's heart is gold, and love is in. How glorious how sweet, how fair! love and the lily are one, its perfume fills the air, and out of that golden heart where love is hid shall come a thought so radiant and pure the world shall pause amazed to gaze in glad rejoicing. O soul, if thou wilt, thou canst see the lily in every heart, and the love that steals so silently in finding its heart of gold *may be thyself*, if thou wilt.

—E. K.

Example sheds a genial ray
 Of light that men are apt to borrow;
 So first improve *yourself* today,
 And then improve *your friends* tomorrow.

—VALENTINE VOUSDEN.



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MYRTLE FILLMORE,

Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.

In this issue will be found a report of the Chicago Truth Students' Association. These reports will appear regularly, and they will be an important addition to the contents of UNITY.

The Home of Truth, Minneapolis, Minn., has been united with the very efficient work Mr. Geo. E. Burnell is doing in that city. The word comes to us that Mr. Burnell is emphatically the apostle of non-organization, and he is proving in a city of many churches that the time is fast ripening when we may boldly strike out for the "universal" we so loudly proclaim as the millennium.

We wish every UNITY subscriber could have been present at our Easter service in Kansas City, Sunday, April 7th. The solos by Mrs. Hazeltine and Mrs. Scott were superb, and the lesson by Mrs. Croft and sermon by Mr. Fillmore were worthy of equal praise. Mr. Prather directed the service with his usual grace, and a profusion of flowers added to its pleasure. The only drawback was our overcrowded rooms. We need a larger place.

We wish to recommend to our German readers the new hymn book, "Wahrheit in Wort und Lied," recently published by H. H. Schroeder, 2622 South 12th Street, St. Louis, Mo. It is a collection of songs of the New Thought compiled by Mr. Schroeder and Ernst Krohn, many of the selections being of their own composition. The words and music are both excellent. Cloth, 85 cents; board, 60 cents.

Mrs. A. E. Lothrop, 192 Garden Street, Pawtucket, R. I., is one of the faithful quiet workers. She is always ready to help those in need by letter of instruction or absent treatments. In a recent letter she says: "UNITY is a great help to me. It must be to all who read its pages. You certainly have the constant assurance coming from every direction of its mighty influence for good everywhere. Although I have no small children yet I would not be without the sweet lessons WEE WISDOM teaches, and both have a warm place in my affections."

I have been repeating all this morning the words of Bro. Lawrence, "But those who have the gale of the Holy Spirit, go forward even in sleep. If the vessel of our soul is still tossed with winds and storms, let us wake the Lord who reposes in it, and He will quickly calm the sea." O weary storm-tossed ones, high up on the billows of doubt, sunk down in the "trough" of the seas of fear, pain-racked, hungry and cold, awake your sleeping Christ, and his potent "Peace, be still," will quell the waves, calm your fears, and "immediately the ship was at the land whither they went" shall be the truth to your soul. J. GILBERT MURRAY.

We are informed that in Chicago the rooms formerly occupied by Sarah Wilder Pratt as a teaching and healing headquarters, are still to be used as a center for noon meetings every week day, free to all, the same as before Mrs. Pratt's transition to another plane of life. Mrs. Harriet Coolidge, metaphysician, has them in charge, and has fitted them up very acceptably to all who attend. The support comes from free-will offerings. Thus do the good works of those who teach the Truth live after them. Mrs. Pratt's words are truly an inspiration to those whose love she shared. The rooms are at 87 Washington Street, fourth floor, and the hour of the noon meeting is 12:30.

The Missouri doctors succeeded in having enacted a law which puts in their hands all temporal authority to heal the sick in this state. It will become operative about the last of June. The Lord looked after our interests, and some member had put in the bill a proviso exempting from its operation all those who heal without charging a fee. As we understand it, our work will not be interfered with, as we do not and never have made any charge for our healing. The Christian Scientists announce that they will contest the law through the courts from the lowest to the highest. They were very free with their money and fought to defeat the bill side by side with lobbyists and politicians at Jefferson City. Their methods were far from spiritual, and elicited comments from even the hardened political heelers, who recognized that there was more dependence upon the influence of party leaders than upon God.

The College of Divine Science, Denver, Colo., has moved into its new building. The first Sunday service was held in the chapel March 31st, and one who was present reports the attendance at eight hundred. The growth and prosperity of that center is phenomenal.

BACK NUMBERS OF UNITY.

Complete year, January - December, 1897, (24 numbers) 50c.
 Leatherette bound volume, June - December, 1896, 50 cents.
 Package of about twelve miscellaneous numbers of 1896 and 1897, or all in 1897, 10 cents.

Hannah More Kohaus, author of "Between the Lines," and other excellent books, has just issued through the Universal Truth Publishing Co., Chicago, another book entitled "Fruit from the Tree of Life." It contains three of her good lectures: How we can get Nearer to God; From Incarnation to Christhood (a brief history of the human soul), and Vibration, the Force of Forces. The book is bound in white figured paper; price. 30 cents.

We have been taking UNITY and WEE WISDOM for quite awhile, and mamma is a very attentive reader of them. For the past twenty-five years, up to the last two years she was always sick and taking medicine. But since reading UNITY and WEE WISDOM and studying them, she has decided she can live and be well without medicine. So two years ago she gave it up and has never taken any since, and in those two years she has been in perfect health.—L. W., Alleene, Ark.

Judge Joseph R. Clarkson, of Omaha, Neb., a member of the Christian Science Lecture Bureau until last January, gave up his work and withdrew from the Christian Science Church. His letters explaining his reasons for so doing appeared in the Omaha papers, and created much commotion in Christian Science ranks. He has now written a book called "The A B C of Scientific Christianity," bound in paper, price 50 cents. It is a very concise, scholarly statement of the Absolute Truth, and shows the author to be one who has capacity to comprehend truth for himself, and power to free his mind from the bonds of bias and fanaticism. The work is written from the standpoint of logic and reason, with spiritual intuition, and Scripture citation in their right relation. It will do a great good to many timid minds who lack the fearlessness of Judge Clarkson. They want to be free yet fear to step boldly forth. We give our unreserved commendation to this work. An extract setting forth some of the reasons which led to his withdrawal from the Christian Science organization for lack of space this month will appear in the May number of UNITY.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address.

DISCONTINUANCES.—All subscriptions are continued until requested stopped, when all arrears should be paid in full. The label shows date of expiration.

I would like to tell you how my daughter had the power to heal me in 1895, before she had entered the field or knew anything of the mental process of healing, through some Silent Unity leaflets sent her by Leland T. Powers, the distinguished dramatic reader. May be his profession touched me more than the same leaflets sent by another would have done. I was given up to die, but live to tell the tale. I am deeply interested in your valuable Bible Lessons and desire all of them.— J. J. H.

In the February UNITY comment was made upon the interest taken in Truth by actors—a profession that has been counted out of the religious fold. But commercial travelers have taken it up with an enthusiasm exceeding even that of actors. This all goes to show that the second coming of Jesus Christ is here "as a thief in the night," stealing into the so-called dark places in most unexpected ways. We have as subscribers a larger proportion of commercial travelers than any other profession. Hardly a week passes that some of them do not call upon us; and the Lord could not have chosen a better avenue to spread his gospel. They are a broad-minded, generous, energetic lot of ministers going up and down the land proclaiming the "glad tidings." About seven years ago one of the noblest of this army dropped into our rooms one day with a UNITY in his hand that a brother "drummer" had given him. He was "just looking around," he said; bought a few books and subscribed. It was not long till we heard from him again with another book order, and we have been hearing from him regularly ever since. When he don't want books he sends in his check for \$10 or \$20, and in one instance \$50, "just to keep things moving," as he expresses it. This good friend of ours has made it his business to subscribe for UNITY for everybody whom he thinks ought to have it. He first included his friends and acquaintances, but of late years he has extended his courtesy to the prominent men of the land, and we have instructions to send UNITY to the White House, the Goulds, the Rockefellers, and nearly all people in the public eye, with his compliments. Hon. Wm. J. Bryan was included in the last batch of subscriptions received recently. The men in authority in this country have been pretty thoroughly subscribed, and we look for him to next move on King Edward VII., the Sultan of Turkey, and Czar of Russia.

VRILIA HIGHTS' SUMMER SCHOOL

Will hold its fourth annual session the coming season. The aim of the leaders of Vrilia Hights is to make a summer home for students of the metaphysical thought; a place where they may come as little children to learn how to live the life in order to carry the glad message to others.

Several teachers will aid us in understanding life—in making cheer and good fellowship contagious. Dr. T. Y. Kayne, well known as a practical and logical expounder of the Science of Being, will begin a course of lectures on healing the second week in July. Annie Rix Militz will conduct popular lessons on "Prosperity" during August. Dr. James Porter Mills and Anna W. Mills, who have taught successfully in many lands, will spend some weeks at Vrilia Hights teaching and healing.

The last week in August a conference on Practical Metaphysics is proposed. Among subjects for discussion are: "Art as an Interpretation of the Spiritual in Man;" "Education Founded on Divine Unity;" "Symbolism and Interpretation;" "Spiritual Realization;" "Immortality in the Flesh."

Lecturers and teachers able and willing to co-operate in making this conference a success will please write us.

Camp opens June 1st, and closes about November 1st. Every Sunday at 4 P. M. a song service is held where some of the many teachers give of their inspiration and wisdom. The meditation service each morning is followed by lectures from ten to twelve. The afternoons are devoted to rest and recreation, to heart to heart talks, and all the joys of camp life.

Vrilia Hights is located on the north shore of Geneva Lake, in Walworth Co., Wis., and is reached by the N. W. R. R. Station and Postoffice, Williams Bay, Wis. Boats in waiting for every train. The camp includes several acres of ground, while tents and cottages furnish good accommodations at reasonable prices. For further particulars address,

ALICE B. STOCKHAM, 56 Fifth Ave., Chicago, Ill.

In answer to many inquiries in what does the joy and profit of a season spent at Vrilia Hights consist, a few reasons by "Maeterlinck" are given as follows:

A school of metaphysical philosophy held on these wooded hills gives a combination of natural, intellectual and spiritual advantages, all aiding to realize the divine in man. The abandonment from the ordinary restraint of conventional life appeals to many. The hustle and intensity of business are left behind. The monotonous duties of the housewife are forgotten. All come together as one common family. We not only study the philosophy and science of the spiritual, the higher life, but we learn to make the spiritual natural, and to realize that in truth there is no high, no low. All is blended in one spontaneous expression. We

learn that *good* is the supreme power, and by giving forth of that which we realize we gain more and give more. Here we set aside the *little* self with its petty fancies, whims and many demands, and give many manifestations of the larger, the real self, learning to share wisdom, happiness and love for the good of all.

Co-operation is the unwritten law. Each is to express an unwritten quality which goes to make up the perfect whole. We vibrate from philosophy to frolic, and know that to walk about with long serious faces and stern demeanor is no evidence of goodness. Joy is one of the principle expressions of both love and wisdom. While being prayerful we keep the free spontaneous, joyous, helpful child spirit ever active.

The dining-hall is a platform 20 x 30 feet covered only by a canopy. Here we partake of our daily food at one common table where the spirit of the camp prevails. For grace we sing songs of praise and rejoicing. Jokes, stories and pleasantries are exchanged while the simple yet wholesome repast is served from camp kettles or deutch oven.

Each day following the morning repast we adjourn to the Class Room, when for half an hour we re-create from the inner consciousness. A leader selects the thought for the day, a positive affirmation of good. Remarks emphasizing and elucidating are made, and those having an inspiration on the subject are encouraged to voice it. It is then taken into the silence where it is made part of ourselves. What we have realized, we radiate, and it comes back to us as we walk through the woods. Thus each day makes us stronger and firmer in the consciousness of the Divine within, and that the Spirit is in all and through all helping to interpret the world nature and the sweet uses of life.

"It behooves the sage to knock at the door of every temple of glory, of every dwelling where happiness, love and activity are found."

Since the merging of *Universal Truth* magazine in *Mind* of New York, the Universal Truth Publishing Co. has issued a very complete catalogue of metaphysical books, which they are sending free to all who wish it. This is the thirteenth year of their business, and their book trade has spread throughout every English-speaking country of the globe. With now more time to devote to the book interests, they expect to make theirs the western headquarters for all literature in our line. The Unity publications in particular are to be pushed by them into every possible field. They are authorized agents for all the leading metaphysical publications, and are prepared to fill all orders at publishers' rates. By sending for their latest catalogue, our readers will doubtless learn much to their advantage. A postal card sent them will bring it to you.

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Rev S. C. Greathead, of Clifford, Mich., will soon issue a new monthly journal entitled *The Breath of Life*, a herald of the Kingdom Coming, in New Divine-Humanity. It will be an exponent of full salvation for spirit, soul and body. Subscriptions accepted to June 30th at 50 cents a year; after that date, \$1.00. As the first issue (June) will necessarily be limited, subscriptions are requested to be sent in at once, or 10 cents for a sample copy.

"The New Psychology, or the Secret of Happiness," being practical instructions how to develop and employ thought power so as to become healthy, happy and prosperous. Strongly recommended by the leading magazines of England, and is especially adapted for beginners. Price, postpaid, \$2.75. Also a pamphlet on the same lines entitled "Practical Psychology," postpaid, 30 cents. Send all orders to G. Osbond, American Book Depot, Devonport, Devon, England.

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By Hannah More Kohaus.

This valuable book contains over forty treatments for nearly all diseases, besides a very valuable article, "What does it mean to give a treatment." Send for a copy to R. KOHAUS, 344 Belden Ave., Chicago, Ill.

Thos. Y. Crowell & Co., New York, have issued from new plates those three very popular "Life Booklets," by Ralph Waldo Trine, "Character Building Thought Power," "Every Living Creature" and "The Greatest Thing Ever Known," in a set, tastily bound and convenient to carry in the pocket. They are bound in exceedingly artistic and durable silk cloth bindings. The first two books have been revised and much new matter added. The set is sold at \$1.00.

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Metaphysical Library, 58 San Pablo Ave., Oakland, Cal.



Devoted to
Practical Christianity.

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LOYALTY.

FANNY M. HARLEY.

Students of the scientific truth of the universe have found that the dictionary meanings of words are not always comprehensive enough, and that standard books of reference often do no more than give a clew to their real interior meaning. In taking a word whose substance is Principle, and analyzing it, and becoming acquainted with it in its many aspects, we find that a more interior or spiritual meaning can often be discerned than that given by accepted authorities. Moreover, that these interior meanings are its correct ones, and are those that will be helpful to us in our daily living. Let us in this way examine the word "loyalty," see somewhat of its real meaning, and then we will know whether or not it is one of our own individual characteristics.

According to Webster, loyalty is "faithful to law." And law is the fixed rule to which allegiance must be paid. Usually the authority that makes a law can annul it, but this is because the word law is understood and used in its relative sense merely. The real meaning of the word law is the orderly working of the Creative Mind in and through man, Its created, until It is made manifest in all Its entirety.

Just as personalities prove the civil and moral laws to be good by obeying them, so will they prove the law of Divine Creative Principle to be beneficent in the highest sense as they obey its workings within their individual consciousness. Loyalty is its own reward throughout existence.

A very little discernment discovers that as all

men are the children of "*Our Father*," that to be loyal to our producing and sustaining Principle means and includes loyalty to Its children. This is to be faithful to the betterment of human souls both as to individuals and to society at large. One cannot be loyal to Principle without at the same time being faithful in the true sense to the personalities who stand to us in the light of leaders, teachers, guides, and employers, and rendering to them their due in the spirit of love, gratitude, and divine justice.

We can easily see then that loyalty is a matter between ourselves and our sustaining Principle, and we cannot have a much better guiding star for success in our daily living than the affirmation "I am loyal to my highest ideal."

No matter how near to the bottom of the ladder one may be in the scale of evolution he has an ideal of some kind or sort, and he will find that by being faithful to the highest that he sees today that by tomorrow he will have evolved to where he will perceive something still higher. And with every individual living soul who ever has been in the world or ever will be in it, his only way of attaining the consciousness of infinite knowledge is by the way of allegiance to the daily stepping-stone.

Milton says, "There is a certain *scale* of duties . . . which for want of studying in right order, all the world is in confusion." If each one in all the world would do his daily duties voluntarily and cheerfully, the inharmonies of living, domestic, social and individual, would be almost entirely eradicated. And this would be loyalty in its highest sense. Jesus, the teacher in whom we all claim to have confidence, made this clear when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is *like* unto it, Thou shalt love thy neighbor as thyself." Always does Jesus couple man *with* God in his teaching,

as clear perception of the Principle he was expounding will disclose every time it is examined. As, for instance, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Shakespeare says:

"Were man
But constant he were perfect."

Again Shakespeare says:

"This above all. To thine ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man."

Another poet, Sir Richard Loveless, who felt a call to enlist in his country's war, sang to his sweetheart:

"I could not love thee, dear, so much,
Loved I not honor more."

Thus we can discern in the teachings of poet, prophet, and Christ, the dignity of daily faithfulness in the state in which we are called. Practice of this would set the whole world at peace. It would bring order out of the chaos that makes the conditions of the world so bitter today, just by each one, capitalist and laborer, teacher and pupil, employer and employed, doing what is right. Truly does the mystic, Anna Kingsford, say, "The beginning of miracles is the spiritualizing of one's own soul."

Very often prejudice in favor of a certain personality, no matter what that one may or may not teach, or do, and living in accordance with that prejudice, is mistaken for loyalty. But loyalty is really only another name for knowledge. One cannot be really loyal to a principle until he has some understanding of that principle. Desire to be truly loyal finds Solomon's prayer for an understanding heart to be one of the most efficient possible to make.

Loyalty to the purpose of knowing and realizing Truth is constancy in following each day the highest that one perceives. Loyalty in little things will make one *fit* to become ruler over many and great

things. Flashes of understanding come as a reward of loyalty in holding to the highest that one knows. When the understanding is once enlarged it never shrinks to its former smaller capacity. Take, for instance, a piece of gum elastic. When you first purchase it you may find it very unyielding, but by daily use and effort its tenseness will begin to relax, and, little by little, this will continue until one day, suddenly, all the rigidity will have been overcome, and you have in your hands a piece of material that is pliable at every part and that never can go back to its former inflexibility.

