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UNITY

Ye shall know the Truth, and the Truth shall make you free.

Vol XVIII. KANSAS CITY, MO., JANUARY, 1903. No. 1.

CONTENTS.

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CONTENTS.

| | PAGE |
|---------------------------------------|------|
| Christianity. | 31 |
| By Horatio W. Dresser. | |
| Bible Lessons. | 19 |
| By Leo Virgo. | |
| God. | 25 |
| By C. A. Shafer. | |
| God's Man — Christ. | 31 |
| By Jennie H. Croft. | |
| About Paul and Napoleon. | 35 |
| By Charles Fillmore. | |
| Society of Silent Unity. | 40 |
| The Class Thought. | 41 |
| Noon Thought. | 41 |
| Poem. | 41 |
| By Mary E. Strange. | |
| Truth Students of Chicago. | 42 |
| Kansas City Mid-Week Reports. | 45 |
| Publishers' Department. | 54 |
| Review of New Books. | 56 |
| By J. H. C. | |



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

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No. 1.

CHRISTIANITY.

HORATIO W. DRESSER.

PROBABLY no term has received a greater variety of definitions than the term Christianity. It has meant a thousand different things to as many persons. It has stood for a thousand incongruous things, creeds, systems, sects, theories of reform and plans of salvation. It is redefined in every age, and each age deems its interpretation authoritative, while all previous definitions are classified as partial and historical. The astrologist tells us that Jesus read the signs of the heavens, and thus was able to foretell great upheavels. Hundreds of Protestant sects quote Jesus' words to prove that he meant just what they believe. The exponent of the Vedanta philosophy assures us that Jesus was simply a Buddhist monk of the Essenes, informed in the mysteries of the Orient. The Jew is positive that Jesus was merely a teacher of traditional doctrines. Probably as time goes on there will be more, rather than fewer, sects which will quote Jesus as authority. The Christian socialist in our day is sure that he has the right clue, and every age may be equally sure.

Amidst this array it would be presumptuous for any one who assays to be fair to all sides to assume that he knows precisely what Christianity is. Every man finds in Christianity what he is and what he has thought, coupled with the thought of his age. It were folly nowadays to quote Scripture to *prove* one's faith. One might better set that faith forth in its own terms.

Yet the fact that so many incongruous faiths have found verification in Christianity perhaps shows that

Christianity is universal. All that has been read into the New Testament may be there, except the dogmatism of those who assume that they know all about Jesus, where he was taught, and all that. Exponents of Christianity may err rather by defect than by excess. Christianity may be all it has been claimed to be, and far more. Every one, then, is free to say with heartiest enthusiasm what Christianity is for him.

Let us begin, then, by assuming that Christianity is a universal system, that it applies to the entire divine order. It may also be defined as a method of individual consciousness, growth, adjustment; and a plan for the regeneration and perfection of the race. Further, it is a universal religion which fulfills all other faiths. Finally, it is practical, applies to every situation in human life. These are the broad general outlines within which I shall gradually supply the details, and undertake to make good the assumptions.

1. The prime essential of Christianity as enunciated by Jesus is the discovery of the divine order, the law which makes all things one in the Kingdom of God. From the human point of view, this means the discovery that of himself man is and can do nothing. It means the utter renunciation of self as such.

At first, this looks like a purely negative statement; it is strikingly in contrast to the affirmative individualism of our day. It means the sacrifice of all plans, desires, hopes, in so far as these imply personal will or preference. It means that one ceases once for all to choose for one's self. No longer is one to try to manage the world, or regulate the energies of social or other reform. One must be ready to go anywhere, be cast into any situation, or meet any hardship. The ties of home are to be sundered if necessary. In general, one is to follow the lead of the Spirit. And one is to make this entire consecration of self without knowing that anything is to come in return; it is an entirely free sacrifice, a choice, not the result of compulsion, not fore-ordained "election." The same

great fruits of the Spirit are open to all who will pay the price. Christianity is for the whole people, not for a few favored mortals.

But that which seemed to be entirely negative proves to be the most positive law. "He that loseth his life shall find it." He who finds that he is nothing of himself learns that he is everything through organic relation to the divine order. The negative statement is that one is not and cannot be independent, that one is indissolubly linked to humanity and to the Father. To try to be aught of one's self is to seek to build one's own world. One is free to try the experiment. But that is not the road to perfection, nor even to what is called success. "I (the Christ) am the way, the truth and the life." There is no other way. This the law of the divine order. A man must put himself into certain relations to reap the results.

Yet that which appears stringent and binding to the one who does not yet love the Father enough to pay the price of the kingdom, is the tenderest condition of love to one who is ready. "All's love, yet all's law." The soul is bound, yet free. The same conditions are opportunities of freedom, or cruel decrees of fate, according as we view them. There can be but one best way; all other roads are inevitably beset by conditions from which there is no escape except by turning to the pathway of the Spirit. There may be myriad courses leading to the one great end, so that the life-round of no two followers of the Spirit may be alike. But the great fact remains that each soul must find the pathway by coming to judgment as Jesus has said, namely, "Not my will but thine be done."

That will may not be the same for you and for me. You may be called upon to sacrifice where I shall be asked to retain. I may pass through what would be of little value to you. But the will of God is universal; it applies to the entire divine order. There is a work for you and a work for me, and each of us

must find out in his own way, directly from God, what that work is. No one can tell another, yet the law is the same for all. Of myself I can do nothing, but with God and humanity I can do a mighty work. There could not be two omnipotents, two infinities, two ways in which there should be no obstacle. Granted a universe of myriads of souls, each with a mission, each with unlimited power to fulfill that mission; and there must be organization, each purpose must be organically adjusted in relation to all the others. Otherwise there would be chaos. Hence the rigid walls of fate on all sides but one; hence one is free where another is bound.

This looks like fore-ordination. Yet once more "all's love, yet all's law." The pathway of the Spirit would have no significance for us unless it were freely chosen. We may follow our own wills if we choose. The universe is large and has room for both the saint and sinner, with a great variety of types between. But *if*, note the condition, if we choose the pathway of the Christ we must follow that course, not as we would arrange matters, but as all things work together towards one great end in the social kingdom of the Spirit. There are many souls, many ideals to consider. Therefore there must be adaptation in the light of the general good, the social kingdom. That is the law of the divine order, and without that man can do nothing in the Christ world.

The well-nigh discouraging discovery that of one's self one is nothing, is the finding of a tiny center from which are seen to radiate the innumerable pathways of the Spirit out, out into the great world which knows no bounds. "I can do all things through Him who strengtheneth me." I must find the center, then I may proceed to the circumference.

Jesus tells us in many different terms what this center is. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." That is, happy are they who make this great discovery, namely, that of themselves they are poor indeed; for in that attitude they shall find the only true wealth.

“Blessed are they that mourn: for they shall be comforted.” Even grief, with the sense of utter helplessness it brings, is a way into that kingdom in which there is help indeed, the comfort of the Spirit. Many times it is the helplessness of the finite in times of mourning which leads the way to the true revelation of God.

“Blessed are the meek: for they shall inherit the earth.” “Happy are the gentle,” is a later rendering. The man of peace is the Christ, he who combines in one life the tenderness of the woman and the strength of the man—he it is who shall have this marvelous power which shall regenerate the earth, he shall possess the world.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” There must be the deep desire, the passionate hungering, before the kingdom shall be found. But they who thus hunger shall not be disappointed.

“Blessed are the merciful: for they shall obtain mercy.” The action is reciprocal; he who does a deed for the kingdom will find all things in his life tending to correspond.

Purity of heart, peace, love, all these are conditions of receptivity which invite the Spirit. Even when we are persecuted because we have chosen the “way of the cross” we are entering further into the kingdom. We ought even to rejoice, for the opportunity is great, and all who have entered in have been thus persecuted.

Again, Jesus assures us that unless we become as little children we shall in no wise meet the great condition of entrance into the kingdom. One must literally empty the cup, free the mind of theories, consecrate the head as well as the heart. Simplicity, humility is the prime condition, the receptivity of nature unadorned and untampered with. If we have intellectual power, so much the better, if only we dedicate it to the uses of the Spirit. But only the Spirit can tell us how rightly to use the intellect.

Yet again, we are told that no man can serve two masters. The condition is as inexorable as the most rigid rule in mathematics, and it is a hard saying, especially for those who have wealth; it is becoming harder in our century. But how true the law that we cannot give attention to two things at the same time. It is a question of love or hate; there is no compromise. The hard saying is not to be explained away as an allegory; it is a literal condition. Man must free himself from all that he hath. If it comes back to him to be used for spiritual ends, well and good, but every cent must be used as the Spirit directs. Poverty is by no means synonymous with Christianity. The ideal is to be free from all material things, all the conditions of space and time. One who gains that freedom while possessing great wealth wins the greater triumph, conquers a greater temptation than the medieval monk who courts poverty. But it is not likely that many who choose the kingdom will have this particular triumph to win.

2. The second great discovery is that Christianity is first individual before it leads to the larger social results. Salvation begins with the discovery that the man himself must do the work, that there is no one to do it for him. Salvation is an affair of the life, not of belief. To stand up and confess one's self a follower of Jesus, to say that one believes in him, may be a first step with people of a certain type, but the crucial question is, "Does the person who makes this profession of faith live by it hour by hour and day by day?" If he merely believes with the understanding that belief saves, he has not yet found the kingdom.

Here we come face to face with an older interpretation of Christianity, and we may as well meet it as postpone the inevitable conflict. Let us prepare for the fray, however, by assuring those who cling to the atonement with a death grip, that we shall find a way to preserve the essential truth of this doctrine.

If we accept the premise that man is a "depraved"

being by inheritance, and that an angry God must be appeased, and that the only begotten son had to be sacrificed to set things right, then the doctrine of the atonement in its old form is logical, and the followers of this type of Christianity are justified in their life and death struggle for what they believe to be the fundamental principle. One may even admire the conscientiousness of one whom I know who will not associate with an old-time friend, because the friend no longer accepts the atonement in just her way. To such a zealot it seems like disloyalty to her Lord to be in the presence of such a disbeliever, although one might remind her that Jesus expressly chose the company of sinners; that his faith was inclusive, not exclusive.

But our concern is to interpret the sayings of Jesus, not to call other people to account. If it be true that the "letter killeth" while "the Spirit giveth life," we must choose what we will serve, and estimate the entire doctrine accordingly. Jesus assures us that he came to "bring life and immortality to light." Let us then take him at his word. He also declared that the truth should set men free. We may confidently assume, then, that Jesus' mission was to tell men the truth about life.

Did he begin by informing people that man is "a miserable sinner with no help in him"? No; he said, "The kingdom of heaven is at hand." He brought glad tidings. He sought to awaken men to the knowledge of that concerning which they were ignorant. Recognizing that man was in the darkness and did not know it, he did not condemn, but brought light. He made clear a certain definite law, namely, the law of the kingdom, outlined above. If man would obey certain conditions, certain results would follow; if he refused to obey he would not obtain the results. That indicated that man was to take a certain initiative — pay a certain price.

Jesus makes this law clear in many different ways. If we display mercy, we obtain it. If we are just,

justice comes back to us. If we misjudge, we shall be misjudged. If evil things come out from within, the outer life will be defiled. To live a pure life, we must first have a pure heart. We cannot even harbor anger without reaping the consequences. The law is inexorable. Not in one jot or tittle can it be evaded.

Yet, love is here, too, for when a man comes to judgment, he learns that by adaption to the same law he can "make for righteousness," can turn all to love. "Give, and it shall be given unto you." "Ask, and you shall receive." The law is perfect, universal. The whole difficulty is that man has been ignorant of it, and, ignorant, has misspent his energies. He has thought that he could be great by himself; that he could buy a place in the kingdom. He must find out that there is but one road to the highest, namely, the will of God, the way of the divine order.

Others had made clear the law of cause and effect ages before. Judged by the letter, the sayings of Jesus were not new. The difference was that where others beheld the law, Jesus took the hardest of all steps, that is, he took the initiative in showing by his conduct that he really believed the law to the last word. Had he faltered where others to whom the alternatives were presented faltered, his life would have made no more impression than the lives of hundred of saints and seers who belong to the level to which those who judge by the letter consign Jesus. But Jesus was faithful even unto the end, and he met crucifixion at the hands of his enemies as he had all along met their revilings and persecutions. He was faithful in thought, word and deed, and displayed barely enough of the finite to let us know that he was human. We actually have the record of his triumphant experience when he gave up the last human inclination in favor of the will of the Father. Thus we have the perfect example, so far as human life has thus far revealed perfection. Had we not had the life of Jesus on earth, we should not have known the

highest law. Otherwise we should have had merely the perception of the law without the life which proves it. The theory is not enough; it is the life that convinces. It is the power of the life, that was true in every detail to its protestations, which sent out the marvelous power into the world to which the wonderful growth of the Christian centuries is due.

If the law of the divine order is perfect, we, of course, expect men to be enlightened. There are obviously lessons to be learned from ignorant blundering, but the God of love would not always let men blunder. God, then, so loved the world of His human children, that He sent the divinest light into the world to make clear the way. Jesus revealed the way whereby all could be free from the bondages of ignorance, if they "would take up the cross and follow him." Notice the condition again. If they would "take up the cross." That obviously means that each man must make the supreme move which Jesus made, from the finite to the Infinite. Once more the responsibility is placed on man.

Of course, if "God is Love," there are no "lost" souls, in the literal sense of the word, although many may be almost infinitely removed from the knowledge of the truth which sets men free. And since God is Love, He is not the old angry Jehovah of a former generation who demands a sacrifice. The idea of offering up a human being in this way belongs to savage times, when men thought they must render tribute to the gods to win their favor, a purely selfish motive. It shows enormous disrespect to the God of Love to think that He demanded a propitiatory offering. It would be difficult to twist any of Jesus' sayings into any such barbarious meaning. Furthermore a God of love is "no respecter of persons." He is the Father of the people; there are no elect or damned. It is not a question of fate, but of a way open before those who choose to walk in it.

Recollect, then, that Jesus came to bring *life* to light, the life of a higher order. It was his fidelity

to the ideal of that life that saved men (those who followed his example) not the death, but the life. The way of the cross, then, is the way of life. Either we must believe this, or doubt Jesus when he said that he came "that men might have life and have it more abundantly."

The truth in the doctrine of atonement, then, is the law of adjustment to the divine will. When man wanders away and seeks to be something by himself, freedom from the bondage thus created is to be found by returning to the Father's house. It is through oneness, that is, harmony with God, that freedom is attained. The man, for instance, who has brought disease upon himself by a riotous life, will find health if he once more obeys the conditions of wise natural existence, in other words, the law or will of God. Jesus had attained that level where all things are harmonious, and the secret of that harmony was oneness of will with the Divine Will.

The atonement, then, must be restated in wholly positive terms. Jesus came into the world to show mankind how to live the perfect life. The way which he made clear by living it was adjustment to the divine tendency in the total universe, the law of growth and fulness of co-operation with the divine ideal. There was great sacrifice involved, but it was not a negative sacrifice. It was positive devotion to the ideal of the kingdom.

Is there no truth, then, in the theory of the divine grace? Unquestionably. Jesus does not say that everything depends on the mere human conduct. He calls attention to that as the essential without which the other things shall not be added. *If* man is willing to pay the price, then much will follow which is not in the power of man to give.

Perhaps the best way to illustrate the principle of the new birth is by comparison with the attainments of self-consciousness. How far can introspection be profitably carried? Try to carry it to its extreme limits and you will find yourself imprisoned in a

V-shaped hole. You tried to find your soul, and you found a point, a painful point. Analyze love, and you find nought under your introspective microscope. But love, and you shall know by loving what love is. The highest that is in us hides when analytically pursued. Too much self-analysis stultifies all endeavor. Our spontaneous actions reveal elements which we never planned to put in. If we self-consciously say to ourselves, "Now on such a day I will be divinely inspired," the inspiration does not come. The law of the unexpected is a higher law than that of any self-conscious attainment. We mount to heaven on "the stairway of surprise." The kingdom cometh "without observation."

In that wonderful passage where the coming of Nicodemus in the night is described, Jesus tells us that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." He says that man must be born from "above," not "again," as mistranslated. That is, there is a higher manifestation of the Spirit than that which has come up from below in the long evolution of life. The purest revelation is from above, at a time when man least expects it. Without this we could never attain the Christ life. It is literally a new birth, a fresh start in life. Granted this, and anything may follow. Thus the divine grace has its place as securely as in the old orthodoxy. But it is not the grace of election or fore-ordination. The divine grace is for all, for God is a God of love. But the divine grace would have no significance if it were forced upon men. It comes to one as a gift. One is free to turn aside. Many of those who have attained great spiritual heights are free to confess that they denied the Father long ere they finally accepted Him. Probably the divine Spirit is even now constantly breathing upon every human soul, but few are they who are willing to pay the price of fidelity to it. If there be any unpardonable sin, it is the sin of non-receptivity.

Thus every essential in the orthodox faith is preserved, even the idea of a sudden conversion, for the bud of the spiritual growth within us may burst suddenly when the Spirit is perceived by the willing soul, and all other courses have been abandoned. The spirit of Christianity remains throughout all change; it is only the wording of it that changes from age to age.

3. The third great point is the law of change from within outward. Salvation not only begins with the individual, but it begins within. Jesus counsels men to enter into the secret place of the Most High, to close the door upon the outer world, and there, in the solitude of the heart, attain that adjustment with the divine will from which all things will follow in the world of our outer life.

He further assures us that it is not necessary to ask for special things, gifts, for all things have been provided in the divine order. There is guidance for each soul. It is only necessary to put one's self in the stream, then be faithful to each specific prompting.

Here is the crucial point. It requires great faith to live in this practical world, where every one wants to know where his money is coming from, with entire independence of the world's standards. Many who follow Jesus to this point would discard his teachings as impractical here. They would insist that there is no evidence of any such law, that every man must shift for himself with no assurance that there is anything to keep him from starvation.

To this one can only reply, "Then the Spirit has not yet breathed upon this man so that he knows the law." But oh, the wonder and beauty of that marvelous provision, that detailed guidance which applies to every possible situation in life. None knows except they who have seen the promise fulfilled, then what a mass of evidence! The peculiarity of the situation is that to have the proof one must put one's faith to the test in a way that the sceptics are unwilling to venture. He who does not

trust God is practically an atheist. He who does trust God has to venture everything in the world.

For example, it requires great faith to go before a company of people to speak about the spiritual life without previous preparation. Yet those who make the venture assure us that it is literally true that what one shall speak is "given in that hour." Doubt that the way will open for the realization of the soul's visions is usually founded on impatience. We want the kingdom to come in our way, instead of in the way of divine order. Therefore we push, and heave sighs, and waste energy.

Again, stress is placed on environment instead of on the forces of inner life. It is argued that we cannot be Christians until this present commercial age has passed, and man is economically free. But what is life for? If it be for the rearing of souls, if character grows under adversity, we ought to rejoice in the present hard conditions.

4. This brings us to the next great point, namely, that Christianity is social. The discovery of the kingdom within must come first, the individual must come to judgment for and by himself; but he must not pause there. Man is to seek the solitudes of the inner life that he may find the guidance which prepares the way for his social existence. The first test is his willingness to forego all for the Spirit, the next is to trust all to the Spirit, and the third is love all mankind as brothers, to live for all, serve all.

For man is not only an individual soul, but a social being. He is nothing of and by himself, because he is an organic unit, because all men are bound each to each, all are members of one another. This is the more positive side of the renunciation of self. All that one gives up individually is given back socially, enriched an hundred fold. The Christian socialist is indeed right in insisting that the final test of Christianity is social. This is especially the age of recognition of that great fact. The point of difference is that since Jesus placed the emphasis

upon the Spirit rather than on the letter, on the kingdom which cometh without observation, on the realm within where all things have been provided; the true follower of him cannot place the alteration of the social order first, but must begin by fidelity to the Spirit, by manifesting love in any situation in which he finds himself, whether it be favorable or unfavorable.

If "all things have been provided," the social readjustment of environments is included. No man as yet fully believes in the spiritual law who is unwilling to let justice come in its own way. If justice is primarily spiritual it is not likely to come in the way on which the majority of social reformers insist. Many place stress upon material conditions. There is tremendous complaint because some have more of this world's goods than others possess. But again we must insist that to be a Christian is to make a choice. Jesus even commends the poor man. It may be that precisely in these adverse material conditions one shall have that opportunity which above all others makes the supreme triumph possible. There are greater temptations in these days. So may there be better Christians. Jesus says nothing about waiting until we can be Christians. A man may be a Christian in any situation. The ideal is to be superior to the material condition. If the spiritual comes first in the order of being, nothing, no economic order can stand in the way. What the individual cannot do, the grace of God can do. To make the supreme consecration of all that one is and all that one possesses, is to receive the help of the Spirit, whatever the environing condition. And possibly it is harder for the capitalist to take the great step than for the down-trodden laborer who cries out that he can do nothing under oppression.

5. The fifth great point is that the kingdom comes gradually and in little ways. The old idea of sudden conversion, of belief which settled salvation once for all, was consistent with the thought of God

as an external creator who made the world in six days, or six thousand years, then retired and let it run. The new conception of God takes its cue from evolution, the painstaking law of transformation, in which there are no leaps, and nothing sudden. Throughout all the ages God has been making, is still making the world. The most trivial social change of today is as consequential as the physical change of a million years ago. Not reformation, then, as the socialist says; not revolution, as the anarchist says; but imperceptible growth from within, is the great social law. Each individual must come to judgment, attain adjustment, and become one more center for the growth of the kingdom. The larger social results must come as the greater or the smaller individual deeds. Here is the crucial point. The life which makes man a Christian is spread out over his whole career. No one deed saves him, although it may be the turning point. It is the daily life of years and years which shows whether or not he is really a Christian. The process is not so easy and simple as it once seemed. It is the little thoughts, words and deeds which come out from within, one by one, which at last uplift a man and make him truly regenerate.

7. The next great point is that Christianity is practical. Jesus proved that what he taught was applicable to any situation by actually applying it. When any one came in need of light he gave it. When he met the sinner he manifested that love which helps the sinner on his weary path. The sick he healed, the dead in consciousness he quickened, and the social group he addressed according to its needs, whether or not his judgment was popular. He met his age as he found it, and in every recorded instance unflinchingly stood for the will of God. His was throughout the practicality of life, not the application of a doctrine reasoned out in advance of experience. Therefore to know whether or not it be practical for you, you must test it by actual life; you

should not expect to know all till you have lived all. But be sure that you are testing the spirit of a precept, not its letter. Do not, for example, be negatively non-resistant; "overcome evil with good."

These, then, are the main points. The kingdom of God is to be found within, where all things have been provided, where the will of the Father is to be learned, where entire consecration is to take place. The soul must understand the law and make actual effort to overcome, and to live by it. Then the kingdom of God is to be found in humanity, as the law of love, service. Finally, the kingdom is to be recognized as universal, and by thought, word and deed, social man is to attain complete adjustment to the law of righteousness.

Prosperity comes to those who enter into and abide in the Prosperity Place prepared by Jesus Christ. He said, "I go to prepare a place for you." "Where I am there ye may be also." "Lo, I am with you always." These statements clearly locate the place where Jesus is—right here in our midst. The Prosperity Place is entered by believing that it is here, and repeatedly affirming that we are in it. Keep constantly in thought, "All thine are mine, and all mine are thine," and there is no lack anywhere.

THE BEST DAY.

Not the day when Moses led
 The way to the Promised Land;
 Not the day when Joshua
 Bade the sun to stand;
 Not the day when Cæsar bled,
 Not the day of Bunker Hill,
 Not the day of Waterloo,
 Not the day she said, "I will,"
 Sweetly whispering to you;
 Not a day that's past for aye —
 But *today*. — S. E. KISER.

Bible Lessons

BY LEO VIRGO.

Lesson 4. January 25.

PAUL'S COUNSEL TO THE THESSALONIANS.

— I. Thessalonians 5:14-28.

GOLDEN TEXT—*Hold fast that which is good.*—
I. Thessalonians 5:21.

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle. First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the omnipresent good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe in inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't," and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The little weak thoughts that whine as they recite their puny ills are the most subtle, because they appeal to our sympathies. They seem so real at times that we fall

into their sly little traps, and instead of being patient only, we become more than patient, we become resigned to the inertia that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the I AM, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief of the duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray without ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is this inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within, the devotee quickens the brain centres in the organism until they constantly quiver with the vibrations of the Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such an one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of Spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments withou .

Those who live in the world of events long to know the future. The Spirit lives in the *now*, and the prophecy of the Spirit is not to be despised. That prophecy is that you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are now thinking is an exact prophecy of what your future will be, hence we should not *despise this prophecy*.

Lesson 5. February 1.

PAUL AT ATHENS.—Acts 17:22-34.

GOLDEN TEXT—*He preached unto them Jesus, and the resurrection.*—Acts 17:18.

The Truth stands in the midst of Intellect's attempts at religious worship and commends them, yet proclaims the shortcomings. Bible scholars say that the word translated *superstitious* is misleading; that Paul was referring to the reverence which the Athenians paid to religious matters. Prof. Ramsey renders it, "More than others respectful of what is divine."

The intellectual concept of God is always relative. The Athenians were purely intellectual, and the more than three thousand images and statues of gods, demi-gods or heroes, which filled the city about this time, testified to the material concepts of their idea of Deity.

This is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all these concrete concepts of God, there is a yearning to know the unrevealed Spirit, and the mind is ever reaching out for a fuller realization of its source. This is the altar with the inscription, "To the Unknown God."

Paul did not call the Athenians *ignorant*. This also is a mistranslation. What he did say was,

“Whom ye worship, not understanding his name, attributes and nature, him I set forth.”

God is Spirit. Spirit is not form nor condition, therefore unrelated. The character of God as Absolute Being cannot be comprehended by the Intellect. The Truth, therefore, makes a total denial of all beliefs about God of a temporal character. God does not require anything at our hands, being the Source of all. Even personality is not recognized by the Divine Mind — He knows only unity and oneness in all men and all nations.

The mind of man cannot find God through any of the sense avenues, but one phase of His being may be perceived through “feeling after Him,” that is, through the affectional nature, for “God is Love.”

A splendid treatment for the realization of Omnipresence is this, “In Him we live, and move, and have our being.” The One Life permeates every fibre of our organism; we move in it and it moves in us; our true being is involved in this One Essence and Cause of all.

When the Truth has been declared, and the Intellect has received it, a new state of consciousness is set up. A “day,” or open state of the mind, has been established and there must be a change of thought, which is repentance. When we get the activity of the Truth going in our minds, the seed germ of our being, which is the Christ of God, is resurrected, and we have the assurance within us that this uplift is for all.

The thoughts of the Intellect do not all at once fall into line with the Truth — some mock, some defer the acceptance to another time, but there are the elect few who form the nucleus of a strong church, which is a new state of consciousness where spiritual thoughts centre.

Lesson 6. February 8.

THE CHURCH AT CORINTH FOUNDED.—Acts 18:1-11

GOLDEN TEXT—*Other foundation can no man lay than that is laid, which is Jesus Christ.*—I. Cor. 3:11.

In studying these lessons in their symbolical aspect we should remember that the state of mind in which the Truth is going to and fro in us is unregenerate, which is typified as *Gentile*. But the most unregenerate have certain religious ideas, be they never so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the new thought. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul (*the Truth*) has small success in establishing the work in Athens (*the intellectual centre*), so a move is made to Corinth, forty miles to the west. Corinth means *lovely, beautiful*. It contained the Greek temple of Venus, which was dedicated to the worship of love. So we easily discern that it was at the love centre in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this centre was largely given over to licentiousness. Under the guise of religion the temple of Venus at Corinth had attached to it as assistants over a thousand Courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart centre, the *solar plexus*, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But

the patient, sustaining power within is not wholly thwarted. When the body is lacerated, he sets his builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla. Born in Pontius, and lately from Italy. Pontius means the *sea*, which is symbolical of the Universal Mind, and Italy means *strength*. Some perceive that these silent tent-makers within have their origin in God and that they are strong.

Paul, the Truth, is also a tent-maker. The Truth always builds up — it never tears down. So we find that when this realization of the Truth enters our minds that it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical upbuilding — tent-making. It would instruct the man how to build his own tent, or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the centre of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal (Timothy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (I AM) is the Christ (the saving power). This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts and concentrates all its power upon the receptive states of mind, which reveals Titus (pleasing), Justus (just), a worshiper of God. Crispus (circle), the ruler of the synagogue, who believed with all his house, indicates that the Truth really encompassed in a spiritual sense the whole man.

The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

GOD.

C. A. SHAFER.

First Lesson of a Series delivered before the Wednesday meetings of the Unity Society at Kansas City, Mo.



IT IS essential that we have at the beginning of this course a clear statement of what our teaching comprehends. To warrant the effort to establish a new school of philosophy, or to justify the departure from old and tried forms and doctrines of any kind, there must be a clear and well-defined purpose to be subserved, and that purpose must be, in the minds of those advocating it, vital to the whole teaching.

Our teaching we denominate Practical Christianity, thus calling in question a certain quality of Christianity as it has been taught in the past. We do not believe that Christianity, as it has been taught in the past, possesses life or saving power. Neither do we believe it to be the doctrine taught by Jesus Christ. But it needs no defense, and merits no blame or censure. Everything is what it is because of the Law. The work of the past is good, and praises be to the eternal Spirit of Truth that is ever pushing man on to improve today on the work he did yesterday.

But all this is in the letter, and the letter is without life. So long as we keep our eyes on the letter, and live in the form we cannot hear the Spirit, and it is the Spirit that saves, for Spirit is life. Forms and letters, dogmas and creeds, morality and ethics, all have their place, but only as a reflection. They are the shadow, and continually change, because they are without life or substance.

Christianity, to be made alive, must be separated from personality, even from Jesus of Nazareth; because it means the practice of principle, and principle is eternal. In looking to Jesus of nineteen hundred years ago, we are looking to the letter and fail to perceive the spirit. Jesus said, "It is not I,

but the Father that dwelleth in me." "Of mine own self I can do nothing, the Father in me he doeth the works." Who was speaking? Jesus of Nazareth, the son of Man, and not Jesus Christ the Son of God. Whom did he mean by "the Father that dwelleth in me"? Remember that it was the son of *Man* who was talking, and we ask, "Who is the Father of the son of Man?" Why, Man, of course. But who is Man? In the first chapter of Genesis we have a supposed account of the creation of Man, and he was created in the image and after the likeness of God. This is Man, the Son of God, and the only Man God ever created, the only Man ever created. Hence, this must be the "Christ, the only begotten Son of God." And who was Jesus of Nazareth? He said he was the "son of Man," when he said, "It is not I, but the Father that dwelleth in me." This statement he made for the purpose of recognizing, and not denying, as men have been doing all these ages, the Christ within. At another time, when he had another purpose in view, he said, "I and my Father are one." This he said for the purpose of making the at-one-ment (atonement) with the Christ, the Father, the Savior within.

Now, to make Christianity practical, or give it a saving grace, we must practice it as Jesus did. He came teaching the truth which he apperhended, that we "might have life and have it more abundantly." Jesus saw everywhere sin, or wrong thinking, and as a result of it, sickness, poverty, old age, death or dissolution to the son of Man, and he came proclaiming the remedy. He had perceived the truth and appropriated it, believed and affirmed himself into the consciousness of it; and then he came declaring to and for all, whosoever will, that which he saw and was proving for himself. He called himself the Christ, because he could not deny it and live, or prove it, but he claimed no more for himself than he did for every man who heard his voice. That is the vital point of his teaching, that all are equally Sons of God, but must prove it and demonstrate it just as

he did, by overcoming every limitation. So he came preaching the gospel, this good news of man's divinity.

That is our doctrine, that all are sons of God and must demonstrate over every mortal limitation, and the last enemy to overcome is death. Our doctrine ultimates in immortality right here in the flesh; that we believe to be the teaching of Jesus Christ. "He came to bring life and immortality to light." The word is to be made flesh and dwell among men. The successful application of this doctrine depends upon our knowing God, Christ or Man, and the son of Man. The foundation of the doctrine will be set forth in the first three lessons of the course, and the other lessons will pertain to the practical application of the principles that prove the doctrine. All our work is to know and prove the truth embodied in the first three lessons.

Our first step is to *know* God. Do you know that until the minds of the people were awakened by the vivifying influence of the New Thought, but very little effort was being made on the part of either clergy or laity to *know* God? Matters religious were in much the same condition as when Jesus came teaching the new thought to the old orthodox Jews. Crystalization had taken place, conservatism had closed the doors against anyone teaching a new idea of God or of the Son of God, who is equal with God. But the law is that every one must eat for himself if he would live in the body, and likewise the law is if one would live spiritually, he must know for himself. Death is not the way to life or salvation, or the grave the way to immortality, any more than starvation is the way to a good, strong, vigorous body. So any one who would be alive spiritually must *know* God, not know *about* God, but absolutely *know* God, and for himself.

As we undertake to think for ourselves, we naturally think of God as the Creator of the universe, and we judge God by what we see. This has led man to regard God as a Spirit, formed and located in an indefinite place called heaven. This idea has

been fastened upon Christendom by a wrong reading and understanding of the Bible. We must learn to read the Bible as it was written, in spirit and not in letter, and we then find it to be the only real Book (excepting other bibles, for there are many bibles) in the world. Know the Bible, and you know Man, the universe.

But perhaps we can read the world about us better than we can the Bible. And as we look around us, the first thing we note is form. The formed object seems to be real and solid, while it is neither. Forms come and go, and from that we have been led to believe in death and separation, while in reality there is neither. Judging from appearance has led us into innumerable errors, which must all be corrected before we can know the truth and come into the freedom which Jesus realizes, and which we will, in due season, all realize, for that is our destiny, "to know God and Jesus Christ His Son."

But what, in reality, do we see when we look with open eyes? We see forms, but we perceive that they are masks only; that underneath the mask lies something which we perceive only with the understanding, but which is the only reality. The form moves and with a purpose, and I have form, motion, purpose, or the evidence of substance, life and intelligence.

Now, what I see about me is creation, and that presumes a Creator. I see the evidence of life, substance and intelligence, and I ask, "What kind of a being could create life?" Evidently a being having life, substance and intelligence. This must be God, for God is the Creator of the universe, we say; and I have a being in the image and likeness of Man, just as Man is supposed to be in the image and likeness of God. "Whatsoever the Son seeth the Father do, that doeth the Son likewise." God created Man, and Man creates or makes God, that is, his idea of God.

But I ask, "Whence did God derive His life, or His intelligence?" for possession denotes derivation.

So I ask, "What kind of a being endowed God with life?" "When did God's life begin?" My questions reveal the fact that my idea of God is finite, limited, like my idea of Man; if life can be given, it can be taken away, and if it can be conferred like a college degree, it is a thing and has a beginning and an end.

So I ask, "Who conferred life on the first being?" The answer is, *Life is Being*. You cannot separate Being from life, else you would have a being without life, substance or intelligence (for the same reasoning applies to substance and intelligence that applies to life), which is an unthinkable proposition. And if life, or Being, had a beginning, then there was a time when there was no life, no Being, nothing; and can something come from nothing? life come from no life? Impossible. Life from its very nature, can have had no beginning. Being always was. Being — Life, Substance and Intelligence — is eternal, causeless, self-existent, and Being is God.

Life, being without beginning or end, is not subject to control; it is absolutely free. No one, not even God, can say, "You are," or "You are not," and affect it in the least. It cannot be conferred or taken away. It cannot begin, it cannot cease to be. It is principle, law. Life is Being, or a phase of Being, and any part of Being or phase of Being, is Being, for Being cannot be separated from itself. Hence, death is not real; it is a refusal of life, for life is principle, and like the principle of mathematics, everywhere present, waiting to be used. You can take it and use it, as did Jesus, by declaring, "I am the way, the truth and the life," "All power is given unto me in heaven and in earth" (in my mind and body), for "By the word are all things made and without the word is not anything made that is made," and, "And the Word was made flesh and dwelt among men;" or you can refuse to use it, or deny it by believing in your own impotency and death. "Whosoever will, let him take of the water of life freely."

But in creation I perceive everywhere the evidence of definite plan and purpose, which suggests more than I at first gather from considering life, substance and intelligence, namely, that God must have a mind. Right here I must remember that God is not a being endowed with or having anything; He is the thing, the life itself, hence He in the Mind itself, and not a being having a mind. So God is Mind, or Spirit, something intangible to the senses ("No man hath seen God at any time"), imponderable, without length, breadth or thickness, perceived and known only by that which is like unto itself, the understanding, or the knowing quality in man. Analysis of man reveals that intelligence is the knowing side of Mind, and that life is the activity of Mind, and substance sustains and makes real the action of Mind. Neither of the three could exist without the other two.

But Mind is a comprehensive word for all the ideas (not thoughts) that are in Mind. By ideas we mean, not speculation, but realities, the only realities; in fact, in all the universe, the only living things that have identity, individuality, self-hood. Wisdom is a reality, (foolishness is not); so are Love and Power and Health and Peace and Purity and Truth and many other ideas that I could name, and their opposites are nothing, they simply denote the absence of the real, living entity. All these are without beginning or end, are a law unto themselves, are omnipresent; hence they are the only presence, the only power, therefore omnipresence, or all of God, or Being, and Principle.

We see, then, that God is not a person, and that we cannot properly use the personal pronoun "He" in speaking of "Him." God is pure Principle, and is as omnipresent as the light. God is It, and we should accustom ourselves to so regard It, for thus only can we come into the freedom of Spirit, Truth, for God is Truth, the Truth which Jesus said would make us free. Neither is God limited, nor located in a place which we have called heaven. God is

Life, Love, Wisdom, Power, Substance, Truth, Omnipotent, Omniscient, Omnipresent.

But Life is good. It is good everywhere, always, and to all men. You may take Life and make bad use of it, and then be inclined to say life is not good. But it is not the Life that is at fault, it is the use you make of it. So Intelligence is good always, everywhere, and to all men. Because some use their intelligence to ill treat their fellows reflects not at all upon the goodness of Intelligence. It reflects upon the use some make of it. So we may say of Love, and of every Idea in Mind, and then we can say, "Since God is Life and Love and Intelligence, etc., and they are good, God is Good and Good is God. God is the Good." God is Good and God is omnipresent, hence Good is omnipresent, therefore, there is no evil principle of Being. What we have called evil is simply the misuse of Good. Therefore God must be the only Presence, the only Power, and Good, Spirit, Mind, Principle, eternal, causeless, self-existent.

GOD'S MAN — CHRIST.

JENNIE H. CROFT.

Second Lesson of a Series delivered before the Wednesday meetings of the Unity Society at Kansas City, Mo.

KNOWLEDGE has been likened to a lighthouse, throwing its beams upon the trackless waste of waters to guide the voyager to the haven where he would be. Everyone is seeking to obtain knowledge of some kind. This universal desire is manifest in the questioning eye of the infant, and upon his lip when he is able to put his question in words. Hence the constant "what" and "why" of childhood; perfectly legitimate and right, because inherent, but which sometimes irritates the impatient or unwise parent, and sometimes puts him to confusion and utter rout because of his own lack of knowledge.

This desire never departs from us, and we are all

simply children of a larger growth seeking for knowledge and wisdom; gleaners in the field of Truth. From the beginning of time man has been admonished to get knowledge. Solomon's advice was, "With all thy getting, get understanding." Why? Because Knowledge is Power. The knowledge which we are seeking is an understanding of Truth, which, like the light-house upon the sea-coast, will guide us into the harbor of the greatest of all knowledge, the knowledge of *Self*. Knowledge is power upon any plane, but self-knowledge is power upon all planes, and its value is inestimable.

Inscribed upon the portals of the Temple of the Delphic Oracle were these words, "Man, know thyself," and the precept is to be heeded today and always. To attain to this knowledge, to understand the limitless dimensions of Truth, it is essential that one places himself in conscious at-one-ment with Omniscience; to still, for the time being, all action of the human intellect, and become *en rapport* with Infinite Wisdom.

When we first begin to take conscious knowledge of ourselves, we find that we are in the world without any volition of our own, and we question, "Whence came I?" "Whither go I?" In a word, the first momentous question which propounds itself is, "What is Man?" This is a problem awaiting solution, and is second only to that supremely important question, "What is God?" We will not at this time define God in Its complete sense, (this question has been fully answered and made very clear in the first lesson of this course), we will simply say in passing, that we know God to be Intelligence, Life, Power, Love, Substance, Strength. The old anthropomorphic idea of God has given place to a conception of a Universal Deity, which we term Consciousness, and which, in its different phases, is Infinite Intelligence, Life, Love, Power, Substance, Strength. Being universal It is manifest everywhere; and this manifestation is the result of the activity of consciousness;

the effect of this Great First Cause. Thus we know God to be Universal Consciousness, or Divine Mind, or if anyone prefer the word God, and can free himself from the idea of a great man which the old teaching has attached to it, let him retain that name.

Cause or Source implies action, and of necessity seeks expression. This necessity focalizes, and a centre is formed in Universal Consciousness, or an idea is conceived in Divine Mind, and the first manifestation or result of the activity of Universal Consciousness we know as Man, Ideal Man — God's Man, if you will. Being of the same substance as that from which It is formed, Ideal Man possesses the same infinite potentialities, the same integral parts of Universal Consciousness, with the addition of a magnetic element, which not only holds together all the component parts which form this definite centre, but causes it to attract to itself continually more and more of all that God — Universal Consciousness — is, and It becomes an individualized expression of God, in which It lives, moves, and has Its being. This is the Man created in the image and likeness of God. This is the only begotten Son of the Father. This is the only Man God ever created, because It is the perfect Idea or Ideal held in Universal Consciousness. This is the Man of Power, and is the real Self of each one of us.

God's Man has the same necessity for expression that inheres in its Source, and through this necessity has Man's man come into manifestation. This will be considered in a future lesson.

Do we understand the real character of God's Man? Let us recapitulate. We have learned that Man is the Idea of Universal Consciousness; that Man and Its Source are inseparable, as cause and effect are inseparable, and therefore co-existent; that the necessitous law of expression inherent in Cause produced the individualized manifestation of Itself; that, as Man is the same substance as Its source, It

possesses all the elements composing that Source, and is perfect in Its wholeness.

The term "It" is used advisedly in speaking of primal Man, the Idea of Universal Consciousness, for It is dual in Its nature, not yet limited by personality, and is both positive and negative, masculine and feminine in its character. Thus we arrive at a knowledge of the identity of Man, Generic Man, and we next would know of Its nature. Man is not a part of God, but is the expression of the *wholeness* which is God. Jesus of Nazareth said, "I and my Father are *one*." He did not say, I am a *part* of my Father, a ray of the Light, but he did say, "I am the Way, the Truth, and the Life," and again, "If ye have seen *me*, ye have seen the Father *also*." We readily see that Jesus was speaking of the true Self, the real Man, the only begotten Son, the one idea of Divine Mind. This is the "I," whole and complete in Itself, lacking nothing, and from which nothing can be lost. There is no possibility of change in this "I." It cannot know birth, because It has always existed, is self-existent. "Before Abraham was I AM." It cannot know death because It is eternal Life. "I am the life." It cannot know sin, sickness, or sorrow, for it is above and beyond them all, having Its being in Almightyness.

This is the Christ, the annointed One, the Savior of the world, which world is all that man is on every plane of consciousness. This is the consciousness within Man's man which causes him to say "I am I." When we awaken to this state of consciousness, when we realize that the true Self is this Man of Power, perfect in Its wholeness, then is Christ born in us, or we are born into the Christ consciousness, into the knowledge of what we are in reality—the Christ of God.

Christ in me the living Power,
Which has brought me to this hour
In which to know and prove
God as All in All abiding,
Wisdom, Life and Health providing,
And over all is Love.

ABOUT PAUL AND NAPOLEON.

CHARLES FILLMORE.

"MR. CHARLES FILLMORE, DEAR SIR — I have been for some time a reader of your magazine, and, although as a clergyman, I have never agreed with you in your view that the mission of the church, as the interpreter of Christianity to the world, is a failure, I have yet been willing to listen to those who desire to improve upon her interpretation, and to welcome new light upon the Truth entrusted to her from whatever source it comes. That new gleams of light have come to me from the reading of your publications, I am glad to confess. You will permit me therefore to say that I was disappointed and shocked by the closing statement in the report of your sermon in the December number, that "Paul the Apostle and Napoleon Bonaparte were one and the same individual," occurring too, as it does, just after your assertion that such saints as Paul and John were now doubtless fellow workers with Christ in the great work of carrying forward the redemption of mankind.

That there is some important truth underlying the old and world-wide doctrine of reincarnation, we may well admit. Whether it be in the form of the successive incarnation of imperfect human souls until perfection is attained, or whether it be that each one born into the earthly life fights over again, not only for himself but for those who went before him, the battle of life at the points where they failed, and that they profit by his success, we may not be able to decide. To my mind, there is much truth hidden in the quaint aphorism of Oliver Wendell Holmes, "Some day we shall discover that this body of ours, in which we cross the isthmus of life from Ocean to Ocean, is not a private carriage, but an omnibus." But wherever the truth lies, it is certainly a degrading view to hold that such successful warriors on this earthly arena, as was St. Paul, must needs come back for further discipline in the flesh, and that in his case the discipline could be of that degrading character as brought him down to the level in moral and spiritual progress occupied by Napoleon Bonaparte. Contrast, for example, such teachings as this to which his life also bear witness, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath.' 'I have learned in whatever state I am therewith to be content,' with a vain and sordid ambition of a man like Napoleon, and with his ruthless disregard of the lives and welfare of his fellowmen.

It is of the very essence of Christianity to teach that when men in whom the Christ-nature is distinctly formed, as it was in St. Paul, pass out of the limitations of the earthly life, they enter upon that life of glorified manhood into which Jesus was raised, and upon those administrations of power and blessing by which all things are being subdued unto him. Such a supposition as you make in the case of Paul is not only contrary to Scripture, and to all that Science teaches concerning the evolution of humanity; it is a backward and humiliating step in the Divine plan of human life, and a most unworthy conception of the office-work of the Christ in the execution of that plan. I am not writing this for publication, but to express my regret to you personally that, as a recognized leader in the new school of thought, you should be betrayed into such a mistake. I beg of you to reconsider your teaching at this point.

* * *

The statement in an extract from one of my Sunday morning addresses, published in the December UNITY, that Paul the Apostle and Napoleon Bonaparte were the same individual, has produced quite a tempest among our readers. Letters of inquiry and protestation have poured in upon me until I am swamped. The foregoing letter from a sincere clergyman covers most of the points of others, and I will ask the various writers to consider themselves answered in this explanation.

I do not think I have ever said that the mission of the Christian church, as the interpreter of Christianity, is a failure. I do not hold such to be the case. On the contrary, my opinion of the value of Christianity to the human family grows greater as I more fully understand its real character. I am sure the church has the Truth, and has always preserved the essence of Jesus Christ's teachings, yet has not fully understood them. The great mistake has been in making the Scriptures the authority, instead of the Spirit of Truth, as commanded by Jesus.

But it is very evident that Christians have not fulfilled in their lives the standard established by Jesus. He said, "Be ye perfect even as your Father in heaven is perfect." That perfection included a mastery of evil in all its forms, death being included. So long as men are weak enough to let the body die, they are not the equal of Jesus. He said he could lay his body down and take it up again, and he demonstrated it. He proclaimed before his apparent death on the cross that he was master of that "last enemy," and he said that whoever believed on him should never see death.

It is very evident that one of the requisites of Christianity is the overcoming of death. In order to enter into that heavenly estate in which Jesus is, it is absolutely necessary to have power over all those forces that disintegrate the body. Have any of the so-called saints attained this power? If they have not, their falling short in this one respect, though

they may have been perfect in every other, leaves them still outside the kingdom. Paul certainly did not accomplish this mastery, and he wailed, "Who shall deliver me from this body of death?" In the history of his life, as revealed to me in the thought realms, I read that he died of consumption in a mountain town near Rome.

The popular idea that the so-called saints were good and powerful enough to sit with Jesus in his power, will not bear close analysis. It is, in fact, a mere assumption. Paul in his own writings left a hundred admissions of his disobedience, weakness, ambition and double-mindedness. Character building in his day was not different from what it is in ours, and we know that the converted Christian is not transformed into an angel of light in a few years.

Paul was a good man, and sincere, but he had his faults. He was possessed of a towering ambition. Ambition is a subtle mental force. If it is dedicated wholly to the Spirit, and its full impetus turned to the right relation of all things in Principle, it will work out well. But, if, in carrying out even the establishment of a good religious system, it is "all things to all men" that they may be won to Christ, it is a menace to not only the public, but its possessor as well. Such an ambition possessed Paul, and the ecclesiastical machinery which he set in motion has for its motto, "The end justifies the means." It has blinded its adherents to justice and right, and caused them to look upon the building up of the church as of greater importance than establishing integrity and truth in the minds of men. Paul, like Cæsar, was ambitious, and that ambition was not converted when he turned his zeal from the Jews to the Christians—it was simply transferred. Neither was he satisfied in his experience in establishing the church of Christ. During his lifetime his work did not come to fruition, and he died in disappointment. But his ambition did not die. As a mental energy it was generating its force in the

intellect, and under the law of mind action it must have a vent. That vent was found in the Napoleon incarnation.

To the metaphysical student this is all quite simple. The thoughts of the mind are seen to be like chemical combinations in a laboratory. If they are vaporized, that is, spiritualized, and given freedom in the Universal, they are harmless. But if they are vaporized and confined, that is, personalized, they are sure to blow up.