The human soul struggles to know Absolute Truth. It uses the words and statements of Truth faithfully, but without perhaps a glimmer of the understanding that is so longed for. Loyalty of motive to the omnipresent Principle impels faithfulness, and lo, a flash of understanding comes that will never be lost, but will forever be a beacon light to guide the soul into still higher fields of infinite knowing. Loyalty to Principle will cause every Adam'soul to fruit in the fullness of time as a manifest Christ. Between the beginning and the ultimate of this process lies *human nature*. This, with all its beliefs of sin, sickness, poverty, and death, its fears and its disappointments, must be overcome, outgrown and dominated by the divine nature, which is a germ in every living soul and which increases continually in the consciousness that cultivates it.

During the process of cultivating the divine germ there is often a sense of suffering because of the attraction which opposing forces have upon the individual growing soul. The error beliefs of humanity are strengthened by the centrifugal force which is continually attracting our attention to matter as a substance, and evil as a power, and giving us innumerable instances and examples to substantiate this claim. On the other hand, the omnipotent drawing power of Spirit-Love, the centripetal force of the universe, is ceaselessly attract-

ing the soul to look up and perceive and measure the stature of its eternal Lord-God Being. Temporarily, the soul is impelled to endeavor to co-operate with one of these forces more than with the other. But because of the ceaselessness of omnipotent Love, which is the one and only Life-Substance, the soul will sometime, somewhere, turn its eyes to the within and keep them fastened there. This will result because soul development is law.

We can help ourselves to ideate our Being and thus obtain the help that is there for us by suggesting to ourselves daily what our ideal Being is. We should do this whether we are on either the high or low vibration.

When happy speak your high affirmation joyously and gratefully, "I am the eternal Expression of the changeless Good."

If you find yourself with the opposite sense, that of the depression, remember to instantly "flee as a bird to your mountain," the Lord God height of your Being, and again speak these same words. If you speak them understandingly, they will steady and calm and soothe you as perhaps nothing else will. They are wonderful words to help one keep in a state of mental equilibrium, and their meaning cannot be too well recognized and felt. The *motive* to remember the truth of Being is loyalty; and true motive results in loyal doing.

Love is the emblem of eternity; it confounds all notion of time; effaces all memory of a beginning, all fear of an end.

— MADAME DE STEAL.

There is a remedy for every wrong and a satisfaction for every soul.

— EMERSON.

Live to explain thy doctrine by thy life.

— PRIOR.

PUTTING OFF THE OLD AND PUTTING ON THE NEW.

BESSIE P. UMSTÖT.

If, as one has said, "We are all children in the kindergarten of God," it would seem natural and fitting that we spend the hour in conning a few fundamental truths from the metaphysical primer regarding the finding of the true self.

Soul growth is the purpose of existence. In order that soul may thrive it must be fed, and we find that the most wholesome food for the babes in Christ is the pure milk of the Word. I say *pure* advisedly, for many of us know from undesirable experiences that an adulterated substitute, no matter how good the imitation, fails to nourish and satisfy the soul which is hungering and thirsting after righteousness.

Let us, therefore, beware of spurious imitations, and test our spiritual food even as we watch that of which the temporal man partakes, for is not soul more than shape? Let each one apply the test for himself and not for another, for "one man's meat may be another man's poison." But be not dismayed if, because of their youth, the lambs of the flock may now and then stray into by-paths, and for a time browse in strange pastures. Just wait patiently upon the Lord, and in due season they will see the error of their way, and return to the fold of Love wiser, if not stronger.

In reality there is but One Truth, but the seekers after Truth are sometimes misled and thus lose the way that leads into All Truth through trying to follow the directions of a multiplicity of guides. It should be the aim of those who point the way to do it so simply and clearly that every child of God journeying from sense to soul may lighten their load, by doffing the old mortal sense of self, and donning the true self ideas.

We have so long judged according to appearances, and thus mistaken the mask for the man, that it requires constant reminding, even for the best of us, to maintain the true attitude in regard to who and what we are in the real of us.

In this kindergarten of God we as souls are kept busy day and night forming, making and building, and we find as we work that our success depends largely, if not wholly, upon the ideals we hold or the patterns we use in modelling the clay, and shaping the "scissors things" which are ours to fashion. We are the sent of God. We are here about our Father's business, and in order to do well our part we must keep close to our divine ideal. In other words, we must keep our eye on Principle and "Hew to the line, let the chips fall where they may." We are in God's employ, and must be faithful doers of the Word in order to earn the "well done" plaudit of the Master, and consciously possess what is already ours by birthright.

In the real of us we are *now* the image of God; we are *now* whole and perfect and do not have to become so, but we *do* have to find it out, or become acquainted with the inner self. "Aye, there's the rub." This is the work of the soul, and in order to do it successfully we must begin by laying aside all preconceived views and opinions and throwing to the winds all man-made creeds, dogmas and doctrines, and open our souls only to the teaching of that Higher Self, which is the most potent factor in the putting off of the old and the putting on of the new—the True. We are immortal now, but we have to consciously "put on" immortality before we gain the full benefit of this divine inheritance.

We may be heir to an earthly estate, but how well we know that it does not come into our self-conscious possession, so that we can use it, until we recognize and establish our claim as a lawful heir. This legacy may have long been ours, but it is not until we knowingly do our part in the transaction that we

truly possess our own. So with our divine inheritance. Eternal life is for us each and all, but in order to truly make it ours, we must through self-knowledge and self-understanding be able to clear our title and prove our claim to our heavenly estate. Then alone can we enter into our kingdom and sit down and sup with our Lord.

This work of "putting off" the false and "putting on" the True is individual. No one can do it for us. Others may show us the way, but we have to walk therein, for each one must work out his own salvation. This is the task of the soul, and in order that it may accomplish that whereunto it is sent, soul has to be aroused from the Adam sleep and awakened to its divine possibilities, either through auto-suggestion, or from a voice without crying, "Prepare ye the way of the Lord."

The truth of being is greater than the facts of existence, and when we know the way we can use the former to demonstrate over the latter. Man is the epitome of creation—the unit of expression, and because of this we are greater than environment, and may therefore "rule our stars" and overcome the indication of our palm, for is not the whole greater than any of its parts? The stars are in us as lesser reflections of the One Great Light, and are therefore subject to us. There is but one Hand, the God-Hand, and on this Divine Palm is written in letters of light the destiny of every living soul.

Man's destiny because of its divine origin is fixed and changeless as God Itself, but it is nevertheless true that we may master our *fate* by keeping in close touch with our Source, which lifts us above all man-made laws. In the strength of your God-being you can, if you *will*, arise and shake off all alien influences and foreign intrusions, for the "Lord in the midst of you is mighty."

To "put off" the earth-worn, outgrown beliefs in materiality, and "put on" the beautiful garment of

Truth, is to die daily to the old sense of self and become alive to the New and Ideal.

Thus we find that existence is a constant "putting off" and "putting on," a continual drawing nearer and nearer, degree on degree, to our divine goal. As a means to this end, let us often affirm, "Old things have passed away, all things have become new in Christ," and thus detach our sense of self from the effete beliefs in materiality, and attach our self sense to that which is not subject to change, nor dependent upon person or place.

We are tent-dwellers and must be ready without a murmur to fold our tent, fall in line, and move on and upward, when occasion requires, leaving the dead past behind where it belongs. We must in self-defense ever be ready to "let go" of the old, the outgrown, *willingly*, and lay hold of the New and True with all our might, that our destiny may be fulfilled, for truly soul may not idly drift with the current, but must face about and *work* its way back to its Source, that the circle of existence may be complete, and the end like unto the beginning.

POSTURES AND FORMS.

We find a class of people who are greatly benefited by "forms" of worship. We know of those whom forms and ceremonies delight, and it is good, even *blessed*, that there *are* external modes of worship for all upon this plane of external good, so to speak, since *to them* it is worship of the One God. We can never judge another, but simply rejoice and be glad in any and every *form* of goodness which may uplift a soul.

The soul really believing in external baptism, *requires* it; *and it is good*. The soul *realizing* the baptism of Spirit requires no such sign.

The soul that finds satisfaction in kneeling upon the knees of the body in order to commune with God *simply must* follow its own impulse, *and it is good*.

The soul that enters its inner temple cannot even think of "forms," *is kneeling in Spirit*, and the body is forgotten.

That soul which must eat a morsel of bread and drink of wine in order to arouse some degree of consciousness, *must* eat and drink in obedience to the command, "As oft as ye do this, do it in remembrance of me." I understand this to mean, communion with Christ from *any* plane of consciousness. For the soul worshipping externally, the symbol; for the soul in direct or immediate communion, *inward realization*. We cannot judge. Each is doing his or her *best* way. The "Substance" is working in all according to His Will. —S. E. G.

A FRAGMENT.

ALWYN M. THURBER.

Truth wears but a single garb, and that garb is of spotless white. Isms orosophies will never exalt it, or carnage deface it. Worship, however godly, adds not one jot or tittle to its height or depth. It knows neither color, condition, nor caste. To be in touch with Truth we, too, must wear the unstained vesture of white. If shadows dim our vision, then our eyes have been turned downward, not upward. If our hearts ache with discontent, then our feet have wandered from Truth's royal highway. A star in the sky which swerves not one iota from its course, is an exact symbol of Truth. One faithful human soul, living the life calmly and resolutely, is a counterpart of Truth as fixed as the stars. The law of the heavens is also the law of the earth. The keeper of the law among us is as much an angel as are the denizens of the skies. Where Truth is may be found salvation also. It is our recognition of Truth that gives us the key to the profoundest mysteries. After that all miracles cease, and God and man are one.

Bible Lessons

BY LEO VIRGO.

Lesson 7. May 19.

Jesus Ascends into Heaven. Luke 24:44-53; Acts 1:1-11.

GOLDEN TEXT— *While he blessed them, he was parted from them, and carried up into heaven.*—Luke 24:51.

The act of "blessing" has a significance that only the spiritually wise discern in its fullness. It is a fact of experience in mind action, and cannot be explained in detail in words. The deeper the spiritual realization, the greater the power of the blessing, yet all have the power in degree and may exercise it and get results without understanding the law. To "bless" is to magnify spiritually. It is another form of praise. Its mental law is increase—multiplication. Jesus always "blessed" what he had in hand as a working capital and it was increased—the few loaves and fishes expanded under this law to the satisfaction of the hunger of thousands.

We find that we can magnify any quality of character or faculty of mind by blessing and praising it. It does not make any difference what your mental limitations may be, you can, through the faithful application of this law, bring about an entire change. You can literally make yourself over. You can do away, in its entirety, with the personality, if you will bless in the name of the Lord all your inherent capacities and ignore your limitations. "While he blessed them, he was parted from them, and carried up into heaven." The *form* of the thing disappears under the expanding power of the word of blessing. It is not a loss but a gain. Blessing is the fire that expands the mobile water of life, and it becomes a quickening energy that stimulates the whole man. It raises man from a material to a spiritual basis,

which, under the action of what might be termed mental precipitation, becomes permanent in consciousness. Through blessing and praising the personality we spiritualize it until it disappears, as to its limited aspect, but it comes again into consciousness, the same, yet not the same. "Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Do not look off into the heavenly part of your being for this spiritual man whom you have blessed, but realize him as the practical, everyday man, who comes again and again before you in your daily life. Look for the spiritual man to supplant the mortal man—gaze not up into heaven for Jesus, but see him in your heart. "Let Christ be formed in you."

Lesson 8. May 26.

The Holy Spirit Given. Acts 2:1-11.

GOLDEN TEXT—*When he, the Spirit of Truth is come, he will guide you into all truth.*—John 16:13.

The "day of Pentecost" with the Jews was the great feast of the harvest or "day of first fruits." It was the day on which especially the Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the promised land. To one who has come out of the ignorance of mortal thought into the understanding and freedom of the spirit this has special significance. It represents that "day" or degree in the mind where the presence of the Spirit is as *substance* to the consciousness.

This state of mind is brought about through meditation and a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the super-conscious or spiritual mind. When this connection is made there is a descent into the body of spiritual

energies that produce a great and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual consciousness into the "house" or body frequently scares those who do not understand its significance, and they think it is the work of some spirit or malific influence. The vibrations are sometimes very pronounced in the body. This is not to be feared. It is not mortal mind, spirits, nor any dangerous influence, when you have been sincerely asking for the presence of the Spirit of Truth.

It makes a great difference how this Spirit is received. If fear dominates, there will be fearful results, but if understanding and confidence is the prevailing thought, good will always follow. The gift of tongues is the ability to express oneself on many planes of consciousness. There dwell within us many "devout men," or subjective thoughts, with which we are totally unconscious until this Holy Spirit descends into our minds and we see into the depths of our being as we never saw before. Then our *Word* of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they "all hear in our own tongues the mighty works of God."

Lesson 9. June 2.

Jesus Our High Priest in Heaven. Heb. 9:11-14. 24-28.

GOLDEN TEXT—*He ever liveth to make intercession.*
Heb. 7:25.

This lesson is extremely metaphysical. Its theme is the redemption from sin through the blood of Christ. It is doubtful if even the most enlightened metaphysicians of this present dispensation can follow and fully interpret the subject which this author elucidates. We here and there catch glimpses of a great plan to purify and redeem the race through the

pouring into its life currents a new and purer stream through Christ, and we have the history of this plan plainly written in the Scriptures, but we do not get its full import because we have not entered into and become consciously a part of the movement. The explanation here given in Hebrews, read and interpreted from the letter, is an interminable tangle. The blood atonement has always been, and ever will be, a question beyond intellectual comprehension.

Yet there is a mighty fact and living potency in the blood of Christ. But it is not the red blood of flesh that carries this power to "cleanse your conscience from dead works to serve the living God." It is the "blood of Christ through the eternal Spirit." Christ is the Word of God, and the life of that Word must be a form of energy far transcending any life current ever manifest in blood. Blood represents life; is the vehicle that carries life through the avenues of the body, but is not life itself.

So "blood" is used to express a spiritual principle that has been introduced into the race mind through the purified Jesus. It is a spiritual principle in that it rests upon pure ideals, yet it manifests in mind and body in concrete form when rightly appropriated. And that it can be appropriated, and used to the purification of the mind and the healing of the body, thousands are proving in this day.

This Christ Principle is not a partial salvation, this author explains, "as the high priest entering into the holy place year by year with blood not his own," but it represents a complete conjunction with the Father. "Be ye perfect even as your Father in heaven is perfect." This can mean nothing less than complete sanctification, and those people who have adopted this as their creed are not far wrong.

If we accept this Christ Principle as our true spiritual self, the Son of God in whose "image and likeness" we are, we must cling to it with all our might, mind and strength. We are spiritual beings, there is no sin in us in our spiritual estate, and

that estate is the *real*. Through Jesus it has been demonstrated that this estate is capable of outward manifestation, and by following his methods and making mental conjunction with him, we may *manifest* with him. Rotherham translates the concluding verse of this lesson thus:

“Thus the Christ also

Once for all having been offered,
For the bearing of the sins of many,
A second time apart from sin will appear
To them who for him are ardently waiting —
Unto Salvation.”

Lesson 10. June 9.

Jesus Appears to Paul. Acts 22:6-16.

GOLDEN TEXT—*I was not disobedient unto the heavenly vision.*—Acts 26:19.

Paul represents religious zeal. In the study of the mind *zeal* is the force that urges to action all the other faculties. Its balancing faculty is judgment; its guide is understanding. Blind zeal is a whirlwind and “the Lord is not in it.” In its efforts to do good it usually devastates the good. Religious zeal should be weighed in the balance of justice and judgment, and lighted with the lamp of understanding before it is turned loose in the mind.

Blind religious zeal is the most violent and fanatical form of mental action, therefore the most worthy of our careful attention. We are more apt to be carried into excesses through religious enthusiasm than through zeal for secular reforms. Blind religious zeal has shed oceans of innocent blood, persecuted the righteous throughout all the ages, and always proven itself the enemy of Christ the Truth.

It is safe to say that the zeal for Truth which would suppress and imprison those who are not of its sect is fanatical and wrong in the sight of God. Paul was honest in his persecution and imprisonment of the Christians, and in his zeal he “delivered into prisons both men and woman.” But when the

Christ appeared unto him, and the Holy Spirit revealed to him the Truth, he changed his whole plan from coercion to expansion. He said, "Where Christ is, there is liberty."

So if we in our zeal for truth find ourselves persecuting those who are not of our sect or school, it is conclusive evidence that we are persecuting the Christ. If we are truly sincere a great light may shine round about us and the Truth revealed and our reform accomplished. But this comes to those only who are willing to give up all for the Truth. Paul sacrificed wealth, friends, home, honor, and position for the life of a religious tramp. This is the Spirit that calls down the truth from heaven until it "shines as a great light round about."

To one in the worldly thought it seems incredible that these many advantages should be sacrificed for what seems the merest figment of the imagination. But let this inner flame get its light once ablaze in the consciousness, and temporal things are as the blocks and paper dolls of the kindergarten.

A man who was once possessed of thousands of dollars, and social position, now occupies an obscure place in the Lord's vineyard, yet he says that he would not change his present position for all the wealth of the whole world with power to rule all its kingdoms thrown in. This is the testimony of all those who have seen the Christ and received the promise, "For thou shalt be a witness for me unto all men of what thou hast seen and heard."

I will continually declare that I am a spiritual entity, one with my Cause (God), between which and myself there is and can be *no* separateness, nor possibility of dissolution; hence my immortality.

—HANNAH MORE KOHAUS.

"I will be round about thee as a wall of fire."

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

GENERAL NOTES.

The meeting of April 17th, was led by Mrs. Umstot, her subject being, "Putting off the Old and Putting on the New." Mrs. Umstot read a paper on the subject which will be found elsewhere in the magazine.