It is not degrading for a man to rectify his errors according to their character. The child at school must attain a certain standard before he can pass to a higher grade. We must "put on Christ" in every faculty before we can understand him and be one with him. People who have not developed the capacity to comprehend the superhuman powers of the Christ-Man, expect in some miraculous way to have their natures enlarged to the comprehending point. In this they will surely be disappointed. You cannot comprehend the beauties of art, music, or science, unless you are an artist, musician or scientist. Neither can man, be he never so good morally, comprehend and enter into the place of power with Jesus until he has become a Christ-Man. He must not only be good and pure to the superlative degree, but he must also be supernaturally powerful.

But power must be used for good in its highest and broadest only. Elijah was powerful, but he was destructive. He set in motion spiritual energies that burned up his body, and he came into manifestation again as John the Baptist—so Jesus taught in Matt. 17:11-13.

Our good brother wishes me to reconsider my teaching in this matter of so-called reincarnation, as if it were a question that rested upon belief. I assure you such is not the case. I know that man does not die—that he lives right on, sometimes in a natural body, sometimes in an astral body, and sometimes in no body at all. I do not get this as a special revela-

tion, but I have developed faculties that have enabled me to, in a measure, see behind the veil of sense. It is not a supposition on my part — I know the facts as I know about the events that have taken place and are taking place in the lives of myself and those with whom I come in contact. This ability to see deeper than the sense consciousness may be developed by anyone who is willing to let go of the outer world, and patiently seek the inner. It is a quite common acquirement, as I have found since I have entered into it. Before that time I knew no one who had such knowledge. Now I meet them every day. There are thousands of people who know more or less about their past lives. They say nothing to the sceptical and unbelieving, because they do not care to be misunderstood, but when they meet one who is in the understanding they talk freely. Only last week I talked with a man who says he was Stephen and Luther. I am satisfied from my knowledge of his investigations and his capacity to receive and understand the things of the Spirit, that he is correct. I have met people who made claims to past lives, who, I am certain, were mistaken. Their information came from the psychic — it was given to them through outside agencies instead of personal investigation.

In a very few years this understanding of our relations to the mind and body will be widely accepted. We shall stop all our speculations about the after life, and settle right down to hard facts. It will not be, What do the Scriptures teach? nor, What is your supposition? but, What are the facts? I know that I have been going through this maze of birth and death for thousands of years. Sometimes I was very good for a whole life experience, that was when the higher rays of thought in my mentality were in the ascendancy. But the very next earthly experience might find me carrying out some fleshly desires, and I was considered not so good. So the "flesh warreth against the Spirit, and the Spirit against the flesh" until we awake to the consciousness that we are spiritual by inheritance, and that we must here and now enter into our kingdom of eternal life, without that break called death, thus doing away with that necessity called birth.



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 thirteen years and has over 9,000 registered members. Through its ministry thousands 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, 75 c.

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.

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.

Peace be unto you.

Noon Thought.

(Held daily at 12 M.)

Peace I leave with you: my peace I
give unto you: not as the world giveth
give I unto you. Let not your heart
be troubled, neither let it be fearful.

A SONG.

MARY E. STRANGE.

There's joy and rest in gladness,
And music in the air;
Sorrow lives in sadness,
Bringing discord there.

Smiles will bring the sunshine,
Needed everywhere;
Frowns express a line
Of doubt, distress and care.

Music reigns in harmony —
King and Queen of life,
Driving away all discord,
Envy, hate and strife.

Then let us tune our heartstrings
To a happy gladsome strain,
Till the very dome of heaven rings
With the echo of our refrain.

LOVE'S PARAPETS.

Evil exists only to him who lets
Its image enter in his consciousness;
He knows but the beatitudes that bless
Who rears around his soul love's parapets.

— SUSIE M. BEST.

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, December 3, was led by Mrs. Lucy Walker.

“God is Love” was sung, to begin the service, followed by the Lord’s Prayer repeated in unison. Then came these affirmations, with the last one used for the silence: “I am neither light-headed nor heavy-hearted. I am neither sore-headed nor sore-hearted; I cannot be hurt. I am sensitive only to the Good, the True. I am clear-headed and pure in heart. I am level-headed and steady-hearted. I am strong-minded and stout-hearted. I am cool-headed and warm-hearted. I am meek and lowly in head and heart. I am a complete harmonious whole, for my head and heart are wedded, and work together as *one*.”

Singing, “With a Perfect Heart.”

Mrs. Walker then spoke to her subject, “Head and Heart,” as follows.

“The ordinary meaning of the word *head* is ‘intellect, affection.’ It is that part of any animal body which contains the collected organs of sense, and, which, therefore, is uppermost or foremost. Hence the head of anything is that part which directs, or has the place of honor. No one member is more important than another. They are like a family, all must be in unity or harmony to manifest perfection. If the head directs or guides, it must have something to direct. Paul says ‘the body is not one member, but many.’ Head should remember this, and not be as Paul again says, ‘vainly puffed up by the fleshly mind.’ The heart is that part nearest the middle or centre, the part most hidden and within, the source of life and motion. Head and heart are equal in importance. There is never an interior without an exterior. Head stands for Wisdom, heart stands for Love, and the perfect union of the two would

guide and direct all the other members of the body, human or politic. This was the 'understanding heart' for which Solomon asked, and which brought him everything else, because it combined and put into perfect working order all parts. When a machine, or a government, or a body, is in perfect working order, perfect results are attained:

"The first man (the outer which we see) is of the earth, earthy; the second man (the inner or real, but not discerned till afterward), is the Lord from heaven (within), but they are one and the same, like the members of the body, 'fitly joined together.' Counsel in the heart of man is like deep water, but a man of understanding will draw it out. The heart is the well of water, but the head must draw it out and use it, and in so doing must remember that *it* is not the *water*, but only the user of it, and instead of taking all the honor to itself give it rather to what Paul calls the 'hidden man of the heart.' Symmetrical and reciprocal growth of head and heart is illustrated by a seed and its growth, first the shoot downward, then upward, each contributing to the other. The heart or germ is in the seed, but it must manifest, and to do that must have an exterior, a body with both head and feet. It is the same with the heart or inner man. It must manifest in and through the outer, and to do this perfectly it must have a perfect body."

Before the repetition of the Lord's Prayer, Mrs. Walker gave an interpretation of it according to her understanding of its inner meaning, taking one statement at a time and explaining it most clearly and beautifully. Mrs. Walker also added these most helpful affirmations: "Now are we the sons of God. When we perceive this fact, we also perceive that this is the source of our daily bread. Then shall we hunger and thirst after righteousness, and we shall be filled. Then shall we know where this table is prepared, and the inexhaustible abundance thereof. It is our most ardent desire so to manifest

this Divinity that men shall see the Light, and glorify the God which shines through us.”

Singing, “Stillness.”

Mrs. Pool: “True marriage is the most holy institution known. It is made in heaven, in harmony. It is the union in which each side is equally balanced, perfectly matched. One must not lead. To do so is to put out the other’s individuality. The human shape is the highest of all shapes. All the organs or members, symbolizing and representing needs, are arranged in pairs, neither independent of the other, but both working together in harmony and sympathy. In our desire to help ourselves and others we must not only speak the word of Truth but *feel* it. Intellect or head speaks, heart feels. Each operates without interfering with the other. In realizing the reality of our wholeness and perfectness, let us be still enough and steady enough to feel the quality of Omnipotence in Omnipresence.”

Mrs. Freeland: “We tell students to speak true words, and they tell us there are no results of their speaking, and they are disappointed. We must feel the value of our words, then we will know their power and potency. When we do not feel, we fail to believe, although it is possible to believe, in blind desire to know, without absolute knowledge. It is difficult, but belief persisted in, grows into and becomes knowledge. Besides, we sometimes neglect to contradict the untrue statements which come creeping in almost unconsciously, and because of the old habit of thinking untruly. We may keep away the doubts and fears which counteract the power of truth, if we are sufficiently vigilant.”

Mrs. Walker added, “Head may do some work without heart, and heart may feel the influence of Truth without being balanced by head, but neither does good work unless balanced by the other.”

This was the occasion of Mrs. Walker’s leading a meeting of Truth Students for the first time, though she has long been a faithful, helpful, inspiring member of the association. It was one of the most successful gatherings we have had, due to Mrs. Walker’s ability and enthusiasm. After singing “The Christ Within,” announcements and collection, the meeting closed with the healing service, and singing “Praise God” in such a manner as to be thoroughly felt by everyone present.

MARY E. SLONAKER, Sec. *pro tem*.

KANSAS CITY MID-WEEK MEETINGS.

MEETING OF NOVEMBER 5TH.

The meeting opened with singing the old hymn, "Loving Kindness." Subject, "Loving Kindness." Mrs. Myrtle Fillmore, leader.

Thought for the Silence: "Love never faileth."

Mrs. Fillmore read the 13th chapter of I. Corinthians, and then spoke of the abiding presence, the comfort, help and strength afforded us by this Love which faileth never. She said in part: "Some years ago a friend gave me a bannerette upon which was painted a portion of this chapter on Love, and I hung it by my dresser where I could see it every day, and it became my custom to take some one of the statements each morning and measure myself by it, asking myself, 'Have I reached that standard?' The first was, 'Love suffereth long and is kind.' I would ask myself, Am I kind and loving while suffering, or allowing things to go on although I may know unpleasant results will follow? I know that everyone must work out his own salvation, and that the experience he is gaining will be of value to him, but am I kind when it affects me also? 'Love envieth not.' Do I find envy in my heart when I see others possessing or enjoying things which I do not have? Why should I envy anyone anything? All that the Father hath is mine; no one can possess more. When I pass a fine mansion with beautiful grounds, I may stand and admire, and inhale the perfume of the flowers, and what more can the owner do? And the care and responsibility are all his while I have none of it. 'Love vaunteth not itself, is not puffed up.' This love that never faileth shines on all alike, on the just and the unjust. When this love that never faileth comes, pride goes away. It is said that pride is just made out of wind. Some people would be very small indeed if thier pride were pricked and

the wind let out. But then there is hope for them. When the mortal pride goes down then there is room for something else. I knew a woman once who had a swelling on her leg, and she cured it by saying, 'Love is not puffed up. Doth not behave itself unseemly. Does not do things to make people uncomfortable.' It is the mortal that does that, not the love that never faileth. It brings out all the good there is in us. That is the way the earth does when the spring sunshine comes down upon it. 'Seeketh not its own.' It thinks of others first and questions, 'How shall I please everybody? How am I going to make everybody happy?' It looks out to make the good visible all the time. In thinking of people, see them as God manifest. 'Is not provoked.' These words that come up sometimes mean nothing at all, they are nothing at all. 'Rejoiceth not in iniquity, but rejoiceth in the truth.' The common way to rejoice in iniquity is to repeat the little unpleasant things about other people, but it is this other side we are trying to bar out and see only the good one. You know, if we just hoe the tops off from weeds they will grow again, while if we pull them up we get rid of them entirely, and so to talk against and repeat things about each other instead of seeing only the good, is a good deal like hoeing off the weeds. 'Beareth all things.' That is in the sense of not letting things discourage you. You are not discouraged because you see so far that you see all things good. They are, therefore, very easy to bear, and you have patience. 'Believeth all things.' You might say that is a queer proposition to believe everything anybody says to you. In everything anybody says to you is a germ of truth; back of everything lies the truth. It is this that we believe. 'Hopeth all things.' Love does more than hope; it brings that hope into fruition, for love is the fulfilling of the law. It does not make any difference what the appearances are. Love does the work of the summer sun to an iceberg, the appearance just melts away.

'Endureth all things.' Endureth has the meaning of knowing that all things work together for good. We are so well established in the good that nothing disturbs us at all. Back of the visible lies the unchangeable. So why should we worry about things that come and go?"

Mrs. Vivia A. Leeman, of Holton, Kansas, spoke as follows:

In considering the subject for this afternoon "Loving Kindness," we find to gain a correct comprehension of its true meaning, we must go deeper than external action, for all outer acts are but the *manifestation* of something. By the light of the Holy Spirit we follow the golden chain by which Love conveys her messages to personal man. Back, back within, deeper, still deeper we go to the very center of Being. The world of *things*, with its human friendships, and its acts of loving kindness, recedes from view. The place where man leaves off and God begins is passed. All sense of self is gone, and we behold Love only, God, "the One altogether lovely." We breathe in Love's effulgence, and breathe out Holy, Holy, Holy, all is Holy. This concept of Love can not be conveyed to you through the medium of speech. We can only say, Seek within yourselves until you find this Radiant One. When you do, there will be revealed to you the mystery of Life, together with the knowledge of its relative parts, and loving kindness will by you be comprehended.

Until "the old man is put off and the new man in Christ Jesus put on," revelation comes to the soul in lightning-flashes, then revelation becomes a steady illumination. Through the right use of our mental powers, we gradually acquire the ability to be still enough to mirror a Divine Reality, which means conscious union at some given point with this One Presence, *Love*. Point after point is gained, just as step by step we ascend a mountain pass and gain an eminence. As by magic, a vast expanse of landscape bursts into view. For a moment we stand entranced

by the beauty and grandeur. Again we travel on through another pass, while this view recedes from sight. Wait! Another and higher eminence is reached, when lo! more dells and cascades appear added to those seen at the promontory passed. Notice, the view widens as each prominence is gained. Thus it is with soul unfoldment. The one revelation is not lost while we are working out another point in Being and gaining a revelation of the same. The one merely passes from present thought or soul vision to reappear united with our next. This order of mental progress proves that we do not grow into Spirituality, but awaken to the *real*, in other words, consciously come into that Presence which ever dwells within, Love.

Our love, you see, is not given to us as something transferable, but we as consciousness come into our own true self in God, Love. Neither can we give Love to another. We may realize Love for others. We may realize Love in unison with others, with all who have minds pitched to the same key as our own, and thus mentally act in harmony which is the joy of union in heaven, oneness in the One. Dear soul, do you see the Truth herein contained, the Truth that makes free from the bondage of personal sense, so-called Love? Listen in the silence, "I am Love, and besides me there is none else."

None else in all the universe I see,
O! Love, I am at-one with Thee—
Just I in Thee, and Thou in me.

Yes, God fills the universe. As God is Love, Love is Omnipresence—the all-inclusive principle from which we must deduct all true sequences. Therefore, to be loving and kind in the true way, we must understand the principle. As there is but "one Spirit but many gifts" from the One Spirit, so there is the One Love, but there are a great variety of expressions, which in turn have a corresponding variety of manifestations, one of which is "Loving Kindness."

Each from his or her view-point manifests the bounty of their love. There is no real hate, no real unkindness, for Love is All. "There is One Father of all who is above all, in all, and through all." This Father, Mother, God-nature is all the nature man truly has. He may seem to have another nature which acts quite the reverse of Godliness. Nevertheless, the real man, the real woman, is naturally good and full of loving kindness. The seeming part is an unnatural soul-condition, and no more the true nature than a green bitter peach is the perfected luscious fruit of the peach tree. The sun, rain and earth continue their work until the tree manifests its true fruit. Let us have the same patience with human nature as we have with peach-nature, abiding the fullness of time when the likeness of the Father shall appear. Meanwhile, if we of discerning spirit will discountenance this supposition-man and recognize the true son of Love within, the only One got-to-be of the Father, we will find both within ourselves and all others, a loving, kind nature. This nature, however, does not abide by any given rules of kindness, as those formed by human reason, for this real nature is *free*. It is not, nor can it be, circumscribed by conventionalism. Our true love nature is open God-ward, hence *its* loving kindness comes forth in response to the Holy Spirit's inspiration.

As "God is too pure to behold iniquity," those who are moved to acts of loving kindness by the Holy Spirit, act not in response to human woe. The soul poised in Divine Love never sympathizes with the belief in so-called evil, but wherever there is room to receive it. Love enters the consciousness, filling it with joy and good, which at once manifests, wiping out the appearances of sorrow and lack of good. Wherever human sorrow and inharmony appear, either in body or environment, Love is needed in the soul-consciousness. The true Love nature reaches out to supply that need, just as air rushes in to a

vacuum when an opening is made through which it may pass. This is realization of Love within all.

Divine Love is ever shining. Henry Wood says, "If the soul be exposed to celestial rays, they will photograph their beautiful and divine features upon the sensitive higher nature." Ah! that is the point. Expose the soul to the son-light of Love. Remove the opaque covering of earthy delusions. Connect the will with the live wire of Spiritual electricity, that the messages of Love may flash here and there, vivifying every part of Being, body, soul and spirit. Let us come into conscious unity with the Whole, which union is made by freeing the thought from self ideas, loosing self-will by knowing that "the Father and I are one," *one with changeless Love*. Oh, Thou light of my Love, envelop Thou me with the glory of Thy presence. Let Thy rays pour through my soul with their consuming power that all, which to Thy pureness is unholy, may be abolished forever, and may the tide of my love-light continue to flow forth through my consciousness, so that all whom I meet may be lifted up on its swelling waves, and rest with me in God.

Can there be aught but loving kindness manifested by a soul thus consecrated? Verily, no. They in whom the love-centre is alive with the consuming fire of spiritual Love take no account of evil. They do not mind the things of the flesh or personal senseman, for they realize that all are Spirit, which realization binds us more closely together than fleshly relation or organization can. They who consciously dwell in the Father's house move forward in all thoughts, words and deeds of Love as one man, because one will actuates their motives. We "will to will as Divine Mind wills." This is "being led of the Holy Spirit." The proof of which will be conclusive to just the extent the self-centered will is surrendered to the One Love. Do I hear some dear striving soul say, "That is easier said than done." We frankly admit this is a fact. So is it easier to

say, "All proportions can be estimated by the knowledge of the principle of mathematics," than to demonstrate that statement in numbers. For this reason would you prevent your child from acquiring the knowledge of arithmetic, or suggest failure in an attempt to make use of that knowledge? No, certainly not. Now see here, my dear heart, the working out of life's problems by the use of Truth ideas through the knowledge of the principle of life, is by far more necessary, while it is no harder. For our Truth Teacher is the most efficient of all teachers. Moreover, the principle of Love is very practical, can be and eventually *must* be demonstrated by every living soul. The only hard part about working out our salvation is to forget self, which is no longer difficult when we remember "Love that considereth not its own, and is not puffed up" with self.

The greatest source of sorrow is selfishness. As selfishness is the characteristic of personality, we lose it with its accompanying sorrows as we become individualized in God-mind. No one is really separated from universal Love. Those who seem to be are separated in consciousness only. Love breathes the essence of life through all. It manifests through the flowers in reviving fragrances, through the fruits in refreshing juices, through the vegetable in renewing tissues, while even the animals one and all manifest some degree of Love. Mankind has been granted the blessed privilege of manifesting Universal Love in loving kindness to every creature. An act of love is of real enduring value when accompanied by a deep comprehension of oneness in eternal Good. "The gift without the giver is bare." The love-filled soul *must* overflow in thought, word and deed, manifesting a body vibrant with health and beauty. The solar plexus opens up through the administration of Love; the lungs accordingly expand; thus the blood becomes pure, consequently all other organs are renewed, especially the digestive organs. Loving kindness expressed freely brings free flowing through

the channels of the body. By all means at hand make manifest your highest concept of Love. The ideal is of no value unless made the real. Actualize your ideals; let us thoroughly practise our Truth teaching for in no other way can we be Christians. Every unkind thought should be instantly displaced by a loving, kind one. Declare the God-being in all until all to you appears good. Look with the inner eyes at the self within until the inner eyes look through the eyes of sense. "To the pure in heart all things are pure." That which we see in others is the out-picturing of our own concepts. Let us purify our eyes by having pure, free minds devoid of all beliefs in so-called evil, then the masks men wear will lift under our gaze, and we shall catch a glimpse of the God-man underneath. Sometimes loving kindness means, mind your own business. As Jesus Christ said to one who was concerned about another's actions, "What is that to thee? follow thou me." If others appear to trouble us, or fail to use wisdom with loving kindness, we should remember this rebuke and say to our souls from the Christ-self, "What is that to thee? follow thou me." "Judge not by appearances, but judge righteously," which can be done by dwelling in Love which always rejoiceth with the Truth.

I find that my world, with all the people in it, changes into "Divine likeness" as I take conscious possession of my Spiritual inheritance, and know myself in "Divine Image." As I put on the new man in Christ Jesus, I have a new heaven and a new earth. When a patient does not respond to the Word, and demonstration lingers, I drop all responsibility into that Wisdom that never errs, and rest with all in the peace of loving kindness until the Father prompts to renewed action, which action is the Father doing His good pleasure in and through us. This to me means repose while in activity. Our grandest strength comes forth during these seasons of quiet waiting on the Lord. Therefore, let us be

still while Love acts through us, and realize, as one of our Seers has expressed it, "God's greatness flowing around our incompleteness, round our restlessness, His rest."

Let us realize God's loving kindness everywhere apparent in the unfolding buds of Spring, in Summer's luxuriant beauty, in Autumn's glorious bounty, and in Winter's majestic purity with its store of provisions. To the soul awake to universal Oneness, Nature is a vast panorama, unrolling day by day marvelous expressions of the Life and Love within all. Nature in its soul-fulness speaks volumes to hearing ears. We may unite with the great giving heart of Nature in letting Love give through us of its exhaustless bounty of good.

Enfolding each and all, great and small, within the One Love we do all together partake of living substance gathered at the Father's table, sending forth one grand anthem of praise to the Giver of every good and perfect gift.

Your Love is all ready and waiting for you,

Oh, give yourself to it, to your own self be true.
A beautiful life has for you been chosen,

Why hug to your heart a thing long ago frozen
With crystallized fears, and hatred of men?

Awake in the image of Love's beauty and glory,

Let thought and tongue-pictures tell over the story
Of Love, in the Eden of purity's bloom,

Coming forth in her glory to banish earth's gloom,
And warm up the hearts of the children of men.

Let Love fan into brightness the life God is giving

To you to bring forth into everyday living,
Until all the shadows are banished from sight,

And Good in its pureness shines on without night
To darken the pathway of women and men.

Let gladness and goodness ripple forth into kindness,

And beautify living with God's loving trueness.
The fount of pure Love is openly flowing

With radiant light — 'tis evermore glowing —
Refresh yourselves in it, ye children of God.



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JENNIE H. CROFT, Associate Editor.
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Publishers' Department.

R. C. Douglass is at present busily engaged in the work of lecturing and teaching in New York City.

Many of our subscribers gave heed to the blue mark around their label last month, but there are others who evidently overlooked the matter. Read the date on your label.

Mrs. Edwin L. Beers, Box 174, Darlington, Wis., has a supply of metaphysical literature which she will mail to any sending postage therefor.

A beautiful New Thought wedding occurred in Kansas City December 31, 1902, when Oliver S. Severance and Mary Ross Miller were married at the bride's home on East 13th Street, Charles Fillmore, editor of UNITY, officiating.

R. C. Douglas writes us that his book of Lessons will be published by Lee & Shepherd, Boston, in February. It will be a book of about 350 pages. We shall have more to say about it later.

I would like to place a copy of *Vitality* in the hands of every reader of UNITY and before every one who has a desire for knowledge, and to that end I will send you as many copies as you may desire for distribution, if you will make your want known to me on a postal. I thank you for your written and also for your unwritten words of appreciation that have come to me from my articles in UNITY. I will tell you some very vital truths in *Vitality*. *Vitality* is issued bi-monthly for ten cents a year.

Walter De Voe, 6027 Drexel Ave., Chicago, Ill.

A UNITY CHRISTMAS TREE.

The Kansas City Sunday School of the Unity Society of Practical Christianity enjoyed a most beautiful Christmas Tree on Christmas Eve at Unity Headquarters — pleasing not only to the little folks, who alone were the recipients of loving remembrances in the way of books, toys, etc., from the Sunday School, but to the grown people as well, who were treated with the children to oranges, apples, candy and nuts; and pleasing because of the beauty of the tree, and joy and good-will shining from each face. Mr. Fillmore gave an excellent talk on the benefits of observing such occasions, and Mrs. Croft, the Superintendent, explained what is the real Santa Claus (Love), while Mr. Prather, the Assistant Superintendent, distributed the presents. Mr. H. V. Bulkeley sang a few solos, and everyone had a joyful time.

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The *Truth Circle*, edited and published by Mrs. T. B. H. Brown 620 Mermod & Jaccard Bldg., St. Louis, has made its reappearance in a neat magazine form, and is filled with good teaching. One of the principal features of this magazine for the year will be a course of lessons by the editor, the January number containing her lecture on "Medicinal, Magnetic, Suggestive and other Healing vs. Spiritual Healing." Subscription, \$1.00 a year 10 cents a copy.

Students coming to Kansas City to attend classes may find pleasant quarters at the home of Mr. and Mrs. J. Welker, 533 Wyandotte Street, a New Thought Home.

REVIEW OF NEW BOOKS.

J. H. C.

DIVINE SCIENCE AND HEALING, by Malinda E. Cramer.

A very full and comprehensive text-book of Divine Science, which is prefaced by the author's personal experience as a student of the Science, and as a worker or demonstrator of its doctrines. This is followed by twenty-three lessons covering all the important divisions of the study. The work has been revised and is now presented to the public in very complete form. Published by the Home College of Divine Science, San Francisco, Cal. Cloth, 300 pages; price, \$2.00.

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IDEAL MOTHERHOOD, by Minnie S. Davis, and THE COMPASS, by the same Author.

These are two books which we take pleasure in recommending to our readers. The first is one of the "What is Worth While Series," and should be read by every young wife and mother in the land. It advocates the single standard of morality in the training of children, and gives wise, loving counsel to parents in the management of their offspring. The price of this book is 35 cents.

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The friends of Mrs. T. B. H. Brown, editor of the *Truth Circle*, gave her a reception at the home of Mrs. Vinta Root McDonald, on the evening of December 17th, which was enjoyed by all present. Words of love and success were sent forth in behalf of Mrs. Brown and her paper, the *Truth Circle*.

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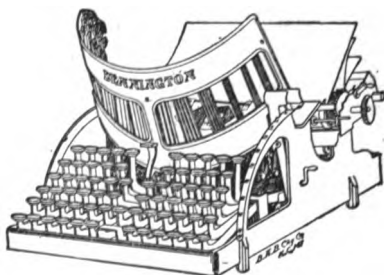
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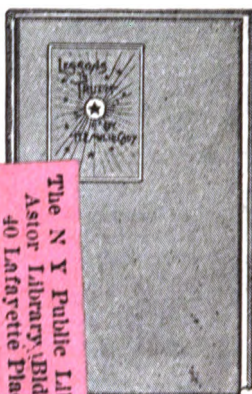
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UNITY

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Vol. XVIII. KANSAS CITY, MO., FEBRUARY, 1903. No. 2.

CONTENTS.

| | PAGE. |
|---|-------|
| The Establishing of an Ideal. | 76 |
| By Charles Edgar Prather. | |
| Brains Everywhere. | 76 |
| By the Editor. | |
| Bible Lessons. | 80 |
| By Leo Virgo. | |
| Poem.— "Patience." | 91 |
| By Marie Louise Foster. | |
| Man's Man. | 92 |
| By Charles Fillmore. | |
| Man a Maker. | 97 |
| By Mrs. A. A. Pearson. | |
| Society of Silent Unity. | 102 |
| The Class Thought. | 103 |
| Noon Thought. | 103 |
| Truth Students of Chicago. | 104 |
| "Nothing but the Good is True." | 104 |
| "Words that are Life-Giving." | 107 |
| Sadness. | 110 |
| Answers to Questions. | 113 |
| By Jennie H. Croft. | |
| Condensed Truth. | 116 |
| By Various Writers. | |
| Publishers' Department. | 119 |



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

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THE ESTABLISHING OF AN IDEAL.

CHARLES EDGAR PRATHER.

EVERY man has some standard of right, some ideal which he is following; vague and visionary, it may be, but nevertheless it is at least an instinct to choose some goal that is higher and beyond his present attainments. To the degree the ideal is definitely realized man manifests perfection. To have an ideal is to have a conception of perfection, supremely excellent, most desirable. One dictionary says that an ideal exists only in imagination or notion, but to the metaphysician ideas, or thoughts, are realities, for, before anything can be brought into manifestation, or formed by the mind, it must originate in thought, in an idea. Ideas, then, are the concrete expressions of mind, made visible through the formative power of words.

There are three definite steps concerning an ideal which every thinker should take, *viz.*, the choosing of the ideal, the establishing of it in consciousness, and the attainment of it. According to the standard we make for ourselves will be the measure of perfection and happiness we shall attain. All people are instinctively searching for Truth, which will at some time, usually supposed to be after death, bring them perfect happiness, peace and plenty. This they call heaven, but in reality it is the tendency toward the absolute standard of goodness and right which they are seeking.

Truth is eternal. It matters not what one may think concerning Truth; man's views about Truth do not change or affect it, for God is the Absolute Truth, and God changes not; therefore, Truth is the same yesterday, today and forever. Man in his effort to

become conscious of the perfection in which he was created, sets up an ideal, which he frequently changes according to his environments. These are more or less limited, being products largely of the intellectual man reasoning from the sense plane. "For the bed is shorter than that a man can stretch himself upon it: and the covering narrower than that he can wrap himself in it." (Isa. 28:20.) Thus we find the creeds and dogmas of the church constantly changing to conform to the higher and broader conceptions of the Truth, for when we lay ourselves upon the bed of our personal standard of Truth, the bed of our personal limited ideal, we find it far short of the Absolute to stretch ourselves upon it, and the covering of our relative standard of morality and righteousness too narrow to wrap ourselves in it.

All ideals are either relative or absolute. Dealing largely with manifestations, the ideal of the majority is a relative one, that is, it is our standard of perfection as compared to some manifestation which we liken unto perfection, but which is necessarily limited, being subject to time, form and causation.

Any ideal is better than none; any definite ideal is better than a vague and illusionary one, for that definite ideal will lead to activity in bringing forth the manifestation of that ideal. This will mean growth, progress, and with the unfolding of the powers to attain that standard of excellence will come higher aspirations and a higher ideal. So I would not depreciate the relative standards of humanity, for man unconsciously seeks the higher, and will be changing his ideals from day to day. But to the student of things beyond and above the material, to the student of the soul, a low standard, or even an intermediary ideal, should not be taken.

It is true that many metaphysicians, while they recognize the final goal to be attained in manifestation, adopt intermediary standards to "conform to conditions," they say. They say they are like a man climbing a mountain, they know the goal (Absolute

Truth and Perfection) is at the summit, but that they must deal with the rocks and sharp points, the crevices and high peaks, the rough conditions incident to the way of their ascent; so they set up a relative standard, a point on the mountain only a little higher than they now are, because it will be more readily reached. But how often does even a so-called metaphysician, when he has reached a difficult place in his climb toward perfection, become discouraged when he has descended an apparently deep crevice of the mountain, when he has encountered sharp rocks and huge boulders, and is ready to abandon his upward way, declaring it all a failure, and forgetting the height he has already attained, and the broadened view of life he then has compared with the view he had when he began at the base. The trouble with that man is that his standard, his ideal, was a relative one and not the Absolute. If he had kept his eye fixed on the summit, the perfect and complete Truth, he would have known that these apparently hard places, these boulders of opposition, when surmounted, would themselves give a broader and grander and loftier view of the immensity and beauty of life. So, if you become discouraged over the failure of demonstration, in any manner whatever, you may be sure your standard is not that of the Absolute, which is the unlimited, the perfect Being, God. Your demonstrations are corresponding to your faith in your ideal, and if your ideals are limited, your demonstrations will necessarily partake of the limited; hence the failures in some cases while success attends others.

You may have an ideal of God as health, and have all faith in that ideal, and by which you demonstrate over sickness and pain; but when it comes to financial support, you have another ideal of your God. You attempt to reason it out from the human mind standpoint, that support must come to you through certain channels; that is, your standard is a relative one in this respect, it is limited by your sense

consciousness; you have attempted to reason it out, and find yourself in the tangled meshes of limitation, and you fail to demonstrate supply. These failures should not discourage you, but rather show that your standard is too short and too narrow—there is neither comfort nor satisfaction in any standard which is not long enough to embrace all the Truth and wide enough to cover perfect demonstrations in every line of that Truth.

When one lives alone in the sense consciousness, and measures his life upon such a bed, he finds it entirely too short; his ideal is too low, and he finds no rest. The standard of Truth, the standard of Absolute Right, is spiritual, yet it includes all the manifestations of Spirit, which we call materiality. It includes the use of all material things, but for Spiritual ends. When taken as a unit, this standard of perfectness, and the material as a visible manifestation of the Spiritual, the bed of Truth will be long enough and the covers wide enough to give rest without weariness, peace without fear, comfort without strife, life without sorrow; it will give health, it will give joy, it will give prosperity, it will give good, and only good. It will not only be a consciousness, but it will be realized in your physical life. You will behold its oneness with the life of God. Spiritual life will no longer be something vague, intangible and unreal, but you will have an abiding sense of reality in your personal manifestation. If you want to be like God, you must think like God, and your thinking will make you act like God. Any ideal less than Absoluteness, perfection, must necessarily fall short of the mark.

Intellectually, Truth may seem changeable, relative and adaptable, for intellectual investigation pertains to analyzing, separating and comparing. This tends to destroy the comprehension of Absoluteness, which means unlimited, unqualified by, absolved from any conditioning factors. Hence, if you are confused over apparent inconsistencies or lack of demon-

strating power, go straight to the primal principles. You recognize and acknowledge that God is Spirit; that Spirit is omnipresent, therefore everywhere present; "If I make my bed in hell, lo! thou art there;" that Spirit is Love, everywhere present; that Spirit is omnipotent, all powerful. Therefore, love and goodness and power are everywhere, in everything, in you. What, then, is evil or disease or weakness to you or me? Nothing. Take a stand on these fundamental principles, and whatever the appearances may be, you will know there is no reality in them. But your standard, your ideal, must be God, the Absolute, unmixed, unlimited, unconditioned, perfect. This God is man's greatest need, man's highest goal.

False ideals and false ideas have brought all the calamities of history. Rome had already been destroyed by ideas before the conquerors from the North pillaged and burned the city. The latter was but the effect of the ideas. False ideals bring dissatisfaction, misery, despair, failure; and false ideals are formed from a false view-point. Hence the necessity of starting from the very first principles of Being, and always adhering to these primal truths. We may have to recur to them again and again to dispel the illusions and delusions of sense consciousness arising from the appearance of things. Goodness is everywhere present. The purest, loftiest sentiments seldom fail to touch the inner spring of spiritual consciousness in any being. All desire Truth and Goodness. Truth dispels error as does light the darkness. Both good and bad seem realities to the sense man, and only by measuring them upon the bed of Truth, this standard of perfection, can we learn to distinguish the real from the unreal, the true from the false, and when we thus measure our sense conceptions we find that our standard has been too short to stretch our real Self upon it.

Some object to setting the ideal too high. They

say, "But what if I make my ideal so high that I cannot reach it?" The very fact that you aspire to such a state of consciousness is proof in itself that that standard can be reached, that it is attainable, or else you could not have conceived a desire for it. You absolutely cannot think of an impossibility. What you think must by its own force be made manifest sometime, somewhere. Such a condition must exist in reality somewhere, and as rapidly as we regenerate our thoughts, unfold our faculties and powers, we ascend toward that goal.

A recognition of a high standard does not by any means indicate present perfectness, or infallibility. There are times when we apparently descend into a valley, but when we arise out of it, if we have kept our ideal in front of us, we find ourselves further up the mountain of Truth, nearer the goal of perfection.

As human mind broadens, our comparative ideals change; that is, our spiritual perceptions broaden. All spiritual ideals point toward the one great Truth, the Absolute, and the formation of creeds is but the effort of the intellectual man to establish prescribed methods of right belief and right living. But so long as there is an undiscovered fact in the universe, so long as human nature is subject to growth, so long as there is a falling short in the human mind, there can be no fixed standard of creed or government of man by rule, for each law admits in the minds of some a doubt in its application. What may be your highest aspiration today may not be my ideal in my present state of consciousness. You must choose and establish your own standard. In the march of the finite toward the Infinite there can be no halting place till humanity reaches the realm of the unchangeable and eternal.

There is another world besides the material—it is within. "Never shall man know the Lord through any system or creed outside of his own heart and life. All faiths must disappear in the one faith; all relig-

ions must disappear in the one religion of Absolute Truth. The free reading of the Book of God must be accompanied by the free reading of the Book of Nature."

Perfection is the ideal of every religion, expressed perhaps in different terms, but with the same final object as its goal. It is found in the Vedas of Brahmin, the Koran of Mohammed, in the Christian Bible. It is voiced by all nature itself.

Swami Vivekananda says: "The pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitation of the senses, out of matter, as it were, and to evolve the spiritual man, instead of filling the mind with low, narrow and little ideals; this striving day and night to make the Infinite one with our being—this struggle itself is the grandest and most glorious that man can make."

The greatest motive power that moves the mind, that gives the greatest force of energy, is a purely spiritual ideal. The histories of nations indicate that the loftier spiritual thought and ideals in its religion, the greater the power and influence of that nation, but as soon as pursuit of the Infinite is abandoned the fall of the nation begins.

Theodore F. Seward says: "The American people have two standards or ideals. On the one side is vigor, energy, activity, dominion, conquering circumstances by the strong right arm—'the strenuous life,' which is an appeal for the strongest possible exercise of the human will. Its standard of success is material prosperity. The ideal on the other side is exactly the opposite of this. It sees in the history of mankind a perpetual failure of the human will to give happiness, comfort, peace, or even permanent prosperity. It sees that not only the teachings of the world's Savior, the man of Galilee, but the analogies of science show that the secret of happiness lies in surrendering the finite human will to the Supreme Eternal Will, and that true success is not to be gained by a strenuous materialistic life, but by a spiritual life."

Then place your standard high—the perfect manifestation of your real Self; take nothing less, be nothing less. You will never be satisfied with anything short of perfection, anything short of the consciousness of this oneness with God. We require this absolute standard of God; Eternal Spirit demands nothing less of Its creations.

“But will my ideal never be changed as I progress in knowledge of the Truth?” Your conception of that standard may change, and undoubtedly will, but the ideal, being Absolute, can never change. You, as a Truth seeker, will never be satisfied until you reach the realm of fundamentals, the Absolute Truth. You may seem to reach that point at times, but upon investigation find that you have been making your standard a comparative or relative one instead of the Absolute; that it has been only a relative aspect of the Truth compared with your inner basic ideas of perfection; and thus you will continue your search until you finally arrive at a position that is absolute and final. Yes, your ideas of perfection will expand and broaden, yet your ideal will be the same. What you count perfect in your child when ten years old will be too narrow a view when he is twenty; that is, as you progress in Truth, perfection will mean more and more to you, yet as easy to attain. The child can easily master the problems in the first part of his Arithmetic, but as he progresses in his study the more extended problems in the middle or back of the book will unfold in easy and proper manner as he comes to them. So with man in his spiritual growth.

A disposition to follow the right will lead to its recognition and manifestation. This sense of rightness increases with exercise as with every other faculty or power. Consult your compass frequently and follow the gentle sensitive leadings of the Spirit, that innate faculty, which, when listened to and heeded, will draw you with unerring precision toward the very essence or fount of Truth, and the

experimental errors of sense will disappear, not all at once, probably, but just as fast as your spiritual consciousness is unfolded, and destructive ideas and practices will vanish as rapidly as the right relation you hold to perfect Being is recognized. You must learn to recognize, single out, and bring into focus, the real elements in Being to appreciate the meaning of life, its true idea, its genius.

Having once been convinced that Truth lies in a certain direction, no other course is open than to follow it, and man attains to spiritual consciousness by acting in unison with God through the absolute standard of perfection.

“Finally, brethren, be steadfast.” Cultivate an intimate relationship with your ideal, and then you will be able to say with Paul: “For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. 8:38, 39.)

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood (life) of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Heb. 13:20, 21.)

If you follow Jesus you must be careful what words you speak. Jesus did not talk about his ills; he did not talk about the weaknesses of other people; he did not talk about poverty. Every true word you speak is a seed that will grow its sure crop. You are planting every moment, and the soil is receiving the glad seed all around you. “My words are spirit and they are life,” is a good affirmation to make often.

“The law which controls is the law of use.”

BRAINS EVERYWHERE.

BY THE EDITOR.

About a dozen years ago we began to delve into the depths of the life forces in the body. We have made it our daily practice since to let the I AM go from centre to centre throughout the organism, and inquire their office and find out their needs.

The discoveries in this underworld — this "kingdom within you" — have been so multitudinous that language has failed us, and we have said but little of the matter. Now and then reference has been made in articles published in UNITY to the various brain centres in the body, and our private concentration classes have been instructed up to a certain point, but no systematized teaching has been promulgated. Yet there is an exact science in body building through brain centres, called by physiologists ganglion centres, and it will eventually become part of man's scholastic curriculum.

This revelation of the office of the brains distributed throughout the body is being apprehended by many truth-seekers in many parts of the country. We have come in touch with some of them personally, and some through correspondence. Like all things that man discovers, the first attempts at description are faulty. A new realm of forces is opening up, and a set of terms as technical as that of electricity will have to be evolved before it can be discussed. Certain Scripture writers were more or less familiar with this subjective realm, and they refer to it in symbols, which the initiated only can understand. But it is not secret or occult science — it is open to everybody that has the patience to seek within.

The fact is, that nearly all those who have a system of spiritual or soul development have apprehended some phase of the inner life. The complexity, and in many instances apparent diversities and paradoxes arise from the various diverse planes of

perception. Three very definite phases of being have to be dealt with in this inner world — spirit, soul, body — and it takes some little experience to sort out the action and interaction that is constantly going on among this trinity. For instance, here is a letter from Thomas W. Whitestone, St. Louis, who has been an investigator for many years. He says, "I was awakened through and by a connection that is made between the solar plexus in and near the naval centre, and the conscious brain and the unconscious brain. The two brains are just above the roof of the mouth. The conscious brain is a small brain, and is between the roof of the mouth and the unconscious brain. The proper names for these brains are the conscious brain and the I AM mind brain. The top brain is Wisdom, and should be connected with Divine Mind. The front brain is Intelligence. The back brain is the place of subconscious mind, and is the storehouse for all thoughts. I have been working for several years on the inside of my body, and I am sure that it is here that the new birth takes place. It is through denials and affirmation, holding strong statements, also fasting, that the new life is built up in the body. I have fasted at one time nine days, at another four days, and at another three days. I am sure man cannot overcome death until he understands these inner minds and controls them."

Dr. William C. Gibbons, 14th Street, West, Minneapolis, Minn., has had a very clear revelation along this line. Here is an extract from a recent letter: "I am now writing a letter to you which framed itself in my mind some weeks ago. And it relates to a coincidence. I think you and I must often move in the same wave (consciously) of etheric vibrations. One day, some time ago, I was thinking over what should be the subject matter of my discourse to the people at the Wednesday mid-week meeting, when the following flashed into my consciousness: There are seven centers of activity or life-centers in the human body. They are located as follows and

are called plexus. First, the anus; second, the sexual organs; third, the navel; fourth, back of stomach and in front of the backbone; fifth, in the breast; sixth, region of eyebrows; seventh, top of head, known as pineal gland. I saw that the fourth one, the sun, or solar plexus was the pivotal center, and largely the center of all power.

“ I saw that these seven centers of life were the seven sons of God. Commencing at the lower, first, Satan; second, Michael; third, Gadkill; fourth, Salmiel; fifth, Anael; sixth, Raphael; seventh, Uriel and Gabriel. The octave of seven is completed in the eighth note, Gabriel. I saw that while there was a Lord God supreme over all, that these seven were the intelligent centers of Being; that if there seemed to be any disturbance, such as commonly termed accident or disease, to treat the governing lord of that especial part would produce harmonious results. I saw farther that each center was possessed of two prime qualities, *to wit*: receptivity and intelligence. The nature of receptivity is to accept all, everything, all sorts of thoughts sent into it by the mortal mind, or general mind. But there is a safeguard at each center, namely, intelligence.

“ This intelligence refuses to register what is not true, and the apparent friction of acceptance and refusal produces pain, disease, fever, or any other disturbance that one cares to name. Now, I saw if erroneous thoughts have been sent to any one center regarding it or its dominion, and which have not been registered — recorded, it only became necessary to dispatch true, unerring, pure thoughts which the intelligence could accept and register. Doing this in accord with a conscious knowledge of wholeness or soundness, the body in that case would be indefinitely continued in perfect form. Well, there is much more to this idea which I am working over, together with a number of tabulated ‘sevens’ which, when perfected, I may submit to you. Just at that time came into my possession an article stating that

Prof. Henry Fleetwood, of California, had introduced the musical wave theory with success in the treatment of disease, in connection with Prof. Virchow, of Berlin, and Prof. Loeb, of Chicago University, on electric cell theory, for prolonging the physical structure. Imagine my delight in reading the August number of *UNITY*, that you have been following out the knowledge you gained of building up the cells of your practical body so that the body shall do your bidding."

Here are some chunks of solid truth taken from a recent article on "How to be Well," by Ella Wheeler Wilcox, published in the *New York Journal*.

"The most successful athletes today are men who eat no meat.

"From all over the country come reports of conquests won by vegetarian swimmers, runners and cyclists.

"Some of the greatest intellects the world has ever enjoyed were fed by vegetables and fruits alone.

"Gautama, Plato, Plutarch, Swedenborg, Voltaire, Shelley, Tolstoi—these are but a few of the list which might be given of brilliant men of genius who ate no meat.

"The most wonderful human mind I ever came in contact with was that of a Hindoo sage and author who had never tasted meat. And the man's body was as superb as his mind.

"An old physician told me that the most difficult food for any but the most robust digestive organs to assimilate is beef.

"Some day we will realize that half the ills human flesh is supposed to be heir to are merely the result of an animal diet—the other half of worry."

I have no foes, no enemies, within or without. All are redeemed with love. Loving all as I love God and myself, I shall see God face to face.

—HANNAH MORE KOHAUS.

Bible Lessons

BY LEO VIG.

Lesson 7. February 15.

CHRISTIAN SELF-CONTROL.—I. Corinthians 8:1-13.

GOLDEN TEXT—*Let us therefore follow after the things which make for peace.*—Rom. 14:19.

An idol is a material form representing an idea. It is not idolatry to make idols, and worship *with* them, if the heart understands their significance. But if the understanding is without love, mere intellectual perception, then that man "knoweth not yet as he ought to know."

Those who have the love of God quickened in their hearts are not disturbed by idols. It does not make any difference to them how many representatives there are of God, because their inmost being, the very heart of their existence, is centered in the consciousness of the One.

The fact is that every form and shape in existence is representative. Forms have no permanence—they are mere images reflected by the mind upon the screen of visibility. They come and go as the mind shifts the ideas that slide back and forth before its prism. Those who are not familiar with the mechanism of this wonderful thing called the mind, fall into the belief that the images are real, and they become idol worshippers. Those who believe that the realm of forms is the real, seek to make friends with it—they bow down before it and pay it homage. They pour out the *substance* of their thought upon it, and thus perpetuate its *shape*. This makes a material universe, and this is the sacrifice of substance which the heathen mind makes to idols. The teaching of the Apostle is that the Christian, the one in understanding of Truth, should not partake of this food which has been offered to these material idols. That is, there should be no appropriation of sustenance from

the material side of existence by one who understands the true source of all substance. Not that we are afraid of the substance that has been materialized, because in the power of the Christ I AM we discern the true substance everywhere, and can appropriate it fearlessly, but we are to establish a standard of appropriation on a spiritual foundation. Although you may know that the substance underlying the materialized forms about you is of the one and only substance, you are not to draw any of your mental food from that source, because by so doing you open the door for some weak thought to take sides with materiality.

That which is called the Christ by Paul is the higher principle of man's being, which in the process of regeneration descends into the earthly consciousness and apparently dies. It is merely submerged for a purpose, and that purpose is to make a union with the lower principle and lift it up. The I AM of each individual is the Will in the highest aspect, and it is the centre around which all these forces revolve. The will may be said to be the man, because it is the directive power that decides the character formation which makes what we call individuality. If the Will moves without considering the result, it is liable to bring wrong relations into its associated thoughts. If it is careful to act with discretion, and a due regard for the effect upon its associated thoughts, it will bring into expression a state of consciousness that the Christ Principle can rapidly lift up.

In your consciousness of strength do not do anything that another not so strong may take as an example and fail at. This is the teaching of the thirteenth verse literally interpreted. We should certainly all set a good example, and have care that our acts shall not be a stumbling block to those who are seeking the way to right living. But man is by nature free, and should not be a slave to custom, even though in his freedom he may seem to set a bad example. The Jews thought Jesus a sinner because

he healed the sick on the Sabbath day. They made an idol of the day—he said the day was for the convenience of man, and he went into the field and plucked the grain regardless of the bad example of his acts. Socrates was condemned for corrupting the youth of Athens by his doctrine of freedom. He was led by the Spirit, as was Jesus, and he was setting men free from their self-imposed burdens. The true disciple does not pay so much attention to the influence his acts will have upon others as he does the leading of the Spirit. When we are always thinking and looking to the effect of our lives on those we associate with we soon merge our individuality into theirs and lose our identity in God.

Lesson 8. February 22.

CHRISTIAN LOVE. I. Corinthians 13:1-13.

GOLDEN TEXT — *Now abideth faith, hope, charity, these three; but the greatest of these is charity.*—I. Cor. 13:13.

It is possible for the unloving, cynical, hateful, to demonstrate love if they give themselves the proper mental treatment. That treatment is set forth in this thirteenth chapter of I. Corinthians.

First, we realize that love is more than the mere word of affection that passes current for love. Though we have the eloquence of men and of angels and have not this deeper current, it profits us nothing. We then deny the mere conventional surface affection and set our minds on the very *substance* of Love.

Prophecy as applied to love is that human affection that looks forward to a revelation of a like feeling in another. This should be denied. The belief that love is an occult hidden force and that it can be developed through the acquirement of mysterious knowledge, is error, and should be denied. Love is not dependent upon one's faith. You may have faith in spiritual power so that you can remove burdens as great as mountains and yet not have the real love.

Charity is not love. You may be kind-hearted, and give to the poor and needy till you are impoverished, yet not acquire love. You may be a martyr to the cause of Truth, and consume your vitality in good works, yet be far from love.

Love is a substance that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals — it has no affinity for anything less than itself. Love is patient — it never gets weary nor discouraged in its field of labor. It is kind and gentle. It does not envy — jealousy has no place in its world. Love does not brag about itself, nor those it loves; therefore it never becomes puffed up with human pride. Love makes the refinement which the natural gentleman or lady manifests, though they may be ignorant of the world's standard of culture. Love does not seek its own because it does not have to — its own comes to it without seeking. "Is not easily provoked," says the old version. The Revised Version omits the word "easily." Love could not be provoked no matter how great the cause. "Taketh no account of evil," says the Revised Version. If you are in the consciousness of this Divine Substance you absolutely ignore all evil. You do not take it as anything — you make no account of it.

Prof. Henry Drummond made an analysis of this love poem of Paul's which has become almost as famous as the original. It is called "Love: The Greatest Thing in the World." In this remarkable essay he says: "Light is a something more than the sum of its ingredients — a glowing, dazzling, tremulous ether. And love is something more than all its elements — a palpitating, quivering, sensitive living thing. By synthesis of all the colors, men can make whiteness; they cannot make light. By synthesis of all the virtues men can make virtue; they cannot make love."

THE SPECTRUM OF LOVE. "Love is a compound thing, Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass

it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, *viz.*,

“Patience—‘Love suffereth long.’ Kindness—‘and is kind.’ Generosity—‘Love envieth not.’ Humility—‘Love vaunteth not itself, is not puffed up.’ Courtesy—‘Doth not behave itself unseemly.’ Unselfishness—‘Seeketh not her own.’ Good Temper—‘Is not easily provoked.’ Guilelessness—‘Thinketh no evil.’ Sincerity—‘Rejoiceth not in iniquity, but rejoiceth in the truth.’”

Professor Drummond in his address upon this chapter at Mr. Moody’s students’ gathering at Northfield, Mass., said: “How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it?” *Will you?*

Lesson 9. March 1.

PAUL AND APOLLOS.—Acts 18:24, 19:6.

GOLDEN TEXT—*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.*—Luke 11:13.

The Four Gospels represent Truth poured into the mind, and the Acts represent that same Truth

working its way through the body. After spending some time at Antioch, Paul went over all the country of Galatia and Phrygia in order. Antioch means speed applied to a vehicle, and points to the idea of activity in dealing with the body. Antioch was the home church, the centre from which went forth the word to the other churches or centres. This centre is that little brain at the root of the tongue which controls the vibrations in the larynx, and is the point of departure into the body consciousness of that power and mastery which controls and marshals in order the whole cell life of the organism. When we let the idea of weakness and inability prevail in the mind there is a convulsive gulp in the throat, which becomes chronic in a hacking cough. But the idea of power, mastery and ability sets this little brain into swift vibrations—it sends its currents to the nerves (Galatia), and to the muscles (Phrygia), the jaws are set firmly, the head is uplifted, the chest thrown out, and a sweep of strength is imparted to “all the disciples,” or directive centres of intelligence throughout the organism.

The Jew Apollos means one who destroys, denies. But he is a native of Alexandria, a name which carries the idea of assistance to man. He preaches the baptism of John, which is “Repent ye.” The idea of repentance is the sequence of the belief of having done wrong. This is apt to run into self-condemnation and fear of punishment, which produces weakness in body. Thus many good Christian people repent of their sins until they deny away all their bodily strength. Others who are not Christians have remorse of conscience until they rob the body of its vigor.

A certain amount of denial is necessary, but it should always be balanced with affirmation, that the body structure may be sustained. This is illustrated in the lesson by the act of Aquila and Priscilla instructing Apollos more perfectly in the Gospel after they heard him preach. They are the industrious

tent-makers, and they represent the equalized positive and negative forces that are always at work within, building up and preserving the organism.

The tendency to extremes is native to the growing consciousness, and after we have found the error of too much repentance we are apt to condemn it. When we do this there is a tendency to sadness. Apollos was disposed to pass into Achai (sadness, grief). But the brethren encouraged him—his influence is kept alive in the consciousness. The positive and negative, the receptive and expressive, the affirmation and denial, the asking and receiving, the prayer and thanksgiving, these need to be balanced in every well-ordered mind. Paul plants, affirms; Apollos waters, denies; and God gives the increase. All growth, wherever found, in the earth or in the soul, is based upon these two activities. If you want to grow fast, open your soul daily in prayer, then affirm with all your might that you have received all that you asked for.

The Holy Ghost, as applied to the realm of forms, means the *whole appearance*. The one who is in the John the Baptist state of consciousness, denying his Jesus Christ ability, "has not so much as heard whether there be any Holy Ghost." The perfection of the Son of God must extend to the very form and shape of the body. We are to put on Christ until we "awake in His likenes," which means just like Him in every part. How can we do this if we are denying in our ignorance a fundamental part of our birthright, which is an incorruptible body?

When Paul (the Truth) lays its hands (power) upon us, this realization of our divine wholeness gives us an increased ability to express ourselves (spoke with tongues), and we see mentally (prophecy) that we shall demonstrate that perfection which is divinely ours. The "twelve men" are the twelve intelligences that preside over the twelve centres in the body. When this idea of body immortality is affirmed, they are baptised—immersed in a truer mentality.

Lesson 10. March 8.

PAUL AT EPHESUS.—Acts 19:13-20.

GOLDEN TEXT—*The name of the Lord Jesus was magnified.*—Acts 19:17.

Ephesus means *desire*. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called *desire*. Ephesus was famed for its tents, so much so that the luxurious Athenian General Alcibiades thought his furniture not complete unless he had a tent from Ephesus. It was also famed for its arts, the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its prevailing mental state, and symbolizes a certain centre of consciousness in the body of man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; in fact, every part of the man may be found in a representative city. Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word Ephesus, *desire*, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental, it is that ganglion centre at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that *d sire* is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from his enemies, and his desire builds the muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for thought. The desire is the centre from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this centre is given up to physical and mortal ideas, and must be raised to the spiritual through the impregnating power of the Word. Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or mentally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance — they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an *established instrument*, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centres of thought and action in the body.

When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us, and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of His goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

The burning of the books of those who practised "curious arts," means the total denial of all formulas and aids that are not based in the understanding of Truth.

Lesson II. March 15.

THE RIOT AT EPHESUS.—ACTS 19: 29-40.

GOLDEN TEXT—*The Lord preserveeth the faithful.*
—Ps. 31:23.

Material ideas make a material body. Spiritual ideas make a spiritual body. All ideas embody themselves according to their character. If you find yourself using a body in which matter prevails, you are safe in assuming that somewhere in your consciousness are material ideas upon which its manufacture is based, and which manufactory is being carried forward day by day. Your body in its form and shape and the general character of its visibility represents your idea of Substance—which idea always is, and in its most spiritual or absolute aspect, forms one of the fundamental ideas of the Divine Mind. Man can idealize the Divine Substance Idea in any way he wishes, and his idea of it will make him a body as he sees it. In its most spiritual state it is "without body, parts or passions," and man will doubtless arrive at a point in his understanding where he can project his ideas into any form desired. But before he reaches that point he must spiritualize these ideas that are continually manufacturing a

material body for him. This process of spiritualization begins and is carried forward in the mind through the introduction of true ideas about God and man.

Paul preached the truth of the Lord Jesus Christ at Ephesus until the material ideas there making material images began to lose their hold. The master craftsman, or chief idea, is Demetrius (substance) the silversmith. Out of the substance he and his fellow craftsmen have been making material images of Diana, the goddess of vitality. Describing this famous image at Ephesus, which was one of the seven wonders of the world, a writer says: "She was the impersonation of vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tenders to the use of man and animals all they require to keep them in life." "The upper part of her body was covered with rows of breasts, symbolizing her as the universal mother of all life."

But Demetrius was materializing the pure ideal and spreading broadcast little bronze, silver and terra cotta images. At the vital centre, the stomach, the food is turned into milk. This change is one of the most wonderful processes of any that occur in the chemistry of body building. Every cell that passes from this centre into the circulation bears the exact image of the whole body — it is a picture of the body in miniature. Here we find Demetrius and his fellow craftsmen making images that build the body of flesh. But some new and higher ideals are beginning to prevail there. The mind has become saturated with the thought of a more substantial, more permanent body.

The resurrection of Jesus, the I AM, from this death of matter is being proclaimed, and it stirs up these makers of matter. You cannot change established states of thoughts without some commotion. This is called "mental chemicalization." It is not uncommon for metaphysicians to have a "riot" in

their stomachs after a denial of matter and powerful affirmation of the purity and permanency of spirit. Sometimes this confusion is so great with beginners that they think themselves seriously ill, when it is merely a riot of the little workers who are opposing a change of ideas. This turmoil continues until poise is gained in the Alexander thought, who "beckons with the hand," symbolical of the word of power and mastery. But this battle of spirit against matter is not won without effort. After Alexander began his treatment the craftsmen "with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians.'" An appeal to the law of justice and the right relation of things in the body politic restores harmony, and a point has been gained that will have lasting effect in establishing a new and greater vitality in every part of the organism, or church of Jesus Christ.

PATIENCE.

MARIE LOUISE FOSTER.

But let patience have her perfect work, that ye may be perfect and entire wanting nothing.—James 1:4.

Patience, my heart, I bid thee fail nor falter not,
 Although the night is dark that has fallen to thy lot;
 Thy peace will come, as surely comes the day,
 If thou wilt let patience have her perfect way.

Patience, my heart, then falter not, nor fail, I pray;
 Give *now* thyself to patience's calm expectant sway;
 Thus only canst thou hope to find the promised way;
 Thus only canst there break for thee the perfect day.

Patience, my heart, and yet again I bid thee falter not,
 Although a gloom like Egypt's night has fallen to thy lot.
 Within thy cloistered walls there burns a steadfast ray
 By which thou mayest discern thine own and patience's way.

"Knowing that God is everywhere present, and that He is good, and that all power is His, there is nothing to make one afraid."

MAN'S MAN.

CHARLES FILLMORE.

Third Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society at Kansas City, Mo.

Who are men saying that the Son of Man is?

And they said —

Some indeed, John the Immerser,

And others Elijah.

But others Jeremiah, or one of the prophets.

He said unto them —

But who say ye that I am?

And Simon Peter answering said —

Thou art the Christ, the Son of the Living God. — Matt. 16:13-16, Rotherham's Translation.

Man seems to be dual, a higher and a lower man, an inner and an outer man, a material and a spiritual man, a God man and an Adam man, but a close analysis reveals but one man, the God-man. We have to admit that there is an outer consciousness that sees personality as man. When man does extraordinary things, as did Jesus, it assumes that he is the reincarnation of one of the prophets of old. This outer consciousness sees everything from the view point of personality. It does not think for itself, but bases its conclusions upon what others say. This is the consciousness that inherits its religion — its authorities are all external, its ideas are reflections, it has no originating capacity. But at the centre of this realm of floating thought there is a discerning faculty which when appealed to upon its individual merits perceives the truth and proclaims it: "Thou art Christ, the Son of the Living God."

The question naturally arises, What relation does this outer realm of thought bear to the all-potential cause within? This is no easy question to answer in words. Words are the symbols of the thought realm, and they are competent to express nothing higher. The Spirit expresses itself in ideas. Thoughts are the characters of ideas and words the masks of thoughts. Words bear witness of ideas, but being removed to

the third degree they more often obscure the truth than reveal it. A philosopher once said, "Language was invented by man to conceal the truth." To the Pharisees, who made the letter of the Scriptures their authority, Jesus said, "Ye search the Scriptures, ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

Life is a principle whose legitimate expression is energy and activity in the thing which conceives and receives it. When the life principle is generating its power in us, we feel the thrill and are moved by the energy. We might read about life and talk about it in an abstract way for ages and yet never experience its presence. So words can never describe the Real Man. He must be felt by the inner side of the soul—discerned by the light of Spirit. "Flesh and blood hath not revealed it unto thee, but my Father who is in the heavens." No explanation of the relation of the thought to the idea, the soul to the Spirit, will even prove satisfactory. But we can in words point the way to a mental attitude or process through which the soul may know for itself the existence of that higher principle of which it is the expression. That way is, *Look within*. "The Kingdom of God is within you."

This inner principle is the epitome of all existence. We speak of it as pervading everything in the universe. Here language is at fault. It does not pervade as a space-occupying element. It is the Mind whose ideas are the standard of all existence. This Mind and its ideas do not fill space any more than do the rules of mathematics or music. Yet from this Principle originate those concepts whose outer expression make what we call space. When we vibrate a stringed instrument according to the rules of symphony waves are sent forth, which, when received by another instrument called an ear, a certain state of consciousness is established, and music is said to pervade the air. But the fact is that

music is nowhere outside the ears that receive the vibrative impulses from the instrument. So we know that the One Mind does not fill the Universe, but that it is the Principle which man uses to send forth his thoughts, and they fill the universe and establish those relations which we name time, space, and the many material conditions which we see about us.

Looking within we discern that the real of each of us is Spirit—the Christ of God, and that it is the maker of the man of thought and action. This Spirit-Man cannot be comprehended by the thought man except as the thought man conforms to his superlative degree of consciousness. This conformation is first spiritual, then mental. That in us which says *I* is the door to the higher realms, the “kingdom of the heavens,” mentioned by Jesus. If the *I* opens to the lower world of mentality and matter, it is linked to their limitations and shorn of its heavenly power. If it looks up and links itself to the realm of Spirit it becomes God-Man. When thus lifted up it elevates the whole consciousness—soul and body. “I, if I be lifted up, will draw all unto me.”—R. V.

When, through this process of *I am Spirit* identification, we have opened to us the inner realm of Being, which cannot be described in words, we begin gradually to perceive that we are forming by our thought and word the man of intellect and body. Jesus said a man should be held accountable for his lightest word, so we find that this man we are making is our word put into force and visibility, and that we are held accountable for his character and acts. God made us and finished us on the sixth day “in his image and likeness”—then he entered into his “rest” or completeness. Now we, the Lord God, or *I AM Will*, make our man Adam out of the “dust of the ground,” or changeable thought substance.

We make this Adam-man according to the law fixed by God. His first estate is a consciousness of life—he is an animal; we breathe into his nostrils the breath of life and he becomes a living animal.

This is the exact language of a careful translation of that part of the process from Second Genesis. Through experience he is ready for the inspiration or in-thought of intelligence. This is his part of the work — this trimming and keeping of the garden, the consciousness of substance. Here is also where our Adam man goes astray. He is endowed with free-will, and he develops tastes of his own — he seeks other sources of knowledge than the *I AM Will* and dissipates his energies. He can no longer hold his centre of consciousness in the garden, or body, and is forced outside, where we find him today among nearly all men.

But now we have again recognized for this Adam-man his birthright in God, and the way is being opened for his re-entering the garden. We now declare his disobedience at an end, his sin annulled, and the voice of the Lord his willing guide. This declaration opens the way for the soul realization of that super-consciousness which cannot be described in human language. Those who do the will of the Lord shall know the doctrine.

Concentrating our attention within, at the *solar plexus*, brings us into intelligent communion with the mind that controls the body. This plexus is the brain of the physical, and through it the processes that build up and tear down the organism are carried forward. Here is the centre of our garden, and from this point we must work to cleanse it of the weeds that have grown up in the absence of the real keeper. Before we can put our man back in the garden, all inharmonious conditions must be put out. Thus we find that there is really a dual process necessary to the complete compliance with the Divine Law. The Adam consciousness must be cultivated in right thinking, and the physical gradually purified.

This is character building and true physical culture combined in Christian discipline. The character is built up in the image and likeness of God, and the body spiritualized by declaring it free from

all material thought. If in this process there is an impulse to muscular exercise it should be given expression. Whatever the force within suggests should be carried into manifestation. This is not mere muscular strengthening but a transformation of muscle into vital energy through mental dynamics. Those who practise this from this standpoint find the result very different from that of mere muscle building.

The character of the thinking mind, Adam, and its temple, the body, are transformed through a renewing of the whole consciousness. "Be ye transformed by the renewing of your mind." The mind works upon ideas, so we see plainly that we need only plant right ideas in this thinking mind to bring forth whatever we desire. The only ideas worth planting in the mind are those that have their origin in the Divine Mind. What we term the Idea is called in Scripture the Word. Jesus said, "the word is the Seed." The Word grows in the mind like a seed in the ground. If you plant right words in the thinking mind, and fertilize and water them by your watchful attention, they will transform your character. This is the supreme culture system, and it will build man up until he outgrows human man and attains the stature of God-man.

To attain the Jesus Christ standard we must incorporate into the thinking mind the *Logos*, the Word which was in the beginning with God, and which makes all things. This *Logos* is not far away—"it is nigh thee, even in thy mouth." It became flesh in Jesus, and it becomes flesh, God-flesh, in all who are bold enough, strong enough, and persistent enough to claim its perfection and power. We cannot have its perfection unless we make a standard of perfection in ourselves and strive to demonstrate it in our lives. It is not sacrilegious to aspire to God perfection. Jesus understood this when he said, "Be ye perfect even as your Father in heaven is perfect." Paul says he thought it not robbery to make himself equal with God. God is the Spirit of Goodness, of

Love, of Purity, of Power, of Truth, of Justice. Is it sacrilegious for us to be all this?

Then be not afraid to affirm the truth taught by the ancient prophets, by Jesus, by Paul, by all the mystically wise of every age and clime, that man is the offspring of God, that all that the parent has the offspring is heir to, and that that offspring is not fulfilling his destiny until he enters into that inheritance.

MAN A MAKER BY THE FORMATIVE POWER OF THOUGHT.

MRS. A. A. PEARSON.

Fourth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society at Kansas City, Mo.

Man, considered from an outside standpoint is a dual being, a queer combination of Divinity and deviltry, of sublimity and absurdity. Three things enter into his construction, *viz.*, Imagination, Emotion and Sensation. By the exercise of the first faculty, he becomes an image maker, a veritable God, creating both heaven and hell.

Imagination is of God, and is therefore good, and so long as man keeps it in the upper story, he is a law unto himself, but when he descends into the lower chamber called emotion, he frequently becomes confused, and gets lost in the fog. Imagination builds up. Emotion, undirected by Wisdom, tears down. Emotion is, as it were, the middle pasture between imagination and sensation, an intermediary between Soul and Body. Emotion is the motive power of the solar plexus, the dynamo of sensation. But as all is good, so emotion is only inverted Aspiration; and sensation, while it is called the "trail of the serpent," is only the outward spiral of Perception. Mortal man lives mostly in his emotional nature, and is therefore always on the borderland of sensation. Nevertheless, Man is a great success, no matter from what point you view him. As an image maker he would be admirable if he only built on permanent

ground. As a "destroying angel" he certainly understands his business, as the marble slabs in the graveyards attest.

Man apparently lives, moves, and has his being in the abstract, but when he learns to live and breathe in the Absolute then will his imagination begin to create perpetual existence. His emotions will occupy their rightful place, and aspire to eternal life. Sensation will then perceive that it is no longer a trailer, but a leader, a "John the Baptist" going before and preparing the way for Eternity in the body.

We speak of the army as one body, yet it is made up of majors, generals, captains, lieutenants, corporals and privates. So the three great commanders of the human body have their subdivisions, their representatives, down to the minutest faculty of the human brain, and so perfect are the accoustics against the sounding board, the skull, that the slightest command of any one of these three great generals is instantly telephoned all down the line, and duly recorded on the memory tablets of the brain.

The nerves are the telephone wires, the tubes through which the message is sent, and travels at the rate of 38,000 vibrations per second. Thoughts are concentrated vibrations, or accumulated vital force, and are veritable things, and when put to work by the intellect, and sent forth by the Will become saviors of life or servants of death.

The quality of the thought depends on the kind of emotions you have entertained. If you think good thoughts, you generate good vital force, or Spirit substance. Concentrated thought enhances its power many fold. To illustrate: The air in this room has a very light pressure, but if it was compressed into a small space, say one foot square, the power would be increased one hundred feet to the square inch. In this manner it is now being utilized by mankind for many purposes.

So concentrated thought generates a great force for good or ill. The development of a faculty

depends on the exercise of its functions. Every time you dwell upon an idea you exercise a thought function, and you are developing a faculty, just as the exercise of a muscle strengthens it; but thought functions, being so much finer; and less incumbered, are more rapidly developed, and the nerves, being such instantaneous communicators, the effect of a thought current is felt instantly in every part of the body. The emotions of fear, or anger — who has not felt the instantaneous effect on the body? Then if you want a good body, you must generate good thought currents. If you want a whole body, you must entertain wholesome thoughts. If you want to be free, unincumbered, you must not contract the thought currents in your nerve centers. Fear, anger, worry, and all the thoughts that are not good, contract, cut off, dam up; and, by the way, that word *dam* expresses exactly the condition of the one who, by cutting off the current of Spirit substance in his nerve centers, cuts off the supply, and is literally damned. A stream of water that is dammed up soon becomes foul, a lodgment for debris, a breeder of bacteria. How much more pitiable the condition of the man or woman who cuts off the supply of God-substance in the nerve centres by contracting them with fear, malice, envy, anger, or worry. A body thus contracted becomes a lodging house for thieves and thugs and thoughts that rob both body and soul.

How necessary then that we keep the nerve centers open. There are three great nerve centers, or central suns in the body; in fact, there are five, and as many more centers of attraction as there are stars in the sky; they cannot be numbered, but can be felt. The great central suns are the head and the heart. Elizabeth Towne says that we are all in reality the literal "Suns of God, and made to shine." Jesus must have meant to imply this when he said, "Let your light shine." In order to do this, we must get control of these central suns, we must enter into conscious relationship and intimate communion with them.

The head is the seat of spiritual faculties, the home of intelligent will. To receive Spiritual influx, we concentrate in the head, affirming the omnipresence of Omniscient Spirit-substance, which is wisdom, or knowledge — a knowing substance. "All wisdom is mine now, and I know just what to do." This is receiving, or letting the Sun of God in. All inspiration comes from this Central Sun.

The heart is the great giving Sun of the human system. When we want to give, we concentrate in the heart. All true healers understand this. Two of the disciples felt the influence of this giving-forth principle when they said, "Did not our hearts burn within us as we conversed on the way?" Jesus was giving to them his divine love, and they felt it, not knowing who he was. Love is warm, life is warm. The Chinese say, "Love is warm, life is warm, cold is death."

Every living soul exercises this function every time he sends forth a loving or condemnatory thought. The only difference is, that loving thoughts flow free, the channel is open, while condemnation contracts the sun's rays, and reflects back upon the sender. So remember, when you seek to limit another, you are cutting off your own supply. When you try to bind another, you are weaving a rope with which to hang yourself. When you censure another, you cheat yourself. So you see "we are punished by our sins (falling short of the perfect Self), not for them.

The solar plexus is to the physical system what the sun is to the solar system — a manufacturer of light and heat. The sun inhales spirit and exhales light and heat. The solar plexus inhales life and light, and exhales magnetism, the very finest quality of pure heat, a very drawing quality. So if you would be magnetic and draw all mankind unto you, get acquainted with your solar plexus. Go often into the great laboratory of the body, take with you the Divine Alchemist, a conscience devoid of offense.

The avenue to this laboratory is through the lungs. Therefore, practise "soul breathing." This will give the mind peace and the body poise. While concentrating, breathe deeply and slowly, acknowledging the presence in this breath of Spirit-substance, refusing to entertain the thought of any other presence than Spirit in this breath you breathe. If you inhale nothing but Spirit-substance (breath of God), you will become polarized with Divine power, and you will exhale a light that will penetrate, a power that will be felt; you will create around yourself an aura that is impenetrable; no cross-current of the evil-minded can enter your atmosphere, for the very air that surrounds you is tintured with the Good.

"Be constant in prayer," that is, don't be spasmodic; that is, "in tune with the Infinite" today and out of tune tomorrow. "Be steadfast, always abounding in faith," be persistent. Watch your compass, get your focus, seek your soul's poise, every day, every hour, every minute. Think deeply, and you will breathe deeply. Think only good thoughts, and you will breathe in only the good. Paul summed it all up when he said, "Finally, my brethren, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, *think on these things.*"

If you wish success in life make Perseverance your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.—ADDISON.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—SAMUEL JOHNSON.

"Next to doing the things that should be done is leaving undone the things that should not be done."



CHARLES FILLMORE }
MERTLE 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 thirteen years and has over 9 000 registered members. Through its ministry thousands 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, 75 c.

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.

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 will; be thou whole.

Noon Thought.

(Held daily at 12 M.)

Not my will, but thine be done.

A DAILY WORD.

SUNDAY — I am the wisdom of God made manifest.

MONDAY — I am the life of God made active.

TUESDAY — I am the power of God in dominion.

WEDNESDAY — I am the substance of God in form.

THURSDAY — I am the love of God radiant.

FRIDAY — I am Divine order.

SATURDAY — I am Infinite strength.

Man has but one legitimate mission on earth — to do good — to express God in himself. All else is waste of energy and counts for nought. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time, life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the Good, before he is eligible to the gratuitous providences of God. "It is God's good pleasure to give us his kingdom," and we prove our heirship to it only as we are sons and daughters of God. — *Dominion.*

"The higher you think the more harmonious will your body be, for the body is merely the garment of the thought. We will become without spot or blemish just as soon as our minds are without spots and blemishes."

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, December 17, was led by Mrs. Harriet Pool. Subject: "Nothing but the Good is True."

The meeting opened with singing, "God is Love."

Mrs. Pool asked all present to take into their innermost consciousness this thought, "Unto me this day a child is born, unto me a son is given."

Mrs. Pool: "There is nothing that is not dual except God Itself. God is the circumference of all things visible and invisible. Everything is within the Source, but out from the Source or God we begin immediately to find duality. God is ceaseless activity, and must ceaselessly create, not because of choice, but on account of the nature of God. Activity is forever compelled because it is in the beginning. God is Infinite in aspects, but not dual in nature. There is nothing negative in God, but in the expression of God and in all conditions which proceed out from the effect of cause, there must be two sides, the positive and the negative, the inner and outer. We deal on this plane with the outer, or negative side, long before we are able to see the inner or positive, but the greater includes the lesser. We have light and darkness, heat and cold, for by comparison we learn.

"From the subject, 'Nothing but the Good is True,' I wish to make a point which may seem negative, for, although many know the meaning of the subject, a great many do not, and they should be taught that there is a use and a misuse of this thought we have under consideration.

"God created man in His own Image. God is dependent on nothing as Cause, but is dependent on man for manifestation. Man is dependent on God for everything, and as the image of God he is perfect, but this perfection must be brought forth into mani-

festation, and manifestation is made possible by means of the living soul, which grows from infancy to maturity by degrees; but it begins in a state of ignorance, and because of its youth makes mistakes, or misuses what it does not wholly understand. A soul at first recognizes the outer alone, and thinks it is all there is. If we say to such a soul, Nothing but the good is true, it will start wrong, because it has, as yet, no comprehension of anything but the visible or negative side. A child is told that fire is good, but it is very necessary it should be taught its right use.

“Trains are run on schedule time for our convenience, but if we arrive at the station too late to catch the train we find we are left behind, for it will not wait for us. The trouble lies with us either through carelessness or ignorance. The law is undeviating, and we sometimes think the conditions we bring upon ourselves very hard, and blame the law, but it is simply our misuse of it through our lack of understanding. Sometimes when we ignore conditions, we are leaving something with which we will have to deal further on. We should be very careful what we teach, but our responsibility ends there, for we have nothing to do with results.”

Mrs. Jane Yarnall: “It is necessary to understand the difference between facts and truth. Facts are not born of truth. Many things occur which are not of the truth; a fact may be a fact but not true. God is Truth and Truth is God. Every soul that is studying Truth is studying God, and in studying God the Christ is revealed to us. Every little gleam of Truth we gain is the Christ-child born to us, and it grows and waxes strong as we accomplish what we desire that is true. Our acquisition of Truth nourishes the child, and finally the Christ will be perfected in each soul. We may count that day lost in which no truth is born to us. One great mistake the world makes in reference to religion, is the undue solemnity with which they regard it, for undue solemnity takes away

the understanding. The understanding of that which is Truth is not solemn. We reverence the Truth, but we must be free to reason, for we must give a reason for the hope within us. When talking on Divine Principle, we should be very careful how we express ourselves that we may not mislead those who come to learn."

By request Mrs. Yarnall gave a few statements on the fundamental principles of Science. "We acknowledge but one Source, which is Absolute Life, Love, Power and Wisdom. Everything good that cannot be qualified, is God. God created man in His own image. This God-created man is the spiritual man which is invisible, and the soul must be awakened and educated out of its ignorance that it may bring forth to manifestation the Christ within. Just as we think will we develop, and according as we think true thoughts will the Christ be born in us, and our soul-body be formed. The intellect is that which reasons, but we must unite reason with intuition. Never were they perfectly united until Jesus came. We reason according to that which we know, and we know by intuition. At-one-ment means to become at-one with Divine Principle, at-one with the Father, and at-one with the Christ."

Mrs. Fanny M. Harley: "If we wish to get the exact meaning of words we go to the dictionary, for we are often more or less at sea, regarding the words we use. The word God means Good. A few of the definitions of true are genuine, exact, real, pure; not counterfeit, adulterated or false. If we want a correct consciousness we must have a correct understanding. When humanity has attained divine consciousness, it will be correct, real, true. Real and true are synonyms. There is no word used more frequently than error. Error means a wandering, an inaccuracy, but it is all in the consciousness; the good and true are real. What is the good? It is possessing desirable qualities, it is serviceable. Anything then which possesses undesirable qualities is

not true or real. Anything that is good is good for all. God is Good. If you claim success from the Omnipresence, it takes no success from me; there is enough for all. God has given to each of us the ability to cultivate a godly character, the ability to put away error and to see the Truth and practise it."

Mrs. Pool: "Into each heart the Christmas season has come. Let us all watch our flocks or thoughts faithfully, that there may come to each one this beautiful Christmas greeting, 'Peace on earth, good will toward men.'—S. L. WELD, Sec'y *pro tem*."

MEETING OF JANUARY 7TH.

Mrs. Jane Yarnall presided. Subject, "Words that are Life-giving."

The meeting opened with singing, "Sweet Bells of Heaven," and "There is Naught but Peace."

Then followed affirmations: "Because I, in my real being, am the expression of all that is godly, I am endowed with power to make that perfect expression manifest in the earth-life. I am also the perfect expression of Life, and by thinking and speaking words that are life-giving, I shall manifest Life in the flesh. I am the perfect expression of Peace and Power, which may be made manifest by persistent thinking and speaking words that are life-giving; therefore, to be consistent with the righteous law, I must repudiate every thought or word that does not accord with the positive good."

For the silence: "I will to use only words that are life-giving."

Mrs. Yarnall: "Without intending it, we use many words that are negative, not life-giving. The words we use have vibratory force and power. They go out into the unseen, and attract vibrations which correspond in strength, and which bring results to us according to their quality. Thousands of people today recognize the truth that our thoughts have vibratory force that carries with it either life or death

in its passage through ether. To know this fact is the first step toward a conscious responsibility in the control of our thoughts, as words are the offspring of thought. We have all been more or less in the habit of speaking of our burdens, and complaining of the very circumstances that may have contained a most valuable lesson, had we been conscious of our powers of transformation. It is the way we look upon events and circumstances which makes them seem misfortune or a blessing. We are responsible on the soul-plane for the way we think and speak, therefore we are responsible for the conditions we suffer or enjoy, and we cannot shirk that responsibility. Ignorance of the fact is no protection against results, hence the truth of the statement, "Knowledge of Truth will make us free." What is the mighty Truth we need to know in order to be free? The truth regarding origin, source, what Being is, what our relation to source, what our powers, from whence derived, and how to utilize them. Our thoughts and words should spring always from a realization of our true being, and not from the false conception that we are born of the flesh. The flesh has no claim to life and intelligence, but is acted upon by the words of life. At the same time it is also subject to and affected by the untrue words that bring unhappy results. All words that harmonize with Divine Principle are life-giving words, because Principle is the source of Life, omnipresent and ever-acting. Get knowledge. Get understanding. Learn to know what you are, and live by the knowledge that you are divinely begotten, and let your every thought and word agree with that knowledge, and you will find your words *living* words. 'My words are Spirit and they are Life.' Opinions not based upon Principles will not bring what we want. Tradition, dogma, and human opinion are unreliable guides. The teaching of Jesus has been proven to be reliable. With Pilate we are asking daily, "What is Truth?" Truth is God, and God is Life, and true

words are words of Life. It is the aim of the New Thought teaching to establish a more general knowledge of the working power of Truth, and a more careful consistent practice of words that are true, words that are life-giving, words that lighten the burden that is the result of false words."

Mrs. Pool said, regarding one's changing the habit of thinking error instead of Truth, that a little boy who was told to write an essay on the overcoming a habit wrote, "If you leave off the first letter, you have not overcome 'a bit.' Leaving off the next letter leaves a 'bit,' while with the next letter gone, you still have 'it.' So you must see that the only thing to be done is to wipe out the whole thing at once." Mrs. Slonaker spoke briefly of the value of fundamental teaching which shows us how to replace untrue thinking with that which accords with the truth of what we are.

Mrs. Chester See, of Kalamazoo, spoke most eloquently and helpfully. She said: "It is most important to read positive words. There need be no fear of reading anything, because fear engenders bondage to the thing we are afraid of, and without fear of it, nothing can hurt us. Wisdom guides in the matter of what we shall read. Nothing is more convincing than dissection of the human organism, that Man is not matter, nor *un*-matter, that he never was and never will be matter. The organism is kept in order or in discord according to the quality of individual knowledge of the user of it. Man is governor of his circumstances, master of his fate and human condition, through recognition of his divinity. He gains knowledge of his dominion through knowing that his origin is divine, and his possibilities God-like. Socrates was the first teacher to turn our thoughts inward from externals. He said man is not what he seems, but what he is. He cannot make or mar himself by means of that which comes to him externally, and when forced to drink of the fatal Hemlock cup, he said, 'You may kill my body, but you can't kill me.' Plato also teaches the power of words, and all modern philosophy but crystallizes and concretes, and makes practical that earlier, mistier, more vague theory of life, living, adjustment, relations, values and possibilities."

MARY E. SLONAKER, Sec'y *pro tem*,

SADNESS.

The Apocryphal New Testament comprises the Scriptures declared uncanonical by the Nicene Council. They were considered genuine and authentic by most early Christian writers. Upon what grounds they were excluded is not known. In the light of modern metaphysics, some of the books are interesting and truthful. The following is a conversation supposed to be taking place between Christ (the Higher Self) and Hermas (the personality) on the subject of sorrow.

1. Put all sadness far from thee; for it is the sister of doubting and of anger. How, sir, said I, is it the sister of these? for sadness, and anger, and doubting, seem to me to be very different from one another.

2. And he answered: Art thou without sense that thou dost not understand it? For sadness is the most mischievous of all spirits, and the worst to the servants of God: It destroys the spirits of all men, and torments the Holy Spirit; and again, it saves.

3. Sir, said I, I am very foolish, and understand not these things. I cannot apprehend how it can torment, and yet save. Hear, said he, and understand. They who never sought out the truth, nor inquired concerning the majesty of God, but only believed, are involved in the affairs of the heathen.

4. And there is another lying prophet that destroys the minds of the servants of God; that is of those that are doubtful, not of those that fully trust in the Lord. Now those doubtful persons come to him, as to a divine spirit, and inquire of him what shall befall them.

5. And this lying prophet having no power in him of the divine Spirit, answers them according to their demands, and fills their souls with promises according as they desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain.

6. And whatsoever is asked of him by vain men, he answers them vainly. Nevertheless he speaketh some things truly. For the devil fills him with his spirit, that he may overthrow some of the righteous.

7. ¶ Whosoever therefore are strong in the faith of the Lord, and have put on the truth: they are not joined to such spirits, but depart from them. But they that are doubtful, and often repenting like the heathens, consult them, and heap up to themselves great sin, serving idols.

8. As many therefore as are such, inquire of them upon every occasion; worship idols; and are foolish, and void of the truth.

9. For every spirit that is given from God needs not to be asked; but having the power of divinity speaks all things of itself; because he comes from above, from the power of God.

10. But he that being asked speaks according to men's desires, and concerning many other affairs of the present world, understands not the things which relate unto God. For these spirits are darkened through such affairs, and corrupted and broken.

11. As good vines if they are neglected, are oppressed with weeds and thorns, and at last killed by them; so are the men who believe such spirits.

12. They fall into many actions and businesses, and are void of sense, and when they think of things pertaining unto God, they understand nothing at all: but if at any time they chance to hear anything concerning the Lord, their thoughts are upon their business.

13. But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord; apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them.

14. For where the spirit of the Lord dwells, there is also much understanding added. Wherefore join thyself to the Lord, and thou shalt understand all things.

15. Learn now, O unwise man! how sadness troubleth the Holy Spirit, and how it saves. When a man that is doubtful is engaged in any affair, and does not accomplish it by reason of his doubting, this sadness enters into him, and grieves the Holy Spirit, and makes him sad.

16. Again, anger when it overtakes any man for any business he is greatly moved; and then again sadness entereth into the heart of him, who was moved with anger, and he is troubled for what he hath done, and repenteth, because he hath done amiss.

17. This sadness therefore seemeth to bring salvation, because he repenteth of his evil deed. But both the other things, namely, doubting and sadness, such as before was mentioned, vex the spirit: doubting because his work did not succeed: and sadness, because he angered the Holy Spirit.

18. Remove therefore sadness from thyself, and afflict not the Holy Spirit which dwelleth in thee, lest he entreat God, and depart from thee. For the spirit of the Lord which is given to dwell in the flesh, endureth no such sadness.

19. Wherefore clothe thyself with cheerfulness, which has always favour with the Lord, and thou shalt rejoice in it. For every cheerful man does well; and relishes those things that are good, and despises sadness.

20. But the sad man does always wickedly. First, he doth

wickedly, because he grieveth the Holy Spirit, which is given to man, being of cheerful nature. And again he does ill, because he prays with sadness unto the Lord, and maketh not at first thankful acknowledgment unto him of former mercies, and obtains not of God what he asks.

21. For the prayer of a sad man has not always efficacy to come up to the altar of God. And I said unto him, Sir, why has not the prayer of a sad man virtue to come up to the altar of God? because, said he, that sadness remaineth in his heart.

22. When therefore a man's prayer shall be accompanied with sadness, it will not suffer his requests to ascend pure to the altar of God. For as wine when it is mingled with vinegar, has not the sweetness it had before; so sadness being mixed with the Holy Spirit, suffers not a man's prayer to be the same as it would be otherwise.

23. Wherefore cleanse thyself from sadness, which is evil, and thou shalt live unto God. And all others shall live unto God, as many as shall lay aside sadness and put on cheerfulness.

What's the use of worrying?

Fretting does n't pay.

What's the use of hurrying?

It's the slowest way.

Half the whims that worry you

Never will come true;

Then why let them flurry you,

As you daily do?

Let your life out easily,

Then it will be long.

Take what happens breezily,

Whistle, sing a song!

Don't waste strength in worrying

Over phantom ills,

Don't waste time in hurrying —

That's the pace that kills.

— *Somerville Journal.*

"Plant lilies, and lilies will bloom;

Plant roses, and roses will grow;

Plant hate, and hate to life will spring;

Plant love, and love will bring

The fruit of the seed you sow."

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

80. What shall I do to overcome the prejudice held against me on account of a reckless past? I feel that I am proof against all temptations, but people who would gladly help me hesitate; then I lose confidence in myself. — W. F. S.

The first, and above all else, the most important thing for you to do is to have an *unwavering* confidence in yourself. Recognize the fact that you are one with Omnipotence, for you had your source in Omnipotence, and all possibilities are yours. Do not allow a thought of failure to enter your mind — just *know* that whatever you set yourself to do you will accomplish. Affirm for yourself strength of purpose and ability to perform. This attitude of mind, if persistently held to, will have its effect upon your friends, and they will unconsciously absorb the idea until they, too, believe in your ability to succeed. Do not be discouraged if you seem to make slow progress in regaining the confidence of people. You are building a new foundation for your character, the old one having been marred by mistakes, and you know it takes time to do this work well, so that on-lookers can see a change of plan. But it is sure to come, for through your indomitable will and resolute effort you will compel people to believe in you as you believe in yourself. All honor to those who redeem their lives from the mistakes of the past.

81. I am a woman, at present making my home on a ranch, while I teach in a near-by school. When I come home from school I like to be entirely alone; something within me seems to demand it, so I have made a practice of going to my room and staying there till supper time. On Saturdays and Sundays I also remain much alone. The family on the ranch — a widow and children — intimate to me that it is selfish of me to spend so much time by myself, when they are lonely, and would enjoy my company. I do not like talking and laughing with them in their manner of doing, though I like them well, and have in my heart only love for them. Am I selfish from a mortal mind's standpoint? And should I mingle more with them? — C. P. C.

The motive which causes you to withdraw from the society of the family with whom you are staying will answer your question as to whether or not you are selfish. If it is because you prefer your own society rather than to mingle with them, and cheer them in their loneliness, then we may conclude it is selfishness. If you feel the need of being by yourself that you may the more readily know and understand the true Self, that you may commune with the Spirit of Truth and come into a realization of what you are in Being, then it is not selfish. At the same time you must neglect no opportunity of being of real service to them, of witnessing to the Truth before them. I do not believe in separation from the world, for we are strengthened by meeting and overcoming the conditions surrounding us. But I know that we cannot be in the social swim and develop spiritually; we must have our times of retirement that we may know God, know ourselves, and thus attain life eternal. Declare that you are guided by Infinite Wisdom, that all things are established in divine order, and you will make no mistakes, you will know when to mingle with the family and when to retire from them.

83. In all the writings of the metaphysical teachers I find the idea set forth that Spirit is the real life, the Spirit of Christ, the God within. If one becomes unconscious, that is, the bodily senses in abeyance, the life or Spirit, still within, has no power or consciousness in or of itself; what then is your conception of its condition at, or after, death of the body? Has it any consciousness then as an individual Spirit, or is it merged in the Universal Spirit with no personality or consciousness? Prior to this bodily existence we had no conscious life or personality. If, then, we return to God from whence we came, how can we have personality or consciousness? — M.

If we would arrive at a correct conclusion we must see that the premise is correctly stated, we must view the position taken from all sides, that we may render it impregnable in its strength. In this question the pivotal point is "consciousness." Now

consciousness is, "The faculty or power of knowing." The Spirit, the God within, is Omniscience, that is, all-knowledge. As God is Life, and life cannot know death—else it would not be life—then, this Omniscient Spirit is eternal consciousness, Universal Mind. In man there are three planes of consciousness, or mind: The conscious mind, which is the sense consciousness; the sub-conscious mind, which is the storehouse of knowledge gained in all our varied experiences; the super-conscious mind, or spiritual consciousness. If one becomes unconscious it is the personal or sense consciousness which is inactive; the Spirit never loses its power of consciousness, these faculties being existent in Spirit. Until man attains that dominion over all things, which is his birthright, he will go through that change called death, but which is merely laying aside of the personality. The individual, the knower, the Spirit, continues its life in another phase of manifestation, and never loses its identity. It is possible, and there are those on record of whom it is said that they have attained this perfect dominion, so that they can leave the body and return to it at will. Jesus said, "I have power to lay down my life and I have power to take it again," and what one man can do is within the power of all. Prior to this bodily existence we had no human or personal consciousness, but we existed in God as thoughts exist in the mind of the thinker before they are expressed in words or manifested in things. Should those things or words be blotted out, the thought or idea remains, distinct from all other ideas, but still a part of the Universal Consciousness. Man does not return to God, for he never left God. He is eternal, co-existent with God.

Believe in truth; believe in virtue. They are not shams, but realities. Do not think the world is stronger than God in the conflict with falsehood and wrong.—JOHN JAMES TAYLER.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The right uses of life forces causes every day to be thanksgiving day. So, a right religion makes us

THANKFULNESS,
TRUE *vs.* FALSE.

pray and love everybody and everything each day equally with the seventh day. Pure thoughts and integrity can give mental tonics that tone up without any reaction as is the case with alcoholics. No good without the All-Good. If we hold in our mind that part of our race are depraved and the rest saints, we make God double-minded, and throw mud at the 30,000 promises in the old Bible. All experience, sooner or later, becomes full of valuable lessons. Well for you and me if we can wisely ward off failure and bitterness by *self-knowledge* and *living the Christ life*. Where there is love for all humanity, manifested life and external nature, we inherit all things. Clearness of mind attends genial concentration. All false gratitude is born in some form of ignorant selfishness. Harmony and evenness of all bodily, soul, and spiritual powers will make our life one long and ever a new and fresh day of rejoicing. Fears must be utterly banished by every power of affirmative Good we can command.

“Resist not evil,” says Jesus. This means conquer evils by steadily living their opposites and not by critical condemnation. This is the great and main line of difference between New Thought, or Christ manifest, and sectarianism. I must allow every one the privilege of finding Truth in his own way. We are gods and inherit all time, earth, heaven, past, present and future. The way to be truly thankful is by sending out uplifting thoughts unto all persons about us.

The extent of our powers to attain is unlimited when they are unselfishly used. Spiritual mindedness is life and constant renewing of life. The physi-

ological and mental life alone makes us but few degrees above the animals. You and I must claim our co-equal sonship or daughterhood of God as did the Nazarene. "Ho! ye that hunger and thirst, come unto the waters and drink freely, without money and without price."

—CHAS. F. MULFORD.

As the taking of food is an every day experience, it is well to understand *what it means*. Everything that we do can be looked at in two different ways. There is the superficial outside sense of it, and then there is, or may be, a recognition that down underneath the surface of life there is some truth that is being expressed by our act. This underneath reason exists whether we realize it or not; but it is *good* that we know and understand the full purport of our acts, and little by little we shall come to do so, if we listen to the voice of Truth, which is always whispering her secrets to those who love her.

FOOD.

What does the taking of food signify? One day Truth whispered to me and said, "Open your eyes," and when I had opened them I saw a beautiful thing. I saw that all life was *one*. "The earth and the fullness thereof," one with man in unity of Being. And then I saw that as man took to himself the offerings of nature, and day by day placed within his own body the fruits of manifold expressions of life, digesting and assimilating them, so that they became his own blood and bone, that he was expressing his unity with it all.

In that hour of illumination I saw life as all one great love feast — life giving in gladness of giving, and life receiving in gladness of receiving, because all life was one, and life loves to express its unity.

This was the picture that met my eye when Truth said, "Look." A picture that belongs to the Kingdom where His will is done on earth as it is in heaven. There was another picture that followed

after — a shadow picture — sad to look upon because the gladness was gone. The gladness of this circulation of life's free gift as food — which I had seen in the Kingdom — was not there. In the shadow, man had not light enough to know what food was. He saw that he was to take to his body things of nature, as in that way the particles of his structure would be renewed, but this was all he knew about it. And so there was pictured to my thought man taking as his food, not alone the fruits of nature — love's offering — but struggling creatures, trying to regain their liberty, he held in his grasp, and by superior strength was laying them low and then devouring them. The cow was giving forth her milk willingly, but that did not satisfy man — she must be butchered. Fowls laid their eggs — the hen cackling in pride at her delivery — but that did not satisfy man; her neck must be wrung, that he might feed upon her flesh.

The harmony of life as a whole was gone. Dear ones, I love the Kingdom picture, don't you? Can we not live it? Of course, at first our sense of food will be the old material sense; but if we take to ourselves the ideal, and dwell upon it, I think that gradually the veil will lift from our consciousness, and we will come to so rejoice in the Truth, which we are expressing, that soul sense will take the place of material sense, and our meals become a feast for mind and soul as well as body. — JULIA CROSBY,
in *Harmony*.

Love, not logic; goodness, not creed; acts, not ritual; truth, not tradition, are the divine elements that constitute nobility of character and divinity of purpose. Patience, not prayer; kindness, not dogma; progress, not precedent, equips the soul with spiritual graces. Man is known by his fruits, not by religious beliefs. When simple goodness is the only creed, and love the only ritual, the fatherhood of God and the brotherhood of man will be established.

— *Dominion*.



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Mrs. T. B. H. Brown, editor of *The Truth Circle*, was recently elected secretary of the St. Louis News Boys' Home.

Our good associate editor, Mrs. Jennie H. Croft, left on the 11th inst for a pleasure trip to California, where she will greet UNITY readers in the various centers of Truth during a stay of several weeks.

A new impetus has been given to the work of Practical Christianity in Akron, Ohio, as is evidenced by the increased attendance at the meetings held each Tuesday evening at Mrs. J. H. Christy's, 405 West Market St., and by the opening of rooms for teaching and healing by Mr. M. F. Bollinger at his home, 569 West Market St. Unity rejoices in the activity of the Spirit of Truth, and knows that blessings will be upon these good workers, and those who come under their ministrations.

The graduation exercises of the Vancouver, B. C., branch of the Seattle Mental Science School was held January 10th, 1903, at 8 P. M., in O'Brien's Hall, Hasting St., in the presence of a large audience whose riveted attention bespoke appreciation. Owing to unavoidable absense and limited time, but eight essays were read, as follows: Susie Beam, subject, "Mental Science;" David Evans, subject, "Affirmations;" L. L. Barnes, subject, "Healing;" W. E. O'Brien, subject, "Culture;" Neil Berg, subject, "Attraction;" M. B. Evans, subject, "The Child;" M. E. Fisher, subject, "Mind;" The readings were interspersed with captivating music and dancing by children. Then came the pointed and eloquent closing address of Prof. Knox. Much food for the thinkers was dispensed. Palms, flowers, flags, bunting, applause and congratulations were the order of the evening, and the unanimous voice was that Vancouver Mental Science Class was a grand success.