After singing "Sweet Bells of Heaven," Mrs. Yarnall said: "We ring the sweet bells of heaven right here every two weeks, and if we listen intently we shall not only hear the bells but catch the foot-falls of Christ's feet." In speaking of the subject of the afternoon I would say, that many can look back to the time when they felt themselves worms of the dust, and looked upon God as one capable of anger. Could any one find freedom in such a state of feeling? Did not a belief in a burning hell fill us with fear and dread, and can there be freedom with fear? When we felt it wise to study cause and effect and found that God is Love, could we believe that God, which is Love, would create a hell? Learning that everyone is created in the image and likeness of God, we ceased to think of this body of flesh as the man, and the knowledge that man is spiritual takes away the fear of death which always accompanies the belief that the physical body is the real man. Death used to seem an enemy and appeared to be the end. But the knowledge that each one is a spiritual being in the great ocean of God, and that every principle is within us, is putting off the old way, or form of belief, and putting on the new, which is dwelling on that which is true. In the new way we shall never call ourselves unworthy, but sons of God and brothers of Christ."

Mrs. Pool said: "We understand the nature of God to be eternally changeless, and yet we know there is something that changes; and we ask, if God is all, why is there any change anywhere? The nature of God is many-sided, and ceaselessly active, this activity compelling development, and development can only be accomplished through a process of change. We read in the Bible of garments, the soul's garments. First it is only a fig leaf, so small is the soul's attainment, but in process of growth it arrives at the point where it can wear the coat of many colors, which we read Joseph, the ruler, wore. This is the seventh degree of development, but not the highest, for the soul when it completes its full stature, shall change its coat of many colors for the seamless garment, when all the colors are merged into the pure white light of the Christ consciousness. This seamless garment will be worn by every soul when it has attained its full development, manifesting Principle, which is God."

Prof. Blackman said: "I am impressed that there is but one Truth, one science. There are no distinct branches of the Truth, but each one is a part of the perfect whole. It is pleasant to sit in heavenly places, and I am grateful for the privilege of sitting here. We feel that the vibrations are good, and all may receive the benefit of them. When I first determined to get my inheritance, I had no encouragement, and no idea of the blessings which were for me. But I found that I was growing, and the last few years my development has been very rapid, and I wish to accomplish as much as possible for humanity. Every good thing is for all. It is given to everyone to possess the gift of song. All can pour out their souls in thanksgiving through song. If we look into the theory of God's plan we shall find that every good and perfect thing is for each soul to consciously possess. If God has decreed this for man, let us encourage all to come into their inheritance."

Mrs. Brown said: "When we come here we realize a sense of freedom. We give out and we take in. We are sincere, and sincere souls are listening to us. Putting off the old and putting on the new. What do we want to put off? We are so joined to our idols that the answer to this question is not quite clear to us. It is my experience that it is difficult to know just what part of the old must be put aside. But if we desire to know the Truth with all our heart, we shall gain the knowledge, and the Truth makes us free from all that is undesirable in the old, and the knowledge of the Truth is putting on the new."

Mrs. Harley said: "It seems to me that the more recognition we have, the less we feel like talking. Swedenborg said, 'Let not those of little faith know what is going on in the consciousness of those who have great faith.' Have experiences within your own heart and soul, and don't talk about them. Putting off the old and putting on the new is a constant change of consciousness. 'They who worship God, must worship Him in spirit and in truth.' If we have a wrong conception of God, we do not worship in truth. In putting off the old, we try, in looking at the nature of God, to lay aside all the false ideas we have held of God and put on the true ideas of the true God, and in having true ideas we shall learn to know more of ourselves, our powers and capabilities. In putting off the old and putting on the new we are simply cultivating ourselves. Culture is not merely a gaining of knowledge, but learning to overcome the lower self and recognizing the higher, true self and its possibilities. It is putting off ignorance and putting on the knowledge of ourselves and our relation to God. We have been holding these meetings for seven or eight years, and we have been trying to cultivate ourselves; according as we measure time, it has been a slow outgrowth, but we are thankful we have put off as much as we have, and have been able to discern our destiny to a

certain degree, realizing that we are the sons of God, and able to help others to a realization."

Mrs. Northrop said: "Putting off the old and putting on the new. Do we realize what that means? It means turning about and walking in a different direction. Putting off all we have held dear to us, held to us from force of habit, such as fear, anxiety, worry, and a hundred and one things that we have felt were a part of our lives. Leave all these things in the nineteenth century if we are going to step into the twentieth century. If in studying we have found the old worthless, leave it, and put on all the good that is in the new. Take on new lines of thought; it is difficult to do, but if we have a purpose and are determined to carry it through we shall find it possible, and the new thought will give us freedom. If you are going to start right, be careful what you say. If you say you are sick and in trouble, your words will bring the conditions to you, and you will have to face them. See the right thing, and speak and believe the true word. Principle must be the foundation on which we build, then understanding Principle we can speak the word and bring our own to us."

Miss Slosson spoke of overcoming a natural tendency to express her grief at the passing on of a friend. Her victory showed her that "if we use the real and eternal, we are putting off the old and putting on the new."

The healing service followed. The final affirmation was as follows, "Old things have passed away, all things have become new."

THE MEETING OF MAY 1ST.

Dr. Kayne presided, taking for his subject, "What is that to thee? follow thou me." Dr. Kayne spoke to his subject as follows: "We find in Jesus' life that when about twelve years old he went to Jerusalem, and was there three days after his mother left the city. She sought him sorrowing, but returning to Jerusalem she found him in the temple, and

he asked her, 'Wist ye not that I must be about my Father's business?' After his resurrection, being with his disciples, he said to Peter, 'Lovest thou me?' Peter answered, 'Yea, Lord, thou knowest that I love thee.' Jesus said to him, 'Feed my lambs.' Afterwards Peter asked him, 'What shall this man do?' referring to John; Jesus answered, 'What is that to thee? follow thou me.' It was no concern of Peter's what John should do, it was for him to simply follow the Master.

"I am impressed with the silence of the Bible. If we ask when was Jesus born, what year, month or day, we find no reply in the Scriptures. 'What is that to thee?' These things are not essential. Did he teach the doctrine of atonement? Not one statement was made by Jesus of the kind. Following his life you find great silence. Did he offer himself as a sacrifice for you or me? Silence again. It is so easy to enquire, like Peter, seeking to know this or that. What is that to thee? follow the Christ Love is the fulfilling of the law. Feed the lambs. To feed souls is not to enquire into their business. If you love as Jesus loved, you will feed the soul, speaking good words, and putting in the wine of Truth; it will be quite enough. If you take a pitcher full of cold water and begin putting in hot water, you will find that soon the water will be hot. Just what you put in will manifest. But suppose a soul is full, could you put in that which is opposite to what is already there? Certainly. According to the thoughts you think and the words you speak, you will fill that soul. The manifestation will be according to the quality of that which you put in.

"When the laborers who had borne the heat and burden of the day received each a penny, just as those who had worked only the eleventh hour, they murmured, but the good man of the house said, 'Didst not thou agree with me for a penny?' They were not to interest themselves about the others' wages. 'Take that thine is and go thy way.' If

you stop attending to the business of others you will put off responsibility. When Jesus was sought by his mother he was just where he ought to be, attending to his Father's business.

“‘Feed my lambs.’ Have you a soul near you that needs feeding? When souls are hungry they will gladly take the food you have for them. Take the good only with you, let the rest alone.”

Mrs. Militz said: “‘Love thinketh no evil.’ This is the consciousness of those who take the stand that God is all in all. Those who believe there is no evil will be unconcerned in regard to their neighbors. Those who want to be their neighbor's keeper will never distrust them, they will feel that it will all come right. The first time I ever heard this saying of Jesus, ‘What is that to thee?’ spoken in the understanding of the Truth, was in California. A scandal had traveled to us across the continent, and our little flock gathered around us asking, ‘What does this mean?’ A lady who lived the Truth turned to them and said, ‘What is that to thee? follow thou me,’ ‘we have nothing to do with the way of her against whom this scandal is spoken, it is between her and her God.’ But they asked, ‘Does it not do much harm to those who are trying to live according to the Truth?’ She answered, ‘If you will not expect it to offend, it will not; withdraw your criticism and condemnation,’ ‘follow thou me.’ This is a time of great individualizing. Each must work out his own truth, and let others do the same. Some feel concerned about their interest in others' affairs, but do you know that this vital interest in others is right if we believe only in the good? We are our neighbor's keeper in this, we must love them as ourselves. Let us remember the eleventh commandment and mind our own business.”

Mrs. Yarnall said: “The treatment of this subject reminds me of things I never thought of before. How applicable it is to the circumstances in which we are placed. We are asked, ‘What do you believe

about baptism? and what do you think of Jesus Christ?' What these questioners should do is to follow the Truth for themselves. Once a scientist preached a fine sermon on the beautiful ministry of Jesus Christ. An orthodox minister heard it, and said to the preacher, 'What a beautiful lecture you gave; what a pity you don't believe in Jesus Christ.' We have got to take our hands off and let people grow as they will. This Truth is spreading without a word. Our thoughts go out in vibrations which are sure to reach the souls who are ready for the Truth. If we do not know all our thoughts accomplish, 'What is that to thee? follow thou me.'"

Mrs. Le Favre said: "'What is that to thee?' What a beautiful way that is of saying, 'Mind your own business.' Go about you Father's business, this is what each one should do. Look out for leakage. We fail in business, in health, and in everything through leakage. We generate enough vitality, but we let it leak. We should use our energy and not let it go to waste. It is of vital interest to every one to learn how to prevent a dissipation of our forces. Everything springs from the mental side of us. Isaiah said, 'I will set my face like a flint.' A flint makes but one mark, but it is firm and to be depended on to do that which it is intended to do, so we must turn our faces toward the mark for which we aim. Jesus said, 'I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.' He does not promise that we shall bring forth fruit if we scatter our forces. Paul said, 'This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' Jesus Christ is the guiding principle. Let us gather our forces, letting no dissenting voice disturb us, but work with all our forces to accomplish our own salvation. Guard against wasting our energies. Be about our Father's business. Let it be our one idea

to bring about the at-one-ment. Be like the disciples who were mending their nets, let us mend our own nets, which are our thoughts, then shall we become fishers of men."

Dr. McCollister said: "We have been told that it is incumbent upon us to mind our own business. We are satisfied that it is one of the first obligations of our lives, and now is the time to attend to it. Let us dedicate ourselves to ourselves. There is no obligation higher. Our obligation to God is our obligation to ourselves. In order not to mind the business of others, let us have business of our own. I recognize this building, which is to be your new home, as the birthplace of many in the Truth, and I hope it will prove to you, as the temple in Jerusalem, compared to the tabernacle in the wilderness. When these meetings were first held in this building, all were of one thought and one spirit. The glory and uplifting experienced then made this meeting possible. I hope you will all come into a consciousness of your divinity, which is the Christ within you. Trouble only about your own affairs. If we could learn to do this, how rich we would be. Let us gather our forces and centralize them on the God that is in us. The universe belongs to us. All that is, is our Father's. Jesus prayed, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' Think of it, it is possible for you and me to have that same position. We do not realize it now, because we live so far away from the Christ within, but when we do realize it, we shall have rest, unutterable rest. Move forward, and God's blessing will rest upon you."

Miss Frazer said: "Take the last part of the subject, 'follow thou me.' We have always been taught we must be very humble and forget ourselves. What a mistake. It has led me to distrust anything I might do. Shakespeare said, 'Our doubts are traitors and make us lose the thing we oft might win.' The Science teaches me not to fear. If God is all,

why fear? I have never been proud of myself, but this teaching tells me I have all the strength and power there is, and it is given to us to become what we desire. We have all felt at times abashed in the presence of people who are considered great, but now we know that they are a part of us and we of them. All are one in the Lord."

The healing service was given. The meeting closed with the following affirmation: "I dedicate and consecrate myself to the Father's business and my business."

(MRS.) S. L. WELD, Secretary.

DIVINE IMMANENCE.

All are but parts of one stupendous whole,
 Whose body Nature is, and God the soul;
 That, changed through all, and yet in all the same,
 Great in the earth, as in the ethereal frame,
 Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees;
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent;
 Breathes in our soul, informs our mortal part,
 As full, as perfect, in a hair as heart;
 As full, as perfect, in vile Man that mourns
 As the rapt Seraph, that adores and burns;
 To Him no high, no low, no great, no small;
 He fills, He bounds, connects, and equals all.

— ALEXANDER POPE.

"Life is a magician's vase, filled to the brim, so made that you can neither draw from it, nor dip out of it, nor thrust your hands into it. Its precious contents overflow only to the hand that drops treasures into it. If you drop in charity, it overflows love. If you drop in envy and jealousy, it will overflow bitter hatred and discord."

And let the counsel of thine own heart stand:
 for there is no man more faithful unto thee than it.—
 ECCL. 37:13



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

May 20th to June 20th.

There is no reality in ignorance. Intelligence casts her clear light everywhere.

Noon Thought.

(Held daily at 12 M.)

There is no reality in weakness or inability. All power is everywhere manifesting.

AFFIRMATION UPON AWAKENING.

Our Father, Thou hast given us, Thy children, strength for today. Thou hast given us health. Thou hast given us peace. Thou hast provided for all our needs. Thou hast given us love and good will toward all mankind. I will praise Thee all the day long for Thy loving kindness and Thy tenderness and Thy mercy. My Father, I love Thee.

AFFIRMATION UPON RETIRING.

Infinite Intelligence, Thou art teaching my soul, while I sleep, the law of my Being. Thou art teaching me the way of right thinking. Thou art teaching me how to practice love divine. Thou art making me strong. Thou art making me wise. Thou art teaching me to realize that I am *now* healthy through and through. Thou wilt fulfill all my expectations that I may make Thee manifest in the world, for "Love never faileth." Amen.

— *Simplified Lessons in the Science of Being.*

"The soul of things is sweet, the heart of Being is celestial rest; stronger than woe is will; that which was good doth pass to better, best."

KANSAS CITY MIDWEEK REPORTS.

A paper read by Mrs. T. W. Gilruth at the regular Wednesday meeting held at Unity Rooms, April 17th.

Thought for silent meditation and realization:
"I am in perfect harmony with the Spirit of Infinite Peace."

If we look out upon the material world with our physical eyes what great unrest we see everywhere. We see it in the commercial life, in the social life, and in the home life. This unrest is prevalent because the people in these different spheres are "working for the meat which perisheth, rather than for the meat which abideth unto eternal life, which the Son of man is ready to give unto them."

Do most of the faces into which you look seem to be expressing peace? No, they bear marks of anxiety, care and disappointment and discontent. We find all around us hosts of men and women seeking peace.

Some hope to find it in the fortune they are amassing, others in the fame they are achieving, or in the places of amusement they are visiting, or the journeys they are taking. Some leave their homeland hoping they may find something more satisfying in entirely new surroundings.

My friends, peace is not to be obtained in this way. It is not in the external world, but within. It is our blessed inheritance.

Jesus the Christ said, "Peace I leave with you, my peace I give unto you." It is divine, eternal, incomprehensible. Being one with Christ, that which is his becomes ours and flows into us by the very law of our spiritual life.

Some think peace is inactivity. It is not a stagnant pool, but a deep flowing stream. Then let us clear the way for it by laying aside all the unbelief, all the self, all the hidden cloggings of the channel caused by error thoughts or words, and simply let ourselves be filled. Then we will express it, for I

feel sure no divine thought can truly dwell in the heart without having its external testimony in manner, speech and act.

Drummond has said, "Ten minutes spent in Christ's society every day, aye, two minutes, if it be face to face and heart to heart, will make the whole day different." I feel sure if anyone would spend a half hour or more each day in perfect communion with the indwelling Christ, he would find his life more peaceful, more powerful, and more perfect in every way, and others would recognize he had been with Christ.

When you are troubled about your physical condition, your financial condition, or any condition that is seemingly not good, speak "peace" to it. Have you ever tried the efficacy of this word? If not, the next time stormy conditions seem to be around you, or those about you, from your inmost being say to these conditions, "Peace, peace, be still," and see how quickly there will be a response.

This peace includes something more than a feeling of calm repose or a tranquil sensation of the mind. It is something far more solid than sensation or feeling. It is the absence of alarm and fear and doubt. It is the knowledge that all that caused alarm, fear, doubt, storm and war has ceased. This is the blessed condition in which we find ourselves when we realize our oneness with the "Prince of Peace."

Do you ask how you can attain to this state? Simply by obedience to the law. God says, "I will keep him in perfect peace whose mind is stayed on me." This means the giving up of all external props. Realize that elegant homes, beautiful clothing, charming friends, or any material thing which you feel you greatly desire, are in no way essential to your peace or your happiness, and you will soon find yourself peaceful.

Let the peace of God rule. Have the peace of God as your garrison, then the arrows of affliction

cannot harm you. Make yourself rich toward God. Take down your Bibles, or enter the silence, and learn what your inheritance in Christ is, and I am sure with this knowledge you will find that the discord and harshness will pass away, and your life will be left a sweet symphony—yes, you will find yourself in perfect harmony with the Spirit of Infinite Peace.

A partial report of the meeting at Unity Rooms, held April 24th, led by Charles Fillmore.

Mr. Fillmore said: "In the absence of the regularly appointed leader I will try to say a few words that may be helpful to you. I would like to have you make this a healing meeting. Let us not go into abstruse metaphysical discussions, but just know that the Omnipotent Life is here, ready to respond to our call for more life. We need to get right down to practical work. What is not practical, we can have no use for. We have no use for long drawn-out theories. They may seem nice to the one who has them, but can we make use of them in our business? is the question we need to ask. Many are seeking for health, and to them the first question is, 'Can you heal me?' Why, no, we can't heal you, but there is a Presence here that can. If you are looking for health, we will help you find that Presence, and as a result you will find health. We need more understanding. We are ignorant, that is what is the matter with us. If we come here wearing glasses, or lame, or halt, or blind, we are just advertising our ignorance. It is not a pleasant acknowledgment to make, but we must be honest with ourselves if we would get relief. This confession of our ignorance opens the way for Intelligence to come in and heal us. Now the truth is that we are surrounded with Life. It is like the air we breathe. It is a real Presence, and we can take it and make it into abundant health with our thoughts. We can speak the words of Life, Life, Life, till the very air, the very

ether of this room will throb with vitalizing life, so that everyone here will be healed of his every ailment. That is the life that we need to appropriate and make our own. The trouble is that we lack the consciousness of this vitalizing Life, and there is no way for us to become conscious of it except by speaking the words of Life, Life, Life, Life. Speak it in a strong, firm tone and you will feel it vibrate all through you. Let it fill your whole being and drive out that "dull tired feeling." Speak it till you feel yourself freed from that heavy feeling. Why, you can speak these words till you walk on air. I have had people tell me that after they had been here and listened to us talk they have gone away feeling as if they were walking in the air at least two feet from the ground. Now, no one who is not light-hearted and happy ever walks on air. The heavy-hearted go with their head down, and their feet drag along, and they fall into a heap in their chair, and carry a burden around on their heads and shoulders that no wise person wants anything to do with. Why? Just because they are ignorant. It is just because we are so ignorant that we don't know that the very things we need to set us free are about us as free as the sunshine. Acknowledge Life, talk about it, sing about it, and it will respond to your words in health and joy, and in freedom from the ills that you complain of."

Mrs. Walmsley said: "I found that to be absolutely true. I have had my work to do many times when the thought would come to me, 'Oh, this work is so hard. It tires me out and wears me out. I wish I did n't have to work or do a thing.' And then I would think, 'What am I saying? This is not true at all. This is the old, sinful way of looking at things. My yoke is easy, my burden is light. I am filled with life and strength, and I rejoice in this work,' and then I would go along with my work with a light heart, as I remember who and what I am, and

my work would be a perfect delight. It is the truth, and any one can prove it."

Mrs. Rhoades said: "'Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' The thing for us to do is to 'prove' the Lord. How shall we do it? The first thing I do in the morning, upon awakening, is to realize who I am. I acknowledge the Father-Mother Presence all about me. I know there is no other Presence. Then I clothe myself round with this Presence. It is not enough that it be all about us, but we must take it and use it. So I lie there and clothe myself round in thought with love and wisdom and power and health. I fill myself with life and love and wisdom and power and health. I just saturate myself with the All-Good. Then I recognize the presence of beauty and joy and gladness. It is all present, and I can behold it with my eyes of faith, and with my words of acknowledgment I bring it forth into manifestation where I can enjoy it. When I have done this I am ready to rise and go forth to my daily duties. Now I am ready to use my strength, to manifest my love, to live my life. We call these forth to use. What do we want strength for but to use it? What do we want life for but to live it forth? What do we want love for but to radiate it? We never ask for anything that we do not want, and the only reason we can have for wanting it is to use it. Use gives increase, and so we use and rejoice because we are well and happy."

Mrs. Heap said: "I have just returned from Denver, where I attended the services of the students of this living truth. They are rejoicing in numbers and prosperity and in good works. But I tell you I do rejoice to get back here in Kansas City. You who have not been away do not realize what a mighty tower of strength this place is. There is such a steadfastness, such a firm confidence, such a purity,

such a peace, that its influence is like a healing stream shining forth to greet all who turn this way. Here is healing for the nations. And I rejoice to come into this place and acknowledge this Healing Presence."

A synopsis of a paper read by Mrs. Edith Haseltine at the regular Wednesday meeting held at Unity Rooms, May 1st.

Thought held in silent meditation: "He who seeth me in all things, and all things in me, looseth not his hold on me, and I forsake him not."

Mrs. Haseltine said: "There is one Power and one Presence in the universe, the same yesterday, today and forever, omnipotent (all power), omniscient (all wisdom), omnipresent (all presence). Said in another way, God is all in all, through all and above all. You can only come into conscious relation with it through your mind or spirit. Turn within and ask for wisdom. Solomon said, 'Wisdom is the principle thing, therefore get wisdom, and with all thy getting get understanding.'

"When Jesus was asked which was the greatest commandment, he said, 'Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself.' Love is the fulfillment of the law. 'Ye are the temple of the living God, and the Spirit of God dwelleth in you.' 'The Lord thy God in the midst of thee is mighty.'

"Our highest aim is to manifest God. God is love. Man to manifest love must be loving, or the love withers away. We must give, or it is as though we had it not. The more we give, the more we receive. 'Give and it shall be given unto you.' In this way we are like the flowers. As the buds unfold they give of their beauty and fragrance. If they did not give, but stored up or hoarded, they would dry up and wither away. It is only when they begin to unfold that they have beauty. We are told to consider the lilies. Everyone knows that the storing up of unnecessary material things brings moth and rust.

If these things were given away in the acknowledgment of omnipresent abundance, they would send back joy, love, thanksgiving, and thus help the giver. Don't give with the idea of charity, for everything belongs to God. 'The earth is the Lord's and the fullness thereof.' Ask for wisdom and you will become a steward, equalizing God's supply. God gives of himself without stint. 'Child, all that I have is thine.' The sun shines on all alike, the rain descends on the just and on the unjust.

"God is love, life, health, peace, prosperity, all good, but we can only have by using, by keeping the channel open. Say often, 'Manifest thyself in me as a loving presence. Manifest thyself in me as a healing presence. Manifest thyself in me as a strengthening presence.' Seek ye first the kingdom of heaven, become as a little child, or ye cannot enter in. It means obedience, obedience, obedience. Say, 'I delight to do thy will.' Look within yourself. Everything you are is derived from ideas you hold in mind. 'Help me to know the power thou hast.' 'As a man thinketh in his heart, so is he.' When the thoughts of love and joy, of peace and plenty, keep coming, you will know what Jesus meant when he said, 'The water I shall give you shall be in you a well of water, springing up into everlasting life.'

"Our great teacher showed us many examples of the all-abundance of his love, for he loved little children, the beggar, the rich young man. Always in perfect peace, he stilled the tempest in the thoughts of those about him, and on the material seas. He had plenty, and fed the thousands by blessing what he had. Now, if you have been saving, take a lesson and change your ideas and give. From experience I find the best investment is to give. We want divine order in all things. God must be supreme. 'He who seeth me in all things, and all things in me, looseneth not his hold on me, and I forsake him not.'

"Let none say this abundant supply is not for

me. Say, 'It is for me. It is for whosoever will. It is for everyone. I hear the voice of the Spirit and I will be obedient to it.' It says, Love, love, to the lonely; joy, joy, to the sorrowful; peace, peace, to the weary; health, health, to the sick; plenty, plenty, to the poor. 'Come unto me, all ye that are weary, and heavy laden and I will give you rest.' 'Come unto me and rest. Lay down, thou weary one, thy head upon my breast.' The Spirit is always saying, 'Come unto me. Become as a little child and learn of me. My yoke is easy and my burden is light. Come out of the material into the spiritual part of yourself, and see with the prophet the new heavens and the new earth. Former things are passed away.'"

C. A. SHAFER, Secretary.

Truth is within ourselves; it takes no rise
 From outward things, whate'er you may believe;
 There is an inmost center in us all
 Where truth abides in fullness; and around,
 Wall upon wall, the gross flesh hems it in,
 This perfect, clear perception — which is truth;
 A baffling and perverting carnal mesh,
 Blinds it, and makes all error; and "to know"
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape,
 Than in effecting entry for a light
 Supposed to be without. — *Jewish Record*.

Is it possible to believe that the steadfast faith and love of a good woman may uplift the departed spirit of an unworthy man out of an uttermost hell by its force and purity? Surely in these days, when we are discovering what marvelous properties there are in simple light, and the passing of sound through space, it would be foolish to deny the probability of noble thought radiating to unmeasured distances, and affecting for good those who are gone from us, whom we loved on earth, and whose present state and form of life we are not as yet permitted to behold.—An extract from *Boy*.



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MYRTLE FILLMORE, }

Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.

CLASS INSTRUCTION.

Our next course of lessons in Kansas City will begin at 1315 McGee Street, 8 P. M., Monday, June 3d. The course consists of twelve lessons, one each evening for two weeks. Terms: Free-will offerings.

CHARLES and MYRTLE FILLMORE.

Beginning May 12th, the Unity Society of Practical Christianity will hold its Sunday meetings in Arlington Hall, Tenth and Walnut Streets, 11 A. M. Entrance on Tenth Street. The Wednesday meetings, and all other meetings, will continue to be held at 1315 McGee Street, Kansas City, Mo.

After reading a sample copy of UNITY and "Faith," a dear unknown friend sent us a list of names with this postscript: "I am a Methodist, and strictly opposed to any isms or fads in religion that would shake my faith in the orthodox views. But I believe your lessons have done me good. They set forth and explain the Bible truths so clearly and beautifully that I am sure you are doing great good."

It is interesting to note the awakening of thought forces in all parts of the world. A christianity that is practical is demanded by all classes. There is a magazine published in Madras, India, devoted to a comparative study of religions, philosophy, morals, psychology, science, etc., that will hereafter translate the leading articles in UNITY for the benefit of its readers there. The magazine is *The Viveka Bhanu*, and is edited by Swami Vallinayakam.

I have decided to answer calls to lecture at points in other localities during the summer.

HERESA B. H. BROWN,
1711 Oregon Ave., St. Louis, Mo.

Camp Lamoreaux, Lake Geneva, Wis., will this season be in charge of A. G. Walton. It is located in close proximity to Vrilla Heights and affords every opportunity for those desiring metaphysical teaching and healing. Tents and cottages can be rented by the week or for the season. Several well-known teachers will conduct classes there this summer. For terms and all particulars write A. G. Walton, 38 Pearson Street, Chicago, Ill. After June 1st, Camp Lamoreaux, Williams Bay, Wis.

"THE PROPER STUDY OF MANKIND IS MAN."

Simplified Lessons in the Science of Being, by Fanny M. Harley, show *how* to study man. By deductions which are self-evident, they show what Man is; what his nature; what his origin; what his irreversible destiny and how and by what means and when this destiny will be attained. The beautiful method of teaching truth by this writer will reveal untold power and good to every reader. Cloth \$1.25; paper, 50 cents; 357 pages.

The *Arena* for May is an especially fine number. It has, as frontispiece, the portrait of a man now conspicuous in the public eye — Prof. George D. Herron, late of Grinnell College, Iowa. The issue contains an interview with him on "The New Social Apostolate," and the Rev. Wm. T. Brown contributes a most interesting character sketch of Dr. Herron that will repay perusal. Editor Patterson has a signed essay on the "Parting of the Ways," in which some excellent advice is offered to the modern orthodox church. There are many other interesting features, and Editor McLean announces a symposium on Christian Science for the June number. The Alliance Publishing Company, New York. \$2.50 a year; 25 cents a copy, at news stands.

The Spirit, in its unfolding and progressive manifestations, seems to have again directed us to move onward on the visible plane, and we believe that again it is a step upward, a change for the better. Outwardly the change is suggestive of more freedom, expansiveness, roominess, and mentally it will bring freedom from some burdens and encumbrances, which we think show clearly the leadings of the Spirit. Friends who are moved to come to see or stay with us will find a quite and pleasant place with roomy grounds and pleasant surroundings in a very pretty little village, easy of access via two railroads. A cow and chickens will add their usefulness. — MR. and MRS. MURRAY, Churchville, New York.

TESTIMONIALS.

SOCIETY OF SILENT UNITY: I feel so thankful that I have had the privilege of reading UNITY and WEE WISDOM the last seven years. The truth is in every word. I visited the Home of Truth in Portland, Oregon, last January. I had been bothered with stomach trouble all my life until I commenced to take UNITY. I know I was healed; I was so well for a long time. My people, especially my mother, was opposed to this Truth and she held the thought of fear over me. I did not know how, or at least did not hold myself against her thought as I should, so last winter I almost passed out. Then I was treated by Mrs. Minard, of the "Home" in Portland, Oregon, and am well now, thanks be to God who has led us out of darkness into light! Mr. and Mrs. Minard are doing a good work. My oldest girl was always very small and said to be nervous. She was treated at the "Home" and is now quite well, and large as the average girl of her age. She is in the eighth grade at school, although she missed three whole years since she was seven years old. I know my faith has helped her, as well as her treatments. Since Mrs. Minard has visited us in our home, and I have been healed, my husband seems much more liberal in his actions. I have faith that we will both be working for the truth ere long. I hope this is not too long, and may be the words that will cheer someone. Your sister in truth,
E. T. C., Woodland, Wash.

DEAR FRIENDS: I can no longer refrain from telling you what an instrument for good precious UNITY is to me. It seems to me that each number is still more precious than the last one. Oh, how much I needed that "Powerful Statement," by Walter DeVoe! This has been my weak point ever since I came into this blessed truth—I saw the evil as a hideous reality all around me. In myself the "old man" seemed warring against the pure Spirit within me, but I am thankful to state in spite of all this I have made good progress. Last summer I wrote you a sorrowful letter, telling you of my husband's fall and departure to South Africa without saying good-bye. He squandered (only to appearance) our means of support and also, to appearance, left me a fleshly wreck with taxes and other debts to pay, and this cottage of six rooms to clean up, paint and paper. For two months after he left I bled from my kidneys, and sleep was out of the question as I had to get up every few minutes. I took just these statements: "*I am filled with Divine Purity,*" and also Mrs. Annie Rix Militz' powerful statement, "*I am whole and well in every part. I am strong with the strength of the Spirit. I am alive with the life of the Spirit. I trust thee, O Christ, utterly.*" The result was (he left in July) by November I was well, all my debts paid, my house in good order and let out in rooms, and I have now plenty and abundance of every good thing. No doctor, no drugs. About the

time my husband left I took a notion to get weighed while at my grocer's; I then weighed one hundred and seven pounds. In November I got weighed again, and I weighed one hundred and twenty-nine, a gain of twenty-two pounds solid flesh, "which profiteth nothing." I correct the word solid—it is not so. I am sixty-four years young now, exactly; was considered a hopeless invalid three years ago by the doctors. On my mother's side our family tree goes back to the thirteenth century to chief of the clan McKinzie. They fought and died for the Protestant faith. I am the first of our race to depart from our Scotch church. Now I marvel at such grand men, with splendid brains and healthy, strong bodies, that they could not see through the errors of their teachings. I will here give you an instance of how lasting a first wrong impression is. I am not an English scholar, but a first-class Gallic scholar. For forty years of my life I prayed to God in Gallic. For more than twenty years after I had no chance to speak it or hear it preached. Two weeks ago as I retired for the night I said, "I will try and repeat the Lord's Prayer in Gallic, as I may have forgotten how." I got as far as "Our Father which art in heaven," translated it into English and found I had been saying for forty years, "Our Father which art west on heaven." Thinking someone had translated it properly, I asked my niece to repeat it in Gallic, which she did; it was unchanged. Needless to say when I pointed it out to her she was as much shocked as I was. I can now understand the errors in the Bible translation as A. P. Barton points out to us. Yours lovingly in spirit and in truth.—A. M., Victoria, B. C.

There has just been published a new book by Ursula N. Gestefeld, entitled "The Builder and the Plan. A Text-Book of the Science of Being." This book is the only one among the many belonging to modern metaphysical literature that presents a positive science, as exact and unvarying as the science of numbers. It contains no opinions; it states principles. It embodies a complete, logical system of thought. It explains; it never asserts. It offers logical proof of healing, and the conditions under which it is accomplished. It shows the difference between a positive science and a religious faith. It shows the difference between healing and hypnotism. It teaches self-protection, and why there is need of it. It will place you on your feet and make you independent of mental manipulators, for it will prove to you your own power. Send for it. 288 pages. Price \$2.00, net, postpaid. Address Dept. U, The Gestefeld Publishing Co., Pelham, N. Y.

CHANGE OF ADDRESS.—In changing address the exact post-office address where you have been receiving UNITY must always be given as well as the new address.

"The Only Good and Other Talks," by Leo Virgo, is the title of a new booklet of forty-eight pages. The thousands of readers of UNITY who have received great help through this writer's pure teaching will appreciate the knowledge, peace, and healing influence to be realized through reading this booklet. Send to Unity Tract Society, Kansas City, Mo. Price, 25 cents.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poem), FRUIT FROM THE TREE OF LIFE. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. KOHAUS, 334 Belden Ave., Chicago, Ill.

We are now offering the Holman Self-Pronouncing Bible with a year's subscription to UNITY for \$2.50. It is printed on fine white paper from clear large bourgeois type plates. It contains a new practical, comparative concordance, with nearly 50,000 references to the authorized and revised versions of the Bible, a new illustrated Self-Pronouncing Bible Dictionary. This Dictionary has over 140 pictures, and contains nearly 5,000 subjects. It also contains 4,000 questions and answers on the Old and New Testaments, a valuable help to all Bible readers. French seal, linen lining, silk head band, purple silk marker, patent thumb indexed. We assure you this is an exceptionally good combination offer.

H. Harrion Brown, editor of *Now*, published at San Jose, Cal., emphasizes the teaching of Truth to our children through the effective work *WERE WISDOM* is engaged in. He said: "There is no greater obligation that parents who have found the freedom of the New Thought owe to the race than the induction of this Thought into the lives of their children. The virus of old theology is everywhere, and nothing is an antidote for it except some affirmation of ALL good. Truth is the natural food of the soul. Children take to it, as ducks to water, when opportunity is given. They "are prone to it as sparks fly upward." They are not attracted to the papers and books of the older ones. We must give them food. It is coming to meet the demand. *WERE WISDOM* has come to *Now* exchange table. It is the "goodest" among the good. It should be owned by every child — should be its paper, coming to it in the mail under its own name. On the last page are mottoes for each day of the week. It is 50 cents per year. 1315 McGee Street, Kansas City, Mo."

We cheerfully send sample copies free.

THE A B C OF SCIENTIFIC CHRISTIANITY.

The following is an extract from the preface of the new book by Judge Jos. R. Clarkson, ably setting forth a few of the reasons why he withdrew from the Board of Lecturers and organization of Christian Science. It is deserving of much consideration:

Within a year from the time I first began to study Christian Science, I became a regular practitioner, and within another year a teacher and lecturer, so that for about a year and a half preceding the first of January, 1901, I had been active in all branches of the Christian Science work and had ample opportunity to learn and meditate upon the results of that work. I shall not undertake to definitely determine the point of time when I became convinced that we were laboring on lines which increased our blindness to the Light we sought, but can truthfully say that almost from the very first of my experience my sense of fitness and consistency seemed opposed to the interpretation given to "Science and Health" as indicated by the practice in the field and the habits of Mrs. Eddy's zealous supporters. Later on, when as a member of a church and later still as a lecturer and pupil, I began to learn somewhat of the field conditions and teachings in vogue, I became morally satisfied that our faces were turned in the wrong direction, but held in abeyance any final judgment until further evidence could be had.