— L. L. BARNES.

It may not be generally known among so-called New Thought people that the Society of Christian Endeavor has for five years been reading a little book, of 102 pages, written by their president, Francis Edward Clark, who is also president of the World's Christian Endeavor Union. The book is entitled "The Great Secret," and explains the secrets of Health, Beauty, Happiness, Friend-Making, Common Sense and Success. A short chapter is devoted to each subject, and the seventh and last chapter reveals "The Great Secret" itself. A few quotations will serve to show that the author carries his readers along lines that are parallel to, if not identical with, Practical Christianity. The prominence of the author makes the book more noteworthy. "In God alone (I say it with all reverence) we find the real test cure, for He alone is the source of rest." "The beautiful soul must in time come to look out through beautiful eyes." "It remains certain that the secret spring of happiness must be sought within." "Any friendship in this wide world that is worth having would be at the disposal of a really Christlike man." "You will unconsciously come to measure by God's rule and weigh by His balances. You will know the trivial from the important, the permanent from the transient, the passing from the eternal." "Communion with God clarifies the mind, steadies the nerves, dispels the fog of prejudice, calms the fever of envy and ill-will, which often make even the lowest forms of success unattainable." "The Great Secret" is found in "practicing the presence of God," which, as the author states in the preface, is a "somewhat unusual synonym for communion with God." One paragraph of the last chapter reads as follows, "Say to yourself over and over again, 'God is here, God is here. God is within me. I am His child. God is my Father.'" The reader is then told that one of these thoughts is soul-food enough for one day. "The Great Secret" is issued by Publishing Department of U. S. C. E., 153 LaSalle St., Chicago, Ill. 102 pages. Cloth; price, 30 cents.

— LUCIUS GOSS.

DIVINE SCIENCE MEETINGS.

A local center of the Divine Scientists was established in Kansas City the first of this month, and regular Sunday services are held in the Pythian Hall, corner 9th & Walnut Streets, at 11 o'clock, with Dr. D. L. Sullivan as speaker. Dr. Sullivan is an energetic and interesting speaker as well as an excellent healer, and this new society will accomplish much good in a field ripe for the harvest.

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A PERMANENT HOME FOR UNITY HEADQUARTERS.

Kansas City is the central city of the United States, and also the strongest New Thought center. Here is located the Headquarters of the Unity Society of Practical Christianity, and although we have received many urgent calls to locate in some of the other large cities, the Spirit shows us that Kansas City is to continue to be the radiant center of pure Spiritual enlightenment and advancement. For twelve or thirteen years Unity Headquarters has been occupying office buildings, etc., but the time has now come when, in the minds of the Board of Trustees, that a movement should be begun looking to the erection of a permanent building to be devoted to the carrying forward of the Spiritual work now so successful.

Therefore, at its last regular meeting, the Board, by a unanimous vote, adopted a resolution instructing the Building Committee to receive subscriptions for the purchase of a centrally located site and the erection thereon of a suitable audience and office building, and that notice thereof be made in all the Unity publications so that the 10,000 subscribers (or 50,000 readers, counting that 5 persons read each magazine) throughout the world may have the privilege and opportunity of contributing any sum from 10 cents up to \$1,000, or more, toward the erection of a grand Unity Headquarters Home that shall be an honor to the Society and reflect credit upon the generosity of the donors.

The title is not to be vested in any individuals, but shall be held for the Society in the name of the Board of Trustees. The building will not only provide for a large audience room, but also reading rooms, healing rooms, study rooms, offices, and publishing departments.

We are confident that all readers of the Unity publications will be glad of this opportunity to individually share in the enterprise, and upon visiting your Headquarters you will feel at home in your own building where a sweet and happy hour or day may be spent. The building and all its contents will be dedicated to the Truth.

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from month to month in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

The resolutions of the Building Committee follow:

WHEREAS, The Unity Society of Practical Christianity has never had a permanent home, but has moved about renting such quarters as it has found convenient and suitable; and

WHEREAS, The several buildings said Society now rents and occupies are inadequate to the needs of such Society; and

WHEREAS, We believe that many members and others are

willing and even anxious to help with financial donations and love-offerings to the end that said Unity Society may erect in Kansas City a home befitting its needs and in keeping with its advanced ideas; therefore, be it

RESOLVED, That all who may so desire are hereby invited to aid in the erection of such a home by sending in subscriptions in the sum of from 10 cents to \$1,000, or more, receipt of same to be acknowledged from time to time in the Unity publications, and individual receipts to be sent when so desired.

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REVIEW OF NEW BOOKS.

J. H. C.

THE LOVER'S WORLD, A WHEEL OF LIFE, by Alice B.
Stockham.

This book is a treatise on Love, so-termed by the author—the appropriation and mastery of sexual energy, and the use of the creative force. It teaches that man, through knowledge, becomes dominant over every function, and controls his creations. Several chapters are devoted to parenthood and the proper care, dress and training of children. Healing is considered, and recreation, sleep and dress have each an especial chapter. 500 pages. Price, cloth, \$2.25; full morocco, \$2.75. Published by the Stockham Publishing Co., 56 Fifth Ave., Chicago, Ill.

DIVINE SCIENCE IN EVERYDAY LIFE, by Elizabeth H. Rimmel.

A small booklet upon the practical use of the teachings of Science, with suggestions as to their practise in the home, social, and business life. A helpful little treatise. Paper; price, 15 cents.

WHAT SHALL THE NEW YEAR BRING?

By the same ruthor as the above, is a short poem, very neatly gotten up in folder style, and makes a good New Year's greeting, full of Truth teachings. Price, 10 cents.

THE CHRIST IDEAL, a Study of the Spiritual Teachings of Jesus,
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Contents: 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.

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"The teachings throughout are uplifting and helpful."—*The Progress, Minneapolis*. "The book is characterized by the same uplifting and invigorating insight and devotion as the author's other works."—*Literary Era, Philadelphia*. "There is a large amount of good in this little volume."—*Boston Times*. "It is a great work that would fill the demands of anything that could fairly be the 'Christ Ideal.' Perhaps Horatio Dresser is as pure

a spirit as any that could undertake to embody it."— *St. Louis Globe-Democrat*. "Mr. Dresser has come to his subject with reverence and spiritual insight, with a deep knowledge of things religious."— *Lowell Courier*.

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By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), *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, 182 Howe Street, Chicago, Ill.

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This valuable book contains all the lessons in the Basic course of the "Science of Being," as given by the author in her classes. It is the clearest, most logical exposition of this great Science, and intended for self-instruction, and for teaching. All who are interested in the New Thought movement should have a copy. Bound in cloth, \$1.50. Send to R. Kohaus, 182 Howe Street, Chicago, Ill.

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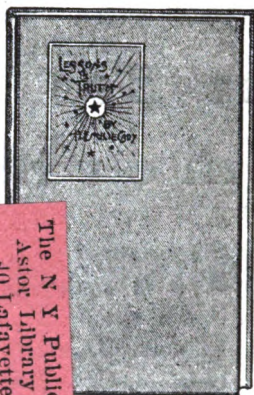
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Vol. XVIII. KANSAS CITY, MO., MARCH, 1903. No. 3.

CONTENTS.

| | PAGE |
|--|------|
| Christianity vs. Theosophy. | 131 |
| By L. C. Baker. | |
| How the Work of Man's Man is to be Redeemed. | 136 |
| By Charles Edgar Prather. | |
| The Creative Word of God's Man. | 146 |
| By Charles Fillmore. | |
| Poem—"Vibrations." | 151 |
| By J. T. Woods | |
| Bible Lessons. | 152 |
| By Leo Virgo. | |
| Society of Silent Unity. | 162 |
| The Class Thought. | 163 |
| Noon Thought. | 163 |
| Truth Students of Chicago. | 164 |
| "Altruism." | 164 |
| "Curing and Healing." | 168 |
| Condensed Truth. | 173 |
| By Various Writers. | |
| Answers to Questions. | 177 |
| By Jennie H. Croft. | |
| Extracts from Letters. | 179 |
| Healing Department. | 182 |
| By the Editor. | |
| Publishers' Department. | 183 |

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

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Devoted to
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VOL. XVIII.

KANSAS CITY, MO., MARCH, 1903.

No. 3.

CHRISTIANITY VS. THEOSOPHY.

[Someone has kindly sent us the following article by the editor in the June, 1902, issue of *Words of Reconciliation*, published by L. C. Baker, Philadelphia, Penn. It is so closely in line with our views that we take pleasure in reproducing it]

In the May number of *The Path*, which is the organ of the Theosophical Society in this country, there is a brief critical notice by "A. F." of this magazine. The writer regards us as in touch at some points with Theosophy, and as having taken some unconscious draughts at its fountain of wisdom, but deprecates our devotion to Evangelical doctrines and to "Bible texts as the boundaries of truth," and declares that if we would only rid ourselves of these bonds, we might "emerge into a new and exhaustless range of fact, and find satisfactions inexpressibly richer than in the harmonizing of Saints Paul and James."

We have made ourselves somewhat familiar with the writings of Theosophists. When we have found in them that which seems to be true, and approved by reason and conscience and Scripture, we have not hesitated to accept it. Truth is truth, from whatever source it comes and by whomsoever held. Our readers know that we find a point of agreement in the doctrine of reincarnation. We did not obtain the doctrine from them, and are far from holding it in the extreme and unchristian form in which they have derived it through heathen channels. We found the germs of it in what the Bible teaches of the solidarity of the race, and in the way it connects past with future generations in character and destiny. It seemed to us, also, a necessary supplement to the scientific doctrine of evolution.

But from whatever source acquired, we have not

hesitated to accord fellowship in the truth to any and to all men so far as we recognize it in them. And just as strongly would we repudiate and condemn what seems to us to be their errors.

The notice in *The Path* raises at once the issue between Christianity and Theosophy. Theosophists claim that their wisdom-religion embraces all that is true in Christianity, rejecting only its accretions. But our critic goes further. He affirms that its higher wisdom far transcends the narrow boundaries of Bible texts. He urges us to let go the doctrine of salvation by faith, and "seize the doctrine of Karma." In brief, he asks us to accord to Jesus merely the honor due to one of the great leaders and adepts who have become incarnate in order to show mankind the path of life, and to give up our Christian faith that he is the Son of God manifested to destroy the works of the devil and to take away the sins of the world, and that there is "none other name under heaven given among men whereby we must be saved."

For our part we desire to affirm here and again that to us Christ is the one power of God unto salvation, that in Him are hidden all the treasures of wisdom and knowledge. There is nothing true in Theosophy which is not in Christianity, rightly understood, and just where Theosophy breaks down, and proposes to give the people a stone, Christianity gives them bread; just where it seeks to peer through the world's night for some trace of the distant dawn, there Christianity breaks through the darkness with the light of a great hope, and with divine assurance that "the night is far spent, the day is at hand," and that now is our salvation near.

Let us look for a little at its chief doctrines of Karma and reincarnation. Theosophy teaches that the law of progress for human souls binds them to an almost endless cycle of incarnations before they can reach Nirvana, or rest in God, and that they can advance only by their good works and according to

an unchanging law of deeds done. Christianity recognizes reincarnation only as it recognizes evolution. It admits it as the probable method by which the natural man, so long as he remains on the animal plane, is advanced to a higher level until he reaches the spiritual plane. But it has no use for it beyond that. For just at the point that this process of judgment in the flesh issues in teaching man to live unto God in the spirit, the power of Christ takes hold of him and lifts him on to a higher plane of being, from which he is raised above the conditions of earthy manhood into the heavenly. Reincarnation, therefore, is a merciful provision for lost souls, not for souls who are saved. It is a door of hope for those who have lost personality in a second death, but it is no way of salvation for those who "lose their souls" in Christ. These find their lives restored in Him, and placed forever beyond the power of death. The reincarnation therefore of the Theosophists becomes a great error at the point where they fail to recognize the work of Christ in human salvation. They push this principle to a point where they nullify the mission of Him who is the great Emancipator of the race from the grinding operation of it. Their doctrine of reincarnation also is defective in that it fails to embrace the wider operation of the law recognized in Scripture, by which one victorious soul may carry a whole group in his train and become their deliverer. A man in the flesh may represent not only a separate soul who lived and failed in the past, but a group of kindred souls may be attached to him in his conflict. Just as Christ, the supreme example of a triumphant Son of Man, unlocked hades and set free a multitude of captives who waited for His salvation, so every son of man in whom Christ is formed may end his conflict in the flesh by a similar triumph. In this way imperfect souls in whom the spiritual life was quickened may reach their goal without the humiliation of another separate earthly trial. We know not what possibilities are involved in the great principle that

we are members of one another, and mutual burden-bearers. This whole wide arena of flesh and blood is the sphere in which the outcast spirits and unhoused souls of past generations are struggling back into the light of life.

There is a whole range of truth here which Christianity might teach Theosophy if it would only humble itself to the Great Teacher sent from God.

And so with regard to its kindred law of Karma, which is right so far as it accords with the Christian principle that whatsoever a man soweth that must he also reap. But it is immensely wrong in denying that beyond the operation of this principle there is a region where faith becomes effective for man's salvation.

Christianity is the gracious revelation of a new and living way to God. Instead of salvation to be attained at the end of an almost endless Karmic progress, it shows how men can leap where Theosophy bids them creep. Their faith is counted for righteousness. For what is salvation but harmonization, the right rhythm of being between man and God? From this point of view faith works in man righteousness, because it is the supremely righteous act; it sets up at once the true tone of being between the soul and God. It implies submission, obedience, fellowship. Christianity, then, does not violate the eternal law that men must reap as they have sown. It enables the man of faith to at once accept and submit to that law; to yield himself to the death it exacts for sin, and so out of and beyond this death to begin his life anew. Theosophy despises the means by which God in the gospel of His Son has kindled in humanity, stupefied and despairing under its long and dreary bondage to the law, the principle of faith and invested it with saving power. No! it has no use for Christ except as an adept, and yields Him no honor as the Redeemer of the world, the new Head of humanity, the quickener of the dead, the Prince of

Life, the Lord of the new heavens and earth wherein dwelleth righteousness.

The indictment of Christianity against Theosophy, therefore, is that it denies to the sinful world a Saviour, and to the dead world a Life-giver. It leaves the race to flounder through the endless mire under the operation of eternal law (which on the whole is beneficent indeed), but without the arm of Divine strength and human tenderness which Christ reaches down to us out of heaven. If no other proof were afforded of the sluggish help to human souls this Gentile faith supplies as compared with the stimulus of the Christian faith, the proof of history is enough. Is Western Christendom no advance upon the civilization of the Orient? Can *The Path* lead the world back that way to God?

BACTERIA IN DIGESTION.

The results of experiments with chickens to determine the effect of intestinal bacteria upon the process of digestion, are reported by Prof. Schottelius in a recent number of the *Archiv for Hygiene*, and reproduced by the *Staats Zeitung*. Chickens were kept in cages from which all bacteria were carefully excluded, and were supplied with food equally free from bacteria. They ate ravenously and almost constantly, and evidently digested their food well; yet not only did they not fatten, but they steadily decreased in weight and strength.

Another series of experiments gave direct and positive proof that the presence of intestinal bacteria is necessary to nutrition. Chickens which had been hatched and raised in a sterilized environment, receiving only germ-free food, thrived for a week and then began to decline in weight and strength. When they were divided into two groups, one of which was fed on sterilized food, the other on food containing bacteria. All of the first group died in a few days; the others improved rapidly, and soon were distinguishable from chickens that run free in the poultry yard.
— *Literary Digest*.

HOW THE WORK OF MAN'S MAN IS TO BE REDEEMED.

CHARLES EDGAR PRATHER.

Fifth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society at Kansas City, Mo.

There cannot exist a Creator without a creation. This is implied in the very term, for Creator means one who creates. In other words, to every movement of Infinite Energy there is a corresponding result; that every cause produces an effect like unto itself. These results sometimes seem so queer and strange that we disavow their parentage, yet that will not change the facts of the case. Sing a note of the musical scale and the vibration will find its affinity among the strings of the piano, which will promptly respond. Sing a dirge in your heart, and sooner or later nature will furnish you the funeral cortege.

Being, God, is made known to us only through Its expressions. The law of expression is from the inner to the outer. Creation takes place in Mind as an idea. That idea is a real thing, and as soon as created becomes part of Being as Its expression. Yet, so far, it is not tangible to the senses; to be of practical use to us on this plane of existence it is necessary to have form, and to have form implies someone with the power to do the forming. Let him who doubts that "thoughts are things" consider the account of Creation as given in the Christian Bible. We speak of *the* Creation, for it is the record of the only creation that ever took place. God is Wisdom, and He created knowledge and understanding as perfect as Wisdom, for the creations must necessarily be like their Creator. Thus all things have been created in essence, real substance, in Spirit; hence, how true that "there's nothing new under the sun." What we call new, such as inventions or miracles, are but the recognition by the mind of what had already been created and was only awaiting manifes-

tion in form. It is no uncommon occurrence for several persons in widely separated parts of the world to bring forth an invention at the same time. If it had not been already created and existed as an entity in the Universal, it is not probable that several minds would grasp it simultaneously, but it would be the creation of the mind of one individual.

We therefore must distinguish creation from formation. Creation is the work of Infinite Energy, Mind, God, and exists alone in the idea, intangible, unseen to the senses. God created Man in His image and likeness, but he was only an idea, an idea of perfectness as perfect as the Creator. God said, "Let there be," and it was done—what? The creation took on form. While it existed as a reality in substance, it was "without form and void." Why void? Void to humanity because it was without form, empty. Just so with every thought of man; they are realities as soon as they are conceived in the mind, and possess the inherent power to bring themselves into formed manifestation by the spoken word, yet are void and useless until they are expressed in form.

We have learned what God is—the uncreated Energy, Being, Principle, Spirit, which was in "the beginning," the Creator. We also have learned about God's Man, God's Idea, the exact expression of its author, and today that Man awaits formation and manifestation in every individual. We next learned how this formation is brought about through Mind action.

Now, Man's man is using the same energy of mind, focussed in thought, in the formation of all shapes, conditions and environments. He thinks of comfort and rest, and his I AM, the Lord God, forms the house, the stove, the bed, the food. Again, he conceives the beauties of the soft shimmering light of the morning, the energizing warmth of the noon-day sun, and the golden shades of an Italian sunset, and lo, he finds these joys perceptible to his plane of consciousness. Once again, he idealizes existence

filled with energizing vitality of Spirit, filled with joy, hope, peace, gladness, health, abundance and life, and they spring forth speedily.

The lesson is this: The necessitous law of expression inherent in God, God's Man, and Man's man, brings into manifestation the visible universe and all its conditions; that things are to each one just as they are pictured forth in the mind; that each makes his own standard, his own hell or heaven, and that he is just what he steadfastly claims himself to be and no more.

Then, what is the matter with Man's man and his work? Manifestly this: God's Man—Christ, has been lost sight of by the mentality of Man's man, and instead of living in that spiritual realm of pure knowledge and goodness, through a misconception of that Principle he has come to recognize the visible universe as the real, and to call his body, which is but the Principle demonstrated according to his conception, himself; so instead of relying upon the Christ within, God's Man, he has come to depend upon his own formations, and the Infinite Activity constantly pushing him forward, he attempts to alter and change these formations to fit his limited sense thoughts. As in mathematics we have the principle, the problem, and the example, so do we have the thinker, the thought or mentality, and then the expression or manifestation. If thinking has been done, there must have been something to do the thinking, and we judge of that thinker and its possibilities by its examples or manifestations; thus "by their fruits ye shall know them." This was not said for us to pick flaws in others, but as a guide for ourselves. When we lose sight of God's Man, how truly Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way." (Isa. 53:6.)

This lapse from perfection has been brought about through the self-conscious idea of our freedom to act and think as we choose, which is inherent in

Being, but in exercising our privileges we have lost sight of our proper place in Divine Order and have gone down into the darkness of Egypt, or ignorance. This is the "fall of man." Thus, falling into the belief of the reality of the appearance of things, man imagines that the creation could be improved upon, and he sets about remodeling the formations already made. We find that the money market, supply and demand, the good and the bad, all are the product of man's mentality and under the directive power of thought. Instead of recognizing money, for instance, as only a symbol of the real substance, we seem to think that it is something in itself, and long to grasp more of it, and the mentality of man devises ways and means to that end. The doctors continue inventing new diseases, which only require the naming for people to be hypnotized into the belief that they have them. And so it goes.

We build discord, sin, insanity, disease, cold winters, seasons for pneumonia and la grippe, poverty, and death—why? Where is the reason to be found for God's people in God's world for such afflictions? God is Love. Then if we would look at things as they really are, if we would look through God's eyes, we would see everything as "altogether lovely." Would we not?

But is there no balm in Gilead? Must humanity follow the old race belief in all these things, and in so doing help to make the manifest world worse instead of better? No, there is a Deliverer. "Come, and let us return unto the Lord: and he will heal us." (Hos. 6:1.) "If thou return to the Almighty, thou shalt be built up." (Job 22:23.) "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10.)

But wait. Today we are the children of Israel wandering in the wilderness of sin, doubt and confusion, and as we journey we are passing through many

experiences, some pleasant, and some of them rough. But we are on the way to the promised land—the redeemed and regenerated Man's man, which includes the body, the mentality, the will and all the faculties—and as we journey we now and then hear the sweet promise of a Redeemer, "who will redeem you with outstretched arm," (Ex. 6:6), the power of God's Man, the Christ, put into conscious activity in us. What if the way is sometimes rough, and apparently insurmountable obstacles confront us? What if we should now and then be recaptured by Pharaoh (sense ruler) and returned to captivity? If we arise and flee to the Light, we will hear the directing voice of the Most High, and when we come to the Red Sea of mortal thought, containing all the race beliefs of all time, and falter not, but use the rod or staff of Truth, living words, these sense thought-waves will roll back from us upon our right and upon our left, and we will pass through dry shod.

Now, if we take for granted that the physical aspect of the world and all our environments are the results of man's formation through thought action, that all things are just as we perceive them to be, *i. e.*, that our ideas of them make them realities to us, then must we find a way in which we may determine the correctness of our ideas, and have all things appear to us in their reality, their true light, their true nature. Why do we not all see things in the same light? Why do the beauties of nature appeal to one more than to another? Why do some days seem dark and dreary to some while bright and joyous to others? Simply by the character of the thought according to the varying ideas held in mind.

If I see malformations, sin, sickness, sorrow and death in my world, it is because I have conceived such ideas in my "fallen" or sense mind, and as results always follow cause, just so long as I admit and harbor them will I reap the reward of these conditions in my world.

But are such conditions formed by man's mentality

real? Are they enduring? Are they good? These are essential questions to be determined. Apply them to every condition of life, and if we cannot reply in the affirmative we may rest assured that they are not of the Spirit, the only reality, but are only shadows, fleeting and empty, and as such have no place in the creations of God and therefore no place in my world. For, if God, the All-Good, is the eternal omnipresence and omnipotence, then where is there any room for anything not good, not lasting, not real, not powerful? But so long, I repeat, as I look upon these adverse conditions and recognize in them a power and existence in and of themselves, so long as I look upon the material world as a reality in and of itself, and that I grow old, my eyes dim, that I am liable to disease and that death is certain, just so sure may I know that I am yet in bondage to the sense-man, which was never created but which was formed through a misconception of the real. — This is the “double-mindedness” which James says makes a man “unstable in all his ways,” and the end whereof is death, but, awakening to the realization of my higher true Self, God's Man, which I really am in essence, I arise and flee from Egypt toward the promised land, which we as yet have not come into possession of, although, like Moses, we now and then catch glimpses of it from afar.

Recognizing these facts, the question for today is, How must I make my at-one-ment (atonement)? How must the work of Man's Man be redeemed? Now, redeem means to reclaim, to recover, to buy back, to bring out of bondage, back to our original and rightful inheritance of oneness with God in every aspect of our being; to be rescued from sin, every shortcoming; knowing this, that “while we are in the world (appearances), we are not of the world.”

Yes, it takes some conscious effort on our part for our redemption. (*Red*=back; *emo*=buy). We must give something for this change. We cannot expect to be “carried to heaven on flowery beds of ease.”

But what must we do? Give up our erroneous thoughts and beliefs that have so long kept us chained to materiality as a reality in itself, with all its misery and woe. How is it done? By consciously cleansing our minds by saying "No," to every undesirable environment, "No" as to the reality of appearances, "No" to everything unpleasant, to everything not good, "No" to old age and decay, sickness and death. This is called Denial, and is the emptying out of the "old man" or "carnal mind" of which Paul speaks, the old thoughts which we have made our very lives. This leaves us "an empty vessel, for the Master's use made meet." Every denial of an error destroys the cell life in the consciousness which gave it a conscious entity, and therefore leaves a vacuum, which must needs be immediately filled with an affirmation of the good, the truth. Weed out of your thought-field all noxious weeds and thistles, which only annoy and rasp the soul, then sow the seed of beautiful flowers and grain which give gladness and sustenance.

Some scientists claim that it is not necessary to make Denials, that Affirmations include Denials. So they do, but to the beginner in the study of Truth how much easier it is for him to grasp the idea that a field of weeds is not so good a place to plant good seed as the field which has first been plowed under, the crystallized conditions which held those weeds so firmly broken up and destroyed, and the ground thoroughly stirred and made open to the beneficent rays of the sun.

However, we must recognize that in Affirmations are the growing qualities of the mind. It is, as Job says, (Job 22:28), "Thou shalt decree a thing and it shall be established unto thee." No matter what the appearances may be, take the Truth and proclaim it, and sooner or later it will make itself manifest in your consciousness and surroundings. God is Love; therefore I love everybody and everything. God is Health; therefore there is no sickness in my world.

God is Peace; therefore there is only peace and harmony in my environments. God is Substance; therefore there is no lack or poverty in my world. God is Wisdom; therefore I have perfect understanding. God is Good; therefore there is no evil in my world.

Make your affirmations strong and positive if you expect strong and positive results. Thus they will give strength and courage, and cell after cell will be formed in your organism embodying your every thought, and soon will show forth. So if you want health, think health, speak health, claim health, and refuse to see anything but health. If you want wisdom, think, speak, declare that you have all knowledge. So with every virtue, every good. Make them a part of your life, on the street, on the car, in your home, and at your work; then will "the glory of the Lord shine around about you," but you will not be afraid.

Why do we so often hear of lack in demonstration? Because we have made this Truth only a theory. It sounds good, and is pleasant to contemplate; but we have failed to live the life, we have not made a practice of applying it to every detail of life. We recognize that things should be so and so, but do not put the Truth to a test in ourselves to bring that so and so to pass. We read over and over again the eighth verse of the fourth chapter of Philippians, the most wonderful treatment for the development of a perfect Christian life ever spoken, to-wit: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*"

But there most of us stop; we have simply idealized, and thus have failed to transmute these virtues into our lives and surroundings. The next verse explains how we may not fail in any demonstration: "Those things, which ye have both learned, and

received, and heard, and seen in me, *do*: and the God of peace shall be with you." That is, accompany your thinking with affirmations of Truth, the living Word, forgetting not the corresponding right actions, and you cannot fail of success in any line.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:37.) "For whatsoever a man soweth that shall he also reap," if he permits it to come to fruition. "For every man's word shall be his burden." (Jer.23:36.)

Have confidence in your Truth, your word, and put them into active use, and success is yours spiritually, mentally, morally and materially, as sure as effect follows cause. Man's works will be in harmony with God's works just to the degree that he *exercises* the attributes with which he is endowed. The world of man's own thought must be redeemed from the lower into the higher comprehension of Being. Let us no longer be creatures of environments, but let us be master of every circumstance. Don't let us speak of how we would do *under* certain conditions, for such implies that those conditions are over and masters of us, at least to a certain extent. See how important is one simple little word. Rather say, I would do so and so *in* certain circumstances, for while we do find ourselves now and then surrounded by certain undesirable conditions, we do not limit our powers by giving them implied powers over us. Nor is it enough to stop using negative words; strong, positive words of the good are necessary to the proper building up of character.

Let Isaiah (Isa. 33:15, 16) give you his explanation of Denial and Affirmation:

The Denial: "He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;"

The Affirmation: "He that walketh righteously, and speaketh uprightly;"

The Demonstration: "He shall dwell on high: his

place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."

"Overcome evil with good" by putting away all errors, by speaking and living all Truth, and when we do this we will no longer see evil conditions, for then we will see God in nature and all manifestations as He is; we will look through spiritual eyes and recognize only beauty and grandeur in all manifestations, which are but the spiritual expressions of our real Self—God's Man—Christ. We will then realize that all power is given unto us in our heaven and our earth; and our heaven will be here and now.

"There is never a thing remembered so
As a word with kindness fraught;
And there's never a sky with as bright a glow
As the sky that you made with thought.

"There is never a purse of gold can buy
A happiness so rare
As the truths of life that about you lie,
If you try to see them there.

"And it is n't alone in the great of mind,
And it is n't in cult or creed,
But it's deep in the heart of all humankind,
In noble thought and deed." —(HARRY T. FEE.)

"Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions;
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high—
You can make a little Eden
Of the sphere you occupy."

—(ELLA WHEELER WILCOX.)

There is no aspiration that one can conceive of, but can, through growth in spiritual knowledge, become a reality. A world where the invisible occult forces serve man, in answer to his every desire, is no more folly to the spiritual man than a world wherein machinery works for him is unreal to the material man.—L. A. MALLORY.

THE CREATIVE WORD OF GOD'S MAN.

CHARLES FILLMORE.

Sixth lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, Kansas City, Mo.

Jesus Christ said, "My words are Spirit and they are life. Heaven and earth shall pass away, but my words shall not pass away." Why did he make this statement about his words? We do not attach such meaning to our words, we do not say that our words can give life. He must have known of the power of the word when spoken from the *understanding* of the Power of the Word. The starting point must be in the understanding. If you have no understanding, the word is without power, but if you have understanding your word is connected with that understanding, and has power. Such words are Spirit and they are life, and they go forth and produce effects, and these phenomenal effects, greater than heaven and earth, are going on and on forever. This is illustrated in the phonograph. A person may talk into a phonograph, and his words are recorded therein, to be reproduced again and again at any time they may be desired. The person who did the talking may pass away, but the record of his words is lasting. This is the power of intelligence in expression. The earthy part is gone, but Intelligence is there. When we analyze our words we find they are registered upon our body. The body is built up or torn down as a result of the words we have been speaking. There is power in the word, and what we want is the building-up power; so that we can say with Jesus Christ, "Our words shall never pass away." Then we will know that we are carrying out the Divine plan.

In the beginning was the Word, and there was nothing made that was made without the Word. This Word is translated "Logos," and in the correct

rendering means Power, Understanding, Substance. This Divine Word is a producer of things, is all-comprehensive, including in itself more than we can comprehend. It is the perfect Word of God coming among men, and is made flesh in the Perfect Man. You are one with Him if you have this understanding. If you understand that you are the Son of God, you become the Word of God; you make heaven and earth, and what you bind on earth is bound in heaven, and what you loose on earth is loosed in heaven. You have this binding power in both heaven and earth—mind and body; you can bind up your bowels, or you can set them free; you can bind up your brain cells, or set them free; bind the muscles of the throat, or set them free, all through the power of the word. Then you should extend that power and make connection with the Jesus Christ power, which will increase the power of your word.

What is this word, this True Word, which makes all things? That Word is based upon Truth. What is Truth? In former lessons Truth is explained as God; God in understanding becomes substance in man's mind. We must think right, talk right. Our thought and expression must be in harmony, and if we would have it do the work of God we must have it true to Truth. Man is not the body; man is the intelligence which controls and guides the body. After body disappears the intelligence endures forever. Intelligence is the cause, and never dies. Substance never dies. If we can impress our voice upon the phonograph so that it endures, we can impress our thoughts upon the sensitive substance of the body until it endures in like manner. We cannot die; body disintegration is simply breaking away the outer crust of physical form. We must conform to Truth every time we think and speak, then true body substance will appear. What is this true standard? Perfect harmony. Our words must be like a symphony in which great harmony is blended. Pythagoras said, "The universe is one great song." Shakespeare says the same thing.

Our body must be attuned to this Divine harmony. Everything is governed by fixed law, and harmony is its expression. If there were discord anywhere, this universe could not exist. We find this harmony in everything; we listen to songs in streams and trees. The planets as they swing in space express harmony. When man speaks from the standpoint of harmony all things are harmonious to him. This body is an instrument, and we play upon it; it is a stringed instrument which vibrates to the touch of the master, Mind. The violin has a place where the strings send forth a strong vibration in response to the touch of the bow in the hands of the performer. There is a place in man where these musical strings respond to the touch of the artist, and that is the larynx. When you are speaking or singing you are expressing either harmony or discord. It is said that a musician can tell, when he touches an instrument, whether classical music or "ragtime" melodies have been played upon it. The substance of the instrument takes on the character of the music. This living body is a sensitive musical instrument, and is responsive to the touch of the artist, I AM. Every time we speak we are drawing the bow; we are the artist and we are playing either harmony or discord, and our organism is built in accordance therewith. This musical instrument is always with us, and we are playing, or sending out vibrations from it to the everywhere. Even the walls of the rooms, the people we come in contact with, and all the universal substance, visible and invisible, is moved in obedience to our words.

Then let us talk about the Truth, that all substance is enduring, and all substance is God and is perfect; talk about perfect substance. If this instrument is Divine, let us have it Divine along all lines, let us have it in tune with Infinite Harmony. Everything has its keynote, and if we find that keynote we may tune all in harmony therewith. Our body is like an instrument that has been thrown in

the cellar, and is all out of tune and some of its strings are broken. Now we must put in tune, and the first step is tightening the strings of the mind. The strings are tightened up by the will, and we put them in tune through affirming that I am one with the Infinite; I am one with God; I have all power. A good instrument must have power. We must have strength and power, our word must go forth with power. We can tune up our instruments with these true affirmations of our spiritual unity with the One Infinite God, Perfection and Power.

Our instrument is below concert pitch, because we believe in weakness. If I am a child of God I must not talk about weakness, I must put all ideas of sin, sickness or death out of my world. The mind and the word must chord with universal harmony, and I must weave this harmony into my life. One who has traveled in India tells of the manner in which the beautiful shawls are woven there. The weavers were singing at their work, and upon looking closely he saw notes of music arranged before them, and they seemed to be following the notes as they wove the bright threads into the pattern before them. Asking about it, he was told that every color has its corresponding musical note, and that perfect color blending depends upon musical harmony. This illustrates how everything we see in nature represents some musical sound. Colors are words crystalized, brought into manifestation by the power of the word.

So we see that there is power in words rightly expressed. We must become like little children, and express true words in harmony with Divine Ideas. A little boy, who is a member of the Unity Sunday School, fell from a tree; he was taken to a surgeon to have the cuts sewed up, and the friends were much exercised over his condition. But he was as calm and untroubled as a summer sea; did not cry nor whimper while the doctor was sewing his wounds, and when asked why he did not make any fuss over his hurt, said, "Why, I just said our little prayer, 'God is my help in every need,' and it did not hurt

me." The simple, unwavering faith of this little child would put many an older one to shame. If you send forth these words of Truth when in need of help, and repeat the statements of Truth, and not discord, then your word brings about the desired condition, and you realize the power of right words. Let us begin like that little boy and repeat right statements, and affirm what we are in the sight of God, acknowledging God in all our ways. Ignorant words, weak words, words of slander or malice tear down when we should build up; seeing evil in others tears down our world; angry, tempestuous words bring disaster. I am sure that our cyclones and everything that is destructive in our world are the result of destructive words. The other side is also true; harmonious words, helpful words, healing words, are offsetting the other kind of words. In the midst of all this discord of mortality we can throw ourselves into the beautiful ideas of harmony, and the cyclones, earthquakes, etc., will not disturb us.

Now that we see how this law works we can control discord; we can speak the true words that create the beautiful world. I know that the power of God is so great in the mind of man that if he has confidence in it, he can do what he wills. There is no condition that you can not do away with if you will take this one right attitude. There is a power Divine which will manifest through you if you are true to it in thought and word.

Let us enter into this consciousness of God, and know that this power is with us always; that we radiate it like sunshine when we think and speak Truth. We all know how good it is to meet one who is in the sunshine when we are in the dumps. Let us be that one; let us cultivate that side of our being; let us speak true words, and, like the little boy, take God's words in every time of need, and make them ours. We may, and should, all say, "I cannot be sick or know any weakness, for I am a child of God." There is only One, and I am the offspring of that One. I am Peace, and I am Power. My words are powerful to heal all the people; every word I speak is pregnant with the power of God. Not my word, but the word of the Father—His word is spoken through me. These words are not mine, but the words of the Infinite God. Jesus Christ spoke the words that I speak, and they are true, creative words which never fail.

VIBRATIONS!

J. T. WOODS.

There is an eternal law
 Contained in all things without flaw,
 In the realm of all creation.
 And the government of every nation,
 Unwritten by the human hand
 And unbounded by sea and land,
 And yet well known by every man
 Who knows the Truth and its relation —
 And that's the law of Vibration.

Our glorious Sun emits his rays,
 And sheds his radiant light always
 Upon all Nature, only thus
 To bless the world, and 'specially us.
 In waves of undulating light
 To keep us from the darkest night
 And illumine our pathway to the goal
 Vouchsafed in love to every soul.

The harmonies of heavenly spheres
 Are thus in keeping all the years
 With this great law of life and power,
 And shall never fail, not for an hour.
 They shall stand though all else fail,
 And no loss will ere bewail
 Of fallen world gone out of track,
 Because it never can come back.

These Vibrations are the same
 In every sphere of every name.
 They are the same in life and health,
 And are the revenues of wealth;
 For all in harmony with Truth,
 From the oldest sage to callow youth,
 In one grand orchestra Divine
 These vibratory chords entwine
 To tune the music of the winds
 To the harmonies of eternal mind.

Then as relates to human thought
 These Vibrations in Truth have brought
 The message of love from departed friends
 To the comfort of those on whom depend
 The burdens of care and doubt and fear
 That no longer should be anxious for loved ones dear,
 For those who are here may be comforted now
 Though the methods seem strange as to manner how.

Yet the fact remains undoubtedly true
 Through Telepathy your friends may talk with you
 From a distance as well as near at hand,
 In every clime and in every land.
 Then let us rejoice in the progressive age
 That has brought us more than the wisest sage
 Or philosopher dreamed could ever be
 Concerning our relation to eternity.

Bible Lessons

BY LEO VIRGO.

Lesson 12. March 22.

PAUL'S MESSAGE TO THE EPHESIANS.—Eph. 2:1-10.

GOLDEN TEXT—*By grace are ye saved through faith.*—Eph. 2:8.

A treatment for the realization of Divine Substance: Centre your attention at the pit of your stomach, and give this message to the people or thoughts of that congregation:

1. "And you hath he quickened who were dead in trespasses and sins." You are no longer inert and inactive through the belief in the reality of mortal shortcomings. You are now free from this bondage, and the Mind of Divine Intelligence stirs you into activity.

2. The routine of nature, as fixed by the ruling law of mortal mentality, made you subject to thoughts of error; and the desires of sense work discord in you;

3. But the Infinite Mind dissolves with its great love all but the good.

4. That which seemed inert is now joined to the swift Truth, and all that seemed to be dead flesh is now alive in Christ Jesus—Truth demonstrated.

5. This rich inflow of Divine Substance shall continue to increase more and more as you realize the power of Truth demonstrated.

6. This release from the bondage of error is not the result of your mortal effort, but comes from the faith of man in God.

7. You are not puffed up with the pride of personal achievement nor do you belch with thoughts of personal accomplishments.

9. We are the workmanship of Divine Mind as idealized in Christ Jesus, the Divine Idea of Feminine-Masculine, and we must continually go forward in realizing this high ideal.

This Epistle to the Ephesians overflows with lofty thoughts and doctrines, and those who have read and studied it in the abstract will doubtless be slow to believe that it has any reference to the overcoming of a state of consciousness in the individual. In our philosophy all writings are about men, and the most practical lesson is that which lifts up the self.

The keynote of this Epistle is found to be *the new life in Christ*. *In Christ*, or its equivalent, occurs more than twenty times. This new life must be *fixed* in the consciousness. If it be studied in the old way, the mind may be for a short period lifted up as the possibilities of the Christian's life is revealed; but it is not permanent, the realization of this quickening life is not felt in the vital centres of the man. When it is put right home to the soul, and the functions of this type-man impregnated with these exalted thoughts, a practical, permanent result is obtained.

So we find it profitable to come down out of the air, where the "spirit that now worketh in the sons of disobedience" dwells, and get hold of the substance of ourselves as we are in Truth.

Lesson 13. March 29.

REVIEW.

GOLDEN TEXT—*Lo, I am with you alway, even unto the end of the world.*—Matt. 28:20.

LESSON I. *Paul and Silas at Philippi.*—Acts 16:22-34.

Central Truth: Intuition cannot be developed in the man consciousness so long as the idea of selfish gain predominates.

I AM Affirmation: My intuition is illumined by the Spirit and dedicated to the Good.

LESSON II. *Christian Living.*—Phil. 4:1-13.

Central Truth: Understanding the law of mind action, you will know how to harmonize all its faculties.

I AM Affirmation: I AM Spirit, therefore I am true, honorable, just, pure, lovely.

LESSON III. *Paul at Thessalonica and Berea.*—Acts
17:1-12.

Central Truth: The higher must blend with the lower in order to lift it up. The Christ Principle is submerged in mental consciousness that it may resurrect it into eternal life.

I AM Affirmation: Christ in me the hope of glory.

LESSON IV. *Paul's Counsel to the Thessalonians.*— I.
Thes. 5:14-28.

Central Truth: Discipline your thoughts with patience and perseverance.

I AM Affirmation: The belief in the reality of evil, with all its negative accompaniments, no longer has place in my mind.

LESSON V. *Paul at Athens.*— Acts 17:22-34.

Central Truth: The intellect cannot percieve God as Spirit.

I AM Affirmation: It is the central, spiritual I AM consciousness in me that recognizes and understands the one true God.

LESSON VI. *The Church at Corinth.*— Acts 18:1-11.

Central Truth: Love listens to Truth when intellectual righteousness refuses it audience.

I AM Affirmation: The patient love of God in my soul preserves my body.

LESSON VII. *Christian Self-Control.*— I. Cor. 8:1-13

Central Truth: An understanding of the truth of Being does away with the belief in the reality of forms.

I AM Affirmation: I am free from the limitations of mortal thought. I think and act in my Christ will.

LESSON VIII. *Christian Love.*— I. Cor. 13:1-13.

Central Truth: Love is the greatest thing in the world.

I AM Affirmation: The love of God fulfills its perfect law in me.

LESSON IX. *Paul and Apollos.*—Acts 18:24, 19:6.

Central Truth: Before we can control the body organism we must affirm our ability.

I AM Affirmation: All power is given unto me in heaven and in earth.

LESSON X. *Paul at Ephesus.*—Acts 19:13-20.

Central Truth: All action and all growth is preceded by desire.

I AM Affirmation: My desire is to know the truth and live it.

LESSON XI. *The Riot at Ephesus.*—Acts 19:29-40.

Central Truth: The image you hold in your mind is built into your body.

I AM Affirmation: Harmony and peace now reign in my substance centre.

LESSON XII. *Paul's Message to the Ephesians.*—Eph 2:1-10.

Central Truth: The new life in Christ must be fixed in the consciousness.

I AM Affirmation: My faith in the supremacy and power of the Spirit is everlasting.

Lesson 1. April 5.

Second Quarter.

PAUL'S FAREWELL TO EPHEBUS.—Acts 20-28:38.

GOLDEN TEXT—*Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*—Acts 20:35.

We do not in the beginning abide in the consciousness of the Truth perpetually. It seems to leave us at times. Yet we know that God is omnipresent: then why this seeming departure of His Spirit at certain periods of our experience? The answer is that

we have a work to do for ourselves. The Spirit of Truth plants the seed and works with us for the space of three years, which is a fulfillment of action in mind, idea and expression, the Divine Trinity of Father, Son and Holy Ghost. The Church at Ephesus is made up of all our thoughts about *substance*. Manifest substance is the outgrowth of an idea in the one Spirit-mind. The body is Substance formed out of Substance manifest. Expressed Substance is the universal ether of Science, the *akasa* of esoteric Buddhism. It is invisible to the eye of sense but may be felt in nerve energy. It penetrates matter and is not subject to gravity or any of the limitations of the molecule. In the brain we may call it thought-stuff, in the body it is vital energy.

This inner substance is moved and formed by ideas. When centered in the man consciousness, these make an *ecclesia*, or church, which really means an organized body of thoughts. This is our "flock," which we are to oversee and feed with Spiritual ideas.

The "grievous wolves," which we are warned against, are the hungry thoughts of the world at large. These are undisciplined, though at the foundation they are hunting the good. When they find entry among our orderly thoughts they produce inharmony. We should always make our minds positive when in close association with those who think and talk error. If we do not do this their error thoughts will enter into some of these subconscious centres and cause us trouble.

"Also of your own selves shall men arise." Not even all of our own ideas are converted to the Truth, but some of them rise up and pervert the doctrine. This tendency of one's own thoughts to combat the Truth and attempt to win to the error the right thoughts is one of the most exasperating conditions we have to meet. Sometimes it is like two or more people talking in our own thoughts, and the arguments on the mortal side are so convincing that we are led away by them.

The only sure guide out of this medley of thoughts that rise up within us is, commit yourself to God and "the Word of His grace." That "Word of grace" cannot be described in language, but it may be realized in the mind by all who earnestly ask for Divine guidance.

When we realize how unselfishly the Spirit of Truth has labored with us to lift us into higher conditions we should be moved to help others. The greatest blessings come to us from doing good where we expect no reward. It is said that the faces of those people who do good in secret fairly shine, because of the inward joy of the Spirit. Small satisfaction comes from good works done with ostentation. The philanthropist who loves to see his name blazoned in public gets but a transitory satisfaction. It is blessed to give in the right spirit—even more blessed to give than it is to receive.

Lesson 2. April 12.

THE RESURRECTION.—I. Cor. 15:20,21, 50:58.

GOLDEN TEXT—*Now is Christ risen from the dead, and become the first fruits of them that slept.*—I. Corinthians 15:20.

Misconceptions of the resurrection had arisen in the church at Corinth, and this epistle was written by Paul to set them right. Some believed the resurrection of Christ in his physical body to be a myth, notably the Sadducees. Others were at sea as to when the resurrection should occur, and others had theories as to the character of the resurrected body. The modern orthodox church is in a very similar muddle. According to Piloubet, there are three theories as to when we receive our resurrected bodies. "(1.) That we receive them immediately after death, while at the end of the world there is a great gathering and review of all the dead. (2.) That after death the souls of Christians are conscious and happy, but do not receive their resurrection bodies till the

end of the world. (3.) That souls are unconscious between death and the judgment; but there is slight warrant in Scripture for this belief."

It is admitted that these are all theories — guesses by men, backed up by Scripture passages that seem to corroborate them. But which theory is correct? Just as many and as strong passages of Scripture may be quoted in favor of one as another. There should be no misunderstanding upon this important point, because, as Paul says, if there be no resurrection from the dead our faith is vain.

What Christianity needs is a practical understanding of a few facts, and an expurgation of a whole lot of theories. In this matter of the resurrection of the body we are told at the very outset, "Christ is the first fruits of them that slept." If he was the first fruit why should the other fruit be any different from him? He said, "Follow me." He did not wait for the end of the world nor a great day of judgment in which to resurrect the body. When he had overcome the world, the flesh and the devil, he was through the law of thought purification ready for the change and it came to him. So it will be with each one of us — when we have cast all sin out of our minds our bodies will be so pure that they cannot come under any law of death or corruption.

It should be a simple proposition that will prove itself, this resurrection of the body. If by sin we cause the body to die, which is definitely stated in Scripture, then by casting out sin we should cause it to live. If it still continues to die after we have believed that we have been very good, then we should search ourselves still farther for other more subtle sins, because there is no other source of death. Those who are putting this law to the test do find that their bodies are being resurrected from decay as they overcome the sins of the inhabiting mind. Thousands whom the doctors have said must give up their bodies to corruption right away have found this law of casting out sin and through it have stopped the

disintegrating process. If this can be done in a single instance, where is the limit of the law? And if this disintegration of the body is stopped through purification of the mind, does it not prove that there is such a law universal, and that it was the full compliance with this law that caused Jesus Christ's body to be resurrected?

It should then be an easy matter to figure out when the resurrection will take place and the kind of bodies we shall have. Flesh and blood, that is, the ordinary perishable flesh and blood, cannot inherit the kingdom of God, neither does corruption inherit incorruption. It is a sin to hold in thought that there is such a thing in reality as a perishable body of flesh. To establish this kingdom of God within us we must purify our minds to the point that we shall not even imagine such a condition in God's pure substance as corruption. Through this repeated and constant affirmation in mind of the one and only pure substance of God everywhere present, we change the life currents in the organism until the corruptible puts on incorruption. This is done day by day, thought by thought, and we have the palpable evidence going on right under our eyes of that same bodily resurrection that is finally summed up in a great bodily change, the sound of the "last trump," such as Jesus passed through.

But this point where the Christ-life becomes so strong in the consciousness that it transforms the whole organism and sets it free from all tendency to corruptibility has not yet been attained by any save Jesus. However, thousands are on the way and have the evidence in their own flesh of a higher life that is setting it free, cell by cell, from the mortal law of death.