Two brief statements which I have hitherto made through the newspapers describe as fully as I care to my opportunities for obtaining evidence of conditions and give in sufficient detail some of the reasons which led to my withdrawal from the Christian Science organization. I, therefore, here repeat the statements.

[Omaha World-Herald, January 4th, 1901.]

In resigning from the Christian Science board of lectureship and abandoning my work as a teacher and practitioner, it seems due to those who may be interested to give a brief explanation of the reasons for my course

For perhaps a year past I have been dissatisfied with the results of the Christian Science practice, and have wondered why, if Christian Science practitioners were engaged in the work of healing the sick after the methods employed by Jesus and the disciples, the results were not more satisfactory.

I have made extended trips over the country and have found in every place substantially the same unhappy conditions apparent, worse though in Boston than in most other places. I reserved a final conclusion as to the causes for the prevalent conditions until I could satisfy myself whether or not suspicions entertained regarding the methods of conducting the organization, the methods of instruction as given at the Metaphysical College, and presumably in the field classes, and the methods of practice, were based on facts. I listened carefully to full instructions from the Metaphysical College, as its class was conducted in June last, and I have, within the past month, had long personal interviews with Mrs. Eddy and leading representative Christian Scientists, whom I regarded as well posted in the field conditions.

My conclusions from the various sources of information were,

and are, these: That Mrs. Eddy is the discoverer and founder of Christian Science; that Christian Science, substantially as it is given to us by Mrs. Eddy in "Science and Health, with Key to the Scriptures," is from God; that the Christian Scientists are, as a body, closer to God than are the people of any other denomination on earth; that human distortions, perversions, misconceptions and misapplications of the teachings of "Science and Health" have led both Mrs. Eddy and her following into a pursuance of methods in business, teaching and practice which have a tendency to steadily lower the high standard of spirituality originally set, and, if much longer continued, will bring about a condition of spiritual paralysis in the Science ranks.

In my field as a lecturer and teacher I have felt it my duty, so long as a member of the organization, to so deport and express myself as to lead others to believe that I was in full accord with the business modes, and requirements of the Manual, teachings and practice, and I have done so, hoping, while the doubts were thronging upon me, that I might see my way clear in honesty to the outside world, in honesty to the Christian Scientists and to myself, to continue in the active work.

The step I take is not the result of an impulse, but of long and careful consideration. The reasons given above are substantially the reasons which led to what I have done, but I want all those interested and the world at large to understand that so far from denouncing Christian Science, I consider it, as given to us through Mrs. Eddy's book, the most wonderful exposition of truth that came during the nineteenth century. I should not have withdrawn had I not concluded that under conditions as they now exist any radical reform could not be affected.

[Omaha Daily News, January 10th, 1901.]

I have never been able to satisfy my best conscience that it was right to take a dollar or two in direct return for a prayer to God that he would heal the sick or sinner, and I have brought to bear upon that conscience all the specious arguments that I or others could frame to mould its instinctive sense of good into a different shape. It has steadily refused to acquiesce, and I am today thankful that its pleadings have at last been heeded, and the exchange of a dollar for a prayer, so far as I am concerned, stopped.

If the action of Jesus in scourging the money changers out of the temple has any significance to the people of this generation, it applies with awful portent to the practice and methods of the Christian Scientists.

I feel with reference to the lecturing much the same as with reference to the praying; the intimacy between money and the work is too close.

Knowing little of what is taught in the field classes, I shall say nothing of them, but limit my criticism to the teaching given and charges made in the Metaphysical College. The teaching is about evenly divided between exquisite holiness and mental evil, the instruction in mental evil being a straight departure from the teachings of "Science and Health." The result is "a house divided against itself." Utterly futile will be any attempt to progress to the Christ healing so long as evil is manufactured at the rate that it is in the Metaphysical College, and consequently in the field. * * *

To Mrs. Eddy and her following — speaking, of course, of the general conditions, there being thousands of exceptions — applies what Job recognized in his own case: "The thing which I greatly

feared has come upon me."—Job 3:25. She and they are judged as they judge. They are self-deceived, self-hypnotized, self-mesmerized people, and are to be pitied from one's heart. I ask of Christian Scientists, who are not so far-gone but that they may still hear and see, whether they truly believe that the Christian Science methods and practice have, when the general result thus far is considered, been prolific of the fruits of the Spirit, which are these: "Love, joy, peace, long suffering, gentleness, goodness, faith."—Gal. 5:22. * * *

In defending "Science and Health," Mrs. Eddy, in the January, 1901, Journal, page 597, says: "It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated 'Science and Health, with Key to the Scriptures.' I have been learning the higher meaning of this book since writing it." Then, I ask, was not Mrs. Eddy a mere scribe, and should the book ever have been changed, by her or anyone else, from its form as originally written, and, logically, ought we not to prefer the best thought of the book to what she or anyone else may say or do in derogation of the book's highest teaching, and ought not the first edition to be reprinted and become itself our guide.?

So far as the charges made for teaching at the college are concerned, I have only to say that I do not believe money should so directly enter, as it does, into the teaching, any more than that there should be made a large money demand upon the attendants of a Bible class conducted by an orthodox minister. Some system of voluntary contribution toward the support of those who give their life to God's cause can certainly be devised and relied upon if the promises in the Bible are to be believed. * * *

I deprecate any corruption of the best to be found in "Science and Health." I stand on the best in the book, but not on the book, its author, or revisers, because I believe Mrs. Eddy is mistaken if she thinks "Science and Health" was dictated by the divine power of "Truth and Love."

The book is illustrative of Mrs. Eddy's researches and experiences in religious, mystical, medical, philosophical and scientific fields. It embodies both good and evil. Its diction and subject matter have been improved by revision, but the improvement has been largely the work of a writer other than Mrs. Eddy.

It is an exposition of the true mental man and the false mental man — the existence and practices of both.

The false is pictured solely as something to be shunned — an example to be avoided. Just as we read in the Bible of the Adam man — the "dust thou art and unto dust thou shalt return" — his sins, his sickness, his disobedience, the penalties visited upon him because of his remissness, and read only that we may learn what should *not* be *our* ways if we would be happy and well in God, so in "Science and Health" we read of the mortal mental man only to learn from his bad example what we should *not* mentally be, or do.

I believe that a large part of the instruction relating to mental practice as outlined in "Science and Health" is either purely harmful and hence to be rejected, or is so susceptible to abuse as to call for non-observance from fear of the harm which such

instruction followed may exert. If the practitioner is "not perfectly attuned to Divine Science" and needs "the arguments of Truth for reminders," he is not equal to the Spirit's proper work, according to "Science and Health." If the practitioner does not "accomplish the healing work in one visit" then he does not reach "his patient through Divine Love," according to "Science and Health." Continued treating, if the book is to be believed, means that more or less of the practitioner's human mentality is discoloring the treatments. What this mentality may be neither patient nor practitioner can know. That it is likely to be harmful to the one upon whom it is injected, dozens of passages in the book indicate. * * *

A man standing in broad day light needs not even to affirm light. For him to deny darkness were foolish. I do not believe that all the current printed truth relating to metaphysics, mental healing, and the Science of Being is to be found in Mrs. Eddy's books and in the Christian Science publications, nor do I believe that all of truth is to be found in any and all publications. Books, writings of any kind, even though it be conceded they are inspirational, are always more or less tintured with the human medium. Fragments of truth come to every one. Truth speaks from every blade of grass, from every atom of the universe. Every personality, every event, has its tale to tell. Everything that is has its appointed place, its appointed task, its allotment of truth to reveal. Free expression of one's own—free expression of oneself—is due to Truth; the hearers, the readers, the students must handle the wheat and the chaff, must learn how properly to separate the two, must "prove all things; hold fast that which is good." * * *

I believe that religious opinions which may be fairly comprehended in the general term "New Thought" are in advance of the beliefs generally entertained in the Christian Science ranks, because I believe I recognize in the "New Thought" a tolerance of other's views, a humanity, and a reasonableness, which the distinctive Christian Science methods have not developed, and which all organization has a tendency to stifle; and yet, I recognize in the "New Thought" and in most of the other systems of mental healing and of self improvement through mental operation, a tacit though qualified, and perhaps unconscious, acquiescence in Christian Science as announced in "Science and Health." I see in much of the expressed religious, scientific and philosophical thought of the day such correction, elucidation and support of "Science and Health" as the book requires.

All systems are yet far short of perfection. Christ in his fullness has not yet come. But honest praying, honest speaking and writing, honest acting, honest, pure living, kindness and love towards our fellow men, and the consequential concomitant spiritual growth will bring the Christ. I say "will bring," but

mean that he is here and always here, but our houses are not yet fitly prepared for his reception.

Pending his coming, neither any human being nor any organization should be allowed to mold for you and me a little sacred world within whose illiberal and contracted boundary the Christ conscience, or its expression, should be confined. The God consciousness should have untrammelled growth. The spiritual idea of being should illimitably expand until it becomes for you and me that "mind * * * which was also in Christ Jesus."

The function of the Christian Science movement up to its present stage has been to call the world to justly estimate religious science; to show to a limited degree that Christian faith and character enable one, God working through him, to heal the sick and sinful; to prove once more the uselessness of all attempts to establish the Church of Christ on earth through human leadership, organization and congregations swayed by creeds and tenets.

Mrs. Eddy and her organization have, as others have before, pointed for us, if we will heed, the wrong way, the way we must avoid.

The leader of his church is Christ. Christ is the spiritual Son of God. Each of us when born anew becomes in his consciousness what he really is, a spiritual child of God, a follower of Christ, and a member of Christ's Church. The Church of Christ is within the consciousness of you and me. The kingdom within you embraces leader and follower—the Head and his Church.

Peter's spiritual perception of Jesus as the human portrayal of the Christ—the Son of God—was the rock on which Christ's Church was built.

Your and my spiritual perception of Christ as the Son of God, and ourselves as the spiritual children of God and "heirs with Christ," is the Rock on which, for us, Christ's Church is built. Human leadership, idolatry of mortals, structures built by men, organizations after worldly modes, do not even here compose Christ's Church. They are houses built on sand.

The A B C of Scientific Christianity; 112 pages; for sale by Unity Tract Society; price, 50 cents. It is also for sale by the author, 450 Bee Building, Omaha, Neb.

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JOHN THE BAPTIST STATES OF MIND.

LEO VIRGO.

This is he of whom it is written, Behold, I send my messenger before your face, which shall prepare the way before thee.

— *Luke 7 : 27.*

The ego, or free *I*, the imperishable and unchangeable essence of Spirit which man is, chooses every state of consciousness and condition in which it functions. It does not create the basic substances which enter into these mental structures, for they have been provided from the beginning, but it gives form and character to them, as man builds houses of lumber, stone, or whatever material he may choose.

These mental states are all constructed under the dynamic power of the great universal impulse that lies back of all action — *desire*. Desire is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to greater exertion. To be without desire is to be without the zest of living. Desire incites to glorious achievement in every aim and ideal which the mind conceives. Desire is good always; it is the *impulse* to go forward that urges all things. Without desire stagnation, inertia, death, would prevail throughout the universe. The man without desire is like an engine without steam or an electric dynamo without action. Energy is desire in motion, and energy is the forerunner of every effect.

To desire a thing is to set in motion the machinery of the universe to bring to you its possession. Desire goes before every act of your life, whence it is good;

it is the very essence of good, it is God Himself in the aspect of Life. When they called Jesus good, he said, No, God only is good. So this universal desire, giving its mighty impulse to all things, is only good. It is no respecter of persons or things. It makes no distinctions. It moves forward to new forms of expression that which man has named corruption. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage and lights in purity the face of the saint.

Some have named this universal life impulse God, and left the impression that it was all of God, and that God was therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty streams of life, love, substance and intelligence. Each is conscious only of the work it has to do. It is man's mission to combine these inexhaustible potentialities as he wills, and the great I Am holds him responsible for the result of his labors. Man cannot corrupt the inherent purity of any of God's potentialities, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn their harmonies and make them up on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimates all is good.

Never repress the desire, the impulse, the force welling up within you. Commune with it in spirit and praise it for its great energy, efficiency, and life. At the same time analyze its direction and course. As desire alone it is without intelligence or discretion as to results. These higher attributes you impart to it. You are not to repress but to guide this mighty engine that with wisdom in co-operation will bring you happiness and satisfaction.

Desire is the affirmative impulse of existence; its command is, Go forward! Through this impulse man

forms many states of consciousness that he ultimately tires of. They may have served a good purpose in the grand scheme of creation, but he catches sight of higher things and his desire again urges him forward to their attainment.

But how about the state of consciousness which he has builded and of which he would be free? No one can play fast and loose with God. What he builds he must care for. He formulated and he must unformulate before he can take the coveted step up the mountain of his ideal. Here enters the factor that dissolves the no longer useful structures—this factor in metaphysics is known as *denial*. It does not inhere in Being as a principle, but is simply the absence of the impulse that constructs and sustains. When the ego consciously lets go and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial.

As all desire is fulfilled through the formative word, so all denial must be in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man makes a state of consciousness in which selfishness, the personality, the intellect, dominates. This is right in its place, and its place will be found when the Christ-man comes forth in his glory. He who has caught sight of higher things than the intellect can give is desirous of taking the next step. That step must be orderly and according to the divine procession of mind. He who is housed in the intellect through desire may be ushered into the Spirit. The first step in that direction is a willingness to let go of every idea that holds the ego on its plane of sense. This is John the Baptist crying in the wilderness—denying himself the luxuries of life, living on locust and wild honey, and clothed in skins.

Each of these details has within it a symbol of some mental attitude. John the Baptist and the Pharisee symbolize the same intellect in its different attitudes. John is willing to give up the old, and is

advocating a general denial through water baptism — mental cleansing. The Pharisee clings to tradition, custom and scripture, and refuses to let go. John represents the intellect in its transition from the animal to the spiritual plane. The Pharisee has not entered this transition, but clings to the old and defends it by arguments and scriptural quotations. Jesus, who represents the spiritual plane of consciousness, does not take the Pharisee into account as a step in his chain, but of John he says, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." Jesus recognizes the mental attitude of John as a prophecy of greater things, in fact the most desirable mental condition that the intellect could be in on its way to their attainment, yet not to be compared with those who have actually come into the consciousness of the Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man, and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously those things into which your heart has been closely interwoven.

There are many phases of this passing over from Pharisee to Jesus, and some incur unnecessary hardships. The ascetic takes the route of denial so energetically that he starves out his powers instead of transforming them. The Eastern suppliant for divine favor castigates his flesh in many ways. He starves his body, slashes his flesh into ribbons and then salts it; he shaves his head, and puts peas in his shoes; he maltreats his body until it becomes a piece of inanimate clay which his soul can temporarily leave in the jungle until the birds build

their nests in the hair of its head. This is Oriental denial, antrophy of the sense.

The teaching of orthodox Christian Science is that the senses are "mortal error," and should be crucified, but its saving clause is that this is not put into practice with the honesty and zeal of the Hindoo. If you tell a Hindoo that he has no headache, because he has n't any head to ache, he immediately takes you at your word and sets his ingenuity to work devising some torture that will demonstrate that he is headless. But the practical American returns next day and joyfully exclaims, "My head is clear as a bell; I feel lovely, and am really beginning to enjoy life again."

John the Baptist stands for that mental attitude that believes that because the senses have fallen into ignorant ways they are therefore bad and should be killed out.

There is always a cause for every mental tangent, and this that would kill the sense man, root and branch, has its point of departure from the line of harmony in the thought of condemnation. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We are to learn from this that condemnation is a dangerous vice.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it gets at its conclusions by comparison. It juggles with two forces, two factors — positive and negative, good and evil, God and devil. Its conclusions are the result of comparison, hence limited. The intellect taking account of things concludes that existence is a thing to be avoided. The intellect beholding the disaster and misery wrought by the misuse of men's passions decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out root and branch of every appetite and passion that has and bases its ideas of good and evil from appearances. Thus judging it

fails to get the Center from which all things come forth. Considering effects leads to wrong conclusions. The Buddhist beholds the sorrows of mankind, and straightway appeared to bring evil upon men. This is reform of the intellect which has not been illuminated by the Spirit.

Yet John the Baptist has a very important office in the steps that are taken from the intellectual to the spiritual consciousness. As Jesus said, "This is he of whom it is written, Behold, I send my messenger before thee, which shall prepare thy way before thee." Thus John the Baptist is the forerunner of the Spirit. It is that perception of truth that prepares the way for the Spirit through a letting go of old concepts and ideas.

The ideas you and your ancestors have held in mind have become thought currents so strong that their course in you can only be changed by resolute decision on your part to no longer entertain them. They will not be turned except the ego through whose domain they run positively decides to adopt means for breaking up their channels in his own consciousness, and at the same time erecting gates that will prevent their inflow from external sources. This is done by denial and affirmation, but the denial always comes first. The John the Baptist attitude must first be taken. You must be willing to receive the cleansing of the Spirit before the Holy Ghost and fire shall descend upon you. Whoever is not meek and lowly in the presence of the Spirit is not yet ready to receive its instruction.

This obedient receptive state means so much to one who wants to be led into the ways of the supreme good. It means that you must have but one source of life, one source of truth, and one source of instruction; you must be ready to give up every thought and every idea that you have imbibed up to the present time in this life, and must be willing to commence anew, just as if you were just born into

the world a little, ignorant, innocent babe. This means so much more than people imagine that its comprehension dawns upon the crystalized mind very slowly.