All we have to do is to keep right on overcoming the sins and false ideas in the mind, knowing that we are thereby resurrecting the body. "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Lesson 3. April 19.

THE LAW OF LOVE.—Romans 13:17-14.

(Temperance Lesson.)

GOLDEN TEXT — *Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.*—Rom. 13:10.

This text is given as the foundation of a temperance lesson. It would better fit one on equity and justice. But we may apply it metaphysically to the equipoise between mind and body, which, when established, will eradicate that false craving for stimulants which is at the root of nearly all intemperance. If the sense consciousness is given its just dues the desire for material stimulant will be satisfied with spiritual energy. A strong desire in the consciousness for a fuller realization of energy leads most people to stimulants. The remedy then is, substitute the real stimulant for the false. So long as man wants he will seek the satisfaction of that want in one way or another. If whiskey is taken away from the drunkard and nothing given him in its place he will continue to crave it. If he be given a substitute he will transfer his desire to that, for instance, morphine or cocaine. But if he be given the real life element, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but good seeking satisfaction.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of love. There is a very close connection in Being between Love and Life. When we love one and pour out to them that subtle essence of the soul which stirs the heart-centre till it glows like a furnace, we are moving to action the life energies of Being, and a great law of mind equilibrium is fulfilled. Thus "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for

liquor came on him, "I do not love whiskey, I love God." Here was a practical application of the law of love to the healing of desire lost in the wilderness of sense. The sense-man is constantly reaching out for the more abundant things of existence. This is right. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense whenever we try to satisfy this inner craving from the mortal plane. This craving is satisfied only with the higher things. Our desires are from God and must be fulfilled in a Godlike way. This sense man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake thou that sleepest and Christ shall give thee light."

"Put on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help on another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs in consequence. Those who abstain from meat find that they do not care for tea and coffee. There are tea and coffee drunkards, and they need healing along with other boozy ones who make provision for the flesh.

The living Christ is the light of the world.



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 thirteen years and has over 9,000 registered members. Through its ministry thousands 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, 75 c.

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.

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.

Thy light shall break forth as the morning, and thy healing shall spring forth speedily.

Noon Thought.

(Held daily at 12 M.)

And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones.

DAILY AFFIRMATION.

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 and All, now and forevermore.

— URSULA N. GESTEFELD.

“According to thy Word be it done unto thee.”

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, January 21, was led by Mrs. Mary E. Slonaker. Subject, "Altruism."

The meeting opened with singing, "Peace Like a River;" then "Faith in Omnipotent Life," to help to realize the peace invoked by the first. That was again followed by singing, "Omnipresence."

The Silence was the following treatment: "Every one of us as living, thinking, throbbing, pulsating souls, everyone of us in his own line of work, in his own line of action, desires the help which will bring perfectness in his work. Every soul feels the Divine Fatherhood. Every soul feels kinship to every other soul. We have no reason to suppose there is anything but Good, because the inside is all good. Those who appear not good, do so only because they do not know there is no evil. Just as we realize the Good do we manifest it. Only our motives are judged; only our motives manifest. We all desire to know only Good, and just as fast as we know it we manifest it, and as fast as we manifest it we stamp it on our souls. No matter what apparent mistakes we make, God is always our Father, and we are always the dignified channels through which God is made manifest. As we grow to know more and more of the Good, only the beautiful qualities will show. In the wonderful period when time and its opportunities are understood, we will know the Good and go on reveling in that knowledge. Then will we be ready to help every other soul striving along over the rough and thorny path of living until every other soul reaches the same end."

Singing, "Everlasting Love."

Mrs. Slonaker: "Perhaps the idea of Altruism obtains beyond every other subject, because to most of us it includes all the other God-like qualities. It

is the God-love in manifestation. It means the result, the ultimate, the climax of all growth. The dictionary tells us it is otherism, or the doing for others. Should we, if we have tried our best, and everything seems to be going wrong, give up and think God is not the Good, or is that the time to hold fast to Principle? A mistake we make in the start is to think we will have no more hard things to meet. This is not the way with living. As soon as we accomplish one overcoming, another is ready for us to undertake. Because progress is constant, problems will always present themselves for us to solve. They come to us because we earn and attract them and we must not think of them as hard, but be glad we are considered worthy to have them come to us. As we come up close to the problems, they do not seem so hard, and we prove that everything can be solved by Principle. If temptation rises to doubt the Good in everything in the way of experience, let not the Peter in us, having well known the Christ, deny it in the hour of trial. Every kind word we drop or smile we flash occasionally, is the true practice of Altruism. We owe it to the whole to send out at every opportunity all the true thoughts we know. We owe it also to the I, to the we, to the us. We must send out all the love we can. It is possible for everyone on this plane to find out what is for his own good, through his own difficulties. Selfishness is the root of most difficulties, and by practising selflessness, the unpleasant things will disappear, as does darkness when light appears. Altruism does not consist alone in giving away millions, but in gracious thoughts and words given to another, just a remembrance of the good points in others, and a forgetfulness of the little faults and mistakes. The only thing we can take with us as we journey on is all the sunshine we can accumulate, and we accumulate only as we radiate. Always remember it is darkest before dawn, and the darkness only affects us; it does not change Principle an atom. Principle is always the same. There is no

mistake in the Life-bestowing Source, and as we realize what we are, we are coming nearer to it."

Mrs. Harley: "Altruism is *good* sense, or a sense of what is good felt in the consciousness. Any one who does not practise it, has not a proper sense of what is good. All the errors we know come from one root error, just as all good things come from one root — Divine Love in our hearts. Whoever has a conception of that nature will practise Altruism, but the one who does not realize Divine Love is not an Altruist, because he can pursue only what is in his consciousness. What is it, then, that stands in the way of all of us being Altruists? The chief reason is that we see another substance and another power beside the One Substance, the One Power. What makes all the wars and quarrels is that people think they have something to quarrel over. Just so long as anyone believes in sensation in matter, just so long as we want material things instead of virtues which are spiritual, we will never be rid of the so-called errors, but when we begin to seek only spiritual things, we will not have to try to be Altruists. We won't have to try to be anything — it just does itself. No man lives to himself alone. Just realize that Principle is working through you, and for you, and then you can't avoid helping every other soul, for Principle will do all the work when we let it, and when we can learn not to give substance to matter. I will outgrow my difficulties when I root out of my consciousness faith in matter. I will root out every belief in evil. I will then find myself growing in strength, wisdom and abundance."

The collection was then taken, and announcements made.

Mrs. Brown: "We all have a small stock of Altruism which we can start with as capital. Then when we realize the one Son of God, we will learn the sooner of the son of Man."

Mrs. Yarnall: "Paul said, 'Thou art inexcusable in condemning man, for when thou condemnest

another thou condemnest thyself. What better teaching can we have than that of Jesus? He said *Our Father*. The whole New Testament teaches Altruism. It is not just a fair weather teaching, but must be used in the dark days. 'By this ye may know that ye have passed from death unto life — that ye love the brethren.'"

Mrs. Umstot gave as a treatment: "The Lord giveth rest and peace unto my soul. I am trusting and resting in the Omnipotent Good.' I give this treatment to myself and so give it to all the world."

Mrs. See, of Kalamazoo: "Altruism is regardf or others. We know there is no distance, there is but one Life, one Truth, and therefore a Universal Oneness. All healing is already done. It has only to be brought to manifestation. We all seem to have come from somewhere, and must go somewhere. It is only a change in consciousness. The one Truth does not change. Sometimes we make the mistake of thinking too much of ourselves, or we may swing the pendulum too far the other way, and in our desire to help others take too much upon ourselves. We must use consideration and judgment when we reach that point. Then we will know just when to do for others and what to do for them. We should not do for people what they are able to do for themselves. The greatest help we can be to another is to help him to help himself. The world is considered by the masses to be under circumstances. That is a mistake. The world is above circumstances, and to manifest that, teach every soul in it to help himself, and so dominate his circumstances. The first act of Altruism is to equip one's self with a full knowledge of what we are. We cannot give away what we do not possess. If we have no knowledge of what we are, we cannot help another to find himself. Love is the fulfilling of the whole law, and if I love my neighbor as myself, I will begin to equip myself to help others. When we know truly what we are, we can speak to those who do not yet know, and we can help them to

know that God did not create anything but the Good, and as they realize that, all else but the practice of Altruism falls away. All health and prosperity come from within, not from without. As we realize this, we can bring it out of the consciousness of another."

Healing service to close meeting.

— HARRIET DELANO POOL, Sec'y *pro tem*.

MEETING OF FEBRUARY 4TH.

Mrs. Vinnie A. Carr presided. Subject, "Curing and Healing."

"God is Love" was sung to begin the service, followed by a period of silence holding the thought, "I am filled *now* with Infinite Health."

Mrs. Carr: "To one who sees no difference between curing and healing, there is none, but from the standpoint of understanding there is a degree of difference, not in the sense of one being opposed to the other, but in the sense of a distinction. Curing stands to healing as the fraction to the unit or a part to the whole. Jesus taught the difference. (See Luke 9:1-3, John 15:3 and also Paul; see Romans 8:11.) The meaning of the word curing is to get rid of an ailment by external remedies. The meaning of the word healing is to make whole, holy. The unit of wholeness is that spiritual, living, loving, intelligent, substantial idea of Divine Mind, that real of you and me, whether you know it or not (John 15:3), and the knowing of it is the line of demarkation, when getting rid of an ailment ceases to be a curing, and healing begins. The practice of healing has been a process in evolution; each method has been a representation of a spiritual verity back of it. There has been the old school of Allopathy, that opposites cure opposites, followed by what has been called the new school or Homeopathy, of like curing like. Next came Osteopathy, which is a method of manipulation that represents the activity of Mind. Then comes Hydropathy or the Water cure. Water is the universal solvent representing Omnipresence. Again,

we have the Electric treatment, which also includes the X-Ray, that proves the unsubstantiality of matter. Electricity is the greatest physical power known, therefore represents Omnipotence.

“Recently a Doctor Fineen of Copenhagen has discovered a new treatment called the ‘Surgery of Light,’ which is a still higher evolution, and, unlike the X-Ray, which has germicidal qualities only which destroy, has curative properties which build up, showing the One Power with two results. Light is the symbol of knowledge, therefore it represents Omniscience. Higher still in evolution is the Mental treatment. Physicians depend upon the means used to cure, while the metaphysician realizes that all disease and inharmony is mental, and so speaks the *word* of freedom, depending upon no medium but Truth itself. *Meta* means beyond, therefore metaphysical is a therapeutic method beyond the physical. The spoken Word liberates the force, and is therefore the highest therapeutic method in evolution, because the power is Spirit, and must be spiritually discerned; it must come through the faculties, and the faculties operate in the soul, and the soul is all that needs healing, because all else is fixed and changeless. The healer understanding this relation takes the attitude of mediator, and by making himself positive to error and negative to Truth, makes a direct channel for the Truth which heals. Dr. Lorenz’ method of correcting natural deformities, called Orthopudia, has received universal praise, and deservedly. In reality, every living soul in its ignorance is deformed, and when a teacher instructs or a healer treats a soul to *re-form* itself by the renewing of the mind, an operation is performed or a *de-formity* corrected, and no mention is made of it by the world. Why? Because their eyes are holden. Perfect health is a recognition of the wholeness of Spiritual Man. The truth of being free is the coming into the real knowledge of what we are.”

Mrs. Fanny Harley: “Health is soundness. Some

people are unsound to the extent they have to be shut up, but every one is unsound to a certain degree, and everyone can be sound just to the extent that they can demonstrate. There is a wide difference between perception and understanding, and just as far as we *know* do we put on soundness. In our ignorance we are still unsound. Jesus had no false beliefs because he had put on absolute knowledge. Curing is partial healing; healing is to restore one to soundness. The work of the healer is to restore in consciousness all that is error. A good healer must be able to teach Truth itself, not a theory about Truth. The human consciousness is made up of error beliefs, but they can be cast out by gaining a knowledge of the true Divine consciousness. The mistake that fills the human consciousness is the belief of truth, life, substance and intelligence is in matter. When that belief is cast out it will cure all sin, sickness or sorrow, and understanding the Truth will make one more intelligent, more active and prosperous."

Mrs. Carr: "We can always *see* farther than we can *do*, but when we reach the point we saw ahead, we must set our ideal still further ahead and work up to it, for we must be about our Father's business. 'Greater love can no man have than to lay down his life for another' does not mean to die for another but to so lose his own life by forgetting the personal self that he can become a pure, clean channel that Truth may flow through him for the healing of another."

Mrs. Jane Yarnall: "We have that quality within us that can so realize the Truth that it can heal. One is sometimes healed by degrees by removing one cause after another until all error is lifted and the patient becomes whole. Sometimes the one who has not asked for help receives that which is sent out to another because the door of his consciousness is open to the All Good. Absolute healing is when all mistakes of mind are put out."

Mrs. Walker: "If one would go to the Bible he

could find all the help he needed to heal himself. 'See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.' (Deut. 32:39.) 'Heal me, O Lord, and I shall be healed; save me and I shall be saved; for thou art my praise.' (Jer. 17:4.) 'Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up.' (Hosea 6:1.) 'He sent his word and healed them.' (Psalms 107:20.) 'Speak the word only, and my servant (the body) shall be healed.' (Matt. 8:8) 'For I am the Lord that healeth thee.' (Ex. 15:16.) 'My words are life unto those that find them, and health to all their flesh.' (Prov. 4:22.) 'There is that speaketh like the piercing of a sword; but the tongue of the wise is health.' (Prov. 12:15.) 'Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.' (Prov. 16:24.) 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.' (Isa. 30:26.)

Mrs. Agnes Chester See, of Kalamazoo, Mich: "There are no two words exactly alike. If there were one would not be needed. Each one has its own self to express. Health comes from the same root as wholeness or holy. We know that in every place where the teaching of the Master is given there is always improvement, and what was the Master's teaching? 'Be thou whole.' That does not mean just physical conditions, but an all-around condition. It gives one great discernment, so he can change discord and inharmony into concord and harmony. It requires more persistence and determination to live the Truth than to keep the physical body well, for when one lives the life there will be no need to heal the body. Knowledge of Truth teaches you how to prevent sin, sickness and death. Instead of teach-

ing you how to *get* well, it teaches you how to *stay* well. When children can be taught from their infancy how to keep well they will be saved from their experiences of their parents. Curing and healing is such a broad field, and so many interested in it, that there must always be wisdom. There is a distinction between the usefulness and value of knowledge. Knowledge is the 'pearl of great price' that cannot be cast before swine, but must be held according to its value until every one is ready to reform himself. Everyone wants his physical body healed, but it may not always be the best thing for him—his heart must be purified first. Faith in God is not enough; there must be knowledge of God before one can be truly healed. One must be ready for the Word of God before the Word of God can be ready for him. Men argue with a man to be healed. Let him alone; when he wants Truth for Truth's sake, he will be healed in spite of anything, but he must first be cleansed of every impure thought or desire. God is all in all, filling heaven and earth, and beside God there is none else."

Mrs. See took charge of the healing service, and the meeting closed by singing, 'Praise God from whom all Blessings Flow.' We were now given the silent thought, "I am filled *now* with Infinite Health" to carry home with us.

—HARRIET DELANO POOL, Sec'y *pro tem*.

"Growth and progress and expansion is the law of the universe. There is nothing but what is unfolding—growing. All souls are going onward, forward and upward. Nothing stands still. Everything moves in a most orderly manner, and under Divine Law in an upward cycle. From one plane to a higher plane, and from one cycle to a higher cycle is the rule of all things. With God there can be no backward movement."

' 'Love is success, love is happiness, love is life.'

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The investigations of scientists at the present time are being pursued chiefly along material lines, and consequently the thought of the age has been greatly modified by this materialistic tendency.

SPIRIT THE
ONLY REALITY.

The thinkers have taken the outward appearance for the real, without carrying their researches below the surface, and therefore they have failed to recognize the invisible spiritual universe with all its glorious realities.

For ages God's creations has been discerned so imperfectly that it has appeared to be both spiritual and material, and man, God's own image and likeness, has been understood so falsely that he has been thought to be both mortal and immortal. Having obtained our evidence from the testimony of the senses, the view of man and the universe have seemed so plausible that we have accepted it without question. From this dual standpoint, the material appears to be endowed with life, and physical conditions seem to be the result of physical causes. This is superficial reasoning. If we are disposed to investigate deeper we shall see its fallacy.

The power to think, which is the power that directs all action, is vested in the mind. When this truth becomes evident to us, we are convinced that the mind is the controlling power, and the body is its manifestation. Although this conclusion is but a step in the right direction, yet it is better to see this as the relation between mind and body than to accept the opposite opinion, held by most materialists, that the body controls the mind.

This erroneous theory affords us no protection against disease, but exposes us to many evils that we feel powerless to avert. Before mind was recognized by us as the only intelligence, we attributed our mis-

fortunes and ill health to material causes and conditions, but having once learned the power of thought, we perceive that the cause of all discordant conditions belong in the mental realm, and the consequence is the result of our thinking.

Good as some things are in the theory of the supremacy of mind over matter, nevertheless we shall fail to realize our highest ideals unless we advance still higher in the understanding of the Truth, and know that Mind is God. It is fatal to our happiness, also detrimental to our progress, to allow the existence of any other intelligence besides God or to admit the possibility of any other power.

We are fortunate if in our search for the truth we have discerned the reality of Spirit, and the unreality of materiality. The perfect manifestation of life which we recognize as spiritual is the only reality. Its beauty and glory we faintly perceive, but having once realized its existence, we are sure it is the only life.

If to the senses there appears to be material life, we know it is an erroneous impression, for, when we disregard the senses and allow spiritual perception to guide us, we discover that all thought of materiality fades from our consciousness in the realization of Spirit's presence.

Our progress in understanding would be more rapid if our thought of good was more clearly defined. It is essential to correct thinking that we should recognize the reality of good and the unreality of evil. Good is an unerring principle, God Itself, and is always good, never departing from perfect manifestation. The absolute rightness of God admits no foreign element of evil or discord. If we consider evil as another name for error or mistake, we shall see that it can never be included in the manifestation of Good, the Divine Mind, since it is impossible for perfect intelligence to commit an error or make a mistake. If at any time good seems to have resulted from our sorrowful experiences, it is because Good is

ever present, and is revealed to us when the error thought is discarded.

As we practise thinking along spiritual lines we shall find that our thought will become clearer and our perception brighter until at last the truth of Being will be revealed to us in all its perfection. In that glad moment life will assume a different aspect. The doubts and fears that once annoyed us will disappear. Things that once seemed difficult to perform, we shall accomplish with ease then, for we shall know that there is nothing to resist, and therefore manifest the freedom and power of spiritual being.

From our humble beginnings we may go forward confident of gaining the highest spiritual attainments. In the past the demonstrations that have followed the realization of Spirit, have proved the truth of our principle. In the future the awakening of spiritual perception will reveal to us man and the universe as spiritual, existing in God, free and untrammled by materiality. Thus the good work already begun will be continued, with even better results, when the perplexing questions regarding materiality and evil have been solved by the recognition of Spirit as the only life and good, as the only power.—C. E. W.

I am Love, and I dwell with the Father. I
 desired a body, a form, through which I could the
 better manifest, and I drew the
 material wherewith I built me
 a Holy Temple in which to live.

ALL POWER.
 IS MINE.

And as I lived in the body I had created I became lost to sight, as it were. I descended into materiality, down into the bowels of the earth, and while I was not in evidence in my body-temple, the dwellers there held high carnival, thinking they were all that dwelt there, and they brought the body into sad repute, but though I had gone into a far country yet was I working my way back, and in time I arrived to find that the indwellers that had arrived during my

absence had made my temple "a den of thieves." All these were my people who had come to live with me in my temple—thoughts of sin, sickness, trouble, poverty and ruin. I was slowly coming to my throne where I must sit to judge the quick and the dead, and as I gained sight (for I had believed I had partially lost it) I saw I had a new work to do of which I had little dreamed, for I had all kinds of people to deal with. As I did not want to lose any, I turned my Love loose among them. It has been a long work for mastery, but I have gained it, and I have ascended up unto my Father and to your Father, and sit at Its right hand. I am supreme in all my whole mountain.

—SISTER CHARLOTTA.

The question, "Why do we not demonstrate," is easily answered. We *do* demonstrate, everyone of us; that is, we get just what we invite to come to us. If a man is in constant fear, that man makes a failure. If another is in constant exaltation and expectation of good, that man realizes his good and lofty aspirations. If another man thinks along the line of dishonor, he reaps dishonorable results. If one's demonstrations are not to his liking, *let him change his thoughts*. One gets just what he thinks. If one expects a crop of corn, he must not plant wheat.—*The Mental Advocate*.

When you start in the New Thought do not expect sudden illumination. Do not imagine that you are to become perfectly well, perfectly cheerful and a healer in a few days. Remember all growth is slow. Mush-rooms spring up in a night, but oaks grow with deliberation and endure for centuries.—ELLA WHEELER WILCOX, in *The Heart of The New Thought*.

"All truths are equally true; but all truths are not equally important."

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

86. I notice in the SUNDAY SCHOOL QUARTERLY which you publish that you give a meaning to words which I can find nowhere else. For instance, you say Saul means *demande*, the *will*; Paul, *little, the regenerated will*; Damascus, *violence*; Jerusalem, *city of peace*; hand, *power*; foot, *understanding*, etc. Will you tell me where I can get these interpretations? — A SUBSCRIBER.

We first take the meaning of the words as given in the Bible Dictionary, Concordance, Emphatic Diaglott and Hitchcock's Analysis of the Bible, and any standard dictionary giving the meaning of proper names, and get at the idea the words convey originally. Then we take these meanings in connection with the portion of the Bible under consideration into our silent communion with God (the Spirit of Truth within) and there we are shown the symbolical interpretation and its application to the case in hand.

87. How may I obtain the metaphysical meaning of dreams?
— N. M.

So far as we know, no metaphysical dream-book has been compiled, nor is there any authority upon the subject, save that one supreme authority upon all subjects — Infinite Intelligence. To receive illumination upon any point, it is necessary to enter into that state of conscious oneness with the Spirit (Infinite Intelligence), which is beyond the mental action called reasoning, and there it will be given us, as in a flash of light, that knowledge for which we seek. The Spirit leads and teaches us often through dreams, and when their symbology is interpreted to us by and through communion with this same Spirit, then the way is open for our advance in understanding and consequent manifestation of Truth.

88. Please explain the following: "So teach us to number our days that we may apply our hearts unto wisdom."—(Psa. 90: 12.)
— MRS. E. R. S.

This passage from our Scriptures has been embodied in the burial service of the Church, and has

been thought of as teaching that "our days" are limited, and that we must strive to attain wisdom before time shall cease for us. We believe, however, that time has no beginning or ending, that we are now in eternity, and that we are simply to take account of, or number, each day as it comes to us as a further opportunity for the unfolding into consciousness of that wisdom which is within each man, which is the real or Divine Self of each man.

89. What did Christ mean when he said, "My God, my God, why hast thou forsaken me?" Also why did he so bitterly mourn in the garden of Gethsemane? I infer that he did not want to give up his physical body. Am I right? — W. P. R.

We presume our questioner means "Jesus" when he says "Christ." The Christ, the individualized Spirit of Truth, does not know bitterness or mourning, for It is beyond the things of sense. Jesus, the man, like all other men who reach the place in their spiritual development where the sense man has to abdicate the throne of dominion, found that this was not accomplished without a struggle. It was not the giving up of the physical body, for men often face death calmly, but it was the final giving up of the idea that the humanistic sense of life is the real life, which culminated at the cross in the surrender of that idea, and the acceptance of the Spiritual as the only life. The events in the life of Jesus are typical of the steps which each individual soul experiences in its upward progress. Each has his Gethsemane, his Calvary, his Resurrection and Ascension, but it is all in the realm of consciousness. The cross is the place in consciousness where the mortal and spiritual ideas cross, and the mortal is crucified or put away, and Spirit reigns. Then follows man's resurrection from the thralldom of erroneous ideas and his ascension into that highest plane of consciousness where he realizes his oneness with Spirit, or God. This is done by the Christ alone. The faculties of the mind (the disciples who fell asleep in the garden) cannot aid here although they have their part in the resurrection. The mortal feels that it is forsaken, and makes a despairing cry before that illusion is given up, but peace comes with the consciousness that the victory is won, and we may then say "It is finished."

EXTRACTS FROM LETTERS.

Two years ago the 28th of December we were forced up against the proverbial stone wall without a wicket to get through or a ladder to climb over it (to all appearances). Then came in the promises of God, and the little faith that had to grow a long time to gain the size of the mustard seed in my case. I find even a little could do much, and had the power to hold while the mountains of lack, doubt, fear and inharmony have been moving, and they have all to go. The joys this teaching brings into one's life are beyond count, the love of God for us and our love for Him. Three years ago I went into a meeting just to see what it was like, and there I was taught to find my Christ, and now my happiest moments are when I can lead some other inquirer to learn "the Way, the Truth, the Life." Many have come, and none that I know have ever turned back. To be sure, I have had many downfalls, but always after stronger, uplifting, and each time more knowledge of how to gain the mastery. I sometimes want to proclaim this great joy in my heart from the housetops so as to be heard more easily by all and to reach all. I don't go into my closet for silver nor gold, for I know all that the Father hath is mine in love of God's love. I want to realize fully what that means, *great riches*, the greatest riches, the pearl of great price is mine. Christ keep me humble and faithful that I may enter that door that no man can shut. — M. M.

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One of the greatest obstacles in the way of our advancement in the higher life is the universal desire to superintend personally the results of our affirmations. We are very much inclined to think that we are a little more capable of "bossing" the job than any one else. Supposing we suddenly find that we are under the bondage of illness; we know that by using the knowledge we have of our oneness with

Omnipresent health, and holding this thought persistently, we will, by the inevitable law of Spirit, rise triumphant over this bondage in saying that we know this. I refer to those of us who have attained to this knowledge, and, thank God, there are a great many. But we are quite apt while holding this thought, or figuratively speaking, keeping one eye upon it to keep the other one employed in watching anxiously for results as if we were apprehensive of some hitch in the spiritual law, which, if not under our constant surveyance, would cause a complete failure of the desired result. Now, this watching for results is the very essence of doubt. "He that wavereth is like a wave of the sea," "Let not that man think he shall receive anything from the Lord." If we expect to gain the object of our desires, we must attend strictly to our own business, which is to "be still and know" that it *must* come. We are to take no thought of how. Let us then start with a new determination from this time to "do with our might what our hands find to do," (and surely to hold steadfastly the thought that any perfect gift is ours, in direct opposition to the evidence of the senses, which have enslaved us so long, is as active doing as we can do), and to know that the results are in perfectly capable hands. In this way we will achieve victory after victory until every foe is vanquished, and Christ in us is Lord indeed.

—LILLIAN B. THURSTON.

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I want to write you a statement that I make over and over when a thought of trouble from any cause comes, and I persist in saying the words till the troubled thoughts give way to the Truth:

All things are working together for good.

All things are working and work as they should;

All things are working, and work as you would

Have them to work when they are working for good.

When so much was being published about breathing exercises the following words came to my thought

and I found that when repeating them, a deep, full breath would come in response, and no effort was put forth:

Life, life, life! I breathe it in the air,
 For God is life, and God is everywhere.
 Life, life, life! in it there is no care.
 Sin, sickness, death, have place nowhere;
 For life is God, and life is everywhere,
 And in Life's perfect fountain all have share.

As I took the wrapper from the December UNITY, I opened and read the first words that presented themselves to me and they were the ones that answered the Subscriber's question as to what she should do regarding her husband who had not reached the understanding to which she had attained. It seemed to me a very wise and helpful reply.

Sincerely yours, — MRS. R. B. B.

All goes to show that the Soul in man is not an organ, but it animates and exercises all organs; is not a function, but uses these as hands and feet; is not a faculty but a light; is not the intellect or the will, but is the master of the intellect and the will; is the background of our Being in which they lie—an immensity not possessed and that cannot be possessed. * * * We know that all spiritual Being is in man. * * * There is no bar or wall in the Soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to the attributes of God.—EMERSON in *Over Soul*.

“Stop being content to grovel in the enjoyment of the senses. Man is a creature of the air, and should claim his inheritance. He need not die in order to visit other planets. Yes, the white eagle hath not wings like unto the Man Regenerate.”

“Claim the good, for as you claim so will you receive.”

HEALING DEPARTMENT.

BY THE EDITOR.

The editor has not kept up the Healing Department on the lines originally adopted, because of the deluge of letters asking for healing formulas. It is a question whether or not the idea of a healing department that will meet the needs of the sick is feasible. No two cases are treated alike by the experienced healer, and it is not possible to give formulas that will cover the complicated combinations of thoughts that produce the multitude of complaints. A formula that one gets good results from, another is disappointed in. General statements of the Truth of Being always do the work best, and cover the most ground. All are familiar with these, and their rehearsal is superfluous.

On account of many duties we have not been able to answer the numerous letters received for this department, but every case has been given treatment in our silent hours.

To every seeker for health, in spiritual ways, we say: Observe the silent hour every night at 9 o'clock. Join in the Class Thought, and ask for the attention of the Spirit. Then give thanks that you have received what you asked for. This is the surest way to get the healing of the Spirit, and even in the end bring better results.

People don't have anny throuble with their digestions fr'm atin'. 'Tis thinkin' dyspepsy; worryin' about the rent is twinty times worse f'r a man's stomach thin plum puddin'. What's worse still is worryin' about digestion. Whin a man gets to doin' that, all th' oats between here and Council Bluffs won't save him.—MR. DOOLEY, on "The Modern Breakfast."

"Truth is the music of heaven."



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Prof. LeRoy Moore, the composer of "Silence," which was published in UNITY, also in the LESSON QUARTERLY a short time ago, has formulated a course of six New Thought Vocal Lessons for home practice, (Singing Lessons, rules and exercises,) for 25 cents. Prof. Moore's address is 2919 Lucas Ave., St. Louis.

The Sacramento, Cal., Home of Truth has recently removed from 1012 Tenth Street to 1210 K Street, where it is now under the supervision of Mrs. Sampson, an able worker in the Truth. Miss Christine Fraser, formerly of this Home, is at present in Los Angeles, but will soon leave to again take up the work in Edinburg, Scotland.

Mrs. Kohaus is doing a grand work in London, and already her words are having a marvelous effect on all with whom she comes in contact. The New Thought movement is rapidly gaining ground in this somewhat material old country, and many noble souls are now busy, thanks to the kind teachings of Mrs. Kohaus, spreading the good news that countless numbers have been waiting so long to hear.— STANLEY ADAMS, London, Eng.

There have been many calls by absent students for the Concentration Lessons. These Lessons consists largely of drills, and we have not attempted to give them to any except those in the classes here at home. The very general demand for them by students at a distance has suggested that they should in some way be formulated for use of seekers everywhere. The plan has not been decided, but will be ere long, and it will be announced in these pages.

The UNITY BIBLE LESSON QUARTERLY is 35 cents per year. ess in an titles to Sunday Schools.

The Work in Kansas City.

We are asked by absent readers about the meetings here, when classes are held, etc. There is something going on all the time. In a monthly publication it is difficult to give a list of the meetings that change weekly, but as an index to the work here we give the following from our "Announcement of Meetings" for the week beginning March 1st.

SERVICES AT ARLINGTON HALL.

N. E. Corner 10th & Walnut Sts.

SUNDAY, March 1st, 10:15 a. m.

Sunday School, Charles Edgar Prather, Superintending
Lesson 9: "*Paul and Apollos.*"—Acts 18:24, 19:6.

SUNDAY, March 1st, 11:30 a. m.

Discourse by Charles Fillmore. Subject: "*For we preach not ourselves, but Jesus Christ the Lord.*"—II. Cor. 4:5.

Subject for March 8th: "*The Hand.*"

SERVICES AT UNITY HEADQUARTERS.

1315 McGee Street.

SUNDAY, March 1st, 8:00 p. m.

Discourse by Cassius A. Shafer. Subject: "*What is the Kingdom of Heaven Like Unto?*"

TUESDAY, March 3d, 8:00 p. m.

Fifth Lesson of the Third Advanced Course in Concentration and Demonstration, by Charles Fillmore. Subject: "*Love.*" Admittance by card to members only.

WEDNESDAY, March 4th, 2:30 p.m.

Open Mid-week Service, under direction of Mrs. Myrtle Fillmore. Subject: "*Judgment,*" the Eleventh Lesson of a Series of Studies in Being and Its Manifestations.

THURSDAY, March 5th, 10:00 a. m.

Ladies' Class in Concentration and Demonstration, Mrs. Myrtle Fillmore, Instructor. Admittance restricted to regular members of the Class.

FRIDAY, March 6th, 8:00 p. m.

Discourse by Cassius A. Shafer. Subject: "*Our Relation to the Traditional Jesus Christ.*"

DAILY, excepting Sunday, 12:00 to 12:30, Noon.

Silent Meditation on the Affirmation: "*Not my will, but Thine be done.*"

THE LONDON HIGHER THOUGHT CENTER.

The Higher Thought Center was established in March, 1900, in response to the need that was increasingly felt in London of a common meeting ground for seekers after Truth; its title being chosen for approximate fitness, not as any claim to a monopoly of Truth.

For the previous ten or fifteen years classes had been given from time to time, by advanced teachers, English and American, in different parts of London; and isolated individuals were trying to bring into practical, every-day use the Truth, which was revealing itself even more clearly of man's omnipotence. Then came the advent of the Christian Science Center, and many joyfully hailed this as a focussing point, and were greatly helped thereby. Yet, as time went on the numbers increased of those who were receiving light outside the somewhat rigid pale of Mrs. Eddy's school, and at last sufficient momentum was generated to start another and a broader institution, where the Unity, underlying all apparent differences was recognized and brought into manifestation. One great principle the Higher Thought Center stands for—the absolute oneness of Creator and Creation, of Cause and Effect. That which is in opposition or contradiction to this fundamental principle may find no place upon its platform.

The chief aim of the Center is to help man to recognize, and through Thought to unfold his infinite nature and potentialities—believing this, as its members do, to be the only way to insure his lasting happiness and power for all good.

The Center provides its members with most pleasant rooms for reading, writing, and meditation, a well-furnished library of metaphysical literature, and all the leading magazines and papers on New Thought lines. Two meetings for Silence and Healing are held during the week, and also meetings, with address, on Sundays at 11:30 and 7 o'clock.

The children of the New Thought are not forgotten in the household arrangements: a bright little room is allotted to their exclusive use, and a class is held for them on Sunday morning before the general meeting.

The present handsome and comfortable home of the Center is No. 10, Cheniston Gardens, Kensington, W. (near High Street Railway Station), where the Secretary, Miss Alice M. Callow, may be found every day but Saturdays, from 11 A. M. to 6 P. M.

TEACH YOUR BODY TO THINK.

Your body is undeveloped mind-stuff. Jesus transformed his body into thought-force, and conquered death. Follow him! Ten lessons in Self-Healing, by Walter DeVoe, will teach you how. Each lesson contains over 5,000 words of instruction. Price, \$2.00 for the course.

—COLLEGE OF FREEDOM,
6027 Drexel Ave., Chicago, Ill.

FOR UNITY HEADQUARTERS' HOME.

Scores of letters of congratulation for the movement set on foot by the Board of Trustees of Unity Society of Practical Christianity, looking toward the erection of a central headquarters' building in Kansas City, have been received, with promises of assistance in love offering, while a number have already responded as stated below.

As in all of the Society's ministrations, appeals for assistance are not made, all that is necessary being only to present the opportunity for all UNITY readers to participate in the enterprise in which they will have a special and abiding interest.

One lady wants to know she furnished a brick at least for the structure. The Board of Trustees at its last meeting decided to soon incorporate as a building body, and will then issue receipts to all contributors in the form of shares of stock, at \$1.00 a share, non-assessible. These will make nice souvenirs suitable for framing. Hence if a person contributes \$5.00 his certificate will designate that the holder, giving name, owns five shares in the Home for Unity Headquarters, etc. All remittances received will, in due course of time, be thus credited.

The following contributions have been received:

| | |
|---|---------|
| "A Friend," Kansas City, Mo..... | \$10.00 |
| Cash, Kansas City, Mo..... | .25 |
| Mrs. Catherine Sweeney, Fairdale, Ill..... | .25 |
| Mrs. Ella A. Freas, Mamie B. Freas and Miss Anna C. Freas, Philadelphia, Penn..... | 10.00 |
| "Reader of UNITY," New York City..... | 1.00 |
| Dan Neusel, Waterloo, Ill..... | 1.00 |
| Sarah James, Oshkosh, Wis..... | .25 |
| Mrs. F. C. Jackson, Des Moines, Iowa..... | .10 |
| Mrs. M. I. Miller, West Troy, N. Y..... | 1.00 |
| "For the Truth," Alameda, Calif..... | 1.00 |
| Mrs. Flora C. Marcy, Hillsboro Bridge, N. H..... | 1.00 |
| "A Friend," Kansas City, Mo..... | 1.00 |
| Josephine M. Adams, Painesville, Ohio..... | 1.00 |
| "In His Name," Pueblo, Colo..... | 1.00 |
| Mrs. Eleanor Downes, Knobel, Ark..... | .50 |
| Mary A. De Lano, San Diego, Calif..... | 1.00 |
| Mrs. John Standing, Collinston, Utah..... | 1.00 |
| Mrs. Coila B. Ashby, Washington, D. C..... | 1.00 |
| Lee D. Martin, San Antonio, Texas..... | .50 |
| John Dostch, Dryburg, Halifax, Va..... | .21 |
| Annie Buckman, Denver, Colo..... | 20.00 |
| Mrs. Kate Webster, Marion, Mont..... | 1.00 |
| A. W. Colony, Scranton, Penn..... | 1.00 |

Total 55.06

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from month to month in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

| | |
|-------------------------|-----------------------|
| HON. H. R. WALMSLEY, | } Building Committee. |
| CAPT. ISAAC D'ISAY, | |
| MRS. ADDIE L. HOERNE R. | |

We sometimes drop into the Century Building to get a little visit with our busy brother, D. L. Sullivan, and we are fortunate when he shows us into his *Sanctum Sanctorum*, for there we walk right into the Spirit of his healing ministry, and we see and feel what it means to be a radiating center of the "Truth that makes you free." From the abundant supply of joy and appreciation which lay on his desk, we begged this one with the promise not to reveal the identity of the gracious writer. It is a beautiful letter and a deserving tribute to our beloved brother's successful ministry of love and healing:

BOSTON, MASS.

MY DEAR FRIEND DR. SULLIVAN — How I wish I could accept your kind invitation to visit you and dear Mrs. Sullivan in your new home. My heart visits you all often in love and benediction. I have been the recipient of much goodness from many friends, but to none of them do I owe a deeper debt of love and gratitude than to you two dear people, who when my son's life hung in the balance, my dear, my only son, and when my heart was well-nigh broken with its accumulation of sorrow and impending disaster, took hold of the boy and the load and me, and laid us lovingly on the holy altar of salvation, healing and joy. May the reflex glow of the faithful, loving service you both have rendered illuminate every hour of your life here, and make even heaven brighter and sweeter. My son's new office is a lovely room and very tastefully fitted up. One of the first things that he brought there to dedicate the office to the holy work was the picture of his beloved earthly master, yourself. It looks down upon him constantly with its outstretched hands in holy benediction, and I know his spirit receives its daily baptism. Of no human being does he ever speak with such love and reverence as of you, and your blessed wife always comes in for her share of his and my grateful love. We both long to have you come to Boston, and we hope the way will be opened. It is amazing how people love and trust that son of mine. They say so many beautiful things to me of the way his earnestness and power impresses them. He is wonderfully successful.

What you wrote in your last letter concerning the history of your message "Go Forth," was most thrilling and inspiring. You were so kind to tell me about it, and we are deeply interested in your new project concerning a Home of Truth. Do let us know how the work progresses. When it is ready, my son and I will put in some picture of peace that shall be a memorial of the peace we have found through your teachings. God bless you and yours forever. My daughter joins in a warm Christmas greeting with my son and myself for you and dear Mrs. Sullivan and all of your family. Your letters are deeply valued and sacredly preserved.

Ever truly and gratefully yours, * * *

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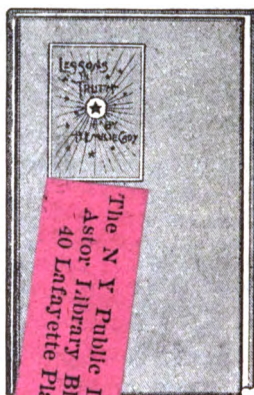
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Vol. XVIII. KANSAS CITY, MO., APRIL, 1903. No. 4.

CONTENTS.



| | PAGE |
|--|------|
| "I and My Father are One." | 195 |
| By Horatio W. Dresser. | |
| Fear Hath Torment. | 204 |
| By J. Gilbert Murray. | |
| Poem — "Why Will Ye Die?" | 209 |
| By Lillian B. Thurston. | |
| Bible Lessons. | 210 |
| By Leo Virgo. | |
| The Message of Joy. | 218 |
| By Mrs. Rose Amos. | |
| Poem — "Christ is Risen." | 220 |
| By W. B. Holmes. | |
| Faith. | 221 |
| By John H. Rippe. | |
| Truth Students of Chicago. | 225 |
| "Knowledge is Power." 225 | |
| Society of Silent Unity. | 232 |
| The Class Thought. 233 | |
| Noon Thought. 233 | |
| "The Last Enemy." | 234 |
| By Charles Fillmore. | |
| Condensed Truth. | 236 |
| By Various Writers. | |
| Bible Reading. | 240 |
| Answers to Questions. | 242 |
| By Jennie H. Croft and Charles Fillmore. | |
| Publishers' Department. | 248 |

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Devoted to
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VOL. XVIII.

KANSAS CITY, MO., APRIL, 1903.

No. 4.

“I AND MY FATHER ARE ONE.”

HORATIO W. DRESSER.

[Read at the Church of the Higher Life, Boston, January 25, 1903.]



ONE OF the hardest sayings of those who are most devoted to the Christian life is the statement that man is naught of himself, and can do nothing by himself. It is said that we must reach this point before we are fit to be Christians. The natural man in all the fulness of enthusiasm for individual life, would rather believe the contrary. Such a man would readily admit that there is truth in the saying when applied to some people. Yet when reference is made to men of genius, the saying is indeed hard. And he who above all others seemed to be great in his own right was most emphatic in uttering this principle. In John 5:19 Jesus says: “Verily, verily, I say unto you, The son can do nothing of himself, but what he seeth the Father do.” Both in Mark and in Matthew, Jesus almost rebukingly asks, “Why callest thou me good? there is none good but one, that is God.” What is the meaning of this surprising declaration?

Jesus makes a fuller statement (John 5:30) when he says, “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me. If I bear witness of myself, my witness is not true.” In many passages Jesus declares that he is true to the will of the Father, that all his works are what the Father has bidden him do. “I live by the Father.” (John 6:57.) He said to Pilate, (John 19:11), “Thou couldst have no power at all against me except it were given thee from above.” Evidently the meaning of all these passages is that there is but one power, and that is God’s. There is

no room to doubt that Jesus means the statement literally, namely, that even he, "the son of man," can "do nothing" without the Father, is "not good" without the Father. But it is no less true that *with* the Father Jesus is good, is a mighty power, so that he can say with unqualified conviction, "I and my Father are one."

Now there are those who take this passage to mean that Jesus and the Father are one and the same person. But there is scarcely a passage in the Gospels which would not be sadly marred by reading this interpretation into them. In the earliest of the Gospels (Mark 1:35) as well as in the latest and most mystical, it is reported that Jesus prayed to the Father in a very human sort of way. He felt the need of going apart from the throng, sometimes on a mountain-top. The prayer to the Father in the garden is an expression of human agony. He sought if possible to avoid the agony, and even cried out as if forsaken. In Mark 10:6, Jesus speaks of God as "Creator." He confesses his inability to grant the privilege of sitting on his right hand (Mark 10:40). He admits other limitations when he says, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the son, but the Father." (Mark 13:32). Jesus gave thanks unto the Father, and frequently acknowledged the wisdom of the Father's all-wise insight.

Yet it is noticeable that Jesus acknowledges that he is the Christ, as freely he admits the limitations of his human self, the man Jesus. What is the essence of Christianity, then, as Jesus taught and lived it? Is it the becoming as nothing? No, this is only the first stage, the negative side. It is the fact that each time an opportunity is presented to him to win power or to do that which benefits the merely personal self, he does that which is for the Father, for all humanity. It is unselfishness, devotion, service, love.

There are three stages in this great process. (1) First, the discovery that "There is no power but of

God: "the powers that be are ordained of God." (Romans 13:1.) This discovery includes the momentary realization that of one's self one is and can do nothing. But even at this point we have the assurance that "when I am weak then I am strong."

(2) Then we have the passing of the human into the divine, the temptations, and the wonderful triumphs over them in which the soul cries out to that which is below, "Get thee behind me, satan;" and to that which is above, "Not my will but thine be done."

(3) Finally, we have the crowning stage in which the soul can say in all sincerity, "I and my Father are one." But how can there be but one power? One might answer by asking, What other power can there be? Nature, do you say? But what is nature if it be not the life of God in visible action? Nature is good, beautiful, serviceable, but not without the goodness which it manifests and which is achieved through it; not without the revelation which makes its beauty known, not without the beings that enjoy its uses.

Do you insist, then, that man has power of himself? Let us examine this proposition for a moment. Physically, man is part of nature, and entirely dependent on nature. As social beings, men are dependent on one another, but nature is their bond of union externally; and whence comes that life which all men share if not from the same Source which nature manifests? Is man free to err, do you say, free to sin? But how can there be freedom of will apart from the moral cosmos where the standards of right and wrong obtain? To what end is he free? That he may do anything he likes? Rather say, That he may become a completely moral being through his own experience. But he is free to think, he has independent powers of thought, you finally insist. But how can the mind think without the data furnished it from nature and the social life of man? The very dawn of consciousness is lost in the relationships of our social life. Nor can you, as a last resort, fall

back on belief in the soul as possessing independent power. We know nothing of the soul except through what it does, and every moment of its consciousness is a sharing of objective life. In your dreariest moments of self-consciousness you are never alone. You cannot find a spot so solitary in your heart that God is not there. The most selfish plan that was ever devised has somewhat of the divine in it. The devil—who is he, except man's own unregenerate or ignorant self, temporarily using the same power which the angels use?

The one power that is discovered to be universal in this first great stage is, then, the life of nature, of humanity, and the spiritual world which environs us in the unseen. That life is all, there is no other. Everything is done either for or against that. Its attributes are wisdom, love, goodness; it is omnipresent, and in its measureless kingdom all beings "live and move and have their being." To know that there is but one power is to know that the universe is good, that it is an order, a system wherein all things work together for the realization of one great purpose. Hence it is literally true that "None of us liveth unto himself. Whether we live, therefore, or die, we are the Lord's."

Yet the beauty and the wonder of it is that there is both the Son and the Father. "I and the Father are one," that is, one in Spirit, one in will; I do that which is "well pleasing." The oneness, then, is harmony, adjustment. It is that return to the sources of things which reveals their tendency, system, order, the recognition both of the fatherhood of God and the brotherhood of man. From the Christian point of view it is the solution of all our problems, the way out of all difficulties. For Christianity assures us that all our trouble comes from trying to be something of ourselves. The discovery that we are nothing and can do nothing is at the same time the discovery that we are of very great consequence and can accomplish marvellous results, that is, if we press through to the

end to see the meaning of this great truth that “ I and my Father are one.”

It has been customary to dwell on the negative side, the renunciation. “ We must submit to the will of God,” it has been said. But what is God? Then consider the question thoughtfully, What is God? Jesus calls him the Father, who so loves his children that he has provided for every want, who knows our needs even before we ask him. There is not a recorded saying of Jesus which suggests aught except the utmost tenderness as attributable to the Father. God is not a harsh ruler before whom every one must bow in utter abjection. Jesus bids men approach the Father as one who is ever ready, who watcheth over all the world with unfailing love. We are to retire to “ the secret place,” the silence of the heart, and there enter into oneness with that which is for us. Receptivity is the word, willingness, not submission. We are not compelled to enter there, into that secret inner world. We may continue to seek our own ends if we choose. But when we learn that “ no man liveth unto himself,” then the way is open to live for God, for all humanity. There is nothing to give up, there is everything to gain. No man can be made a son of God; we are that already. The discovery that we are nothing of ourselves does not change the ultimate facts. It brings the soul into consciousness of that which is eternally true. It is the truth which above all other truths sets us free. It is good news, the gospel, the atonement, the way of salvation.

The will of God, therefore, is that which expresses his love and wisdom. It is the centralizing power which gives unity to the whole life process. Embodied as purpose, it is the one great end “ toward which all creation moves.” Again, it is the specific purpose in the life of each of us which makes for individuality, originality, the expression of the highest ideal. The will of God thus has a personal relation to each man. It is the will of God that each should be a man in the full sense of the word. It is his will that we

should grow, develop, accomplish. But it is also his will that we should love one another, that we should be at peace. By this sign especially shall we know that men really know that they and the Father are one, for the brotherhood of man is the logical consequence of this discovery. Furthermore, it is God's will that we should know the truth, that we should be upright, just, true. It is God's will that we should be healthy, sound, sweet and pure; that we should be social, that we should live a richly active life. Thus the will of God is multiform, and it calls for multiform adjustments. It is not adequate knowledge of our oneness with him to learn his will in a few respects. We must know that his power is working through us in every phase of our lives, to round us into fulness of being.

What meaning have these great truths as applied to your life and mine? Suppose you are in distress, in sorrow or suffering, and see no way of escape. It seems to have no bearing on your case to tell you that you and the Father are one. But consider the depth of meaning in this sublime fact. What is the power which you are using? What is it that is active in you? Why you are in unrest? Do you realize that God is one with your life, even in the flesh as well as in the world of thought? "Know ye not that your bodies are the temple of the Holy Spirit?"

In our narrowness of thought, we are apt to think of the will of God as applying to the moral world simply, or to something vaguely set apart as spiritual. But what is the spiritual? What is it to be one with God if not to see the spiritual in everything? To know your physical life as it truly is, is to see that, too, as a part of God's will. God's will in the flesh makes for health, soundness, strength, beauty. When you feel the pangs of pain, after meeting with an injury in the flesh, the restorative powers of nature are at work there seeking to bring your organism back to harmony. To be one with God in that respect is to see the divine will expressed in that

renewing activity. To oppose or fight the painful sensation as something foreign is to put yourself to that extent out of harmony with the Divine Will. To rise above the sense of pain to realization of the power, the will, the love, behind it, is to put yourself into that attitude where you can in that respect say, “I and my Father are one.”

It is a marvellously fruitful thought—this recognition of our oneness with God. Ordinarily we think of it in a vague, mystical sense, and so lose its real meaning. To know it in detail is truly to know what it means, to put it to the test, even now, the very next time you have an ailment, a trouble or a conflict. There is one great resource—“I and my Father are one.” What does this mean for you just here and now? In your heart of hearts, you desire that which your Father desires for you, hence there is no conflict. God’s home is eternity. You as immortal soul dwell in eternity. In that eternal world—“the city of God”—there is continuity of life; even death is an external incident simply. The soul is even now a son of God, it is saved now; it was never *lost*, it never will be lost. You can be separated from the Father in thought, in theory, but not in reality.

Here, then, is the starting point—the eternal oneness of the soul with God. Go back to that, then see what this fact means in relation to your present problem. It seems difficult to establish a connection between this high realm of thought and the fact of sorrow and suffering and conflict. But that is because we make a separation, because we do not know for a fact that the will of God is universal. We must overcome this sense of separateness before we can know the depth of truth in the great law which we are now considering.

To be one with God is to be in heaven. Heaven is peace, rest. Therefore enter into that peace and rest in full trust and confidence. Realize it, affirm it, declare it—“I and my Father are one.” Then recognize that truth in detail. According to the law

which Jesus enunciates, everything has been provided for. That is the first step. Many people believe that who dare not take the next step. If you believe that everything has been provided, that the will of God is literally universal in its care, then trust all, "dare all, nor be afraid." There is where the test comes. For that means giving up for the moment of that which seems more sure. It is a venture. And here is where we so often fail. We are not quite ready to believe, we doubt, we distrust. But note the clear-cut character of the law as Jesus sets it forth. "No man can serve two masters." If any man would enjoy the benefits of the kingdom, let him take up his particular problem into the realm of oneness with God, and follow the Christ: let him leave all for the Christ. "He that loveth father or mother more than me is not worthy of me" (Matthew 10:37); yet he who is willing to make the test will find that he loves father or mother more. "Take no thought for the morrow." Trust that what you should say will be told you when you should say it. Do not even turn back to bury the past, leave that to bury itself. Seek not things first, but the Spirit. No one knows the hour of coming but the Father. He that doeth the will shall know the way, he who not only hears the precepts but practises the sayings. There are many occasions when a solution of our difficulties seems impossible. "With men it is impossible, but not with God; for with God all things are possible." (Mark 10:27.) "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." (Psalms 125:1)

Now we know what Jesus meant by saying, "Whosoever will come after me, let him deny himself and take up his cross and follow me." (Mark 8:34.) To deny one's self is to bring one's will into line with the Divine Will. Again it is clear why "If any man desire to be first, the same shall be last of all, and servant of all" (Mark 10:14). The "way, the truth, and the life," the pathway of the Christ, is

to take one's entire being up into the mount of unity with the Spirit, then to follow wherever the Spirit leads. First, cleanse yourself, be reconciled with those who are near at hand, then shall you see clearly what lies beyond. "A good man out of the treasure of the heart bringeth forth good things," but he must first find the pure "heart." The will of God has meaning for all, therefore each must find the will for himself. The Christ is universal, but each must be a Christ-soul to make this actually true in the objective world.

This is the great meaning for you and me. It has been thought sufficient that Jesus lived and suffered nineteen hundred years ago. But Jesus was the one who dared to make the venture, to show that he really meant and knew that "I and the Father are one." He exemplified the attitude in regard to the situation of his day. The test of belief in him is to adopt the same attitude towards the smallest as well as the greatest circumstances of our own life. There is no universal formula which may be applied to all cases, with the hope that form shall take the place of spirit. There is a general law, but we prove it only by seeing it as a particular law. For each individual is unique; therefore each must learn in a special sense that "I and the Father are one."

A PRAYER.

[Copied from Lord Coleridge, 1737.]

Almighty God, by Thy eternal word, my Creator, my Redeemer, and Preserver, who hast in Thy free goodness glorified me with the capability of knowing Thee, the One and only absolute Good, the eternal I AM, as the author of my being. With inward prostration of my will and affection, I adore Thy Infinite Majesty. To Thee, great omnipresent Spirit, whose mercy is over all Thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in Thee; in the name of my Lord and Savior, I humbly command and commit my body, soul and spirit.

— G. S.

FEAR HATH TORMENT.

[From a letter by J. Gilbert Murray to a student.]



YOU ask for a treatment against fear, saying that you are afraid of storms, afraid of lightning, afraid for your little boy, etc., and we cheerfully respond; treating you not only against fear, but for wisdom and understanding, for had we right understanding of our relationship to the whole universe, had we clear realization of our place in Being, it would be impossible for us to have fear. Yet as it is, fear is without doubt the most universal enemy the human family has to contend with. Although it has *no place* in the Divine economy, no place in the universe, it is simply a bugaboo which man through his mortal senses, or his mortal conception, has conjured up and made real. And as the Scripture statement, "As a man thinketh in his heart, so is he," and also, "By thy words art thou justified and by thy words art thou condemned," are based in Truth, so by our fears — the race fear — we have brought about the very conditions and dangers we have feared.

We are told also, "God hath not given us a spirit of fear, but of power and of love and of a sound mind." This proves fear not of Divine origin, not having a place in the universe of Good.

You must see that the whole matter hinges upon our relationship to God, Life, the Universe; our realization of that relationship, and upon getting rid of the false beliefs, opinions and consequent acts of generations of misunderstanding of what Life and God really is, and what is our true place in Being (Life). We have believed ourselves poor, miserable worms of the dust, vile, weak and sinful, as well as subject, yea, almost abjectly subject to everything about and around us, both animate and inanimate — the elements, the creatures, the sunshine, wind, rain, fogs, snow and cold.

The Scripture also tells us, "Servants ye are to whom ye give yourselves servants to obey," and the race has certainly acted in a very servile manner toward pretty much all of its surroundings and environments, wholly ignoring the fact that man was given dominion over all things, and that thousands of years later it was declared, "*Now* are ye sons of God, and it doth not yet appear what ye shall be," proving that even at that day man had no clear conception of that which was his as a child of God, the Most High.

Now, we have been reasoning and living from an altogether mistaken plane and premise; from that which does not exist, save in a disordered imagination. Let us for a moment lay aside all theology and theological teachings and reasonings, and answer to ourselves a few plain questions: *Is* God omnipotent, or is there some other and inferior power or being or thing, which is evil, and opposed to God, the Good, and which shares all power with Him, and also uses it against Him, and for evil purposes, for the purpose of subverting God's plans and desires? *Is God omnipotent*, the only Power, or All-Power?

Next, are we children of God, created by Him in His likeness and image, living, moving and having being in Him? If God is Spirit, are we not then right now and always His spiritual children, or offspring? "Beloved, *now* are we sons of God," etc.

We now are and always have been children of God, sons of God and daughters of the Most High, but, like the prodigal, we have wandered away from home, away from a spiritual consciousness and realization of our true nature and being, into a consciousness, or belief, of separateness; apartness from God and one another. This is the "far country," and we have wasted our substance, our time, talents, strength, health and understanding in riotous living, in *self-seeking* pleasures and in fears and doubts and apprehensiveness; we have actually forgotten our spiritual birthright, our royal lineage and heritage. Yet, like

an infant prince, heir apparent to the throne, who has been in infancy stolen by gypsies, and growing up to manhood with them, following them in all their vagrant wanderings, partaking of their poverty, ignorance and superstitions, he is still the child of a king, an heir to the throne, to all his father has; yet, so long as he does not know it, he is no better off than if he were in truth a gypsy.

Now, we have never ceased to be children of God; that is impossible, no matter how ignorant or poor or wretched, or even degraded or wicked and criminal we may have been; God is still our Father and waits with infinite patience, tenderness and yearning to "run and meet us," even while we are yet a great way off. We have simply to awake, come to our senses, and say, "I will arise and go to my Father," and then *do so*, and immediately we are in the Father's presence; He has come to meet us, and if we are but faithful and *stay* close by Him, that is, keep ourselves in a spiritual state of mind, looking to Spirit, believing (with all our hearts) and trusting wholly to It, He will never leave nor forsake us. Indeed He never does leave nor forsake us, for even "while we are yet sinners," while yet in the "far country," even while we are still ignorant of our true relationship, He is close beside, and around, and *within* us; for God *cannot* get away from us nor we from Him, except in this false consciousness, this false belief of separateness, and this is unreal, for God is not only omnipresent, *everywhere* present, but *is* Omnipresence, the All-of-Presence, the very thing Itself.

Does all of this seem mystical, unreal, figurative, a parable, etc.? It is parable, yet is also literal and exact truth. By study and meditation, with earnest desire to know the Truth, it will grow into your consciousness. Believe, believe, *believe* that the Truth *is* for you, and that no power can keep it from you nor hinder your understanding of it. Believe also that God (All-Wisdom, All-Knowledge) worketh *within* you to bring all these things to your knowledge.

But do you ask, "What has all this to do with fear?" It is reasoning your way up to a consciousness of your relationship to and *in* and *with* God, the All-Life. And when this becomes clear to you, you will see that you have no more reason to fear than has the babe on its mother's bosom, nor should you have any more thought of fear than has the babe.

Let me make all this still stronger, if possible. When you become fully conscious of who and what you are, and of your relationship to the Infinite, and of the power and dominion that is yours through your divine sonship, you are absolutely impervious to danger and to harm from every possible source. No harm can come nigh your dwelling, your earthly tabernacle, the temple of God on earth. Read, study, meditate upon the 23d Psalm, the 91st and the 121st, these three especially, and put them right into the first person, singular, and believe that they were written direct to and for *you*.

Lightning cannot strike one who is fixed and centered in God, *i. e.*, who *knows*, or in faith believes that God environs him (or her) and enarmors them with safety, basing this faith upon understanding of immutable principles. Cyclone, tempest, earthquake, fire, pestilence, the sword, will turn aside and leave unharmed the one who thus *knows* and who divinely *wills* safety, immunity from harm and ill, and lives the innocent, blameless life of love, which God within us is always inspiring. For man, generic, spiritual man, is an organized center, a concentration of spiritual energy and power; for, remember, it is God *in* man that constitutes him "living soul," and God cannot be injured, harmed, or in distress or danger.

For myself, I enjoy lightning and the fierce play of the elements, though I can remember the time when a severe storm was a terror to me; and my two little girls of six and eight years are as fearless as myself, I believe; they have been brought up free from fear, and affirmations and words of Truth, the

names of Jesus and Christ and Our Father come as readily to their lips as do nursery rhymes to children in general. The younger for two or three years past would frequently gravely inform me, "I will fear no evil, for there is no evil to fear."

And why should we be fearless? Simply because man's place in Being is at the right hand, right alongside of the Father, "I in Thee and Thou in me." And thus man is superior to all things below him, and to all physical manifestations, superior to the visible universe and the invisible elements as well, and when he knows this and asserts his dominion, all things obey him. He has then made conscious union and co-operation with the God eternally at the center of his being, become *one* with Him, and is then master, indeed the very Christ. .

Then at once assert your dominion, claim your birthright of power, and bid fear and all other ills begone. Get thee behind me, satan, thou shalt tempt me no longer, nor keep me in bondage or any other belief of weakness. Keep your "words," your affirmations of good and denial of evil going constantly, for "by thy words thou art justified, or else by thy words thou art condemned." And it is the words (thoughts) that are most frequently on our lips (in our minds) that *fruit* themselves in results, either good or ill, in our bodies, our affairs, our environments. We build our bodies out of invisible clay, *mind-stuff*, of living, deathless (though formless) substance-atoms, and shape our environments and circumstances of the same. *We* do all this.

Spiritual things are spiritually discerned, and it is seldom that one is so ready for the Truth, or so interiorly illumined as to at once grasp and be able to put into practice these "deep things of God," the vital Truths of eternal Life. It is a process of growth with all, longer with some, shorter with others, yet none will fail if faithful to the Law, and high and holy aspiration never falters. But none may hope to attain the full "blessing" without long, earnest,

perhaps severe, wrestlings with "the angel," and many nights continued. And, "If ye faint in the day of adversity, thy strength is small."

So never become discouraged nor yield to disappointment, but continually keep your mind open to receive; be ready to believe all things, declare nothing impossible, argue not, quibble not, criticize not, judge not, condemn not, fear not; pray earnestly without ceasing, for that loving charity which beareth all things, believeth all things, hopeth all things, endureth all things, never faileth. And the Truth will grow into your mind, into your consciousness; you will scarcely know how or when, though at times you may have such flashes of illumination and inspiration that it will seem as if the flood-gates, the very windows (*wind-doors*), of heaven were for an instant opened and a whole sea of light and understanding, an ocean of inspiration, was poured out to you. And the peace that passeth understanding will keep your heart and mind in Christ Jesus.

 WHY WILL YE DIE?

LILLIAN B. THURSTON.

The Lord is in His holy temple,
 Let all the earth rejoice.
 The Lord is in His holy temple,
 Oh, listen to His voice.
 He speaks, His words ring through the ages —
 "Sons of men, why will you die?"
 Abashed we bow our heads in silence,
 While echo makes reply:
 "Why will ye die, oh, why?
 When God is nigh
 Why will ye die?"

Oh, why not turn to Him and live?
 You'll find Him in your heart.
 Oh, why not turn to Him and live?
 This only is your part,
 To simply turn your thoughts within,
 Away from outward strife,
 Where Christ awaits with outstretched arms
 To give eternal life.
 Why not have life, oh, why?
 Instead of strife
 Why not have life?

Bible Lessons

BY LEO VIRGO.

Lesson 4. April 26.

PAUL'S JOURNEY TO JERUSALEM.—Acts 21:3-12.

GOLDEN TEXT — *The will of the Lord be done.*—
Acts 21:14.

“Truth crushed to earth shall rise again;
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshipers.”

When we have once gotten a clear concept of the Absolute Truth we are willing to face the fiercest foes and endure the greatest hardships, if by so doing we think we are carrying forward the banner of Truth. Cold reasoners have regarded with astonishment and incredulity the sacrifices and hardships which the Christians in all ages have gladly undertaken that the gospel of Jesus Christ might be established in the minds of the people. They have called it religious insanity—fanatical zeal for the unknown and mysterious, etc. Yet those intoxicated of God have carved deep upon the tablets of history and the hearts of men their heroisms and their doctrines. Jesus was crucified like a felon, and his few followers scattered, yet when the civilized world viewed with alarm the widening power of Napoleon he said there was one who, without fighting a battle, had conquered every nation, namely, Jesus Christ.

This conviction in the mind that the Truth of God, which has been so clearly discerned, must win in the end, becomes a fact so palpable that all minor considerations are submerged. When a proposition based upon principle, even in the common affairs of life, gets possession of man's mind, he will sacrifice to the limit in order to demonstrate it. Elias Howe was for twenty years a martyr to his idea of a sewing machine before it would actually sew, and Goodyear

for a lifetime sacrificed himself and his family that we might enjoy the adaptability of rubber as we have it today.

When these truths of minor importance take such firm hold on men's minds, why should we marvel at the zeal which possesses the soul to demonstrate the Truth of all Truths, the adaption of God-Mind to every need of humanity?

This is the idea which has seized Paul, and he is determined to reconcile Jew and Gentile. This is the object of his journey to Jerusalem. In applying this to our individual consciousness we find that there is a separation between our religious thoughts and our worldly thoughts. The Jews represent the religious thoughts and the Gentiles the worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teaching about God we have accepted as true. When the broad Truth of the Holy Spirit enters the mind it begins to break down this wall of separation between the religious thoughts and the worldly thoughts. It perceives that the Principles involved in the Fatherhood of God must go to the uttermost parts of the mind and body and unify them in the Spirit.

In this process the Truth, represented by Paul, meets with opposing thoughts from many directions. Jerusalem is the citadel of crystallized thought about religious matters, and the Truth must enter into it and speak the word that frees. The many warnings Paul received of obstacles to be overcome did not deter him from going right forward. When we see danger and allow it to scare us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army;

he sees most clearly the danger, but will do his duty in spite of it."

Paul was of this type. He said, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Lesson 5. May 3.

PAUL ARRESTED.—Acts 21:30-39.

GOLDEN TEXT—*If any man suffer as a Christian, let him not be ashamed.*—I. Peter 4:16.

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them which are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jerusalem, the Holy City, represents the love centre in consciousness. Physically, it is the *solar plexus*. Its presiding genius is John the Mystic, who leaned his head on the Master's bosom. The loves and hates of the mind are precipitated to this ganglionic receptacle of thoughts and crystallized. Its substance is sensitive, tremulous and volatile. What we love and what we hate here builds cells of joy or pain. In Divine order it should be the abode of the good and the pure, but through the error concepts of the mind it has become the habitation of wickedness. Jesus said, "From within, out of the heart of men, evil thoughts proceed." (Mark 7:21.)

In the regeneration the Truth visits this Holy Place for the purpose of redeeming it. But it finds the very centre of religious thought, the Temple, given over to bigotry and intolerance. We all want Truth, and the help which comes from it, but when it is presented to us we object to the broad catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

This is the foundation of the caste system. When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environments. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved, and thought runs to meet thought, and a concentration of resistance is set up in the mind that forces the Truth right out and closes the doors, as described in verse 30. Many people wonder why they do not develop Divine love more quickly. Here is the reason — they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no such respect of person. It is principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation we shall feel the flow of Infinite Love.

When from our hearts we cast forth the Truth, and seek to kill it out, the secular realms of thought also put it in bonds. The ruling intellect sees in it one of the assassins, who has been inciting a revolt against its authority. This ruler of the mind has little respect for religion but a mighty awe of the rights of a Roman citizen. So when it learns that Truth is both Jew and Gentile, common to both head and heart, it gives due respect, which goes to show that Truth is safer in the bonds of skepticism and infidelity than in the bigotry and fanaticism of ignorant religious zeal.

Lesson 6. May 10.

THE PLOT AGAINST PAUL.—Acts 23:12-22.

GOLDEN TEXT—*The Lord stood by him, and said, Be of good cheer.*—Acts 23:11.

Rome represents the head and Jerusalem the heart. When the Truth has declared its word in the heart, that Christ is come and all things must be changed to conform to his righteous law, there is protest and great opposition. But the seed is sown and the work must go on, though it seem to be hampered and bound on every hand.

There is a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement he "stood by him" and said, "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire. When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central Truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from centre to circumference, from within out. "Out of the fullness of the heart the mouth speaketh."

Testify in silence of the Truth, and this law will

stand by you. You will in due season demonstrate if you are faithful. Many fail because they are not patient. They want results at once. Paul lay two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit within should never be scared at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will work out the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under Divine protection.

Only yesterday a lady testified in our Wednesday meeting that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and *I will* trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached her doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.

The truest end of life is to know the life that never ends.—WILLIAM PENN.

Lesson 7. May 17.

PAUL BEFORE FELIX.—Acts 24:10-16, 24-26.

GOLDEN TEXT—*I will fear no evil for thou art with me.*—Psa. 23:4.

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical to say that so great and powerful a thing as Truth can be confined or hampered by so small and weak a thing as the intellect, yet observation and experience proves that it can. In this connection we should distinguish between a Statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The Statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New represent this forerunner "making straight the way of the Lord."

The first attitude of the religious mind is to kill out this new Statement of Truth, which seems to run counter to its cherished convictions and traditional customs. But the Law of Self-Preservation, represented by the Roman hierarchy, rescues it, and it is confined to that realm, but not suppressed, as Paul "reasoned of righteousness and temperance, and judgment to come."

We find that a Statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is that thoroughly mortal consciousness that believes the world that appears is the all of existence. It poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, "hoping that money would be given him." It is not uncommon to find people who hang onto Truth hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue nor dispute, nor cause any disturbance in the temple. It quietly conforms to the law of righteousness as revealed by the Principle. This inner revelation of

the Law comes to those who seek for it sincerely. The rule may not be described in intellectual terms. "Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways — all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this — I have everything I require." But the Truth kept up its exhortations in the mind and he let it work in a quiet way. He was not religious but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joys of the new. It has taken him fifteen years to reach this place of security in Truth — so we see that it is not always a burst of glory that opens the door toward heaven,

A MESSAGE OF JOY.

MRS. ROSE L. AMOS.

DO WE love Nature? Do we know her beautiful messages to the soul of man? Do we hear her melodies, see her warm tints of color, and drink her health-giving breaths? If we have not yet realized the lessons she has to teach, let us halt a little in our walk of everyday-life and listen. It is worth it; it is worth laying down our tools for a short space of time, and rest by the wayside. We will take them up again when we have drank in to the full the waters of life.

Stand on the hillside and watch the ever varying tints of rich, warm color of the sun's glow as it gradually disappears from our sight, yet shedding its glory around far and wide, lighting up here and there some dark spot until it, too, reflects some of this light, and remains for a time a little sun within itself. It has gone, and night comes, but does the effect of it go from your mind, from your soul's inspiration? No, it is there, implanted within you, for man contains it all.

We, too, can radiate about us and to those around us, the rich, warm light, and here and there some soul in darkness needs it, and we can shed it on them until they respond and reflect back some of the same light, and sometimes it will be as dazzling and brilliant.

Let us walk in the woods. How cool, how peaceful, with hardly a sound to disturb the soft, balmy atmosphere. But now and again one of God's creatures stirring among the brambles at our feet or a sweet cooing of the wood pigeon overhead; all else is still, and we wend our way quietly, almost reverently, through the little half-hidden paths, where now we see a glimpse of bright color and light through the opening of the trees; here again it is

almost dark, for the copse has become so thick that we have to gently push aside the over-hanging branches to continue our way. But we walk patiently, faithfully on, until suddenly we come upon a glorious view, a great expanse of rich, inspiring country, stretching for miles before us and around us, all to be explored and known.

And what does Nature teach us here? The woods, what are the secrets of the woods? Listen! Sympathy. Yes, it is sympathy we learn in our walk through the wood, and the sympathy leads us on to love. But the love does not stop there, for it needs to be known, explored and practiced, and the journeying thereof shall take us to many countries, and the light will ever be ahead to beckon us on the way, ever onward and outward.

And in the grand roar of the ocean, as the great waves roll and toss upon its shore, throwing its health-giving spray around, we learn something of the health-force and robustness which lies within ourselves, and in giving out we heal others, who have not yet realized their powers which, too, lie within them waiting to be aroused, for God is our Life, their Life. Listen, yet again, to the gentle lap of the tiny waves as they ripple upon the sandy shore; then the great sea is tranquil and at rest. Still it speaks to us of health, of sweet tranquility, of peace, of gentle repose, and we lay our souls open and drink it in. Yes, it is all there within. Man contains all that Nature is and has. Within his soul is the whole universe. Oh, let us not miss the glad song of life, the melodies, the harmonies that are all around us, and only waiting for us to make them our own.

Ever keep alert, and listen to the celestial choirs, drink in the gifts and pour out the powers within us which shall enrich the lives of those around us, not only to enjoy ourselves, but to radiate it out far and wide until we only see everywhere a world of wonderful love, health and wisdom. The new era is coming with the new year, has come, is here now,

when man shall stand right straight up before his Creator, and sing glad praises, and ever rejoice in being made after the image of God. Have we realized God before, have we known Him? Let us try, however little, and away with all fears, all errings, all morbid fancies of a life to come, to satisfy our longings, for right here is the life we seek, close to us, around us, within us, everywhere, ever leading us onward to fuller and richer life, life more abundant. Live it evermore, for God, and God alone is our Life!

Sutton, Surrey, England

CHRIST IS RISEN.

W. B. HOLMES.

On this glad Easter morn
My soul its homage pays,
To Him who lives for evermore,
To Him of endless days.
O soul of mine, O heart, rejoice
That thou hast made the Christ thy choice.

The Lord is risen indeed!
My soul its homage brings
To Him who is my heart's desire,
My Lord, the King of Kings.
Oh, bid my fears and doubting cease,
And hush my spirit unto peace.

For evermore my Lord is risen,
He whom alone my soul desires;
Thou, Thou the King of glory art,
To whom my inmost love aspires.
O heart of mine, O love most dear,
Be still, and know thy Lord is here.

LOVE.

O Love, that dost with goodness crown
The years through all the ages down!
'Tis in thy strength the mountains stand,
The seasons roll at thy command;
And rooted are all things that bless
Deep in thy everlastingness.

— J. W. CHADWICK.

FAITH.

JOHN H. RIPPE.

Eighth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.—Heb. 11:1-5.

Some men cannot believe this. Why? They do not know their own Maker. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." (Matt. 5:17.) God is Spirit, and who prays to Him must pray in spirit and in truth. Idea, thought, word; esse, exist, substance; man in God, God in man—this is God, the Hope not seen. Love, Spirit, Wisdom, Power, Word, Truth; Will, Light, Understanding—that is the Esse and the Substance not seen, still hoped for.

The Divine Esse cannot be described, because it is above every idea of human thought, into which nothing falls than what is created and finite, but not that uncreated and infinite. The Divine Esse is Esse itself, from which all things are, and which must be in all things that they may be, for esse means "to be."

The one God is Substance itself, and Form itself. Angels and man are substance and are therefore from Him, the image and likeness of Him. To be implies the power to exist (existere) in itself. The all-creating word is God, filling heaven and earth. Therefore He (or It) is omnipresent. Where shall I flee from thy presence? In heaven? Thou art there. In hell? Thou art there present. If I take the wings of the morning and fly to the uttermost part of the world, behold, thou art there. No idea, thought or word in

me is hid from thee. One Life, one Esse, one Substance.

Since God is Esse, He is also a Substance, for an Esse, unless it be a substance, is only a thing of reasoning, for substance is the thing which subsists, and whatever is a substance is also a form, for substance unless it be a form, is a thing of reasoning; wherefore both can be predicated of God in that He is the only, the very and the first substance and form; that this form is the very human, that is, that God is very man (within me), all things of whom are infinite.

Who cannot see or comprehend that in all there is is of a law and order of God's divine providence by which it is created and sustained, and is thus Emanuel (God with us). Therefore thou art the Christ, the son of the Living God. When man's faith stands upon this rock, the gates of hell shall not prevail against him. That this principle of faith is such is also evident from the words of John: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

This is the true faith, and the only faith is that the Lord is the God of heaven (mind) and earth (soul). God is Infinite, since He is and exists in himself; and all things in the universe are from and exist in Him. God's infinity in relation to space is called immensity, and in relation to time is called eternity. Although there are these relations, still there is nothing of space in His immensity, and nothing of time in His eternity, therefore present everywhere. Every created thing is finite, and the Infinite is in the finite things as in a receptacle, and in man as in its images. "And God said, Let us make man in our image," from which it follows that man is an organ recipient of God, and that he is an organ according to the quality of the reception. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." (By influence of the Infinite Divine Esse, called Spirit.) An image

of God is a receptacle of God, and because God is Love and Wisdom, an image of God is the reception of Love and Wisdom, but a likeness of God is a perfect likeness and a full appearance. Therefore if man ascribe all the good of Love and all the truth of Wisdom to God he becomes a living man, but if he ascribes them to himself he becomes dead, for, "by thy word thou art justified, and by thy word thou shalt be condemned."

The rational mind is created according to the order of the spiritual world, and the body according to the order of the natural world, wherefore by the ancients man was called a little heaven and a little world. Thence it is a law of order that man from his little heaven, or his little spiritual world, should govern his microcosm, or his little natural world, as God from His great heaven, or spiritual world, governs the microcosm, or the natural world in all and every part of it.

It is therefore a law of order that man should introduce himself into faith by the truths from the Word, and into charity by good works and thus reform and regenerate himself. It is a law of order that man should purify himself from sin by his own exertion and power, and not stand still in a belief of his inability, and expect God to wash away his sins immediately. It is also a law of order that man should love God with all his soul and with all his heart, and his neighbor as himself.

Now, if man complies or is in covenant with this Law of Order, then and only then can he govern his natural world and be his own savior and healer, and redeem all the lame and blind and deaf. Man is the expression or mouth of God, and His Holy Spirit dwelleth in him, even God's thought and understanding.

Angels and saints recognize of what quality a man essentially is from a brief intercourse with him; they have cognition of his love from the sound of his voice and of the intelligence of his speech. This is because

there are two universals of every man's life, the will and the understanding. The will is the receptacle and abode of his love, and the understanding is the receptacle and abode of his intelligence. Wherefore, all things that proceed from man, whether action or speech, make the man and are the man himself. In a similar manner, but in a supreme degree, the Lord is Divine Love and Wisdom, or Divine Good and Truth.

Do you have faith? Does a man know the interior operations of his speech? He has faith in these operations although he may not know just how the lungs draw in the air, nor how they send the air into the trachea, and there turn it into sound, how that sound is modified in the glottis with the aid of the larynx, and how the tongue then articulates, the lips completing the speech. These things are not of the personal self. Does not the Lord say, Abide in me and I in you? "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Are not fruits the good works which the Lord does by man? Then do n't speak of your own power; all is God's.

Father of Peace and God of Love,
We own Thy power to save;
That power by which our Shepherd rose
Victorious o'er the grave.

Him from the dead thou brought'st again,
When by his sacred blood
Confirmed and sealed forevermore
The eternal covenant stood.

Oh, may the Spirit seal our souls
And mould them to Thy will,
That our weak hearts no more may stray,
But keep Thy precepts still.

That to perfection's sacred height
We nearer still may rise;
And all we think and all we do
Be pleasing in Thine eyes.

"Who lovest most is nearest kin to God."

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, March 4th, led by Mrs. Lucy R. Walker. Subject, "Knowledge is Power."

The meeting opened by singing "The Morn of Truth is Breaking," followed by the Lord's Prayer and singing "Be Still and Know that I am God."

Thought for the Silence: "I and the Father are One."

Mrs. Walker: "'Knowledge is power.' This, like all old maxims, has its foundation in truth, for the more real knowledge we have the more real power we possess to do for ourselves or for others. Knowledge is sometimes mistaken for an accumulation of ideas or facts gathered from books or persons, and one who has such an accumulation is thought to be educated and wise; but this is not the real meaning of the word at all; that is something deeper; it means something known absolutely, something intuitively known.

"Then when we have the knowledge of something we must also have the knowledge or wisdom to use it. Electricity has lain dormant around us always, but it is within only a short time that we have had a knowledge of it and how to use it. This is equally true of the knowledge of our real being. The real of us has always been, but we have not known it or how to use it, and this is the knowledge we are seeking, 'the power behind the throne.' Jesus, our great example, said, 'Ye shall know the truth and the truth shall make you free.' But there is a condition attached, as there is to everything; nothing stands alone; everything depends on some other thing, or on some condition, and the condition attached to knowing the truth is, 'if ye continue in

my word.' Just here is the trouble, we do not continue; we waver and are not steadfast; we doubt and question, but we must continue or we cannot know. There is no probability that any human being ever did know all the truth, and it is not necessary; but there are certain fundamental portions of it that are absolutely necessary before much progress can be made; and the very first of these is, to know the truth of one's real true self; once having attained that, everything else depends upon the use we make of it.

"The engineer must have a knowledge of steam and how to use it before he can be a competent engineer. We are the engineers, and must know the power that is given us to use, or give up our positions and our bodies which we have been doing long enough. The real self, and the power belonging to it, has always been, and there have been teachers and guides to show the way, and yet how little progress in that line has been made. Many despise, and some ignore the teachings of the Bible, but so far as I have gone in my studies, either in Theosophy, Astrology, Christian Science, Science of Being, or any other science or 'ology,' I have yet to find anything that will compare with it as a text book. And by that I mean exactly what I say, a text book, a book of texts.

"Webster says a text book is 'a book containing the leading principles, or most important points of a Science, or branch of learning.' Now that is exactly what the Bible does. It gives us the leading principles and most important points of the Science of Being, but it does not work them all out. It is like a geometry which gives a proposition, with a figure drawn, and an explanation, and after it a whole string of corollaries or deductions that the student must mark out for himself.

"Well, this is just what this old, old text book does. It draws the figure of a man, surrounds him with certain conditions and gives us his history; that is the

proposition as he worked it out. But there are many results from his acts, many inferences to be drawn as to what would follow if a different line had been followed. These are the corollaries which we must work out, each one for himself. But among the many truths given is one great foundation truth which underlies the whole structure; it is the bottom plank in our platform, the corner stone of our building, without which no permanent edifice can be erected and yet it is one that startles and horrifies so many that it is considered almost a sacrilege to mention it; but all because most of us persist in misunderstanding it. Yet we are told it, this truth, continually in our old text book, and not only are we told it, but how to find it. In Psalms 46:10, David (spiritual perception) says, 'Be still and know that I am God.'

"To be still, absolutely, is one of the most difficult things for the human body or intellect to attain; but when once attained, we can then know, be absolutely sure that I, the real of us, the ego, the Lord from heaven, am God. This is not the personal or outside self, but the real in which the outer is built. Again we are told in Isaiah 49:26, 'And all the flesh (the outer man) shall know that I, the Lord, am thy Savior and thy Redeemer, the mighty one of Jacob.' Jacob means 'the supplanter,' and stands for the flesh which has supplanted the real to most people, but even this shall finally know his Lord. Then in Deut. 4:39, 'Know (not guess or think, but *know*) therefore this day (right now) and consider it in thine heart, that the Lord (the ego) he is God in heaven above (within) and upon the earth beneath (without), there is none else.' Now how can anything be plainer? And again in Hosea 1:34, "Yet I am the Lord thy God from the land of Egypt (darkness, misunderstanding) and thou shalt know no God but me.' And yet again in Isaiah 45:21, 'Who hath declared this from ancient time? (You see it is no new thought.) Who hath told it from that time? Have not I the Lord? and there is no God else beside me.'

It is repeated, reiterated, told over and over again, and emphasized, "There is no God else beside me." And just so long as we look for a God and a Savior outside of ourselves, just so long shall we dwell in the darkness of ignorance, or wander in the wilderness of doubt and uncertainty, whether it be forty years or forty thousand; and our God 'in the midst' of us will try to be our Savior, but cannot until we allow him to be. He will always stand ready and waiting, but will never compel.

"When we have done enough with the 'flesh pots' of Egypt, and have had enough of trials and tribulations of ignorance, then we will turn to him, our real Self, and he will be our God, and we shall be his people. The light is breaking in upon a few, and there must always be the few before there are the many; but the number is constantly increasing. Who can say, 'For we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world?' 'I have sworn by myself (the Christ), the word is gone out of my mouth in righteousness, and shall not return, that unto me (the real) every knee shall bow, every tongue shall swear.' 'Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else.' This is the knowledge we are all seeking, the corner-stone of our building, and there is no substitute. For 'other foundation can no man lay than that is laid, which is Jesus Christ.' But we may take our own time. We may dwell as long as we please in the land of Egypt, we may wander in the wilderness, we may rest by the way, or linger in the valley of the shadow, or lean upon the broken staff of partial knowledge, but finally the dawn breaks over the mountain, the day-star of truth glimmers in the sky and the 'sun of righteousness' arises in our hearts, and we begin to see the 'light of the world.' Then by the light of this Sun we hasten onward, but we shall never mark the end of our journey, nor will the mastery be gained till we find in ourselves the Master, and it is this-

Master who declares 'I and my Father are one.'"

Mrs. Weld then read the following beautiful poem by Ella Wheeler Wilcox.

ILLUSION.

God and I in space alone,
 And nobody else in view.
 "And where are the people, O Lord," I said,
 "The earth below, and the sky o'erhead
 And the dead whom once I knew?"

"That was a dream," God smiled and said,
 "A dream that seemed to be true,
 There were no people, living or dead,
 There was no earth and no sky o'erhead,
 There was only **Myself** — in you."

"Why do I feel no fear," I asked,
 "Meeting you here this way?"
 For I have sinned I know full well;
 And is there heaven, and is there hell,
 And is this the judgment day?"

"Say, those were but dreams," the Great God said,
 "Dreams that have ceased to be;
 There are no such things as fear or sin,
 There is no you — you never have been —
 There is nothing at all but **Me**."

Mr. Platt of Denver spoke as follows: "There is but one Ego, the law of Man and the I AM of the Universe. Man is the microcosm, the universe. The microcosm knowledge must have understanding, and that understanding will give us the knowledge that there is but One. Man is deceived by the senses when we say there are many. We must know this; it is not enough to believe it, although belief without understanding is better than no belief at all. The wise man dug down to the rock of understanding to build his house, while the foolish man built his house on the knowledge of the senses, which is the shifting sand of time and limitation. We must be born again into a knowledge that is understanding. A living, abiding consciousness brings us to that unfoldment. This consciousness of what I am is the unselfish self of man and the universe. When we read that God

created man we are not to understand from that that God made a man, but that God is becoming *manifest*. Understanding unlocks the Bible that will teach us the Truth. Knowledge from the intellectual standpoint is only sense knowledge, and will never make us free. How can we love the Omnipresent Good until we are conscious of it? Nothing is or ever can be lost but a false sense of self, when we know that we have worked out our salvation. Life never had a beginning and can never have an ending; it is the eternal gift of God, then, for a man can never be sick except from a sense standpoint. The son of perdition is the mind unilluminated, or a false sense of self that must be cast out and destroyed. We must be awakened in consciousness and know that Truth is not an intellectual attainment but that the intellect must become a servant of Truth and until then we can never know that 'the Father and I are One.' "

Mrs. Yarnall: " We have been so long in the habit of thinking of our unworthiness, fearing to apply to ourselves the strong words of Truth that Jesus spoke that we have not been abiding in his words, and so the Truth could not make us free. How then can we keep the words of the Master? First, by analyzing the words and finding out exactly what they mean. When we say 'All power is given unto me,' how can we lose our health? When we say, 'I am the bread of Life,' how can we be poor?

Mrs. Agnes See: " There is a statement we are all familiar with, that 'A little knowledge is a dangerous thing.' Knowledge is not understanding or wisdom; each word has its own significance. We must read nature and creation as a dictionary. Nothing exists in and of itself. When we do not understand a condition we must go to the dictionary of nature and learn. Knowledge is acquired through observation and contact of the five physical senses, which can be likened to the vowels, and sometimes semi-vowels; and sometimes in addition to the five physical senses we have perception and understanding, but only some-

times. No word can be spelled without one or more vowels. The vowel then is the spirit of a word, and the other letters that form it, the body; then the vowel is the significance of the word. Acquired knowledge is not authority. Authority is understanding. You may know a thing exists, know its length, breadth and thickness, and not understand its nature in the least. We must know how to use Power, not by intellect but by understanding. Truth needs no defense, it will not only protect itself but you also. It is not to do something to be, to know something to be, but it is to be, to know, to be, to do."

Mr. See: "Sometimes when a subject is suggested there comes such an influx of illumination of that one whole infinity back of it, and in order to speak on it we would have to unravel the whole universe to lay bare the one truth, that God is all. Power is not understood in the world of sense. The history of the world is the biography of a few stout persons. One great mind (so-called) makes an announcement, and thousands of years afterwards people still try to carry out the same thought. It is so in all sciences, arts or trades. Importance is always attached to the first time a thing is presented. The world has leaned too long upon what some one else has said instead of knowing that each one has that original Power within himself. What is the great message that has come again and again to the world? It is not that each one is to establish a new era for himself; it is not that we must see separation and antagonism, but it is that mind has become introspective, and man has looked into himself and learned that it is no longer *thine* and *mine*, but the absolute oneness, and thus the great message received that 'the Father and I are one.'

Meeting closed with the same thought: "The Father and I are one," and singing the Doxology.

HARRIET DE LANO POOL, Sec'y *pro tem*.

"The preparation for awakening the soul from its long sleep of ages is in profound, silent meditation."



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 thirteen years and has over 9,000 registered members. Through its ministry thousands 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, 75 c.

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.

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 come that ye may have life—and abundance.

Noon Thought.

(Held daily at 12 M.)

The earth is the Lord's and the fulness thereof.

“BE STILL”—A TREATMENT.

The following treatment is sent to us by a friend, who says that many have used it with signal success.

Let all the mortal of you be still, and know that you are the child of Love, the eternal God. God, Spirit, is your Substance, your Cause, your Creator, your Source, in whom you live and have your being. Since your Cause is changeless and eternal, you must be like that which you image; then you are changelessly perfect in your being. Your health, your strength are eternal and indestructible, because you are God-derived and God-sustained. The flesh profiteth nothing, the Spirit quickeneth. You are now filled with the vitality, energy and life of the Spirit. Every part of your being is permeated with the life and activity of God. You have no fear, for perfect love has cast out all your fear; you know that the Absolute Good is the only Power and Presence. You rest in the peace of God, for the light of Truth is your guide. In this Divine consciousness you realize your perfect freedom and dominion.

“To noble heart Love doth for shelter fly,
As seeks the bird the forest's leafy shade.”

"THE LAST ENEMY."

CHARLES FILLMORE.

It is dawning on a whole lot of metaphysical teachers that theory is one thing and demonstration another. For years they have been telling their followers "there is no death," yet the evidence of the grim monster has been creeping into their faces right along, and the onlooker perceives that their philosophy is words, words, words. It does not require any great amount of wisdom to understand that death is not of God — that it is man-made, yet some of the metaphysical journals actually exploit as their discovery the fact that is possible to overcome this human error! And instead of telling their readers how to go about in a practical way the eradication of this degenerate condition in the body, they devote column after column to mere intellectual theories about immortality in the flesh.

Now the fact is, it is the body that dies, and the condition that results in physical disintegration must be found in close association with nerves and cells. Yet those who treat the mind to heal the body, that has no existence, according to their philosophy, will tell you that it does not make any difference what you do to that body; and another school, whose theory is that the brain and its thought is the all of man, will calmly inform you that it makes no difference what you eat or drink, nor what your physical habits may be; "let desire rule," is their motto. Will immortality be demonstrated by such slipshod and inconsistent methods? Never!

Man must get right down to practical work in this matter of overcoming the old age and death tendencies in the organism. It is a question of cell dividing, cell aggregation and cell perpetuation through intelligent force. All the highfaluteon lectures and fine-spun theories about the I AM are

mere East wind to the patient worker in the laboratory of mind.

The first step, of course, is to know that man is the former of the body and master of its every thought and act. Then it must be studied as the patient scientist studies the animate life in earth and air. It must not only be studied but consciously directed in every emotion and function.

By centering the attention for a little time each day upon the brain cells that permeate the body from head to feet, one can gradually get acquainted with each habit of thought and readjust it. The fact is, that our body brains are not guided by direct volition of the will, but run on in their own way, be it for our ultimate good or ill. This must all be changed by the one who seeks to overcome physical death. The body dies of its own ignorance. It wastes its seminal seed in sexual ignorance, it clogs its blood with crude foods, and congests its vital life currents with violent emotions.

There is a system of culture that will conquer death, and it is based upon the mastery of the brains governing the various functions of the organism. It teaches first the power of man as a Spiritual being, and next the relation of the organism in all its details. It does not lump the mechanism of the body and expect it to be straightened out in some miraculous manner, but shows how through patient, persistent work man must again take conscious possession of this Kingdom of God within him. Many quiet overcomers are now on the way to the demonstration of immortality in the flesh through this system, and it will eventually be recognized as the *only way*.

“ It is the little tiny deeds of kindness and gentleness at home and everywhere that awaken the angel (the soul) within, and enables us to speak and commune with angels without.”

CONDENSED TRUTH.

BY VARIOUS WRITERS.

What? Why, affirm, of course. I've been hard at it for some years, and "I thank whatever gods there be" that my big desires, HOW TO DO IT. long slides, high kicks, and at times frantic dashes, landed me at last on solid ground.

I've affirmed every way; hard, soft, meek, desperate, defiant. I've knocked my head against many a stone wall, which peculiarity has had the effect of blinding my eyes with unshed tears; tears of rebellion, tears that had better been allowed flow instead of being turned inward and manifesting in acid and the like. Still through all I grew. And why? Because I would not give up. Had I done so this body would long since have gone the way of its forefathers, and the sweet loving old earth mourn me no more.

Curious that most of us require kicking and cuffing along. We are so apt to be lazy unless we are made uncomfortable in some way or other; even then we are apt to throw the blame of our discomfort onto other folk, etc.

But to come back to the affirming. Its as easy as "falling off a log," and more beneficial. Take my advice, and try it before your world becomes hell. Find out really what you want most, and then set to and make your declarations as regularly as you put on your shoes and stockings, and with the same amount of belief that they (the affirmations) will do the work you intend them to do. When finished, set about the duty next your hand, and *know* that it is the very best possible thing for you to do in your circumstances. Throw as much energy as you can in your work, together with an affirmation that "Love is thrilling, filling and setting you free;" tell yourself that God is everywhere, and that since you are

now permitting Him (your Higher Self) to take full charge of all your concerns, repeat that you know He is cutting away all error chains that have held you, disintegrating all false belief combinations, sweeping off illusions of ignorance, and rapidly reforming all into manifestations of love, joy, peace, gentleness, goodness, faith; against which there is no law.

Allow your spoken word to do its work by ceasing to doubt.

Remember, that no matter how spiritual you are, physical rates of vibration take physical time of their own to manifest, and though the spiritual is complete and finished the moment it is uttered, it has to come through psychic and work its way out into the physical before your senses can know anything about it.

“It is finished” the moment you breathe it with the knowledge that you are God, and God is everywhere, in this your desire as in everything else.

In a back number of UNITY you will find the following lines. Repeat them three times as often as you can, and you will indeed find them a “Divine Charm.”

THE ASSERTION.

I am good, and I am noble,
 I am powerful, I am wise;
 I am strong, I know that hope will
 Lift me, lift me till the skies
 Shine beneath me. I am honor,
 I am virtue — and above
 All the virtues, king, queen, son or
 Maid can tell of — I am love.

I am kindness, grace, and patience;
 I am happiness, beauty, health;
 I myself am life of nations,
 I am knowledge, I am wealth;
 I am all that is and can be,
 I am one with all; I move
 Worlds by thinking; all I can see
 Is, that I am — I am love!

— WORDAH.

— F. S. V.

Taranaki, New Zealand.

In following the leading of the inner voice one should observe not only what to do, but how and when to do. The voice of God follows the law of the Divine, the I AM.

THE LAW OF THE
INNER VOICE.

There being neither past nor future, only the present in eternity, the answer, "Yes" to the questions, "Shall I do this or that?" means do it, but the time may be days or months hence, according to human reckoning. To do the thing at once might be then a sadly untimely act, and the time should be definitely stated. Then to act carelessly, without due regard to the feelings and opinions of others, is often more harmful than not to act at all.

One should always ask, "When?" from the point of time, and "How?" from the point of love and tact. Study to make haste quietly. A feeling of hurry and mental pressure that drives one to exclaim, "I am driven to death!" is as the ringing of the electric signal that the train is three blocks off, and there is plenty of time to be at the station before it. As a gauge of action, take the words of the wise Isaiah, "The work of righteousness is peace, and the effect of righteousness quietness and assurance forever."

— MRS. G. M. NAYLOR.

It is well to cultivate the spirit of music, for many messages come to our inward ear to speak to the soul and lift us out of self to a richer, fuller self, and we are able to go back to our daily work and duties with refreshed, cleansed mind and activities. However beautiful may be the soul's upliftings we must not let it carry us away from our ordinary life, but adjust ourselves to the melodies, and make our life a glad song, a joyful song, not a dull or sad one, for joy, health and happiness are life, life of the Spirit, that is ever seeking to express itself to its fullest.

THE SPIRIT
OF MUSIC.

Did you ever hear the grand song in the roar of the sea or the gentle sighing and whispering of the

breeze in the trees, or the great armies of strength in the wind as it sweeps and rushes across the wide plains? Sometime, again the wind is so great a force in the trees that you would almost fancy it was the roar of the ocean in all its majesty. Listen again to the more gentle, peaceful lap of the tiny waves, as they coil in little ripples on the sandy shore, telling us of that sweet peace that can be ours.

Music can come in exultant melodies, lifting us to heights almost beyond those of which we can live at all times, yet we all may have felt it once in our lives. And then again, the beautiful, gentle harmonies may bring to us a quieter realization of that peace which passeth understanding, and it is right and good that we should try to live in that perfect peace, for it means rest to the brain, health to the body, and life to the soul. And then if we cannot always have the opportunity of having music created by the masters, by man, for instrumental use, we can go into the woods, over the hills and by the seashore and listen to the melodies Nature can give us, and perhaps learn even more of real harmony, for it comes straight from God. Let us listen, let us keep wide awake, and all these beautiful strains will come to our ears and into our lives. Oh, keep awake, ever alert to hear them, and they will fill your life with a joy you yet know not, and a peace eternal.

—MRS. ROSE L. AMOS.

The first moment upon awakening, no matter what your mood may be, say to yourself, "I will get all the comfort and pleasure possible out of this day, and I will do something to add to the measure of the world's happiness or well-being. I will control myself when tempted to be irritable or unhappy; I will look for the bright side of every event.—ELLA WHEELER WILCOX.