All who sincerely desire the leading of the Spirit acquiesce readily to the theoretical statement, but when it comes to the detailed demonstration they are nonplussed. This is just as true among scientists as among orthodox christians. The Spirit finds a way to lead you when you have freely and fully dedicated yourself, and you will be lead into a path just a little different from that of anyone else. Your teaching has been in generalities, so when the Spirit in its office as an individual guide shows you truth different from what you have been taught, you object. If, for instance, you have been taught to ignore the body entirely, and all its passions and appetites, in your treatments, and the Spirit in its instruction shows you that you are to recognize these appetites and passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to the Omnipresent Wisdom you must take as final what it tells you. You will find in the end that what it tells you is the right course for you, and will be found in the end to be the only course which you could possibly have taken.

All things whatsoever are manifestations of the Good. Man himself is the very essence of Good, and he can do nothing wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to the Spirit which forgives all his transgressions and places him on the right road a new man, when he willingly gives up his own way, and as a little child asks to be led. Then comes the redemption of those appetites and passions which the ignorant intellect has pronounced evil and attempted to kill out by starvation and repression. This does

not mean that the indulgence of these appetites and passions is to be allowed in the old, demoralizing way, but that they are to be trained anew under the direction of the Spirit.

John the Baptist is that attitude of spiritual receptivity that awaits the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher that illustrates in visible life the intricate problems that preplexed the mind. So when one is receptive and obedient, gives himself unreservedly up to the Spirit and receives without antagonism its guidance, he is delighted with the possibilities that are disclosed to him in the keeping of his own organism. He then begins to realize what Jesus meant when he said, "Take up thy cross and follow me."

The cross is not a burden as commonly understood, but a symbol of the forces in man adjusted in their right relation. The body of Jesus was lifted up and nailed to the cross, which indicated that the physical man must be lifted up into the harmony of the Spirit and adjusted to its four-dimension plane. The thinking faculty expressing itself through the body operates in a four-dimension realm, and its office is to make a form like unto it in this power to penetrate all so-called material substance. But before this can be done the mind of every man must become John the Baptist—it must be cleansed by the waters of denial and the old ideas put away forever.

If you are clinging to any idea that in any way prevents your eyes from seeing the millennium set up right here and now, you are a Pharisee; you are crying, "Belzebug" whenever you say "crank" to the one who has caught sight of these spiritual mountain tops now glistening in the sun of the new age.

John the Baptist is now moving swiftly among the children of men. His cry is heard in many

hearts today, and they are following him in the wilderness of sense. But the bright light of the Christ still shines in Galilee, and they who are earnest and faithful shall see it and be glad.

THROUGH A GLASS DARKLY.

How many times within the glass
I see a figure pause and pass;
As like myself as it can be,
And yet it scarcely looks at me.

But one day, one, before the glass
I paused, and did not dare to pass,
For there, with some foreknowledge lit,
A face looked out — I looked at it.

The sad eyes pierced me through and through;
From the set lips a challenge flew;
As it had passed through searching flame,
A voice, imperious, called my name.

Before some clear, inshining light,
My earthly atoms fled from sight;
As that which evermore would be,
My soul itself confronted me.

I looked at it, ashamed, dismayed;
It wore a crown — I was afraid;
As one who might, it made demands
Of blood and brain, of heart and hands.

It questioned me; it whispered clear
Great secrets that I ought to hear;
It bade me keep, in solemn trust,
Its royal purple from the dust.

The tryst was ended. I could see
A vail drop down 'twixt it and me;
I had no question more to ask
Of Life or Death. I knew my task.

—ANONYMOUS.

I think that only is real which men love and rejoice in; not what they tolerate, but what they choose; what they embrace and avow, and not the things which chill, benumb and terrify them.

—EMERSON.

FEAR NOT.

FRANCES RIDLEY HAVERGAL.

There need be no difficulty in distinguishing between the holy and blessed "fear of the Lord," which is our "treasure," and which is only as the sacred shadow cast by the brightest light of love and joy, and the fear which "hath torment," and is cast out by perfect love and simple trust.

"Fear Him, ye saints, and you will then
Have nothing else to fear!"

precisely expresses the distinction.

But it is a very solemn thought how "verily guilty" we are as to this most absolute command of our King, reiterated by messengers angelic and human, and by His own personal voice, perhaps more often than any other. No wonder that we are left to suffer the fruit of our own thoughts when we do not even see our disobedience, much less cease from it. "Fear *not*." There is no *qualification*, no *exception*, no *modification*; it is as plain a command as, "Thou shalt *not steal*." What excuse have we for daring to regard it as a less transgression, or even no transgression at all? If the heinousness of a crime might, to human judgment, be measured by its penalty, what must the true heinousness of this everyday sin be when God hath said, "The *fearful* shall have their part in the lake which burneth with fire and brimstone!"

Why should what seems only a natural infirmity be catalogued with the blackest sins? Because, if we honestly examine it, it is always and only the fruit of not really believing God's words; not really trusting His love and wisdom and power. It is a bold "yea, hath God said?" to His abundant and infinitely gracious promises; it is a tacit denial that He is what He is! Only let us sincerely and thoroughly trace down every fear to its root, and we shall (if the Holy Spirit guide our search) be con-

vinced of its sinfulness, and "by the commandment" it will "become exceedingly sinful." "Let Thy judgments help" us, O Lord, in this matter.

But now for the brighter side! Would our King tell us again and again, "Fear not!" if there were any reason at all to fear? Would He say this kind word again and again, ringing changes as of the bells of heaven upon it, only to mock us if He knew all the time that we could not possibly help fearing? Only give half an hour to seeking out the reasons He gives why we are not to fear, and the all-inclusive circumstances in which He says we are not to fear; see how we are to fear *nothing*, and *no one*, and *never*, and *nowhere*; see how He Himself is in every case the foundation, and the grand reason of His command, His presence and His power always behind it; and then shall we hesitate to say, "I will fear *no* evil: for Thou art with me"? Shall we even fancy there is any answer to those grand and forever unanswered questions, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

There is a "Fear not" for every possible *case* and *kind* of fear; so that we have never any answer to give when He asks, "*Why* are ye fearful?" but we are "without excuse." It is part of His "holy covenant" that we should "serve Him without fear." It is one of His "precious promises" that "thou shalt be steadfast, and shalt not fear." It is one of the blessed results of His reign that His flock "shall fear no more." It is no impossible thing, but the simple and natural consequence of really seeking and really trusting the Lord, that He will deliver us not from some but from *all* our fears. He did this for David, will He be less kind to you and me?

The Lord Jesus gives a very tender and gentle expression of the same command when He says, "Let not your heart be troubled, neither *let* it be afraid." Ah! we too often *let* our hearts be afraid; we yield without even a parley; a fear arises, and we

do not recognize it as an enemy to our King; we just *let* it enter and sit down, instead of unsheathing the sword of the Spirit and attacking it in the power of His might, and in the Name that always conquers. No matter how powerless we feel about it, strength comes with determination to obey. Let us say, "*Now I will trust and not be afraid,*" and then let us say to them that are of a fearful heart, "Be strong, fear not; . . . He will come and save you."

"Is God for me? I fear not, though all against me rise!
When I call on Christ my Saviour, the host of evil flies.
My Friend, the Lord Almighty, and He who loves me — God!
What enemy shall harm me, though coming as a flood?"

FULLY PERSUADED.

J. RANSOME BRANSBY.

Let every man be fully persuaded in his own mind.

— *Romans 14:5.*

Are you willing to *let* every man be fully persuaded in his own mind? Test your willingness, and give him a chance.

Then take note of the "every;" it includes yourself, of course, and also refers just as particularly to your neighbor—to every man, woman and child in the world; in the little world of your own household, in the larger world which includes your relations and friends, and in the still larger one embracing all sort and conditions of men.

The next step is to be *fully* persuaded. Do not stop half way in any undertaking or you will never succeed. Half-way measures are miserable and account for most of our failures. Plunge right in, fully persuaded that if anything is worth attempting it demands the exercise of your full power to bring it to a successful issue. It was of the half-hearted church of Laodicea that the faithful and true witness said, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth" (Rev. 3:15, 16).

Fourthly. Let every man be fully persuaded in his *own* mind. Make up your *own* mind as to what you feel it is right for you to do, and then *do* it, though you break all custom to pieces and disregard all precedent in doing so. Many people allow themselves to be "persuaded" by some enthusiast to adopt a vegetarian diet, to take cold baths, to give up breakfasting before noon, or to adopt some other radical change. Some *do* change their habit in a few external matters, while at the same time they cherish a sneaking fear that it will not work *for them*. As a rule it does not, and the outcome is failure. They simply yielded to the persuasive influence of another mind instead of being fully persuaded in their *own* mind.

Never waste time in trying to persuade the other man. Do not try to clog the machinery of your neighbor's mind with even mild persuasion that your opinion as to what he should do or think, or what should be his religion or politics, is better than his own; never even hold persuasive thoughts over him. Let *him* be fully persuaded in his *own* mind. You may take a horse to the water, but you cannot make him drink. When thirsty he will drink all he needs without any persuasion; likewise when men are ready for the water of life, you cannot keep them away from it, and your mere persuasion will not quicken their steps in search of it.

Today is a King in disguise. Today always looks mean to the thoughtless, in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank todays. Let us not be so deceived. Let us unmask the King as he passes. Let us not inhabit times of wonderful promise without deriving their tendency. Let us not see the foundations of nations and of a new and better order of things laid with roving eyes, and an attention preoccupied with trifles.

—EMERSON.

GOD'S VOICE.

AGNES GOODRICH VAILLE.

"In the beginning was the Word and the Word was with God and the Word was God."

From the writings of a late Hebrew scholar we have the following definition of the Word, or God's Voice Universal:

"The real meaning of the Word as shown by the etymology of *Debhar* and *Logos* is the numbering and ordering process, by which the creative power has joined together in combination, and evolves through manifold forms, the great universe, and all that in it is. Thus, everything perfected in its order, from the tiniest animalculum to the loftiest angel, is a vibration of the Voice of God, an utterance of His Word."

Here follow appropriately some passages selected from Scripture bearing upon the subject:

The Lord also thundred in the heavens, and the Highest gave his voice; hail stones and coals of fire.—Psalms 18:13.

The voice of the Lord breaketh the cedars; yea the cedars of Lebanon.

The voice of the Lord divideth the flames of fire.

The voice of the Lord maketh the hinds to calve and discovereth the forests: in his temple doth every one speak of his glory.—Psalms 29: 5, 7, 9.

And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.—Deut. 30: 8.

For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord.—Josh. 5: 6.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.—Mark 1: 11.

And Elijah came unto Koreb, the mount of God. And the Word of the Lord said, Go forth and stand

upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake, and after the earthquake a fire; but the Lord was not in the fire, and after the fire, *a still small voice*.—I. King 19:11, 12.

God's voice is "the Word," speaking out of the infinity of His ideas, the dynamic power of which gives intelligent expression to all thought.

Thought is manifested in shapes and forms as well as in sounds and speech; God's voice speaks them into being out of the invisible realm of spiritual causation.

God's voice is the still small voice, which is not *in* the wind, the earthquake or the fire, but in the eternal silence of universal creative thought vibration.

"And God said, Let us (Elohim) make man in our image after our likeness. So God created man in his own image. In the image of God created he him; male and female created he them."

God spoke and it was done.

We have now arrived at the heart of our subject, "God's Voice."

* In the last analysis of our definition, its comprehensiveness is made clear; the abstract is demonstrated in the concrete, through man in whom "all the fullness of the God-head dwells."

God made one spiritual man (generic) from which pattern multitudes of personal representatives have been evolved since in the beginning of creation.

God, "The Vast Countenance," or Macroprosopus, is perfectly and completely reflected in Spiritual Man, or the Microprosopus; that man shall learn to recognize this and work out his destiny to the fullness of expression, as beginning and ending in God, must be the ultimate purpose of creation, the absorbing end and aim of existence.

God's voice is "*the Voice*;" *man's* voice is *God's*

voice. In taking this premise, what a vast, illimitable field of vision opens to our wondering gaze; what marvelous possibilities for all to reach in speech and song!

In the light radiating from these thoughts no one can truthfully say, "I have no voice, I have no talent."

Study the parable of the ten talents.

Israel (I AM) walked forty years in the wilderness with his children (his bodily kingdom) until those that were men of war in Egypt (darkness) were consumed (transmuted), because they obeyed *not* the voice of the I AM, the King.

"For the Lord God is a consuming fire," burning up the dross of material imperfection, and eliminating from the consciousness all brute force, that the bodily powers may be perfectly flexible in their effort to express truth, or "the grace of God" gracefully.

"For I say unto you, resist not evil."

Non-resistance (non-antagonism) must be the motto in training the bodily powers; in the kingdom of the microcosm there are no men of *war*, for the Voice of the King is the voice of peace, and harmony is the law of His subjects.

"The eye cannot say to the hand, I have no need of thee; nor again, the head cannot say to the feet, I have no need of you, for the body of man is the body of Christ."

In building up the voice, which is "the head stone of the corner" of bodily "artistic training," and which, consequently, is the last to evolve, being hitherto "rejected," is first to discover the intrinsic factors which compose the instrument called the voice, to the utter exclusion in thought and action *of all extrinsic factors*.

Pure vocalization must ultimately be the attainment of all humanity, for all humanity is the microcosm.

In that day "all shall know the Lord, from the least to the greatest;" and the harmonious operation

of all the bodily powers one with another shall universally prevail.

The great musicians and poets know the destiny of the voice and have ideally expressed it in their writings. From Wagner we have the following: "The human voice is really the foundation of all music; and whatever development of the art, whatever the boldest combinations of a composer, or the most brilliant execution of a virtuoso, in the end they must always return to the standard set by vocal music." Longfellow says: "The intellect sits enthroned upon the forehead and in the eye; the heart upon the countenance; but the soul expresses itself *through the voice only.*"

WITH LOVE TO LEAD.

If Love will only lead us,
 We should not ask the way —
 Or, if it's wild with winter,
 Or blossom-blown with May.
 If thorns, we should not heed them;
 If blossoms, well-a-day!
 If Love will only lead us,
 We need not ask the way.

If Love will only lead us —
 Will hear the prayers we pray,
 In even the darkest midnight
 Our souls will dream of day;
 The thorn shall show the blossom;
 The night the morning's ray;
 If Love will only lead us,
 We need not ask the way.

FRANK L. STANTON, in *Atlantic Constitution*.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us. — EMERSON.

"The life is more than meat, and^h the body is more than raiment."

Bible Lessons

BY LEO VIRGO.

Lesson 11. June 16.

Jesus Appears to John. Rev. 1:9-20.

GOLDEN TEXT—*Jesus Christ the same yesterday, and today, and forever.*—Heb. 13:8.

It is quite generally accepted that the Book of Revelation is symbolical. Nearly all its interpreters have assumed that its symbols represent in the broadest sense the struggles of good and evil in the race, and that it treats of what is to happen in the future, both in earth and heaven. The conclusions of these students of the mystical have been varied, and though they have doubtless all arrived at a measure of truth, they have not been useful because not practical.

The key to every problem in the universe is the figure one. As a history of many the Bible is variously interpreted. As a symbolical picture of one individual it has *one* interpretation. The only way to get at the inner truth of any scripture is to start with the assumption that it treats of *man* as an individual.

There is but one man—the man in the “image and likeness” of God created in the beginning. There are many men *formed* after this “image and likeness” and the breath of life breathed into their nostrils, but the original man, like the figure one, ever remains the key to the beginning and end of each. “I am Alpha and Omega, the first and the last.”

We are all searching for this One who is the type and pattern of the perfected man. He is found first as an ideal, the life, love, substance and intelligence of pure mind. But in process of mind action this Divine One takes form in the subjective conscious-

ness and under certain conditions we may behold him. This is the state described by John in this lesson.

He was in the isle called Patmos, in the Spirit on the Lord's day, and heard behind him a great voice. Patmos means *mortal*, and isle suggests an isolated body of earth. This refers to the subjective body separated from its environment in the world, and lifted up into the Spirit to the Lord's day, or degree where the higher law becomes operative. The voice behind refers to the unseen or subjective consciousness, whose base of action in the body is the spinal cord and *medulla*. It is here that the Divine Law stores up all the words and thoughts we have ever entertained. "The Word of God and the testimony of Jesus Christ" is here recorded in this "isle of Patmos."

John was commanded to write in a book what he saw and send it to the seven churches or assemblies in Asia. To write in a book is to form in words, and these words are to be sent or projected into the seven assemblies or centers of nerve action in the front part of the body. These centers are mystically given in the seven churches mentioned. Without going into technical details we might say that the first is the top of the head, the second the forehead, the third at the root of the tongue, the fourth the heart or solar plexus, the fifth a nerve center just back of and to the right of the solar plexus, the sixth the navel, and the seventh the generative center.

Through meditation and mental introversion, or turning within, as described by John, we can come into a consciousness of these "seven golden candlesticks" or receptacles of spiritual light. The Divine Idea of Man is pictured there as a thought manifestation or "Son of Man." He is formed in the subjective consciousness and waits for us to "Write the things which thou sawest, the things which shall come to pass hereafter." Nearly all the book of

Revelation is taken up with a mystical history of experiences in the minds and bodies of those who go into this temple within and make the mighty initiations and overcomings which ultimate in the visibility of the Son of God.

Lesson 12. June 23.

A New Heaven and a New Earth. Rev. 21:1-7, 22-27.

GOLDEN TEXT—*He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*
—Rev. 21:7.

The Scripture symbols "heaven" and "earth" stand for mind and body. The word translated "new," in the original means *renovated*. In making all these Bible symbols relate to the mind and body of man we do not mean that there shall not be a corresponding transformation in the planet and its mentality. The change must first be in humanity, then in the environment. When the individuals of the human race have renovated their minds and bodies through Divine Metaphysics, then will the transformation of the outer quickly appear.