"Tolerance is the charity of the intelligence."

POWER.

A RESPONSIVE SERVICE.

Speaker: Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

Congregation: In the name of Jesus Christ, all power is given unto me in my heaven and my earth. I deny the weak and lazy belief that I lack the power to dissolve the mental states which I have formed. That which I made I can unmake.

CHORUS: *All power is given unto me,
All power is given unto me;
Go ye into all the world and preach the
gospel,
And lo, I am with you always.*

Speaker: Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10:19.)

Congregation: I fully and freely deny the human belief in matter, and hereby cleanse my consciousness of its puny limitations.

Speaker: Spirit-Substance is everywhere present.

Congregation: Matter is fleeting shadow.

Speaker: Spirit-Substance is energized with God-power.

Congregation: Matter is powerless.

Speaker: Spirit-Substance is guided by God-Intelligence.

Congregation: Matter is human ignorance.

CHORUS: *All power is given unto me, etc.*

Speaker: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. (John 14:12.) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matt. 10:8.)

Congregation: I know that Thy Spirit-Substance

omnipresent is fulness of supply and support; I know that all power of supply and support is in Thy here present Spirit-Substance; I know that all understanding is in Thy Spirit-Substance.

CHORUS: *All power is given unto me, etc.*

Speaker: Unto you that love my name shall the Sun of Righteousness arise with healing in his wings. (Mal. 4:2.)

Congregation: I will restore health unto thee, and I will heal thee of thy wounds. (Jer. 30:17.)

Speaker: Almighty Father, God: Thou art everywhere present as vigorous Health, Life and Strength.

Congregation: Therefore there is no presence of sickness or weakness.

Speaker: Thou art everywhere present as Peace, Love and Harmony.

Congregation: Therefore there is no discord, fear or inharmony.

Speaker: Thou art everywhere present as Wisdom and Understanding.

Congregation: Therefore there is no ignorance of Thy all-pervading law of Health, Harmony and Everlasting Life.

CHORUS: *All power is given unto me, etc.*

Speaker: He sent his word, and healed them, and delivered them from their destructions. (Psalms 107:20.)

Congregation: I deny and dissolve all consciousness of sin and evil in all its forms.

Speaker: I know, Father, that Thou art All Good, and everywhere present.

Congregation: Therefore there is no presence of sin or evil.

Speaker: I know that Thou art the only Power.

Congregation: Therefore there is no power of sin or evil.

Speaker: I know that Thou art Omniscient, everywhere present as Wisdom.

Congregation: Therefore there is no knowledge of sin or evil.

All: Thou art Good, and Thou art All.

CHORUS: *All power is given unto me, etc.*

ANSWERS TO QUESTIONS.

JENNIE H. CROFT AND CHARLES FILLMORE.

90. Please explain Isaiah 54:17. Does it have reference to the churches as is taught or has it reference to bringing forth after the flesh? — MRS. S. F. J.

From a metaphysical view-point this passage in Isaiah does not have reference to either the church or to generation according to the flesh. The Jews divided the people into two great classes — the Jews and the Gentiles. The Jews were the chosen people of God, the Gentiles were looked upon as outcasts. In our interpretation the Jews are symbolical of the old, accepted religious ideas, established in our minds by inheritance and tradition, and which lack the activity of living faith. The Gentiles symbolize those ideas which deal with all other phases of life; intellectual, physical, financial, social, etc., are energetic and active, and thus unfold new thoughts all the time. When the Spirit of Truth is born in the consciousness it is rejected by the fixed, crystallized religious thought, the life of the Spirit is quenched and no new thoughts (children) come to this realm of consciousness. But what has been termed the material plane of consciousness responds to the inflow of Spirit and is regenerated by Truth, is barren no longer of Spiritual ideas, but turns all its vigor and vitality to the bringing forth and sustaining of these children of Truth — true thoughts. Read Acts 13:46-49. — J. H. C.

91. I am a frequent reader of UNITY, and I see where you are considerate enough to answer questions of those who are still groping in the dark. Hence I take the liberty of asking a few, that I may be improved by your replies. (a) I have seen the statement made that Mr. Fillmore has devoted over 12 years labor in Divine Science, and goes into the Silence daily, and sometimes remains there for twelve hours. Has he ever received or demonstrated any of the spiritual gifts spoken of in I. Corinthians 12th chapter? Our country seems full of prolific writers now, along the New Thought line, but I fail to find any *doers* among them.

They point the way to realization for others to follow, but of themselves can do nothing. (b) How can we accept affirmation? I myself and others I know of have made repeated affirmations daily for months, but never saw any benefit. (c) How can we deny *evil*, when both the Old and New Testament speak of it so often? (d) Will you kindly explain away this illusion of matter and tell what substance is? 'Tis very hard for some of us to get beyond our old limitations.

— B. W. C.

(a) It is not our custom to answer questions of a personal nature, but in this instance we will say that our Mr. Fillmore has received and demonstrated the gifts referred to, and is a most active doer of the Word, as well as a teacher and writer. The results which he has been enabled to accomplish through the power of the Spirit, so fully developed in him, may be well termed marvelous.

(b) Affirmations that are merely repetitions of words, without an understanding of how to make contact through unwavering faith with the power of the Spirit within to make them living words, will surely fail of demonstration. Jesus Christ said, "When ye ask, believe that ye have, and ye shall receive," and it is this knowledge that makes our affirmations effective. We must also remember to give thanks that this which we desire is ours *now*. This hastens its manifestation.

(c) The Bible is not final authority, and we cannot take its statements as absolutely authoritative. Truth is true, not *because* it is in the Bible, but because it *is* Truth. Evil is not a truth, because it is not eternal; only the good is eternal. Because evil is spoken of in the Bible does not make it a verity. Evil is but the absence of good, as darkness is but the absence of light; turn on the light and the darkness cannot be found, for it is nothing. If we realize only the good, there is no evil for us, hence the saying, "there is no evil." If God is Good, and Good is everywhere present, then evil is not, because good and evil cannot abide together.

(d) Substance is not material, but is Spirit, and this which we have called matter is but another and

lower rate of vibration of Spirit, crystallized, and therefore limited by form, but still spiritual substance.

— J. H. C.

91. Will you not publish in UNITY a short explanation of your statement "Man lives on, sometimes in no body at all," January UNITY, last paragraph on page 38; I am sure many scientists will not understand this at all. It is not comprehensible to us at least, although the order of rebirth is quite so, both from scientific understanding and experimental knowledge, as our own course has been revealed to be similar, having attained to quite a degree of spirituality in one earth life, then through unconverted ambition experienced in the next as a queen of a lower class or nation. Little does the average thinker apprehend the complications of thought processes, which the I AM must consciously reconstruct before the great last day of our Lord is reached. For my own part I am gaining a vast amount of true joy in working them out to the fulfillment of the law of Love.

— MRS. VIVIA A. LEE MAN.

Bodies are like the pictures which the artist paints to perfect his art. One picture after another is painted and cast aside, the artist constantly seeking to produce his ideal. The artist puts himself into his pictures as man puts himself into his body. Sometimes the productions are of a Spiritual character, like the madonnas and saints of Raphael — but Raphael did not always paint saints and madonnas. Nor did he consider that he was retrograding when he put on canvas the things of common life. When he pictured the warrior and his charger he was developing his genius in strength and power, and it was just as necessary as when he painted saints. Every point in man's character must be developed before he can sit at the "right hand of power." A sickly saint will fall short of the heaven of Jesus Christ. His failure to master his body shows a lack of strength of will. He must bring out this faculty of mind and picture it forth in the body, even though in the process he may seem to be working far beneath his spiritual estate. When Gladstone was the leading light in the highest circles of English politics and literature, he developed his muscles by

wielding a common woodman's axe. When man has brought to perfection all the faculties of his mind, and can paint the perfect picture in a radiant body, he can say with Jesus, "I can take it up or lay it down." He is then in position to manifest with or without a body—his body has been translated into Divine Ideals, and he can project them into visibility, or withdraw them into the bosom of the Father, at will. This is what Jesus meant when he said, "I go unto the Father."
—C. F.

92. I would like to draw your attention to a phrase in UNITY, "Geographical difference in time is not a factor in spiritual unity." From the equator south, although I had the Class Thought, I could not feel the connection, but in Havre and Hamburg, after I had the Kansas City time computed to the local time by the sextant, I think to have clearly felt the connection as clearly as I do here. With brotherly love I hope for the good of mankind that you will succeed to really bless your body to immortality.
—GEORGE SCHINDLER.

There are two planes of action in thought. The vibrations from the brain are in space limited to earth, but the consciousness of Spiritual Wisdom and Power transcend the earthly. Those who realize the higher Spiritual get results through descent of ideas into consciousness, while those who reach out into the thought vibrations of the world rise no higher than that plane. Therefore it is best to disregard the limitations of matter and its laws just as far as possible. Some ask, Why then sit at 9 o'clock? For the reason that time is an idea in mind and it becomes fixed in the conscious realm according to our concept of it. When we all agree that there shall be a spiritual idea set into action in connection with an idea of time, the two are joined and a definite result obtained. The 9 o'clock which we observe really has nothing to do with the time ticked off by the clock—it is an *idea* of time and has its place in Divine Mind with the transcendent forces that bring about the change of thought that heals.
—C. F.

93. Can you tell me why we manifest so much discord when we are trying to live in our highest? I affirm strength, yet weakness seems very apparent. — C. H. S.

Some string is out of tune. Find out what is that produces the discord. Analyze your thought habit. Search yourself for the weak spot. Ask the Spirit to search your heart and reveal to you the true inwardness of your character, and it will be revealed. Strength is not demonstrated by the mere affirmation that you are strong — that is a part of the process but not all. In the body *strength* takes hold of *substance*, and the two combined produce *endurance*. You may be wasting your substance. — C. F.

94. What do the kees stand for, and what line of thought should one hold who has rheumatism, lameness, soreness and stiffness in those joints? — K. S. D.

The knees represent the flexibility of the mind. People who get fixed ideas of life and are rigid in their thoughts along certain lines of religion and morality, are apt to get stiff in the knee joints. If there is associated with these thoughts worry and anxiety, rheumatism is manifest. The remedy is, Bend your mind and knees in spiritual adoration and prayer to the All-Wise and All-Caring God. Pour out in joyous thanksgiving the praises of the Good. Be meek and lowly in heart in the presence of the Spirit, and the earth (body) will be your inheritance. Then deny all rheumatism and stiffness, and affirm the oil of gladness and freedom of life in every joint of your body. — C. F.

95. I do not at all comprehend what I find on page 167 of UNITY, September number. Why is it a treatment for deafness more than for any other claim of disease? Is it intended to teach non-resistance? If so, what is the significance of the words "You are"? — E. W. P.

The prime object of this treatment is to eliminate excessive personality, which in the majority of cases is the cause of deafness. An attitude of mental non-resistance opens the pores of the mind as a bath the

pores of the body, and there is in consequence a letting go of that rigid condition of the nerves that prevents the flexibility necessary to sound vibrations. The phrase "you are" is merely to attract the attention of the consciousness and hold it to the thoughts of Truth which are being uttered from the plane of Spiritual freedom.

— C. F.

96. What shall I do for failing eyesight? — L. E. T.

The eye represents the discerning power of the Mind. Spiritual discernment is its highest manifestation. When our attention is called from the spiritual to the material, there is a slowing down in the action of the discerning faculty, and the vibratory energy in the eye decreases and they weaken to that extent. The remedy is to declare spiritual perception instead of material, at the same time affirming the sight to be perfect, concentrating the attention upon the eyes and sending the current of thought through the optic nerve. Also affirm life and vitality for the whole organism that it may be built upon a sure foundation and all of its substance conserved and used for the benefit of the Spirit.

— C. F.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—

— DAVID STARR JORDAN.

Regard the troubles and cares you encounter as the punching bags of fate, given you to develop your spiritual muscle.—

— ELLA WHEELER WILCOX.



Devoted to
Practical Christianity.

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JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Miss Elizabeth C. Walton, of the Circle of Divine Ministry, 34 West 20th Street, New York City, writes: "We have for seven years held the noon meditation and silence, but recently have had short talks. Mr. C. B. Fairchild, who is one of our very faithful members, frequently holds the noonday meetings. The silence is deep and strong, and people who come for help always get renewed strength." Miss Walton asks if Mr. Fillmore could come to New York and give a course of lessons at their Centre. We have a large subscription list in New York and vicinity, and we should like to hear from those of the friends who would attend such a course, and when it would best suit them to have it. If the response is sufficient Mr. Fillmore will arrange an engagement, which will be duly announced in UNITY.

Among the many good words from California we note the following concerning our associate editor, Mrs. Jennie H. Croft.

HOME OF TRUTH, SAN JOSE, CALIF.

Yesterday we had the pleasure of meeting Mrs. Jennie H. Croft of Unity Headquarters. She called in the afternoon and met the Home workers and went over the house, and visited with us a while. During the course of our regular weekly healing meeting in the evening she spoke, and we all were very glad of her message. We had looked forward to a visit from Mrs. Croft of a week or two, expecting that she would be free to come and stay with us at the Home. We hope to see her again.—WM. FARWELL.

HOME OF TRUTH, ALAMEDA, CALIF.

We have had such a lovely visit with your dear Mrs. Croft. She gave us such a good practical talk on the "Power of the Word," which every one enjoyed. She remained with us one whole day, and we feel better acquainted with you all through this visit, and only trust it will be followed by a visit from each one of you in turn.

—HARRIET H. RIX.

SPIRITUAL EVOLUTION OR REGENERATION.

The law and process of the unfoldment of the Christ in consciousness. A connected Series of Metaphysical Essays, based on the Genesis account of Creation, and on the life of Jesus the Christ, by R. C. Douglass. The author is a close Bible student, a strong metaphysical reasoner and independent thinker, who has studied deeply into the spiritual meanings of the Scriptures. As a writer and lecturer he is favorably known in metaphysical circles. Some ten years ago he came before the public in a modest way, as the Associate Editor of *UNITY*, a metaphysical magazine published in Kansas City by Charles Fillmore. Here for several years he wrote the spiritual interpretation of the Sunday School Lessons, in which he showed himself to be a man of spiritual attainments and ability, winning universal favor with the readers of this magazine. Mr. Douglass has a message for all who are seeking spiritual development. His interpretation of the significance of the Life of Jesus the Christ is especially meritorious—indicating in a unique manner "The Way" for the realization of the Christ in consciousness—whereby Christ becomes a fact of consciousness. 12mo, cloth; gold stamped, gilt top; 350 pages; price, \$1.20, net. Postpaid, \$1.30. Order through this office.

The Prentice Mulford Club of Chicago has been organized about three years, and has an active membership of two hundred, with an associate membership of about one hundred, who live in all parts of the country. Nine meetings a week are being held in the Club Room, and various other meetings on the outside, all spreading the gospel of the New Thought. *UNITY* readers, when in Chicago, will be welcomed at the Club's Headquarters, 24 Auditorium Building.

SPECIAL OFFER.

Send two subscriptions to *UNITY*, with \$2.00, and we will allow you a third subscription for your trouble. Those who are behind with their subscriptions will find this an easy way to pay up. This offer is limited as to time; let us hear from you quick.

The tract "A Sure Remedy" is being used by teachers and healers with their card on the back. We will print them for you at the rate of \$2.50 for 500.

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For Unity Headquarters' Home.

The Love-offerings are coming along daily, and while the sum total to date is small, yet there are many willing hearts and minds who have indicated their intentions of assisting in the good work in the near future. Some have pledged a certain amount to be paid on installments, which is perfectly satisfactory, while others are waiting to make a good offering at one time. Every dollar will do its full worth, not only in the erection of a commodious Unity Headquarters, but in blessing the donor.

If every reader of the Unity publications would realize that this is to be *their* building, to be dedicated to the Truth, and for the spread of Practical Christianity, and would lend a helping hand under the direction of the Spirit, within a year a fine Headquarters building, containing lecture rooms, audience hall, reading and literary departments, healing and silence rooms, etc., would be in active use to the glory of the Good. Therefore, if you have been blessed by coming into the understanding of the gospel of the Christ, if your life has been made happier, if you have been healed of disease, in what better way can you show your thankfulness and praise than in aiding to erect this testimonial to the Universal Spirit of Life, Love, Peace, Joy, Health and Prosperity?

We expect that before the next issue of UNITY the building committee will be incorporated and ready to issue receipts for all love-offerings in the form of shares of stock, which will be nice souvenirs.

The following contributions have been received since the last report:

| | |
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| Previously reported..... | \$ 55.06 |
| Leon P. Dearth, Newell, Iowa..... | 1.00 |
| Romaine L. Wade, Santa Barbara, Calif..... | 10.00 |
| Mrs. J. R. Bryan, Bentonville, Ark..... | .50 |
| Miss Lizzie Ring, Bison, Kansas..... | 1.00 |
| A. E. Kline, Philadelphia, Pa..... | 5.00 |
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| Mrs. Mildred Bostwick, Milwaukee, Wis..... | 1.00 |
| C. M. W., Cincinnati, Ohio..... | 2.00 |
| Emily E. Hildreth, Harvard, Mass..... | 10.00 |
| Mrs. R. G. Lopens, Cohasset, Mass..... | .50 |
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| Mrs. M. L. Constable..... | 1.00 |
| Mrs. Mary L. Shane, Pablo Beach, Fla..... | 5.00 |
| "A Friend," Pasadena, Calif..... | 1.00 |
| George Schindler, San Francisco, Calif..... | 1.00 |
| Julia Tverdianski, Paris, France..... | 1.00 |
| 'With Blessings,' Wentzville, Mo..... | 5.00 |

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251

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| Mrs. Wm. Richards, Los Angeles, Calif..... | 1.00 |
| Mrs. Nellie Roup, Joseph, Oregon..... | 1.00 |
| Mrs. Rosa Brannan, Sanco, Texas..... | 1.00 |
| Arch Cohea, Sanco, Texas..... | 1.00 |
| Antonio Cerro, Los Angeles, Calif..... | 1.00 |
| Mrs. Hannah M. Conklin, Corpus Christi, Texas... | .50 |

Total, \$109.56

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from month to month in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

| | |
|------------------------|-----------------------|
| HON. H. R. WALMSEY, | } Building Committee. |
| CAPT. ISAAC D'ISAY, | |
| MRS. ADDIE L. HOERNER. | |

The offer of one cent each for old UNITYS will last only a short time. We want more space in our stock room, and are shoving out the surplus files. This does not apply to current numbers or special issues; they are still 10 cents each.

You should keep extra copies of UNITY on hand to give to enquirers. For 10 cents we will send you ten numbers from our surplus files—our selection.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago, Ill.

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Vol XVIII.

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No. 5.

CONTENTS.

| | PAGE |
|------------------------------------|------|
| Divine Revelation. | 259 |
| By Leo Virgo. | |
| Food. | 264 |
| By H. R. Walmsley. | |
| Bible Lessons. | 275 |
| By Leo Virgo. | |
| Kansas City Reports. | 284 |
| "Spiritual Consciousness." | 284 |
| Society of Silent Unity. | 288 |
| The Class Thought. | 289 |
| Noon Thought. | 289 |
| Truth Students of Chicago. | 290 |
| "Soul Hindrances." | 290 |
| "The Delivered Life." | 294 |
| Straight Talk. | 298 |
| Poem—"Truth." | 300 |
| By J. T. Woods. | |
| Healing Department. | 301 |
| By the Editor. | |
| The Signs that Follow. | 305 |
| Answers to Questions. | 312 |
| By Jennie H. Croft. | |
| Publishers' Department. | 309 |



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

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Devoted to
Practical Christianity.

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KANSAS CITY, MO., MAY, 1903.

No. 5

DIVINE REVELATION.

LEO VIRGO.

I have chosen you and ordained you, that ye shall go and bring forth fruit.— John 15:16.

In a recent sermon Rev. Lyman Abbott said: "What is heresy? I will tell you. When a man separates himself from God's witness and testimony to the divine life in the church, and goes out, not from its creed, not from its ritual, not from its order, but from its common spiritual experience, to speak, not the things which God has spoken to him, but the things which he has got in his own brain, he is a heretic. And what is schism? It is not separation from a historic episcopate or a traditional theology of any kind; it is breaking away in self-will from the common consciousness of the spiritual life, and undertaking to set up one's self separately and apart from men. And one may do that either as a Congregationalist or as a Roman Catholic; for the one common testimony of all spiritual experience, reaching down through the ages from the days of Moses to the days of this present, is one testimony that there is one God, the Father of us all, a righteous person, demanding righteousness and nothing but righteousness of His children, and loving them with more than a father's love, and pouring righteousness into their hearts and into their lives, if they are but willing to receive it."

In orthodox church circles this would be considered an heretical declaration, but in the true church of Jesus Christ it is received as a statement of doctrine in every particular harmonious with the fundamental principles of Christianity. There has been in the church as it is in the world today a wide

departure from primitive methods and experiences. This is true in so many particulars that to enumerate them would be a gigantic task; it is sufficient to note the one vital departure from which all the others have sprung.

It is plain to any reasonable unprejudiced mind that Jesus of Nazareth was a religious reformer with a mission from on high; that he had an insight into those things which are ever mysteries to men immersed in the sense consciousness, and that through that knowledge, and in harmony with his mission, he set in motion spiritual currents that now are, and ever since his ministry have been, operative in the world. It is evident to even a cursory reader of his life and teachings that he was the representative of a thoroughly organized plan to help men into a higher realization of God and their relation to Him.

In the furtherance of this plan Jesus of Nazareth not only demonstrated in his own life what was in man, but he pointed out the way by and through which all men might do the same. "The things which I do shall ye do, but greater."

He also played an important part in making known more fully that only guide for every man, the Holy Spirit. This Guide had always been known to men, but they had not considered it of vital importance — it had no specific place in their lives. Although it had been the divine agent leading men back to the Father throughout the ages, it was not given with the universality, fulness or power that Jesus gave it. Men had regarded it as a mighty executioner of God's law in which vengeance played an important part, while Jesus presented it as Helper, Counselor, Comforter, to those who truly desired to do the will of God.

Jesus promised his disciples on the eve of his crucifixion that this Holy Spirit should come upon them and lead them into all Truth, and after the resurrection he appeared unto them and said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in

Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." With confidence in his word and childlike obedience, these faithful disciples "with the women and Mary the mother of of Jesus" went to that upper room in Jerusalem and "continued with one accord in prayer and supplication until the day of Pentecost came." Then the Holy Ghost came upon them as a "rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

From this time on these disciples were moved under the direct inspiration of this Holy Spirit. It was not an intellectual abstraction nor a scientific postulate, but a living reality, which they used in so-called miracle working, healing diseases, casting out demons, preaching the gospel and raising the dead. They were not only moved by this divine power but they could impart it to others, and it was the one factor in the early Christian church that gave it supremacy, and it was only through this Spirit that men could understand Scripture, as Paul testifies in I. Corinthians, second chapter.

The failure by the orthodox Christian church of today to recognize this Holy Spirit as the one and only Guide and Inspirer, is the fatal departure from the teachings of Jesus Christ which has made possible all the worldly methods and spiritual atrophy so painfully manifest in the so-called followers of the true church. But what is the status of *our* ministry—the rebirth of the primitive church? What is our attitude toward this Holy Spirit, this sent of God for the guidance of men? Is there not a tendency in many of the schools of Mental Science, Divine Science, and the New Thought in general, to ignore this "Spirit of Truth who will lead you into all Truth"? When spiritual information is wanted, does the

Christian Scientist go into that "upper room" of the mind and seek for the descent of the Spirit of Wisdom, or does he consult "Science and Health"? When the New Thought student meets with questions beyond his depth, does he go into the silence and "demonstrate" for the Higher Wisdom, or does he rely upon the so-called "common sense" of human reason and experience?

Yet all admit that man has faculties that link him with Divine Mind, but we are in such a rush to get quick results that we do not apply the proper method of development. The Spiritual Man has a domain in consciousness, and its cultivation is a necessity to those who would discern spiritual things. These higher faculties are latent in all and can be brought into activity in various ways. Paul was an example of unusual awakening of the faculty that cognizes the light of the Spirit; being struck down by its brilliancy at noonday on his way to Damascus to persecute the men whose cause he from that time espoused, and whom he ever after championed. Paul's mind was aflame with zeal to do the work of the Spirit, as he understood it. This opened the way for the Spirit of Truth. Prayer, supplication, song and soul fervor are the doors that open the man to spiritual inspiration. If these are linked with Understanding the Christ-Man is revealed.

But Divine Revelation is much more common than is generally understood. The Spirit of Truth is revealing the hidden wisdom to thousands on every hand. There are more prophets of God now speaking than ever before in the history of the world. A man does not have to proclaim himself a prophet—his wisdom speaks for itself. The poets, the writers of Truth, both profane and sacred, are inspired of the Most High. Quiet citizens in every walk of life are the recipients of the Divine Word. Every man and woman who has earnestly asked for Divine guidance, or who has earnestly desired to do right in the sight of God and man, has been the guest of the Holy

Spirit. They may not have recognized the strong conviction which has suddenly come upon them to say or do certain things—they may not have discerned the source of the passage of Scripture or line of poetry, or some other form of a great truth, which was forced into their minds at an unexpected moment; they may not have properly interpreted the vivid dream; yet these are all methods of the Holy Spirit for reaching the consciousness.

As Jacob, Job, Solomon, Peter, and the many prophets of old, were instructed by God in dreams, so today this is one of the commonest methods by which the Spirit of Truth reaches the mind of man. All people who pray are communicated with by the Lord in the silence of the night. The prayer before falling asleep opens the "upper room" in the consciousness, and when the turbid thoughts of the day become calm, the Spirit reflects its images into the mind as the moon and stars are reflected into the waters of the placid lake. The language of the Spirit is not made up of words but images. It is picture writing, and when one knows what the forms of life in earth and air represent, he can readily interpret the messages of the Lord. Direct revelation from God is the privilege of all, and all can have the daily guidance of the Spirit who will seek it. Those that seek me shall find me, is the message to everyone.

It is a good divine that follows his own instruction.
I can easier teach twenty what were good to be
done than be one of the twenty to follow mine own
teaching.

—PORTIA.

The inner side of every cloud
Is bright and shining;
And so I turn my clouds about,
And always wear them inside out
To show the lining.

—JAMES WHITCOMB RILEY.

FOOD.

H. R. WALMSLEY.



THIS subject forces itself upon us daily — almost hourly — and is so important in our advancement that it must be handled, and handled very decisively; and yet, probably no two individuals will arrive at exactly the same conclusion concerning the settlement of its many diverse and perplexing problems. The intramundane man allows himself to be absolutely controlled by his stomach desires, and the metaphysician usually dodges the subject and hopes that God will take care of its settlement without any effort on his part. When we determine to discriminate in our foods, we find that discrimination is endless, or at least progresses till we have remaining only a few fruits upon which to subsist. As to a vegetarian diet, all who actually consider the subject must agree.

Vegetarianism does not admit of argument or doubt; we must reject all animal food, for if we sow death and destruction we will bring death and destruction into our conditions. We cannot have faith in a claim that there is no death, and daily hold up a picture of death before us, nor can we honestly believe that it is right to rob an identity of its temple, no matter how “mean” the identity may appear to our perverted view. There is just one life; every living creature is centred in that life, and life is sacred to each identity. The life is the spark of God implanted into each creature, and it is ever leading the creature to a higher unfoldment or evolution; so we should not interfere with any creature in its upward way.¹ The first man was a frugivorous man, and we come to this conclusion whether we reason by scientific deductive analogy,² by monolithic history³ or by Scripture.⁴

At best animal food is only second-hand vegetable

¹ Light of Asia, Arnold.

² Descent of Man, Darwin.

³ Akkad epic of Isdubar of Erech
(oldest known poem.)

⁴ Genesis 1:29.

food. All that the animal builds itself from is vegetable, to which it adds many mental properties⁵ that are not beneficial to us when taken into our mental or physical bodies. All animal life has its source in vegetable life. The process of building a vegetable is one of winding up; the process of building an animal is one of running down.⁶ The vegetable builds up by collecting the elements in combination and with energy from the sun. The animal dissipates these elements and energy back into the universal. The fact cannot be disputed that a dead animal is a corpse, and when we partake of it we are partaking of death. Immediately when life leaves a body, decomposition sets in, and it is carrion. The law of justice⁷ does not permit us to murder⁸ our fellow creatures (and brothers*) to satisfy a lustful, desire.

When we desire to discriminate in our food so as to deal justly with our fellow creatures, be cleanly in our bodies and habits, increase spirituality, and walk according to our ideas of spiritual being, the desire for flesh food dissolves and with it goes most of our so-called sinful tendencies.

The first form of food to be dispensed with is the filthy animal scavengers—swine, catfish, lobster, oyster, etc.; then rising to a little higher plane, all flesh should go the way of the scavenger. Here many rest, but others press on and abstain from all use of eggs, butter, milk, cheese, etc. The argument is often made that in eating egg and milk products no life is “taken,” which is erroneous as the germ in the egg is destroyed, and the sustenance of the cow is drawn from her until the whole of the species is weakened. But a very important reason for not eating these products is the discord they set up in our bodies and mentalities. When we have put aside all animal foods and become strict vegetarians we can rest awhile or we can discriminate much further,

5 *Flesh-Eating Metaphysically Considered*, Fillmore.

6 Tyndall.

7 Gal. 6:7.

8 Isaiah 66:3.

* Ecc. 3:18, 19.

9 Deut. 12:15, Numbers 11.

putting aside the mushrooms, etc., because they breathe oxygen and exhale carbon dioxide; all parts of plants that grow without the sunlight, as potatoes, onions, carrots, parsnips, turnips, etc.; then the legumes — beans, peas, peanuts, etc., as they contain uric and other acids noxious to the material body; and, rising to the supreme law of justice, we should not eat anything the eating of which causes us to interfere with expression of life, and therefore we must cease eating all vegetables, grains and nuts, leaving only the fruits; and when we can attain to the spiritual development of abstaining from all food and drawing our sustenance direct from the Universal we may let go of the fruits, and exist as did the life forms before the evolution of eating.¹⁰

The statement is often made by unthinking persons that the animals are placed here by God for mankind to subsist upon. The South Sea Cannibal no doubt believes that his god sends the fat missionaries to him for food, and his belief is more reasonable than is that of the so-called civilized man that has been taught better. The idea that God has prepared food for His image and likeness is preposterous, as He undoubtedly never planned such an uncomfortable estate for His children as to compel them to spend practically all their time in seeking what or whom they could devour.[†] God "is of purer eyes than to behold evil," and at best, eating is the acquired habit of a fallen animal.

Just one class of food is made to eat — the fruits. The plant evolves the fruit enclosing the seed so as to entice the animal (including man) for the express purpose of disseminating its seed and perpetuating its species.¹¹ And here occurs one of the strangest facts in all history. Not until late in the Tertiary Age of the world's history did the great family of *Rosaceae* appear.¹² This family of plants, to which belong the apple, pear, quince,

¹⁰ Urania, Flammerion.
† I. Cor. 8:8.

¹¹ Darwin, Huxley, Spencer.
¹² Agassiz.

cherry, plum, peach, apricot, victorine, almond, raspberry, strawberry, blackberry, and, in fact, all our most useful fruits, and more beautiful blooms, including the roses and portentillas, appeared on earth almost contemporaneously with man,¹³ and man and the *Rosaceae* appear to be dependent one upon the other. Another race of plants (*Labiata* family) lavender, mint, thyme, hyssop, basil, rosemary, balm, sage, horehound and majorum, did not appear upon the scene until after the advent of man, and man is the only animal to which they extend an invitation to make use of them. It is also a singular fact that during the Carboniferous Age, when the earth was clothed in her richest vegetation, the plants yielded no sustenance, but simultaneously with the appearance of the Herbivora came the true (corn-bearing) grasses.

As the body appropriates food in its chemical compounds, it is not necessary to examine, to any great extent, into the constituent elements of these compounds, their components being chiefly oxygen, hydrogen, carbon, nitrogen, calcium, phosphorus, sulphur, potassium, sodium, iron and magnesium, although about as many more elements are found in the human body. Nitrogenous compounds are the essential builders, and yet in ordinary vegetable foods they are the most lacking. Carbohydrates are the power producers, and are most abundant in vegetable foods. The minerals are necessary foundation builders and producers of electricity. No two dissimilar metals can contact without setting up a current of electricity,¹⁴ and electricity is life.¹⁵ The five great compounds with which the student of nutritive values has to deal are protein (nitrogenous), carbohydrates, ash (mineral), fat and water. Water is the most abundant of these in the human body (over 60 per cent), and yields no energy. Ash, or mineral matter (over 5 per cent) yields no energy

¹³ Testimony of the Rocks, Hugh Miller.

¹⁴ Volta, Sylvanus, Thompson.

¹⁵ Lobe.

(except electricity), but is necessary to build bones, form the solutions of fluids, and accelerate life streams. Little attention need be paid to the quantity of water and ash taken into the system, as the appetite will indicate when more water is needed, and ash is plentiful in all vegetables, enabling the body to appropriate as much as is necessary for its needs. Protein (18 per cent)—nitrogenous food—is the legal claimant for attention, as it repairs the waste, forms bone, muscle and tissue, and generates energy. Fats (15 per cent) are to be taken into consideration, as they are stored up in the body as a reserve force. Olives, cotton seed, cocoanuts, oats and maize are the fat producers. Next to the proteids in importance are the carbohydrates (less than 1 per cent). They furnish the energy or power with which we move and control our bodies. With every movement of the material body energy is exhausted and material consumed. The body is a perfect machine and has within it all the organs necessary to perpetuate itself, being self-building, self-regulating and self-repairing, and with a competent engineer can never wear out or break down. The intellectual and spiritual faculties are, to a certain extent, dependent upon the nutrition of the body, and the nutrition of the body is dependent upon the directive forces of the intellectual and spiritual faculties. As all things in the material world have their basis in Mind, each of these chemical food compounds have their equivalents in the mental realm.

Protein equals Strength (and Substance); Carbohydrates equals Power; Fat equals Love (and Life); Ash equals Substance (and Life); Water equals Wisdom (and Truth). If one finds himself lacking in strength or muscle development, it is well for him to eat food containing an excess of protein. If he lacks power, he should eat more food containing excess of carbohydrates. While eating it is well to hold in mind what each particular kind of food represents on the mental plane. The following table will enable any

one to determine just what food he can eat in order to obtain that compound which his system demands. In this table only ordinary cheap foods found in the market are used.¹⁶

| Comparative Table of Food Values. | Refuse..... | Water..... | Protein..... | Fat..... | Carbohydrates | Ash..... | Fuel, value per lb. Calories |
|--------------------------------------|-------------|------------|--------------|----------|---------------|----------|---------------------------------|
| | % | % | % | % | % | % | |
| Fruits | | | | | | | |
| Apples..... | 25 0 | 63.3 | 0.3 | 0.3 | 10.8 | 0.3 | 190 |
| Apples, dried..... | ... | 28.1 | 1.6 | 2.2 | 66.1 | 2.0 | 1185 |
| Bananas..... | 35 0 | 48.9 | 0.8 | 0.4 | 14.3 | 0.6 | 260 |
| Grapes..... | 25.0 | 58.0 | 1.0 | 1.2 | 14.4 | 0.4 | 295 |
| Raisins, dried..... | 10 0 | 13 1 | 2.3 | 3.0 | 68.5 | 3.1 | 1265 |
| Lemons..... | 30.0 | 62.5 | 0.7 | 0.5 | 5.9 | 0.4 | 125 |
| Oranges..... | 27.0 | 63.4 | 0.6 | 0.1 | 8.5 | 0.4 | 150 |
| Muskmelons..... | 50.0 | 44.8 | 0.3 | | 4.6 | 0.3 | 80 |
| Pears..... | 10.0 | 76.0 | 0.5 | 0.4 | 12.7 | 0.4 | 230 |
| Persimmons, edible portion..... | ... | 66.1 | 0 8 | 0.7 | 31.5 | 0.9 | 550 |
| Raspberries..... | ... | 85.8 | 1.0 | | 12.6 | 0.6 | 220 |
| Strawberries..... | 5.0 | 85.9 | 0.9 | 0.6 | 7.0 | 0.6 | 150 |
| Apricots, dried..... | ... | 29.4 | 4.7 | 1.0 | 62.5 | 2.4 | 1125 |
| Dates, dried..... | 10.0 | 13.8 | 1.9 | 2.5 | 70.6 | 1.2 | 1275 |
| Figs, dried..... | ... | 18.8 | 4.3 | 0.3 | 74.2 | 2.4 | 1280 |
| Watermelons..... | 59.4 | 37.5 | 0.2 | 0.1 | 2.7 | 0.1 | 50 |
| Squash..... | 50.0 | 44.2 | 0.7 | 0.2 | 4.5 | 0.4 | 100 |
| Cucumbers..... | 15.0 | 81.1 | 0.7 | 0.2 | 2.6 | 0.4 | 65 |
| Tomatoes..... | ... | 94 3 | 0.9 | 0.4 | 3.9 | 0.5 | 100 |
| Tomatoes, canned..... | ... | 94.0 | 1.2 | 0.2 | 4.0 | 0.6 | 95 |
| Nuts | | | | | | | |
| Almonds..... | 45 0 | 2.7 | 11.5 | 30.2 | 9.5 | 1.1 | 1515 |
| Brazil Nuts..... | 49.6 | 2.6 | 8.6 | 33.7 | 3.5 | 2.0 | 1485 |
| Butternuts..... | 86.4 | 0.6 | 3.8 | 8.3 | 0.5 | 0.4 | 385 |
| Filberts..... | 52.1 | 1.8 | 7 5 | 31.3 | 6.2 | 1.1 | 1430 |
| Hickory Nuts..... | 02.2 | 1.4 | 5.8 | 25.5 | 4.3 | 0.8 | 1145 |
| Pecans..... | 53.2 | 1.4 | 5.2 | 33.3 | 6.2 | 0.7 | 1465 |
| Pinon (<i>Penus edulis</i>)..... | 40 6 | 2.0 | 8.7 | 36.8 | 10.2 | 1.7 | 1730 |
| Walnuts, Black..... | 74.1 | 0.6 | 7.2 | 14.6 | 3.0 | 0.5 | 730 |
| English Walnuts..... | 58 1 | 1.0 | 6.9 | 26.6 | 6.8 | 0.6 | 1250 |
| Grains | | | | | | | |
| Whole Wheat Flour..... | ... | 11.4 | 13 8 | 1.9 | 71.9 | 1.0 | 1650 |
| Graham Flour..... | ... | 11.3 | 13.3 | 2.2 | 71.4 | 1.8 | 1645 |
| Wheat Flour, high-grade..... | ... | 12.0 | 11.4 | 1.0 | 75.1 | 0.5 | 1635 |
| Wheat Flour, low-grade..... | ... | 12.0 | 14.0 | 1.9 | 71.2 | 0.9 | 1640 |
| Buckwheat Flour..... | ... | 13.6 | 6.4 | 1.2 | 77.9 | 0.9 | 1605 |
| Rye Flour..... | ... | 12.9 | 6.8 | 0.9 | 78.7 | 0.7 | 1620 |
| Corn Meal..... | ... | 12.5 | 9.2 | 1.9 | 75.4 | 1.0 | 1635 |
| Wheat Breakfast Food..... | ... | 9.6 | 12.1 | 1.8 | 75.2 | 1.3 | 1680 |
| Oat Breakfast Food..... | ... | 7.7 | 16.7 | 7.3 | 66.2 | 2.1 | 1800 |

¹⁶ From Farmer's Bulletin, No. 142, U. S. Dept. of Agriculture.

| | | | | | | | |
|--------------------------------|------|------|------|------|-------|------|------|
| Rice | 12.3 | 8.0 | 0.3 | 79.0 | 0.4 | 1620 | |
| White Bread | 35.3 | 9.2 | 1.3 | 53.1 | 1.1 | 1200 | |
| Brown Bread | 43.6 | 5.4 | 1.8 | 47.1 | 2.1 | 1040 | |
| Graham Bread | 35.7 | 8.9 | 1.8 | 52.1 | 1.5 | 1195 | |
| Whole Wheat Bread | 38.4 | 9.7 | 0.9 | 49.7 | 1.3 | 1130 | |
| Rye Bread | 35.7 | 9.0 | 0.6 | 53.2 | 1.5 | 1170 | |
| Oyster Crackers | 4.8 | 11.3 | 10.5 | 70.5 | 2.9 | 1910 | |
| Soda Crackers | 5.9 | 9.8 | 9.1 | 73.1 | 2.1 | 1875 | |
| Macaroni, Vermecilli, etc. | 10.3 | 13.4 | 0.9 | 74.1 | 1.3 | 1645 | |
| Starch | | | | 90.0 | | 1675 | |
| Corn, green, sweet, edible por | 75.4 | 3.1 | 1.1 | 19.7 | 0.7 | 440 | |
| Corn, green, sweet, canned | 76.1 | 2.8 | 1.2 | 19.0 | 0.9 | 430 | |
| Legumes | | | | | | | |
| Beans, dried | 12.6 | 22.5 | 1.8 | 59.6 | 3.5 | 1520 | |
| Beans, baked, canned | 68.9 | 6.9 | 2.5 | 19.6 | 2.1 | 555 | |
| Beans, Lima, shelled | 68.5 | 7.1 | 0.7 | 22.0 | 1.7 | 540 | |
| Beans, String | 7.0 | 83.0 | 2.1 | 0.3 | 6.9 | 0.7 | 170 |
| Peas, dried | 9.5 | 24.6 | 1.0 | 62.0 | 2.9 | 1565 | |
| Peas, shelled | 74.6 | 7.0 | 0.5 | 16.9 | 1.0 | 440 | |
| Peas, canned | 85.3 | 3.6 | 0.2 | 9.8 | 1.1 | 235 | |
| Cowpeas, dried | 13.0 | 21.4 | 1.4 | 60.8 | 3.4 | 1505 | |
| Peanuts | 24.5 | 6.9 | 19.5 | 29.1 | 18.5 | 1.5 | 1775 |
| Vegetables | | | | | | | |
| Beets | 20.0 | 70.0 | 1.3 | 0.1 | 7.7 | 0.9 | 160 |
| Cabbage | 15.0 | 77.7 | 1.4 | 0.2 | 4.8 | 0.9 | 115 |
| Celery | 20.0 | 75.6 | 0.9 | 0.1 | 2.6 | 0.8 | 65 |
| Lettuce | 15.0 | 80.5 | 1.0 | 0.2 | 2.5 | 0.8 | 65 |
| Onions | 10.0 | 78.9 | 1.4 | 0.3 | 8.9 | 0.5 | 190 |
| Parsnips | 20.0 | 66.4 | 1.3 | 0.4 | 10.8 | 1.1 | 230 |
| Potatoes | 20.0 | 62.6 | 1.8 | 0.1 | 14.7 | 0.8 | 295 |
| Rhubarb (Pie Plant) | 40.0 | 56.6 | 0.4 | 0.4 | 2.2 | 0.4 | 60 |
| Sweet Potatoes | 20.0 | 55.2 | 1.4 | 0.6 | 21.9 | 0.9 | 440 |
| Spinach | | 92.3 | 2.1 | 0.3 | 3.2 | 2.1 | 95 |
| Turnips | 30.0 | 62.7 | 0.9 | 0.1 | 5.7 | 0.6 | 120 |
| Sugars | | | | | | | |
| Molasses | | | | | 70.0 | | 1225 |
| Candy, plain | | | | | 96.0 | | 1680 |
| Honey | | | | | 81.0 | | 1420 |
| Sugar, granulated | | | | | 100.0 | | 1750 |
| Maple Syrup | | | | | 71.4 | | 1250 |
| Miscellaneous | | | | | | | |
| Mushrooms | 88.1 | 3.5 | 0.4 | 6.8 | 1.2 | 185 | |
| Tapioca | 11.4 | 0.4 | 0.1 | 88.0 | 0.1 | 1650 | |
| Chestnuts | 16.0 | 37.8 | 5.2 | 4.5 | 35.4 | 1.1 | 915 |
| Chestnuts, dried | 24.0 | 4.5 | 8.1 | 5.3 | 56.4 | 1.7 | 1385 |
| Cocoanuts | 48.8 | 7.2 | 2.9 | 25.9 | 14.3 | 0.9 | 1295 |
| Cocoanuts, prepared | 3.5 | 6.3 | 57.4 | 31.5 | 1.3 | 2865 | |
| Chocolate | 5.9 | 12.9 | 48.7 | 30.3 | 2.2 | 5625 | |
| Cocoa, powdered | 4.6 | 21.6 | 28.9 | 37.7 | 7.2 | 2160 | |

In the above table the figures given include the refuse of foods just as they appear on the market. To obtain the exact amount of food of any given kind, throw out the refuse percentage and figure the amount left. Thus: Walnuts contain 74.1 per cent of waste (shells, etc.) leaving 25.9 per cent meat; a pound of

this meat would yield 2818 calories instead of 730 as shown in the table. Following the same rule a pound of raisins would give 1405 calories instead of 1265, and a pound of squash would give 200 calories in place of 100. Attention must be paid to the number of units of energy or calories consumed, as the energy given off by the body as heat or mechanical work will exactly equal that of the latent energy of the material burned in the body. The daily number of calories necessary to sustain the body is as follows:¹⁷

Man with very hard muscular work, 5500; man with hard muscular work, 4150; man with moderately active muscular work, 3400; man with moderate light work, 3050; man at "sedentary" work, 2700; woman with moderately active work, 2700; man without muscular exercise, 2450; woman at light to moderate muscular work, 2450.

The amount of heat given off in oxidation of a given quantity of any material is called its "heat of combustion," and is taken as a measure of its latent or potential energy. The unit commonly used is the calorie, the amount which would raise the temperature of one pound of water 4 degrees F. Instead of this unit, the unit of mechanical energy, foot ton, may be used. The foot ton represents the force required to raise one ton one foot. One calorie is equal to about 1.54 foot tons, or one calorie of heat, transformed into mechanical power, would lift one ton 1.54 feet. A man at hard muscular work should (and usually does) daily eat enough food to yield about 5500 calories, or 8470 foot tons. This amount of energy must be expended daily, and is equivalent (theoretically) to raising one ton 1.6 miles high or 16,940,000 pounds one foot, or one pound 3208 miles, a force few can appreciate. We are forcibly reminded of the great amount of energy we are expending in our every movement when we accidentally come in contact with a door or post while walking or when our knuckles collide with a table or chair.

¹⁷ Atwater.

While the above table shows the components of the several kinds of food, it does not show the amount of each compound of each food available for the human system. Not all of each of these several compounds are available as the body refuses to assimilate certain properties. In fruits about 85 per cent of the protein, 90 per cent of the fat, and 90 per cent of the carbohydrates can be digested; in the vegetables 83 per cent of the protein, 90 per cent of the fat, and 95 per cent of carbohydrates can be digested.

One peculiar habit of the individual is the agreeing or disagreeing with his food, although it is usually spoken of as the food doing the agreeing and disagreeing; but the fact is, mental action is the cause, and the agreeing and disagreeing only a result. When the individual becomes master of himself, he finds he can perfectly digest anything that his intuitional faculty tells him is good, whether it has before agreed with him or not. What is one man's meat is not another man's poison. The rule of action of every intelligent being is based upon the knowledge that the law of God (or order of nature) is absolutely invariable, and that the chain of causation is never broken;¹⁸ it is based upon complete logic, and every process of reasoning rests upon this foundation. The same result will be brought about each time by the same cause. What has happened to one individual will happen to another individual under like circumstances. Law or truth is forever the same; the same with all individuals and under all circumstances; the same in the unnumbered æons of a limitless past; the same in the countless millenniums of an eternal future; it IS.

Transformation of food combinations takes place in the system, and carbohydrates can be changed into fats or other substances. As there is but one Substance, one kind of food can be made to do the work of another, but only under strong mental stress or long

¹⁸ Huxley.

continued evolution. The so-called dream of the alchemist is not a dream, but a reality. Evolution, or expression of desire, has determined the food of each species and of each individual of a species. The lion lives almost without carbohydrates and the ox lives almost without protein. The great fruit bats of Australia and Africa live almost exclusively upon fruits containing little or no protein or fat, and yet they exhibit an energy in their powerful sweep of wing that is amazing. The energy expended by the flower-honey eating humming birds and sphinx moths is beyond realization. Many of the vegetarian animals have become symbols of strength and power, as the ox and the horse. The dove, a strict vegetarian, is the symbol of peace, love, and purity. The will is represented by the ass, a vegetarian, but wisdom is represented by the owl, and life by the snake. Animals of enormous strength and power are all found among the vegetarians, as the elephant, hippopotamus, rhinoceros, ox, horse, and even among the ancient vegetarians is found the Mammoth, Mastodon, Dinotherium, etc.

Sir Isaac Newton sustained his body by bread and water alone while composing his mightiest intellectual work, and Martin Luther lived upon the same diet when engaged at great mental labor. The names of many of the world's greatest intellects are connected with vegetarianism: Tolstoi, Shelley, Franklin, Voltaire, Swedenborg, Plutarch, Plato, and that bit of incarnated heaven, Buddah. One kind of food that is usually neglected is that obtained through the lymphatics. As these cover the entire body and absorb a portion of everything with which they come in contact, it is quite important to know what they are eating. Another source of food which is usually overlooked is in the air we breathe; a very appreciable amount of food is obtained from the air, and it is well to know our supply is pure. Stimulants (including coffee and tea which contain no nutriment), drugs, and condiments had best be avoided.

“Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no soma juice.”