The fact is that there is no permanent fixed state external to us which may be termed heaven and earth. When our minds change these seeming conditions without go through a like transformation. Things are reflections of ideas, and when the idea changes the thing cannot help but do likewise. We see this exemplified in a measure in our sensitiveness to heat and cold, which is dependent in large degree upon the vitality in the body and the poise of the mind controlling it. One who is fitted with vigor, and affirms his ability, can withstand a degree of cold which under other states of mind and body would congeal his blood. Under the Divine Law man will learn to conserve the life of his organism and generate through the action of his mind a life force that will be so rapid in its action that he will not be conscious of heat or cold, and to him they will have

disappeared. There is no doubt but that Jesus attained a state of mind and body where he is oblivious to heat and cold, the pain and sorrow, the ignorance and death of this race mind. To him "there is no more sea," the sea being a type of the race thought which has formed itself into vibratory waves of ignorance, in which people swim and eat and fight and die as fishes in the sea. In the *renovated* mind and body this is to be done away with. We will not be swayed by what our ancestors have thought, what the world thinks, nor what those about us think, but each will draw direct from Spirit and become an original fount of life and thought. "I will give unto him that is athirst of the fountain of the water of life freely."

"This tabernacle of God is with men." We do not have to go to God, He is right here with us now. He will "dwell," or as in the original, *tabernacle* with us here in earth. This means that the place of spiritual communion between God and man is right with men—in their minds, souls, bodies. When this renovated state of mind and body is at its highest there shall be "no temple."

The consciousness of body as a fixed form is even to disappear to consciousness. We shall not need the "sun," the wisdom of the heart, nor the "moon," the intelligence of the head, for the "glory of God," or the everywhere presence of the Divine Mind, shall lighten it. This state comes into our consciousness just as fast as we let it, by "overcoming" the "abominations and lies" of materiality. People all over this earth are today coming into this "New Jerusalem" which is let down out of heaven. They are being renovated and purified by an inner life current entering their bodies through their minds, and they can testify that this new heaven and new earth is not an illusion but a veritable fact. They feel the new life quickening the nerve centres; the Principle of Life is so conscious, that they realize that the Divine relation between Father and son is established.

Lesson 13. June 30.

Review.

GOLDEN TEXT—*God hath both raised up the Lord, and will also raise us up by his own power.*—I. Cor. 6:14.

The lessons for the quarter just closed are the most stirring and dramatic of any in the Scripture. The resurrection, ascension, and present glory of Jesus Christ are of such interest to humanity that nothing in all history is worthy of comparison. The combination of the divine and the human has no parallel, and the events narrated are so transcendent as to stagger the belief of the average mind. That a man may be killed, be buried in a sealed tomb for three days, and then come to life, and eat and drink, and associate with his friends, is beyond human understanding. It is beyond all precedent and experience, and those who were familiar with the flesh and blood man only could not believe it, and in fact such never have believed it. Ask the average physician if he believes this story and he will say no. Because of his lack of understanding of the possibilities of the spiritual law in its scientific aspect man has called it miracle, and thus added superstition to his ignorance. Although it was the plain statement of Jesus that he came to show the way for all men, and that they are to follow him, this tremendous fact that he rose superior to death has removed him from the human and put him so high among the gods that weak humanity has lost sight of his true mission.

He showed us how to make our bodies immortal, and demonstrated the lesson in his own temple. Instead of taking up the problem right where he left it and fulfilling its laws, we lived the life of the senses and constructed a very ingenious religion based upon a scheme of atonement for our souls *after death*. Now those who are seeking to know the truth and real facts about this overcoming of Jesus are turning on the lights, and the subterfuge is quite

apparent to them. It is not a saving of the soul from a mythical place called hell that Jesus talked of, but the purification of the soul while yet in the body to the end that that same body may be raised up out of its tomb of matter and spiritualized until it is a fit home for that illumined soul.

What this higher law did for Jesus it will do for us. This is the teaching of Paul in I. Cor. 6:14, "God hath both raised up the Lord, and will also raise us up by his own power." Why Paul did not demonstrate this in his own body is not hard to discern. He saw the truth clearly but was not obedient enough in carrying it out. Paul was willful, according to his own admissions, and went contrary to the guidance of the Holy Spirit. For example, the Spirit warned him not to go up to Jerusalem the second time. But his combativeness was up, and he was so determined to have a bout with those old Jews that he went anyway. The result was his imprisonment, appeal to Cæsar and long incarceration at Rome. Had Paul been more obedient and less ambitious to defend his religion, the history of christianity would have been vastly different. To be successful in a spiritual work we must not only be obedient to the leading of the Spirit part of the time but *all the time*.

THIRD QUARTER.

Lesson 1. July 7.

God the Creator of All Things. Genesis 1:1-2:3.

GOLDEN TEXT—*In the beginning God created the heaven and the earth.*—Gen. 1:1.

This lesson is intended to cover all those parts of first and second Genesis referring to creation. Who wrote Genesis is not known. Says an orthodox Bible authority in a recently published work (Peloubet's Notes), "The author of Genesis as we have it now is unknown. It is more than probable that Moses wrote a greater or lesser portion from ancient

documents, though it is not so stated in the book itself. The history of Genesis closes at least a century before Moses. The documents or narratives incorporated into the history were doubtless very ancient. In any case there must have been recensions and almost retranslations, so that they could keep pace with the changes in language during more than a thousand years, as has been done with our English Bible. Compare the Lord's Prayer as now printed with that issued in 1258:

““Fader ure in heune, haleeweide boeth thi neune, cumen thi kuneriche, thi wille boeth idon in heune and in erthe. The euerych daw bried gif us thilk dawe. And worzif ure dettes as vi vorzifen ure dettours. And lene us nought in temptation, but delyvor of uvel. Amen.’”

So we see that it is not expedient nor profitable to make this an historical account of the creation of the heavens and the earth. This view has long ago been given up by intelligent Bible students. The modern school of higher christian critics look upon it from various standpoints. Prof. Briggs says it is “a Hebrew poem of creation.” “A solemn hymn,” says Dr. Gladden. Prof. Moulton calls it “Epic Stories.” Some call it an allegory, but just what the key to its meaning orthodoxy saith not.

The key to Genesis, as to all the Bible, is *mind*. Find out about the working of the mind of man and you will easily unravel by analogy the allegorical statements of Genesis. Everything visible is the picture of an idea in the invisible. Man's body is a standing forth of an aggregation of ideas invisible. These invisible ideas constitute what he calls his mind. Those ideas are based upon primal ideas inherent in Being. These primal ideas are the foundation of the multiplied minds of humanity and all have their source in them. God creates the primal ideas only; man incorporates his concepts of them into his consciousness, and we have the visible universe. But the visible universe is not created by

God, but by man. It may not be true that the human family as we see it formed the planet upon which we now live, but these conditions were brought about through the mental action of the man-idea. We are told that this "image and likeness" of Being has all the lesser ideas under dominion. The impulse from Being is to increase and multiply and replenish the earth. This means far more than the physical generation of families.

The first chapter of Genesis describes the primal mind of man with all its potentialities as it appears to God or Being. The second and third chapters describe the manifestation or forming of man. The first is ideal, the second is the limitation or forming of the ideal for a purpose. God rests in the ideal "from all his work," then the Lord God, or ideal of God, begins to clothe itself under Divine Law, and Adam appears.

Lesson 2. July 14.

Beginning of Sin and Redemption. Gen. 3:1-15.

GOLDEN TEXT—*Where sin abounded, grace did much more abound.*—Rom. 5: 20.

Man's natural estate is where he recognizes the Divine Mind and seeks its guidance in every thought and act. This is primitive innocence living the life of pure faith. But inherent in man's nature is freedom of will, it is the very central fact of his being—the tree in the midst of the garden. In his unfoldment he touches step by step the inherencies of Being, and among them the "beasts of the field," or forces pertaining to the substance of things. The most "subtile" of these is sensation, the "serpent."

Desire, "the woman," is easily beguiled through sensation and its pleasures, and eventually draws the reason or intelligence, "her husband," into the same consciousness. They eat of the fruit of this tree in the midst of the garden, and their eyes are opened to both good and evil. Through the exercise

of free will man chooses to learn by experience rather than Divine inspiration, the Lord God. Experience is a hard school, and those who enter it earn their lessons by the most laborious kind of work—"the sweat of the face."

This third chapter of Genesis is one of the most profound in the Scriptures, and it gives in allegory the transgression of that Divine Law that leads to that negative condition called evil.

The object of creation is to form the formless. Form is the Formless under a different phase. Form necessitates a certain limitation and requires conditions to sustain its character. These conditions must be understood and sustained by the Form itself. Hence the necessity of man's co-operation with God in carrying out the designs of creation. Form is established in and its relation to the Divine Source sustained by a *positive* state of mind. This also implies a negative, the "adversary." This positive state of mind builds upon a positive form, with elements of a positive character at its foundation. One of the aspects of this positive form of mind is the body, with its positive centre and more negative circumference. This body has its centre, the "tree of life," the spinal cord with its nerve branches extending to every part of the organism. The "fruit" of this tree is the nerve fluid whose central fount is seminal seed.

This brings us to a point where we can see that Desire through listening to Sensation consumes and wastes this fruit of the tree in the midst of the garden. Then follows a sense of lack of vitality. The Divine positive attitude of mind gives way to a less positive—the consciousness leaves its positive centre in the sensorium and takes up its abode in the earthly flesh at the circumference. It gradually loses the connecting link between the Divine Mind of Good only and comes in touch with the negative—it knows both good and evil, and is finally cast out of the garden.

A hint to the wise is sufficient. One phase of the

great sin against the law of our being is the misuse of the sexual function. Through its misuse we deplete our vitality, waste the elixir of life until the eyes grow weak, the ears get dull, decrepitude, old age and death follow in their regular order.

The return to the Garden of Eden, the consciousness of the body in its original purity, is through the "east" or invisible side. "Knock and it shall be opened unto you."

TRUSTING AND RESTING.

JOSIE M. ADAMS.

The Lord my shepherd is; He leads
 In pastures green and fair;
 Beside still waters sweet and pure,
 He guides my steps with care.

He is my life, my light, my joy;
 He is my strength, my power;
 He is my peace serene and calm,
 My comfort every hour.

We are the children of His love,
 One with the "All in all;"
 There's naught to fear, there's naught to harm
 The souls who dwell in God.

His love sufficient ever is,
 Always and everywhere;
 He knows our needs before we ask,
 Supplying with tenderest care.

The Lord is our support, defense,
 Our life, our strength secure,
 Our wisdom, and our happiness,
 Our love supreme and pure.

Know of a truth that only the time shadows have perished or are perishable; that the real Being of whatever was, and whatever is, and whatever will be, is even now and forever.

— CARLYLE.

"Life, and all that speaks life, is lovely."



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

June 20th to July 20th.

Good being the only reality, there is no power in evil.

Noon Thought.

(Held daily at 12 M.)

Of my own free will I choose to know the Good only. I am positive in my unity with the Good, and I refuse to believe in its opposite in any way whatsoever.

STATEMENT OF FAITH.

Thou Only.

O God — Omnipresence.

Omnipotence.

Omniscience.

I am Thy child.

Of Thy Substance, Spirit, Mind, I am, and I reflect
Wisdom, Strength, Holiness, from Thee.

Thou art here present with me.

Thou hearest my prayer to Thee.

I believe in Thee as my life unending.

I believe in Thee as my health unchanging.

I believe in Thee as my strength unfailing.

I believe in Thee as my peace eternal.

I am governed by Thy law, and am kept from sin,
from fear of sin, from fear of sickness, and from
fear of death.

Thy will now works through me to do Thy way with
me. Amen.

—ANONYMOUS.

He that is robbed, not wanting what is stolen, let
him not know it, and he's not robbed at all.

—SHAKESPEARE.

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

GENERAL NOTES.

The meeting of May 15th was led by Mrs. Yarnall, her subject being, "Why do we call ourselves students of Truth?" After the silence, during which this thought was held, "I realize that knowledge of Truth is the key to freedom," Mrs. Yarnall spoke as follows: "Let us first analyze the word truth. Taking the best recognized authority for the meaning of the word only, we find the word Christ from the Latin word *Christos* means divine truth, as it embraces all that is eternal and God-like in principle. We find it to mean the opposite of all that is perishable and ungodly. It is the aspect of the creative Principle, which to know and understand makes us free from the limitations that bind and hamper us on the plane of human consciousness while in ignorance of its nature. The all embracing Truth is the Christ, therefore it is the savior of mankind, and it is latent in every individual soul waiting the movement of conscious mind to open the door and let the light upon it.

"On the sense plane we are all more or less in bondage to the various false opinions and beliefs of the world, whether we know it or not, and when we become aware of the fact we begin to want to find a way out of bondage, and we find the path to freedom only by the study of truth; then we find the study of truth to be scientific and as truly scientific as the science of numbers. We find also that, like the science of numbers, we must have a sound fundamental basis to build upon as a foundation, and we have to begin at the bottom in order to build securely. We cannot grasp the whole problem at one bound, but must be content to build step by step. Every

step will be a step higher leading to higher and grander possibilities.

“Loyalty to the basic principle renders one able to judge of the truth or falsity of any statement or argument or sentiment, and we develop that ability by the study of Truth as Principle regardless of human authority. As has been so well said, we take ‘Truth for authority instead of authority for Truth,’ and by so doing we find at each step upward an increased sense of freedom; we find the ills of flesh begin to drop away, and greater harmony is manifest in all our experiences and environments. We are no longer in bondage to fear, the old idea of an angry God has given place to conscious knowledge that God is Love. God would cease to be God if He could be angry, and just in proportion to our loyalty to the highest do we attract the forces that help us onward in our aspirations toward our highest ideals.

“We find that freedom for the whole man, body, soul and spirit, is the only true freedom, and it is found only in knowing truth, which knowledge is gained only by study. We call ourselves ‘Students of Truth’ because of the blessedness of knowing the way out of bondage. We know the way by careful study of that all-embracing aspect of Divine Principle which enables us to discriminate between truth and error, knowing as we do that nothing is true in reality that does not harmonize with the basic statement of Being. On coming together twice every month as we do, we find we help each other to better and higher conceptions of the various sides, phases, and aspects of Truth, as well as to help those who are inquiring the way. We aim to gather truths from every source, knowing that every truth must agree with every other truth no matter where we find it. Truth is infinite in variety and power, and we shall never reach a point at which we can say we have nothing more to learn; therefore, we are perpetually ‘Students of Truth,’ and as we progress in the study we shall find we are weaving a web of beauty,

harmony and strength that nothing can mar or destroy. We are confident of righteous motives, we are confident of grand results, and we know we are gaining in wisdom and peace by our deliberations in meeting together. These are some of the reasons for calling ourselves 'Students of Truth.'"

Mrs. Militz said: "'Truth is that which is.' I think this is the simplest definition. We not only can call ourselves 'Students of Truth' but everyone in all the world is a student of truth. We are all seeking that which eternally is, not shall be, but *is*. When we meditate on that which is, always was, and ever shall be, we are meditating on God, the changeless, perfect One. The Truth we love and study is Life, immortal Life, and the Life in you is Truth. Love, Health, Strength is Truth. Speak Truth, speak yourself, the reality of your being, which is God. We never know a thing perfectly until we are it. As students of truth we are identified by what we concentrate upon. If we would know a thing, we must be one with it. We are one with what we concentrate upon. Emerson said, 'God as center is everywhere, as circumference nowhere.' Omnipresence must be in everything. What we love, we will become. 'What thou lovest, thou wilt become; God, if thou lovest God; dust if thou lovest dust.' You cannot speak truth unless it is in you. God is Truth. To speak the truth you must be conscious of the truth within you. You have within you the abiding, changeless free truth, nothing can deceive anyone who is true to himself. Let us never hide ourselves from Truth. It is looking at us from every one's eyes. It is omnipresent."

Mrs. Pool said: "We are all 'Students of Truth,' because every living soul is studying that which is. But we must discriminate between facts and truth. A fact may be true today but not tomorrow, and because it changes and something else takes its place it is not eternal truth. Truth always is and ever shall be, but an attitude towards it may change. We

may get a glimpse of the truth and may be able to demonstrate it, but tomorrow we shall see deeper into it, and because what seems truth to us today may not seem so in the near future does not mean that we are vacillating, for no one has a perfect concept of truth, and as our knowledge is ever increasing so our attitude towards truth is ever changing. Primal energy is continually pushing us to greater development, so it is never possible for a soul to know all the truth. We are bound to see higher and higher from day to day. Jesus could not answer Pilate when he asked him, 'What is Truth?' for no one can describe truth to another any more than you could describe the perfume of a rose. A rose is sweet, but so are many other things. Perfume or odor helps me to understand the essence which is Truth. A room may be full of the perfume from roses, yet the roses lose nothing of their perfume, so we cannot make another understand Truth, but each soul must seek and find it for itself."

Mrs. Umstot said: "I came into the Truth to get out of bondage, and I have been free ever since. I am convinced that it is only truth that can free the soul from belief in sin, sickness, and death, and it is only the truth which we have embodied that is truth to us. All souls must find it for themselves."

Mr. Nash said: "It is not easy to stand in the presence of so many friends of this cause who understand it, while I am about to be initiated. But I am in search of something, this is the reason I am a truth student. We study all sorts of sciences—mathematics, astronomy and many others. A science is something that is a fixed truth; if a thing is scientific, it is a truth, and the world has been benefited by them all; but it was left for this twentieth century to bring forth and unfold the Science of Being. When we have grasped the full meaning of this science we shall be on the way toward the construction or building up of our characters after the divine plan. I have come a long way to get hold of this truth, for an

understanding of it is one of the greatest things to accomplish, and a man can be no better employed, for there is nothing to compare with it. If we have the truth we have freedom, and everyone will concede that freedom is greatly to be desired. It is freedom to think and to be. You who have sat so long under this teaching are better grounded than I am, but everyone, even those who are just at the starting point, should do what they can toward helping others to appreciate the value of this new thought."

Mrs. Brown said: "I consider it a great privilege to tell others what little I do know. From the first I have endeavored to give to others what I have received myself of this great truth."

Dr. Kayne said: "Why do we call ourselves 'Students of Truth'? To be students implies that we study. Truth is concealed to the physical senses, hence we have to be students. We like to study truth because it frees us from the bondage of our old limitations. Jesus said, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.' It is comparatively easy to get far enough in this study to discern the truth, but to see God as impersonal love, we have to go deeper, and it is this truth that heals. Truth is absolute; no one knows it all consciously. We must make a daily application of it and try to demonstrate it, for only what we demonstrate is truth to us after all. Many may talk beautifully about it and not live up to what they say, but no one ever backslides from the truth they demonstrate. It is the continuing in His words that enables us to know the truth. Jesus' words were pure words; he did not talk or live error. Until we are willing not to do or say what he did not will we ever be able to do what he did. I like this Truth Students' Association; it is so free. We have no organization. Organization is not inspired; inspiration belongs to the individual. We stand behind

no bars, and have no limitations. We talk with freedom, and our desire is to help one another."

Mrs. Harley gave a most interesting resume of the Association from the time of its inception to within two or three years of the present date. Mrs. Harley not only is thoroughly conversant with all pertaining to the Association, but she has been a most faithful friend and helper, being among the few who first came together under the name of Truth Students. Several in the audience rose and gave their testimony to the great benefit they had received from the study of the truth.

The meeting closed with the healing service during which Mrs. Yarnall gave the following affirmations: "Because you are the perfect expression of God Almighty you *will* to see no imperfection in mind or body." "The omnipresent Spirit of peace steals into every department of your being, and thrills you with conscious health and vitality."

S. L. WELD, Secretary.

Albeit, all who wealth and power do most desire
 Least fixity of soul have such, least hold
 On heavenly meditation. Much these teach
 From Veds, concerning the "three qualities;"
 But thou, be free of the "three qualities,"
 Free of the "pairs of opposites," and free
 From that sad righteousness which calculates;
 Self-ruled, Arjima! simple, satisfied!
 Look! like as when a tank pours water forth
 To suit all needs, so do these Brahmans draw
 Texts for all wants from tank of Holy Writ.
 But thou, want not! ask not! Find full reward
 Of doing right in right! Let right deeds be
 Thy motive, not the fruit which comes from them.

—From "The Song Celestial."

KANSAS CITY MIDWEEK REPORTS.

A condensed report of the regular weekly meeting held in Unity Rooms, May 22d, at 2:30 P. M. Mrs. Jennie H. Croft, leader.

Thought for silent meditation: "My life is hid with Christ in God."

There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit.—*Romans 8:1.*

Our text says, "There is no condemnation to those who are in Christ Jesus." This does not mean being in any person or thing outside ourselves, but to be in the consciousness or mind of the Christ; let the same mind be in you that is in Christ Jesus.

I presume most of us here were brought up in the old orthodox teaching, in which condemnation occupied a large place: condemnation of people, of things, and of ourselves most of all. We were prone to evil, desperately wicked, worms of the dust, etc., and if we ever hoped to attain perfectness, it could not be in this but some other existence. Jesus never taught this. He said, "Be ye perfect, even as your heavenly Father is perfect," and he demonstrated by his life that man could be perfect here and now. Condemnation had no place in his life. He recognized the fact that the law of life is the law of love, and with love in our hearts we have no condemnation for anything. When we are in this Christ consciousness we know that the real self of man, no matter what the appearance of his life may be, is the Son of God, and all that God is he is, for he is "His image and likeness."

We have no condemnation for the churches, cults or isms, that seek for the betterment of mankind. They have their place in the progress of the soul into the higher life, and when the time comes that they are ready for the next step in advance, they will be shown the way. A beautiful thought was repeated to me the other day. Someone asked, "What is the difference between Christian Science

and Practical Christianity?" The answer was, "Let us rather look for the unity." No condemnation there; just the spirit of love.

When the conditions of our lives are in a degree inharmonious, do we better them by railing against them or condemning them? Most certainly not; we but add to our misery by keeping the unpleasant thought ever before us. Are we then to be satisfied with the conditions as we find them in our lives? No; satisfaction kills desire, and we who know and have tasted something of the higher life, and know that higher and higher planes of realization of the Beauty of Holiness await us, will never be satisfied until "we awake in His likeness." Are we to be content with our lives and their environments? Yes, knowing that the conditions in which we find ourselves are but the effects of a past cause, and when we have learned the lesson they are to teach we will step out of them into something better. When we are in this Christ consciousness we are free from the desires of the flesh, and "we walk not after the flesh, but after the Spirit," and there is no condemnation either in us for ourselves or others, or to us from any person, for "he that is born of God cannot sin," and the "Spirit of life in Christ Jesus has made us free from the law of sin and death."

A report of the regular weekly meeting held in Unity Rooms, May 29th, at 2:30 P. M. Sarah Elizabeth Griswold, leader.

"Before we try to enter into that state of mind which we call entering the silence, which means realization, let me tell you something that happened some three hundred years ago. Sometimes a vision of our Lord is vouchsafed a soul susceptible of divine revelation, and in the seventeenth century a philosopher consecrated to Truth's service was permitted to see the following picture of *what is eternally true*.

"He writes: 'While I was meditating upon the Bible as the written Word, and also upon Jesus Christ, I seemed to be in a desert place and saw

before me a great flat stone, significant of the letter of the Word. And while I looked, the open Bible appeared upon the stone, representing the spirit of the Word, and then these vanished and in their place stood the transfigured Lord, *who is the Word in its essence*. The Lord passed away and I saw again, in his place, the written Word, and then the stone. As I was constantly being taught by the Spirit, I now knew to a certainty that Christ, the Lord, is the Divine Word in its essence, and that the written Word contains the Spirit of revelation concerning things eternal, concerning God and His manifest Being (Christ Jesus) and also that the letter (the stone) is essential, and to be revered as a casket containing innumerable and resplendent jewels.'

“Like this philosopher, we go into the silence to get clear concepts of the Truth, to realize the truths of Being, to get illustrations that will make the truth plain to us. We desire to know the truth and we must put ourselves in a way to receive it. The Lord God Almighty is to take His throne in our hearts. We perceive, we see, with the intellect; but we know, we feel, with the heart. The expression of consciousness from the beginning to the end of the process of regeneration is an indication of the growth to which the soul has attained. The soul is groping for more light, oftentimes hopelessly, and it condemns this and that, right and left, blaming itself most of all. As a result, more trouble comes upon it, for this is condemnation of the very faculties of the mind upon which it is so dependent, as if they were to blame for this condition, while they are not. The soul in its misery makes these wrong statements because of its helplessness. But you should know that if you are condemning your faculties they will leave you. You will find yourself forgetting things that you desire to know and remember. You will find yourself losing this power and the other, for you are striking them out with your thoughts and words of condemnation. That is not the way. Bless your faculties

and they will serve you faithfully.

“At one time I found two organs of my body troubling me. They were the gates to another organ, which was a very important one, even the organ of life. I have always found the Psalms so helpful that I am certain they are inspired. One day I was sitting down trying to tell these two organs about their real nature, when these words came to me, ‘Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle.’ This meant something to me, and I saw that these two organs were gates through which the life should pass on into every organ of the body. The life which these organs symbolize is everlasting, and these are the gates through which the King of glory must come in. So I said, ‘Lift up your heads, O ye gates, and let the King of glory in.’ And so, having spoken the word of truth to these places, it would redeem the body, for the King of glory, who is strong and mighty, the Lord mighty in battle, would come in and the healing would be accomplished.

“There was once a king who was very good and very beautiful and very great. He had one son who was his exact image, therefore the son was very good and very beautiful, but being only a little child he had yet to become great. It so happened that the father set upon a very long journey and he took his little son with him. After traveling a long time he lay down to rest, with his little son folded in his arms, and thus they fell asleep. After a time the son awoke, and freeing himself from his father’s embrace he began playing about. He soon spied a little white animal, and he ran after it, hoping to catch it. But the little animal always eluded him and he was never able to lay his hands upon it. For a long time he sought to catch this beautiful little animal, and followed after it till it led him away from where his father lay, and at last weary with his chase he again

lay down, but this time alone, and fell asleep.

“Soon a shepherd came along, and seeing the child asleep far from any place of habitation, of any one to care for him, took him up and carried him to his own home in the mountains. And there the shepherd brought the child up as his own son. As he grew up the child did such work as fell to the lot of a shepherd till he grew to young manhood, and then he became restless and discontented and dissatisfied with his lot as the son of a shepherd. So finally he left his home and went to the city to make his way in the world, and after searching for some time he secured employment with a butcher, and he spent his days in slaying helpless creatures.

“After a time the good king travelled that way, and all the people flocked to see him, and the young man came also. At sight of the good king, memories of a palace, a beautiful woman, and a small white animal rushed upon him, and though he knew not why, he sickened of slaying helpless creatures, and his heart grew sad. Then he went to his mountain home and told his shepherd parents of his discontent. The good shepherd then told him for the first time about his childhood, and showed him the little bundle of clothes. This only made him the more sad, for now he had no father, no mother, no home.

“He was very sad. He took his little bundle and wandered away, he knew not where, but he really had it in his heart to find the good king. When at last he came in sight of the country that was his own, and dragged his weary limbs to the gate of his own palace, he was a sad and pitiful sight. The servants of the good king gathered around him, and the good king came also. The little bundle was opened and placed before the eyes of the king. In wonder and amazement he gazed at them, then bidding the servants do all things necessary for the poor young man, he hurried to his queen and spread the little garments before her. Who was the man? Whence the garments? What had they to hear? Soon the court

physician came and desired their attendance at the bedside of the sick man. He was crying in his delirium 'Come, papa, come; I'm lost; come, papa, come!!!' Then they knew that he was their lost son and they took him to their hearts and loved him.

"He was very glad that he had found his home. He was glad to know that he was the king's son, but he could only be redeemed from his wandering habits by staying closely in his father's house, listening constantly to his father's voice, and abiding in his father's love. Only thus could he prove his right to his father's kingdom.

"In like manner must we return from our habits of wrong doing, and abide in our new-born consciousness of our divine being."

C. A. SHAFER, Secretary.

"In the morning,
 When you first awake —
 Before you turn yourself in bed —
 First praise, then count
 The blessings on your head.
 Forgive, forget;
 Call down a blessing upon all —
 If you can't do that —
 Stay in bed and don't get up at all."

I have unfailing trust in the omnipresent reality of all things spiritual, perfect, and eternal, and as I trustingly lean upon them, I receive grace for grace, wisdom for wisdom, strength for strength, and power for power.

— HANNAH MORE KOHAUS.

What is really best for us lies always within our reach, though often overlooked.

— LONGFELLOW.



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Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month.

A Lecture Congress and Musical Jubilee, under the management of our good friend John P. Dolph, will be held at Rockport, Mo., June 30th to July 7th inclusive. Among the prominent liberal speakers is Judge Jos. R. Clarkson, of Omaha, who will deliver an address on Sunday evening, July 7th.

E. P. C. Webster has been a very successful healer for years, as proven by letters we have received. He is now located at Los Angeles, Cal., subject to call of those needing his help. His terms are free-will faith offerings. Address him at 229½ East Fifth Street, Los Angeles, Cal.

L. S. Thompson has decided to locate in Kansas City, Kan. He is a power for Truth, and we welcome him to this part of the country. Christian Science knew him in Boston in its early days; later he sowed the good seed with a more Liberal hand in Michigan. Various parts of Kansas have recently heard his most acceptable presentation of the doctrine.

G. P. Putnam's Sons, New York City, announce the publication of a new volume by Horatio W. Dresser, entitled "The Christ Ideal." It is uniform in size with "Living by the Spirit," and is a study of the spiritual teachings of Jesus, under the following subjects: The Spiritual Method; The Kingdom of God; The Kingdom of Man; The Fall of Man; The New Birth; Christ and Nature; The Ethics of Jesus; The Denunciations; the Christ Life. Those who have read any of the other writings of Mr. Dresser will welcome this new little volume, and all who desire to study the doctrine of Jesus, shorn of all sectarian complications, should send for it. Price, 75 cents.

Prof. LeRoy Moore, of Topeka, lectured in Maccabee Hall, 1222 McGee Street, this city, Sunday afternoon, June 2d. He also gave a course of lessons on Divine Science beginning the first Monday in June.

I am happy to say that since I have joined the Society of Silent Unity I live a different life, and in health, happiness and prosperity everything now comes my way. I thank God that I have found you to help me to the way of the Truth.—Mrs. F. O. W., St. Louis, Mo.

"The Only Good and Other Talks," by Leo Virgo, is the title of a new booklet of forty-eight pages. The thousands of readers of UNITY who have received great help through this writer's pure teaching will appreciate the knowledge, peace, and healing influence to be realized through reading this booklet. Send to Unity Tract Society, Kansas City, Mo. Price, 25 cents.

"The Magic Seven," by Lida A. Churchill, is a book of seven chapters upon how to apply metaphysical teachings without confusing terms, concise in its directions and logical in its conclusion. This book will be a valuable aid to those who would rise to the plane of spiritual realization. Although the soul may reach that degree of unfoldment where "means" will be unnecessary to attainment, still, like the scaffolding necessary to the erection of a building, the teachings of this book will help those who practice them to come into the completeness of the perfect man. Published by the Alliance Publishing Co., New York; price, \$1.00.

The Colorado Summer School of Metaphysics, which is to open at Manitou, August 1st, is the beginning of a most important work, and we see in it great opportunities to do good to many. Manitou is the gathering point of a large concourse of health seekers every summer and a splendid chance is here offered to scatter seeds of Truth. We cannot speak too highly of John W. Kriger and wife, who have charge of the local part of the movement. Judge Kriger is well known as a lawyer of repute in Colorado Springs, where he has an office, and he is also city attorney of Manitou, where he resides. He is a very busy man and it will be a seeming temporal sacrifice on his part to give the necessary time and means to carry out this plan for the Lord's work, but he has cheerfully undertaken it from the most disinterested standpoint and with his most generous love for the good of the people. Mrs. Kriger is just as unselfish and sincere in her desire to serve the Spirit of Truth. All the Scientists of Colorado should extend them a helping hand, and co-operate with them in making the movement successful in every way.

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Sarah Elizabeth Griswold, who for the past five years has been in the work in Oakland and San Francisco, has accepted a call to Monteagle, Tenn. She made us a pleasant visit en route, and was utilized in conducting several of our meetings. She presided at Arlington Hall, Sunday, May 26th, and at the Unity Rooms, Wednesday, May 29th. She also gave a special lecture at the latter place Friday evening, May 31st. One of the pioneer spirits in this work in Tennessee and Alabama is Mrs. L. L. Moffatt. She has selected Monteagle as a proper place to establish a permanent centre, and has offered the ground and stone enough to put up a church building. She asks the aid of all who want this truth established in the earth. If you cannot respond financially, send forth your substance in your word of Divine Sustenance and Divine Abundance.

COLORADO SUMMER SCHOOL OF METAPHYSICS.

The first session of the above convention will be held at Manitou, Colo., Thursday, August 1st, and continue four weeks. The grounds are located within two squares of the Soda Spring at the mouth of Williams' Canon. A full program of the daily sessions will appear in the July UNITY. Among the teachers and speakers we can now mention Charles Fillmore, editor of UNITY, and Myrtle Fillmore, editor of WEE WISDOM, of Kansas City. There will be many others, but the program not having reached us we cannot give the names. Arrangements are being made for tent shelter on the grounds for those who make their wants known in advance. Harry Whittlesey, of Topeka, has offered the committee his large camp-meeting tent. Those who want accommodations on the grounds should write to John W. Kriger, City Attorney, Manitou, Colo.

The railroad rates from Kansas City are unusually favorable this year. The Santa Fe makes the following: Round trip to Denver, Colorado Springs and Pueblo, July 1 to 9 inclusive; September 1 to 10 inclusive, \$15.00. One fare plus \$2.00 to above points June 18 to June 30 inclusive; July 10 to August 31 inclusive. Tickets good until October 31st. For rates and details apply at City Ticket Office, Tenth and Main Streets.

All friends passing through Kansas City are cordially invited to make our office building, 1315 McGee Street, their headquarters. Ladies will find someone here to aid them in getting tickets, checking baggage, etc.

"Straws show which way the wind blows." House Bill No. 137, 41st General Assembly of Missouri, is the whole wheat field before the hurricane. If spirituality had not pushed materiality to the wall there would have been no "Hall Bill." Thank the All Good for the recognition of the fact that Practical Christianity is making itself felt. So far from driving us from the work we are greatly encouraged, and wish to assure all good friends that the "Hall Bill" does not affect us in the least, as when the office was opened at this place we decided that it should rest on the basis of free-will offerings entirely. Therefore, we assure our friends that we have no intention of going out of the work, and they will always find us ready for present or absent treatments.

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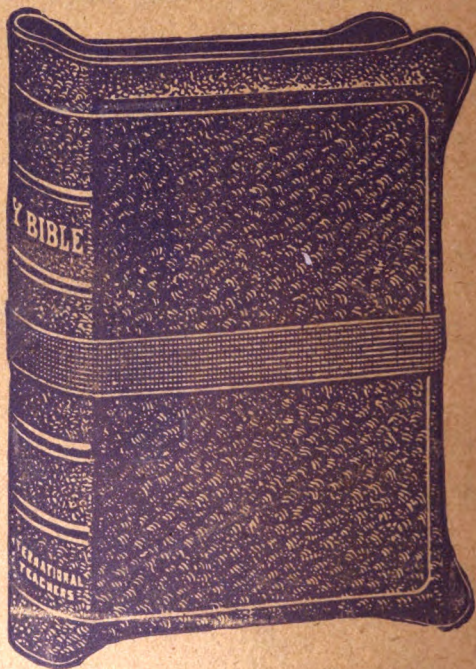
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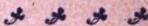


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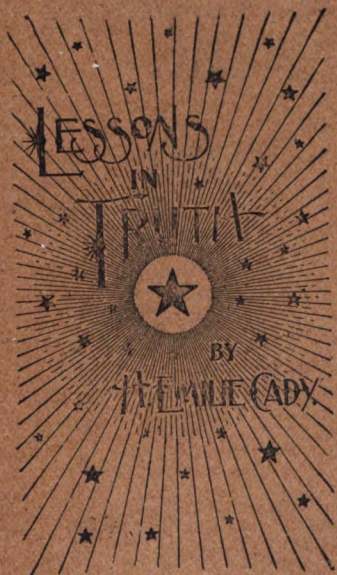
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