The question of cooked and uncooked food is a puzzling one, but the advocates of uncooked food have all the advantage of the argument, and sooner or later all must accept their views. The increase in population will force all to become vegetarians, as land is fast becoming too valuable to allow it to be used for the raising of cattle, when the grain raised on the same land will feed so many more people than will the cattle. Many prepared foods are being put on the market, some of which are worthless, but most of them are very beneficial. The claim is made that foods predigested and without much waste do not aid in the preistaltic movement of the bowels and cause the stomach to weaken for lack of proper exercise, but such claims must be left to the individual to decide whether correct or not.

SALVATION.

If a preacher were to say, “My friends, we are all brothers of the man Jesus Christ, flesh of his flesh and bone of his bone; what he felt, we may feel; what he saw, we may see; what he did, we may do; we have in kind, though may be not in degree, the same power and capacities he had; we can live as pure, as noble, as disinterested a life as he lived; we may show, in a measure, the same meekness, gentleness, humility, unselfishness, lovingness, charity, truthfulness, brotherliness as he showed, and the coming to him means the coming to our better selves, to the Jesus within us, to our capacity to be and do like him,” we should understand him. He would be speaking words of soberness and truth. If he were to say that salvation by Jesus Christ meant salvation by cultivating Christlike qualities, not the believing this or that about Christ, but by living up to the Christlike ideal — if he were to say these things or like things, his words would be strong by the whole weight of science and of human experience.— JOHN BURROUGHS.

Bible Lessons

BY LEC VIRGO.

Lesson 8. May 24.

PAUL BEFORE AGRIPPA.—Acts 26:19-29.

GOLDEN TEXT—*Having therefore obtained help of God, I continue unto this day.*—Acts 26:22.

When Truth has once entered the mind there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. There is an under-current of true thought that keeps up an incessant tapping at the door of conscience and justice, and eventually changes the whole character. The changes that come to one during this process are hardly discernable on the surface, and we are not always conscious of the transformations that are going on unless we compare the thoughts of today with those of a few years ago, or before we listened to the statements of Truth. It is a quite common experience for one to think that there has not been much progress, but a little retrospection shows that the Light has brought about a whole new set of ideas and dissipated the darkness in ways beyond description.

Felix means transient prosperity and happiness. His reign was short as governor of the province, and history says he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies festive, joyful. Agrippa was his brother-in-law, governor of a neighboring province, who with his wife Bernice was visiting Festus. Paul was called before these worthies and commanded to restate his case that they might determine what should be done with him.

Agrippa means one who gives pain in his birth. As Festus represents the transient joys of the external life, his brother-in-law, Agrippa, shows the close association of this sort of pleasure with pain. Dru-

silla and Bernice represent the voluptuous side of the sense life. A change is taking place in consciousness. The Truth is finding its way to the surface. The man and his soul are communing. Yet the walls of sense are not all broken down. It took many journeys of the priests and people around Jericho, with their trumpets of true words, to shatter the walls. The Truth comes up before us again and again before we finally accept it, if we are enamored of the sense life.

Paul recalled the former illumination which came at midday near Damascus. Festus declared that he was a lunatic—that his much study had unbalanced his mind. When the recollection of some great spiritual uplift comes to us as a memory, we are apt to consider it a delusion, especially if we are back in the sense consciousness. In order to realize the truth of the superconscious mind we must keep up the contact with it through frequent prayer and meditation. After we have lost the connection and are submerged in the intellectual and physical realms of thought, the higher seems so far away that we count it a dream or insanity.

So long as we are enjoying ourselves in the sense-life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal. But Agrippa (pain, the "grippe") brings us very close to an acceptance of the higher way. He was "almost persuaded" to believe. Nearly all the present crop of Truth students came the *Pain Route*. But Agrippa didn't get there at the first appeal—he doubtless tried somebody's cough cure.

Lesson 9. May 31.

THE LIFE-GIVING SPIRIT.—Romans 8:1-14.

GOLDEN TEXT—*For as many as are led by the Spirit of God, they are the sons of God.*—Rom. 8:14.

Christ Jesus represents a state of mind. Christ is the ideal man in Principle, and Jesus is the per-

sonality redeemed and saved, conforming in all its ways to that Principle. Jesus, the man of Nazareth, demonstrated that this attainment was possible to man, and he is the type-man, in consequence. Yet we are exhorted to "let the same mind be in you that was in Christ Jesus," which implies that all may demonstrate as he did. To make this attainment requires careful training of the thoughts. The mind that was in Christ Jesus was the mind of God, so we know that we must be perfect even as the Father in heaven is perfect. This seems an almost superhuman attainment, and so it is. The human is to be put away and the Divine established in its place. The human is transient and fallible, the Divine is permanent and infallible.

When we let the mind of God into our consciousness we must view all things according to that mind. We know that perfection has nothing in common with imperfection. God's Mind may be compared to an electric light flooding a room. Some objects in that room cast shadows, but the light is not concerned about nor conscious of the shadows—its whole being is to shine. So the Supreme Mind does not take into account the short-comings or sins of the human family to the point of condemnation. If man ignores the light of the One Mind and turns his back upon it, he casts the shadow of self, but it is visible to himself only. When he turns about, the light begins to shine through him and the shadow of self disappears. If the Christ Mind does not condemn, the man mind must be careful to follow its light and see right through mortal error into Spirit. "Judge not lest ye be judged." Stop that fault-finding if you want the Light to shine. Stop condemning yourself if you wish to grow confident and fearless in spirit. One who has invoked the Christ Spirit, and is in process of body redemption, should daily train the thoughts to ignore the mortal law of sin and death. Whenever the mortal rises up and tries to make you believe that these conditions are

real, say with all your might, "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

This invocation, or affirmation, of Christ Jesus brings into consciousness a mental energy that is stronger than mortal thought, and through it a higher law of body building is put into operation. Ideas are the moving energies within everything, and the character of the idea determines the character of the structure. For instance, Napoleon believed that he was invincible and that he could overcome all the enemies of France. He infected the minds of his soldiers with the idea of the invincible, and they became the wonder and terror of Europe. In a similar way Jesus of Nazareth infected his followers with his power to overcome sin, sickness and death in the human body, and his demonstrations carried such conviction that they could not doubt his promises and works. These ideas have accumulated in thought waves for generation after generation of faithful believers until now they are a mighty ocean of spiritual and mental power. Sceptics are incredulous, yet it is now almost universally admitted that one mind can influence another. Mental Scientists also rail against those in the New Thought who work in the name of Jesus Christ. A little reflection, it would seem, should show them that a great principle is involved in the school of thought and work which Jesus inaugurated. It is founded deep in the essence of Being, and will be the standard when the many ephemeral fads of ambitious leaders are entirely forgotten.

"They that are after the things of the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Are you minding the flesh or the Spirit? When the flesh says, "I am weak and tired, I am sick or discouraged, I am under condemnation and unlucky," etc., do you mind it? or do you mind the Spirit, and invoke the power of Christ Jesus? One brings death; the other life

and peace. The cry goes up from millions daily, "What shall I do to be saved from these pains of body and mind?" The answer is: Believe on the Lord Jesus Christ, and seek out the law of right thought and right living which he taught and demonstrated. The promise in this lesson, and all through the New Testament, is that he "shall also quicken your mortal bodies by his Spirit that dwelleth in you." If your minister is not teaching you this law of God through Christ to save you from sin and its consequences in sickness and physical death, he is not a safe guide, and he is not applying the law as the Master intended his followers should.

Lesson 10. June 7.

PAUL'S VOYAGE AND SHIPWRECK.—Acts 27:33-44.

GOLDEN TEXT—*Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.* — Psa. 107:28.

Paul seems to have met with unusually hard experiences after his appeal to Cæsar, having claimed the protection of the law of man because of his Roman citizenship. If the idea gets into the mind that we can demonstrate through taking advantage of the law of the land, and we appeal to that law, and give it the balance of power, we shall have to work out our problem upon a material basis, with spiritual forces secondary. This does not imply that we shall not have the help of the Spirit, but that the higher law will be limited in its movement in the mind to the dominant ideas there prevailing.

Paul and Silas were released from prison on a former occasion by the angel of the Lord, and Peter had a similar experience. The Bible gives many examples of the interposition of the power of the Lord to set aside material bonds when it is invoked. But it must be *invoked*. The law don't work unless man works it, or touches the button with his mind that sets going the machinery that does the work,

If we lose faith in the higher law, or decide that it is expedient to adopt the lower, we get results according to the ability of the method under which we have placed ourselves.

Beware how you put yourself in the hands of the mortal law. It is hampered on every side. The "law's delay" is proverbial. Paul seemed in peril of death and appealed to the law of Cæsar for protection. He in that way escaped the Jews, but put himself in a bondage that lasted for years, with all the vicissitudes that accompany that mortal way. Had he held to the protection of God, the higher law would certainly have saved him and set him free besides.

However, it is quite common for men to work out their Spiritual ongoing in just this way, and we are shown in these lessons how we do get the help of the Lord whatever our limitations may be. Paul really represents our highest concept of Truth sailing 'round in the mind, headed for Rome, the very centre of intellectual domain. In all the hard experiences that come to us when we have put ourselves under the mortal law, we discern or are warned how to avoid them, but because we are in bonds to that law we cannot dictate—the environment is dominant in our conduct. Paul advised that the journey be delayed at Fairhavens until Spring, but his advice was ignored and a series of hard experiences followed.

The storm and shipwreck is typical of the stormy times we have in our thought world and the suffering it brings to the body in a case of sickness. There are seasons when the hurricane of mortal thought sweeps down upon our ship and threatens to sink it with all on board. But Jesus, the I AM power in every one, comes to the rescue, and what we know of the law is applied. Eating is typical of affirming, that is, appropriating. When Truth encourages us to eat we understand that we are to affirm the highest spiritual words we know. When we take this "bread," substance of life, and "give thanks unto God in presence of all, and begin to eat," there is

encouragement and good cheer throughout the whole man. Then the processes of nature start up, the old idea of material substance is denied, elimination begins, the "wheat is thrown into the sea." We head for the shore, after letting go the anchors that we had thrown out in the confusion of the stormy fever, and find ourselves once more on dry land. But the old ship, or former body-consciousness, goes to pieces. There is a new and purer arrangement of the cell life in the organism after we have triumphed over error's storm,—a new body is made from the Universal Substance.

The most outer thoughts, "soldiers," would in this process eliminate Truth, "kill the prisoners," but the centurion, the will that governs the body, has become attached to Paul, the Truth, and protects him.

Lesson 11. June 14. .

PAUL AT ROME.—Acts 28:16-24, 30, 31.

GOLDEN TEXT—*I am not ashamed of the gospel of Christ.*—Romans 1:16.

Looking upon Paul in the light of symbology, and his history as an allegory, we see some points emphasized to the detriment of the central figure. He was not perfect—he would not truly represent the experiences of Truth in the fallible human consciousness if he had been. This allegory does not represent Truth in its highest, but a Statement of Truth as it works its way through a mind unused to its presence. Jesus Christ was the whole Truth demonstrated, but that Truth had to be sown as seed in the minds of men, where it went through all the changes of the "grain of corn" dropped into the ground. The soil was rocky at that age of the human family. Peter was bigoted and a liar; Thomas was a materialist and a doubter; Judas was a thief and a traitor; all the disciples, even to the beloved John, quarreled among themselves as to who should be first in the new kingdom, which their materialistic

minds conceived as about to be set up by Jesus; and Paul, the chief apostle, was a persecutor of women and children and a man-slayer, having been the ring-leader and abettor of those who stoned Stephen to death. Paul was by nature a fighter. He belonged to that class of irrepresibles that when fired by an idea cannot be hushed up. He just would talk about the subject that possessed his mind. He talked incessantly, argued and expostulated — an intellectual debator. In this day he would be called a wordy crank. Consider, for instance, his preaching at Troas, which he kept up all night. The people were overcome with sleep. One young man, Eutychus, fell out of a third story window at midnight and was taken up dead. But Paul was not to be switched off by a little thing like that, so he promptly restored the young man to life, and went on preaching to him until daylight.

Thus Truth is first conceived by man in the heart, of which Jerusalem is the symbol, but because of intellectual dominance it drifts to the head, of which Rome is the symbol. The orthodox church is dominated by the intellect, and its centre is still at Rome. If it were truly spiritual, Jerusalem would be its head. Paul being taken to Rome in chains is a fitting symbol of Truth captured by the intellect and compelled to confine itself to the bonds which it has placed upon it.

Paul called the Jews together at Rome and explained to them that he had, so far as he knew, done nothing against the religion of the fathers, "yet was delivered prisoner from Jerusalem into the hands of the Romans." We often justify ourselves in this way when environments seem to hold us. We argue that we have been true to the science, yet we are bound hand and foot; why is this? We forget that we have appealed to Cæsar in the beginning, and that the law which we then invoked is still working. But in spite of bonds we go on declaring the Truth. The conservative element rebels against

any expansion of the doctrine which it has accepted, and without investigation puts the customary hearsay stamp of counterfeit upon it—"this sect we know is everywhere spoken against."

Truth advances by degrees. "Some believed and some disbelieved." Do not be discouraged if your work is slowly accepted. Go right on, as did Paul, teaching and preaching the Lord Jesus Christ, and the harvest will eventually come. The indomitable persistence of a single mind daily sending out its concentrated force, is said by occultists to be the most potent power in the world. If your philosophy is based upon Truth do not fear but what it will demonstrate, if you persist in affirming it, and refuse to dilute it for the sake of popular demand. Because people disbelieve is no sign that your statements are error. Every new statement of Truth has been hooted by the masses. What is accepted as true today in nearly every avenue of science and religion was ridiculed when it was first set forth. When Jesus declared himself the Messiah the Jews laughed at him in scorn. He did not meet with a hundredth part of the credence that Dowie of Chicago has, who declares himself to be reincarnated Elijah. If Jesus in our day should tramp from town to town, and associate with the class that he did in Palestine, how many would believe in him? The church that owes its origin to his words would be the most sarcastic in its sneers, and the people that bow in adoration before the ideal pictures which art has produced, would laugh in his humble face. "Judge not according to appearances."

So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

— JAMES WHITCOMB RILEY.

SPIRITUAL CONSCIOUSNESS AND HOW TO ESTABLISH IT.

MRS. E. R. HUNTER.

Seventh Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

The Spiritual motive of Man that links him with God. Spiritual consciousness and how to establish it. This takes us to the seventh lesson in our course: 1st, From Nature to Grace; 2nd, A Law unto Ourselves; 3rd, God — Him I Declare unto You; 4th, Law of Expression; 5th, Man's Man; 6th, Practice of Healing; 7th, Spiritual Motive of Man that *links* him with God — Spiritual Consciousness and How to Establish it.

This will deal today on the body in unity and liberty. To the realm of verity belongs bodily health as well as spiritual perfection. Jesus said, "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father and of the Son and the Holy Ghost." In the name of the whole Trinity, which is One and is the only unity. The law of Being is not a law of attraction; it is one of expression. If we speak from the plane of Being we need not fear a mistake in our example. The church and her multitudes have thought that Jesus Christ's way was a slow way of pain. He said, "My burden is light and my yoke is easy." "Now is the accepted time, and now is the day of salvation." To go without eating one week will not make you one whit more spiritually illumined, but if we abstain from thinking discouraging thoughts for one week we will discover a brilliancy of understanding in ourselves and realize a dissolving power over obstacles and make us new creatures in Christ Jesus, and we will become aware we are a *free* being. He said, "The flesh profiteth nothing. My words are Spirit and they are life unto *all flesh*." To find myself is to keep my eyes on my

own starting point. Then I discover the first principle back of all things. This dissolves fear, and I turn to this Light that lights every man that comes into the world.

If the soul be radiant, what *can* the *body* do but shine? The spiritual consciousness in man is *already* established. Our work is to see as the Father sees, to work as the Father works. "Say ye there are four months in the harvest? I say, turn your eyes upward, the harvest already is ripe." We are here in this garden of Eden to work out from a perfect principle that is already established. Jesus said, "I go to prepare a place for you, if it were not so I would have told you." There is a little flower that grows in the mountain. During a storm it serves as a protection of shelter for the smallest of the bird tribe, known as the humming bird. It is said when the storm approaches these little birds circle around these flowers and center their little bodies on the petals of the flowers and the leaves close around them during the storm. They sway back and forth as safely housed as we are in our homes. After the storm is spent, the lightning and thunder gone, the flower opens by the rays of the sun, and away fly the little creatures out to their liberty and freedom. It is said to be a most beautiful sight to watch them.

How much more value are ye than many sparrows. Do we think the kind Father has no place prepared for us when the storms of life come over us? "I am the door; by me if any man enter in he shall be saved, and go in and out and find pastures; there shall be one fold and one shepherd." He who most forgets has most dominion. To forget — as the waters that pass away is to wipe out the opposite of good entirely in our consciousness and not have it return, is to forget. Whilst in Mrs. Cramer's class I realized the union of man with the Father, the *equality* of man and God. I saw there would be no sin, no sickness, no death in the whole world if man would not call it robbery to be equal with God. The

part of the Scripture came to me that says, "If the light in you be darkness, oh how great is that darkness."

To believe that God is in one place and man in another is to live in irregularity. Call it not robbery to be equal with God. So the spiritual motive of man that links him with God is equality. How to establish it is to constantly see with the single eye, and the whole body will be full of light. I can see that man comes in and goes out like a butterfly, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. He that leadeth into captivity shall go into captivity. He that killeth with a sword must be killed by a sword. "He that overcometh and keepeth my words unto the end, to him will I give power over the nations." The atonement for all false claims for separation is the Creator, Creative Action and Creation. The appearances of disease in the body have no more reality than the darkness in a room, because they cannot be accounted for in Truth as having any reality in idea and substance, for neither have the elements of Being. All the darkness in the universe can not dim nor put out the light of a candle, but the light of a candle as far as it reaches puts out darkness. If we claim, I am the light in which is no darkness, I am the word which is with God and is God, in the beginning—sin, sickness and death will be proven unreal; error, nothing, instead of error making the body sick. It is itself the only sickness sensed. Error cannot harmonize with God, hence it can be sensed as only seeming discord. "Instead of error destroying the body at what is called death, it is the only thing that can be destroyed." (M. E. Cramer.)

The truth of the form can only be known by knowing what its source and cause is, for it is the source and cause that is manifested in the form. All are made of one life that dwell on the face of the planet. To know that I have form but am not that form is to know salvation. Jesus said, "I lay down my life

that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and power to take it again. This commandment have I received of my Father." This was to prove that not an atom of God's creation could be lost. The spiritual motives of man that link him with God are the "modes of motion." As a linked chain, one link left out would make an imperfect creation in this great plan of God.

Sometimes it is queried the Scientist takes too much on himself by saying, "I am one with God," and "Be still and know that I am God." This is because of the early training, but they will think differently as they go on in their lesson. Jesus said, "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all, and no man is able to pluck them out of my Father's hand." "I and my Father are one. Then the Jews took up stones to stone him. He answered them, Many good works have I showed you from my Father; for which of these good works do you stone me? And the Jews answered him, saying, For a good work we stone thee not, but for blasphemy and because thou being man makest thyself God. He answered them, Is it not written in your law, I said ye are gods? If he called gods unto whom the word of God came, and the Scripture cannot be broken." A wonderful lesson in this verse.

Say ye of him whom the Father hath sanctified and sent into the world, "Thou blasphemest because I said, I am the Son of God"? The spiritual consciousness in man is when he knows his true course is as centered and as poised as the stars in the firmament (the firm mind) that can not be moved, neither whisked about by wind of doctrine. The spiritual consciousness is established in man when he receives the morning Star that is spoken of in Revelations. He stands at one with the Christ. The sword is put up in the sheath, passing on to victory through realization. Demonstration in *Holiness* and *Oneness*. It is Thou and Thou only.



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 thirteen years and has over 9,000 registered members. Through its ministry thousands 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, 75 c.

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.

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.

“Be ye perfect even as your Father in heaven is perfect,” is the command of Jesus Christ. God is Spirit. I am of the same substance as my Father, therefore I am Spirit. I shall now overcome all my shortcomings through the realization of my perfection in Spirit. “All power is given unto me in heaven and in earth.”

 Noon Thought.

(Held daily at 12 M.)

In all things we are more than conquerors; through him that loved us.

 THE CURE-ALL.

Love is the panacea for all ills. There is no disease and no sorrow that can resist its mighty power.

If you do not love, you can neither heal nor be healed. The love that is confined to the family or the few is not love but selfishness, and never yet brought happiness to any living creature.

Love as the sun loves. Shine as the sun shines.

No place or person can be so far out of the way as not to feel his loving.

Beam royally on your enemies.—ELEANOR KIRK.

“Such is reciprocity: We receive that which we bestow; not at once, perhaps, but sooner or later, sometime, somewhere, somehow.”

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, March 18, led by Mrs. Sarah Louise Weld. Subject, "Soul Hindrances."

As the subject for this afternoon is rather negative in its character, we will strike the note of victory before discussing it. In St. John we read, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." And again the words of St. John, "Ye are of God, little children, and have overcome them, because greater is he that is in you than he that is in the world." But in Romans, Paul gives a grand summing up of all the travail of the soul in these words, "Nay, in all these things we are *more* than conquerors, through him that loved us."

Mrs. Weld: "A hindrance is that which stops progression or advancement. It is an obstruction; to hinder is the act of impeding or restraining; to interpose obstacles or impediments. We define the last word of the subject first, as it is of such slight importance in comparison to the first word, *soul*. Most of us feel assured of the meaning of hindrances both from the dictionary and from actual experience, but how many will agree as to the impression conveyed to them by the word soul. Every branch of those who teach along the lines of the new or progressive thought, gives a somewhat different meaning to the word. Let us think of soul as that part of us which grows or develops from a low to a high degree, or from extreme youth or infancy to maturity or completeness. 'Man has infinite possibilities, but he actualizes scarcely the alphabet,' are the words of one who has gone deeply into the study of the composite nature of man. In looking at the subject

superficially it seems that the hindrances to which we as souls are subjected could be expressed as legion, but going a little below the surface, we pause as we are confronted with the conviction that most of the experiences we have been accustomed to regard as hindrances, on closer inspection show plainly that they are not impediments to our spiritual growth, for a hindrance to the soul is simply an obstacle in the way of its spiritual advancement. Man's appetites, propensities and mental faculties might assume the character of hindrances, if man allows them to dominate him, or yields to their demands, beyond the limit for which they were given to him. But in their wise adjustment we shall know them as helps, all working together for good to the living soul, which is manifesting its spiritual nature through the physical, that it may become conscious of its true self and enter into its kingdom as Lord of the realm, knowing only God. If we eliminate also from our list of hindrances the trials, troubles, sorrows and sufferings of our present plane of existence, and realize it is not these things, but our attitude toward them which determines what they shall be to us, we find ourselves narrowed down to the consideration of what must prove an obstacle between us and our spiritual growth, and reluctantly we acknowledge that when we are conscious of the right course to pursue, and choose instead the opposite or wrong course we are hindering the soul, for we are not working with the Divine Principle, which is forever pushing us to our destiny.

“If the soul had no power to put impediments in the way of its advancement, but must ever and always obey the promptings of its higher nature, where would be our individuality? for if we simply must always work with the law, having no power of choice, but a blind submission rather than an intelligent obedience, we should be mere puppets, a puppet being a person completely under the control of another without will or the power of choice. But when the soul develops to that degree of conscious-

ness where it chooses the right because it loves the right, and for no other consideration, such as hoping for gain, even spiritual gain, then it is building the foundation of character upon a rock which cannot be shaken by any of the vicissitudes of life. What is wrong? That which impeded the soul's progress.

“‘Choose ye this day whom ye shall serve.’ We have the power to choose that we may understandingly come into our inheritance, and that we possess this power indicates most clearly that there is more than one way in which we can go, more than one side to the propositions presented to us for acceptance or rejection. We have the freedom to bring all things before our reason or our inclination and we can decide wisely or unwisely just as we elect to do. Herein lies our responsibility, just here we are brought face to face with the problem of life. Would we be told to overcome if there was nothing over which to gain the victory? Would a master mathematician speak of working arithmetical problems and conquering the science of mathematics if there was nothing to solve, no difficulty for the student in understanding the intricacies of many of the problems?

“He who was master of the science of life, to whom was known the answer to every question which besets the living soul, spoke to his disciples in these words: ‘In the world ye shall have tribulation; but be of good cheer; I have overcome the world.’ As the soul has power to put hindrances in its own way, so it has the power to overcome all hindrances, and to make of all experiences but stepping stones and helps to its upward and onward way. In looking for references to overcoming in the Bible, we find all but one are in Revelations. In the time when the Truth is revealed to the soul, because of its hunger and thirst for Truth, shall it overcome and eat of the tree of life or knowledge, which is elsewhere spoken of as the hidden manna. ‘And to him that overcometh shall be given power and a new name, which name shall be found in the book of life, and he shall

be clothed in white raiment, the emblem of purity, and it shall be granted unto him to sit on a throne.' Finally, 'He that overcometh shall inherit all things; and I will be his God and he shall be my son.'"

Mrs. Jane Yarnall: "There is hardly a soul that does not allow little things to stand between themselves and a realization of the highest and best, but when we work for the good we will rise above materiality and outgrow the little things that become great. Some of the little things we let stand in the way is the fear of criticism of one's friends, but it is promised to him that overcometh all these little things that 'he shall be given power over nations.'"

Mrs. Lucy Walker: "The hardest problems seem to be a science of mistakes; then why not get a science of overcoming and do away with the mistakes? To be sure, we may learn by some of our mistakes, but we cannot call them hindrances. Electricity is Life. Then why, instead of traveling by the old stage-coach way of mistakes, not take the electric express of knowledge, and so walk in the way by Revelation?"

Mrs. Bessie Umstot: "Some helps are simply soul hindrances turned inside out. They are stumbling blocks made over into stepping stones, or obstacles converted into opportunities. They are simply the positive and negative aspects of the same thing. In themselves experiences are neither helps nor hindrances until we make them the one or the other, through our sense belief about them. Whether they are a boon or bane depends wholly upon our viewpoint. Nothing in the outer can either help or hinder soul growth, as each one is the arbiter of his own fate. Destiny is fixed, but our fate is in our hands. Soul expansion or more knowledge of who and what man, as the offspring of the living God is, is the only help that is vital to the soul. It is the Truth we consciously *know* that frees us from bondage of every name and nature."

Mr. Chester See: "The reason we have so many hindrances to that which we call soul is that the problem

is born of a mistake. We speak of things hindering the soul. Now soul means God, life, God-qualities. Soul refers to Truth. When we speak of a strong soul, a brave soul, we mean God-strength and God-courage radiating through him. We associate Good with God, so the question is, What keeps us from growing Godward faster than we do? It seems as if the trouble lies in the fact that we are apt to think of help as coming from things, and not from God direct. Nothing that could be in creation, no matter of how much account, could possibly help God, because God gives all there is, nothing else can. Creation cannot add to or take from you any power, goodness or intelligence; it all comes from the Creator to creation. Creation is the testimony to you of what you are and what you have. There is no hindrance that can keep God out of you. They can testify to you how much *you* have kept God out, and when you understand the testimony and will open the flood-gates on the God-side and let that Presence radiate through you, the world will organize itself in such a beautiful way, you will find it a beautiful world."

Mrs. Agnes See then spoke for the remainder of the afternoon, but it would be impossible to do justice to the impressive address she gave. It was both inspired and inspiring. Mrs. See has been with us since January, and has given us some beautiful talks and has taught several classes. She carries conviction in all she says because she speaks from absolute knowledge of her subject. She radiates love and harmony wherever she goes.

THE MEETING OF APRIL 1ST.

Mrs. Agnes Chester See led the meeting, taking for her subject, "The Delivered Life."

The Silent Thought was, "I and the Father are one in Spirit and in Truth."

Mrs. See: "The term 'Delivered Life' may seem a new one, but there is a way of understanding possible, wherein we can live in serenity right in

the midst of all turmoil. This serene way of living will keep us so poised mentally and socially that we will be at peace with ourselves and all the world. Any teaching that will not give us complete rest has something lacking in it. Jesus said, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' How many of us have in some way missed the mark in all these years of mistakes and turmoils. Creation exists, but not of itself. It stands as a revelation of that which is back of it. Some teaching is by a process in which certain results may be obtained or when something is to be gained, always holding back the fulfillment that the heart so craves, keeping it so far away that you feel you can't have done all your part or you could at last gain the reward.

"There is a teaching not by lessons nor by accomplishment through experience, not by a position of learning, but all that brings you to complete mastery because it teaches you what you *are*, and *not* what you are to *become*. There is a difference between the one of the fluctuating between hope and doubt, and the knowledge of what you are. When the Spirit of Truth is awakened in you, you will work out your own means by which you live your highest idea. When you know the Truth based upon God and not on man, you will not depend upon any personality, then when you hold to the Truth because you know you are saved—that is salvation or life deliverance. Those who depended upon the personality of Jesus and not upon the truth he taught, fell back into darkness because they worshiped the man. The only thing that can deliver us is our individual understanding, and not by taking the Truth as delivered by another. The Spirit is One, therefore whatever is touched by the Spirit is illumined and there no darkness can be found.

"The Spirit of Truth is the significance of Truth, and it is within you; then if we have not the significance of the Truth, then we have not the Truth, but when Truth is awakened in us then are these different

faculties or characteristics brought out. The first is Love. Poets have written about it, artists have painted it, and musicians have sung it. Then the first step to a delivered life is Love, and that gives absolute freedom to every individual. No two people express themselves just the same, therefore let us agree in our differences. If I know the Truth, I speak the word as I know it. When it is quickened in you, you will speak it to all others in your own way. Other terms may be used to express Love, as charity, ambition, desire, brotherhood, or sociology — it is all Love, the one nature. It demands of you everything. The second faculty is Faith, and the third is Holiness. When we find that the Spirit of Truth quickens in us love for God and man two-fold that unites heaven and earth, Faith gives to us substance, firmness. When we can feel or see failure staring us right in the face, if we have faith in ourselves and God, we will not be moved, and that mystical faith will change what seemed absolute failure into a perfect success. Faith gives the blind man sight, the weak man strength, the coward courage. It is the only substance of all we hope for, and that substance is the delivered life from all sin, sickness, disease and death.

“Through Love and Faith united we have the wholeness that is holiness. It overcomes all anger, pride, malice or hatred, and all uncharitableness. Wherever you see all kinds of ungodliness you see the lack of love and faith. It is not alone more faith we need, but more love and less of egotism and selfishness. Thus we find that Love, Faith and Holiness must be found to deliver us. It does not take any pleasure away from us, does not deprive us of any enjoyment, but brings us instead satisfaction. It is not always the things you do, for often the things you keep from doing will count for more. The man who does exactly what he thinks is right is a greater man than he who is swayed by opinions. Remember that responsibility rests on the Lord, not on man knowing this. These

many eyes and tired nerves will put on new life, not through form or will power, but through Wisdom. Freedom comes through love. If we condemn another because he does not praise us, we are not free if we expect reward; then are we still in bondage. The one who is absolutely free expects nothing. There is no reward when man is in debt to God. God demands wholeness; we must give our whole selves. So long as we clutch tight to the natural things we are not free, but when we willingly give up that clutch we lose nothing that is good for us to have. By making useless statements and extravagant vows, we are still in bondage. Jesus taught us not only to look for divinity in God, but divinity in man. Wherever we see suffering of any name or nature we find ignorance of the Truth that delivers. Freedom is not to do as we will regardless of the rights of others, but to *know* and do as we know. Remember that love, faith and holiness in every thought and act will bring the delivered life."

Mrs. Umstot spoke of unity that comes from love, faith and holiness that delivered us and made us free.

Mr. See spoke of the work that was being done from the several centers of the liberal Scientists of Chicago, and that so much love and power meet out from each body that hundreds would be delivered by them. He also said not to worry about an intellectual understanding, but to have faith in God, not in an understanding about God.

Mrs. Yarnall took charge of the healing service. There were a few moments of silence when the Spirit of Truth could be felt, and the meeting closed.

HARRIET DE LANO POOL, Sec'y *pro tem*.

The sepulcher of Christ is not in Palestine. He is crucified wherever his brothers are slain without a cause; he lies buried wherever man, made in his Maker's image, lies entombed in ignorance, lest he should learn the right which the divine Master gave him.—OLIVER WENDELL HOLMES.

STRAIGHT TALK.

A few days ago the editor of the *Los Angeles News*, visited and interviewed a doctor at the city jail who is serving a hundred-day sentence for the doctor-made "crime" of healing the sick. He is a magnetic healer who was entrapped by a decoy woman, and prosecuted and persecuted to a finish by a Los Angeles medical society. He is seventy-six years of age, conducts a sanitarium within a few doors of us on North Bunker Hill Avenue, and is known to everyone as a man abounding in good works. We learn that he has never killed nor injured a patient, and that all have been either cured or benefited.

After leaving the jail, we took up a morning newspaper and read that a prominent Los Angeles lady had died the day before on the operating table from the effects of chloroform. The physician who administered it is an expert in anæsthetics. The lady went to the death-table with well-counterfeited jest and well-dissembled laughter, for she had been led to believe that the operation was not a very serious one. We then remembered that a few months before the same expert physician had been called to administer chloroform to a lady who was about to be tortured in a dentist's chair. She, too, took the death-drug with full confidence in the physician, and — died in the chair!

This expert stands high as a man and physician. He did the best that medical science and professional audacity knew. The law, the press, public sentiment, even the shocked and stricken families, excuse the fatalities as justifiable, and as mysterious dispensations of Providence! No arrests — no one brought to book nor held to answer, no one fined or jailed!

Then we further remembered that we had read of hundreds of similar cases, not only from drugs, but from the deadly scalpel and the bloody lancet.

At night we opened part of our newspaper mail,

and the first article upon which our eyes fell was upon a book published by the eminent Russian physician, Weressajew, entitled, "The Confessions of a Physician." This celebrated physician declares:

1. That the young physician kills as many patients as he cures.

2. That the poor patients in public hospitals are often treated with the most heartless cruelty.

3. That vivisection upon the human body is often practiced by prominent physicians.

4. That poor people are driven to public hospitals from dire necessity, and that they pay their way with pain, tortures, and frequently by death.

5. That the medical science would come to a standstill were it not for the poor, for no one who knows what a public hospital is will ever willingly go there.

6. That our mothers, sisters, and wives suffer most in public hospitals where students are admitted. "To this day I blush at the recollection of indignities imposed upon poor women," says the repentant and converted physician.

7. That the longer he prosecuted his studies the more he became impressed with the utter inadequacy of medicine as taught, and that before the few cures made "stretched a limitless domain of human suffering," where his science was helpless; nay, he says, "Where it lied infamously," pretending to cure maladies which could not be diagnosed, and which are wholly incurable.

8. That in the vivisection which is practiced the world over upon the human bodies in the hospitals, the details are too appalling for general publication.

9. That to learn medicine by books and hospital practice is simply impossible, and that he knows many medical authorities to whom he would not entrust a dog's life.

The book has made a profound sensation in Europe. It is a terrific arraignment, but it is by an

eminent physician himself, and we laymen can only believe, and tremble as we read.

The gist of all the *News* cares to say by way of comment is this: It is not our province to fight medical science or medical societies. But it is our province to fight for the right and the liberty of the people. (1) To choose their own doctors and their own system of cure; (2) to adopt and follow the occupation of healing the sick without asking a permit from the medical boards or colleges of any one drug system. The courts have so decided in many states.

The *News* demands justice and liberty in medicine as in politics and religion. It asserts again that the most tyrannical class legislation known under our government is found in the laws secured in the several states by the medical trust.

The one great reform which dwarfs all others, is reform in the science and art of healing the sick. Medicine, as practiced today, under the drug system, is destroying more than war. This is not mere assertion, mere writing, it is God's truth, as every intelligent doctor knows.—*Los Angeles News*.

TRUTH.

J. T. WOODS.

The poetry of Truth,
Like the days of youth,
Bright with light and joy,
Comes back in later life,
In pleasure without alloy.

The beautiful and good
Can best be understood
In the light of simple Truth,
Whatever be the mood,
Commencing in early youth.

“Let not thy peace depend on the tongues of men.”

HEALING DEPARTMENT.

BY THE EDITOR.

Enclosed find 10 cents in stamps for which please send to my address ten old UNITS. If you can select some which have treatment for prematurely gray hair, I will be glad to get them. I was very sorry to note in the March issue that you were going to discontinue giving formulas, for I have only lately paid attention to this line of thought, and would like to know why it is that in the last few years I seem to have grown ten years older in personal appearance. Now, if you could only put one little hint in your estimable paper as to how to keep my hair from getting gray, and get back my round baby face again, I am sure I would appreciate it greatly. The formula you gave for deafness in a back number interested me very much; I tried it for a slight hardness of hearing and it worked marvelously. Then I subscribed for your magazine with the hopes of getting other helpful formulas. Even without them, however, your magazine is well worth the subscription price. — L. W.

We do not intend to entirely do away with our healing department, but we want it distinctly understood that we do not claim that the word formulas here given will take the place of that "righteousness" which Jesus said was the price of the kingdom. These self-treatments are good, as far as they go, and many have found them the open door to the larger knowledge, but no one should presume that they constitute all, or even a part of that deeper wisdom which comes with the quickening of the Spirit. Words and formulated statements of Truth are but echos of Truth. To know the Truth you must go into the realm of the formless and nameless and wordless.

Physiologists tell us that gray hair is caused by devitalized hair follicles. What caused the devitalization? It may have been fear or worry or anger. Fear has turned the hair white in a single night. Mental anguish has likewise. Certain kinds of fever, which are usually the reflex of anger currents in the mind, burn out the follicles. The belief of old age and loss of vigor depletes the life flow to the head, and the hair grows scant and gray in consequence. Thus we see that a statement that would heal one case might not another. In general, we should all

deny old age and the human belief in senility and decrepitude. It is a base libel on God and man. We all dread the "sans teeth, sans eyes" and sans everything else age of the flesh consciousness. God has no part in it, and man repudiates it at every turn. Old people are respected for what they have been, but they are not wanted in the business or professional world. The man who believes in old age is finding by hard knocks that he is out of place in the world of eternal youth. What is the remedy? Begin right now to deny old age. Affirm the vigor of youth as yours by Divine Right. Find out the sins that are causing your body to take on the evidences of old age, and "repent." Cast out worry, anger, condemnation, fear, and the many terrors of ignorance and superstition, and affirm the love and protection of our ever-present Father. Get acquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor.

About three years ago the belief in old age began to take hold of me. I was nearing the half century mark. I began to get wrinkled and gray, my knees tottered, and a great weakness came over me. I did not discern the cause at once, but I found in my dreams I was associating with old people, and it gradually dawned upon me that I was coming into this phase of race belief. Then I went to work with a vim. I repudiated the whole world of old age and decrepitude. I denied them any place in my mentality. I spent hours and hours silently affirming my unity with the Infinite Energy of the One True God. I absolutely refused to sympathize with old people in any way. I associated with the young, I danced with the boys, sang "coon" songs with them, and for a time took on the frivolity of the thoughtless kid. In this way I "switched" the old age current of thought. Then I went deep down within my body and talked to the inner life centres. I told them with firmness and decision that I should never submit

to the old age devil — that I was determined never to give in and that they might just as well give up first as last. Gradually I felt a new life current coming up from the Life Center. It was a faint little stream at first, and months went by before I got it to the surface. Now it is growing strong by leaps and bounds. My cheeks have filled out, the wrinkles and “crow feet” are gone, and I actually feel like the boy that *I am*. “God is not the God of the dead but of the *living*.”

I am taking care of a young woman who is what is called to mortal sense insane, who has epileptic fits. The 15th verse of the 17th chapter of Matthew describes her case. She has been in this condition for years. She talks to people she says she sees and hears. Is there any such thing, and if so, will you please instruct me how to treat the condition? The disciples could not cure the boy. The 21st verse says that “this kind goeth not out but by prayer and fasting.” Sometimes these people that my patient thinks she sees are not at all pleasant to her, and she screams at them to go away and leave her alone, and then again she laughs at what they say. Is this what the spiritualists call “obSESSION,” and is there really such a condition?—MRS. G.

Yes, there is such a mental condition as obSESSION; in Scripture it is called being possessed by demons. The cause is the opening of the subconscious plane of consciousness prematurely, before one has acquired the will power to handle and control the forces there slumbering. The obSESSING force usually makes sympathetic connection with the stomach and sensual nature, and through the nervous system, sets up a turmoil in the whole body. In such a case the obSESSING entity can be starved out, and if prayer and strong mental affirmations of spiritual identity are made daily during the fast, it can be dispossessed and prevented from further control. The Scripture reads as if it were prayer and fasting on the part of the healer, but we should remember that Jesus represents the I AM in each, and the demon to be cast out is really in the individual consciousness. The healer puts himself in the place of the patient, and realizes the supremacy of Divine Mind. Get the co-operation of your patient, then take up seven days fast with the usual affirmations and denials. It may be neces-

sary at certain stages of the treatment to speak words of freedom to the obsessing identity. Jesus, I AM, *commands* the demon to come out of her. Special emphasis should be laid upon the idea of fear of death. Assure the patient that there is nothing to fear.

What is the cause of bronchial trouble, and what the proper mental treatment?
—J. B. G.

There is a close relation between the breathing apparatus and the inspiration of the Spirit. We mentally inspire the understanding of things spiritual. God breathes into man the breath of life, and he becomes a living soul. God is the spiritual I AM, which we lay hold of with our aspiration and affirmation. Affirm your understanding to be spiritual—one with Divine Mind. Deny human ignorance and limitation. Deny fear and timidity. Affirm courage and power. Stand erect and fearlessly breathe deep and long. Every morning rub with a damp towel from the throat to the navel, pressing with inward muscles against the hand as it passes down. Do this until you get a red streak. Then go into the silence and mentally follow the life current within, which you have set aglow, declaring it one with the Infinite Life, strong, vigorous, free. This treatment will heal asthma, consumption, catarrh of the throat, and also strengthen and make active a torpid liver or stomach. It will, in fact, tone up the whole system and give new life to every organ. I have given this perscription to many women troubled with falling of the womb, and kindred ills, and when applied in spirit, mind and body, as above directed, it has always been successful. Remember, however, that the mind must be centred on God as the source of all, and kept there during the whole process. If it degenerates into a mere muscular exercise and mortal deep breathing, the law is not fulfilled. It is the Spirit that quickeneth, the flesh profits nothing.

THE SIGNS THAT FOLLOW.

I loaned my "Cady Lessons" to a friend who was sadly in need of Truth, and oh, the wonders it has worked! She told me yesterday that she never has been in such health in her life. And her daughter who is here visiting her, said, "I never knew mother in such health, not even when I was a little girl. It is simply wonderful!" I loaned her the lessons about two months ago. I want them to take UNITY, and I send for these sample copies partly for them and partly for others away from here. UNITY spreads the gospel better than anything I know of. And dear Mr. Fillmore's Bible Lessons are the most clearly interpreted I ever read; they are, indeed, a very revelation, and not only that, but they help one interpret for themselves parts of the Scripture other than he indicates. How lovely it is that we have his teachings for this age of the world. Oh, what a blessed blessing is this blessed Truth. As my friend said yesterday, "I feel that now I have something to live for." Her youngest son is an electrician, and she was in constant belief of ever present peril for him, now she feels *very* different concerning him. Her daughter wanted to take the lessons home with her, but her mother could n't spare them; and I told her where to send for them, so I suppose you will be having an order for them now. I must close with the thought, "Infinite love and wisdom guide you."

— M. L. F.

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I have had what I think a wonderful experience in healing. Was thrown from a buggy and sprained my right knee, and was kicked on my left. Began to deny that I was hurt; had to ride home eight miles. The sprained knee was painful until I got home and alone, and treated it. I put a cloth rung out of cold water on it to let my friends think I was doing for it. Of course all wanted to do something.) I had a

friend telephone to Mrs. Minard of the Home of Truth in Portland, and felt the treatment immediately. I told my aunt who was here that Mrs. Minard was treating me. She came down that evening and stayed a week. I knew it best to have her to stay, for you know the Spirit is willing but the flesh is weak, and there were so many of a different mind here, I could not treat myself as I wished. I was hurt Thursday evening and Monday I commenced doing my work. Had a cane for a little while but it was too much trouble. In less than two weeks I did not feel the hurt, and now could never tell that I had been hurt. Praise God for His Truth. The lady who was with me was me hurt in the side and is still not well. Of course many think I was not hurt very bad and she was. Well I know I am all right now.

—EMMA CONRAD.

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I am having wonderful revelations the last few days of how surely all *things* have been given us already in the gift of the Christ in us. If God has been "pleased that in Him (Christ) should dwell all the fulness of the Godhead bodily," why then we surely have received in receiving the Christ all there is. Our affirmation of this must make manifest whatsoever things we desire. I am more and more sure each day that Jesus Christ is the only solution to the money problem, and that we shall get mixed results in it just as in the health problem just so long as we use mixed methods, *i. e.*, just so long as we, in the inner recesses of our being even *think* of any human instrumentality with whom we have not to do.

—C.

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I am sending these words to you filled with thanksgiving and praise, under direction of the Spirit for the blessing which UNITY always brings to me, and especially for the last number, *i. e.*, the April issue. Yesterday I took up the magazine and opened

to the Bible Lesson on page 214 where the Golden Text was, "The Lord stood by him, and said, 'Be of good cheer.'" Almost as soon as I commenced reading I began to feel a great uplifting and help from the article, and as I read on and on, even to the testimony of the lady who had been healed of paralysis of the arm, I felt as if that article was just what I needed, for I had reached almost the same stage she had, caused by a large bunch or tumor under my left ear, and it seemed as if every outside influence was being brought to bear to cause me to go to a hospital for its removal. I had thought of applying to you for treatments for its removal, but I had given it over into God's hands a short time ago, and then did not know as that would be carrying out His plan to ask for aid, and all this time you kept coming into my mind, and now I think you must have been the instrument sent by Him to aid me. Oh, I bless you over and over again for those helpful words. And I am always so helped by every number of UNITY. You are, indeed, a mighty power for good. The Class Thought for each month as it comes to me seems to be just what I need, and as I sit in the silence I get strength from it. I also thank you very very much for the treatment for knees in the April number, for it was I who asked for the thought. I am entirely alone in the Thought in my immediate surroundings, there being only one person in town who has any conception of the power of the word, and I feel as if God must have seen my need, and sent your words to comfort me. Thanking you again for the great help you have been to me, and with my blessing I will close. Very sincerely yours in the Truth,

— H. S. D.

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A brother who is demonstrating successfully writes: "I have extended the few words you gave me to hold or repeat. I say, 'I am strong, brain, back, and sexual organs. There is no weakness in me anywhere. I am all power—strength is given unto me

in heaven and in earth. All that the Father hath is mine. I am, and there is none beside. Good is for me and I ought to have it. My own is for me and I ought to have it. Wisdom is for me and I ought to have it. Understanding is for me and I ought to have it. Truth is for me and I ought to have it. Purity is for me and I ought to have it. Prosperity is for me and I ought to have it. Life more abundant is for me and I ought to have it. Jesus Christ the Source, yesterday, today, and forever. I am that I am. I and the Father are one. I in Thee and thou in me. Praise the Lord. I praise the Lord for health, strength, perfection in every part of my body which is substance and life. I praise the Lord at all times. I praise him for all things. I claim the good that is for me; as I claim I receive and give God the glory. If I have all power over the body, why should I be subject to its limitations? I deny them. I am pure mind, Spirit, and all-powerful. Praise the Lord.' You will see from the above that much of it is taken from past copies of UNITY. I repeat it half a dozen times each night, maybe more, and am doing well."

— D. M. L.

* * *

Practical Christianity as you teach, has lifted me above the flesh, into perfect health and peace, a peace the world can neither give nor take away. You may know what happiness the change has been to one of my age in bondage sixty-eight years. Glory to the Father in whom I am hid with Christ my elder brother. A thousand thanks for what you are doing for the world at large. I distribute my UNITY papers wherever they will accept the teaching. This is a very orthodoxy country.

— A. J. B.

* * *

I want you to know how beautifully I have demonstrated over an unpleasant environment in the last few weeks. Holding the thought in the face of the most opposing externals, I find myself transferred to most harmonious surroundings.— E. W. H.

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

97. (a) Will you please simplify "Love," and define "Be true to thyself"?

(b) Why is God all good when the Bible speaks of a revengeful, etc., God? Evil is referred to very frequently in the Bible.

(c) How are we to overcome when the Spirit is willing but the flesh is weak?

(a) How can we concentrate in prayer? -- J. A. H.

(a) Love is the matrix from which is brought forth all that is pure and good and true, all that is perfect, whole, divine and eternal; Love is God, the source and foundation of all that is, and in this Love we live and It lives us, we move and It moves us, we have our being in It and It is our Being. To be true to one's self is to think, speak and act in accordance with Truth, for the Truth or Christ Principle is the Son of God, which Son we are.

(b) In answer to this question we refer you to the answer to question No. 91 in the April issue of *UNITY*, section *c.*, adding this, God could not be the perfect being which our God is, and cherish revenge; that is simply man's idea of God when he ascribes to Him the same attributes which man possesses.

(c) We are not to give the flesh power over us. We are to recognize that Spirit is Almighty, and can redeem the whole man when we allow it to work through us. A good affirmation is, "I am Spirit," which will lift one out of the sense life into the spiritual. Hold to this thought faithfully and persistently, with no condemnation of the flesh, and the work is done.

(d) Resolutely center your attention upon the thoughts of your prayer, and, if you find other thoughts intruding, recall your attention and refuse to be led aside from that which you desire to hold in mind. Concentration is attained by practice and drill.

98. Please explain the following: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."—Prov. 21:13. — F. C. J.

This is but another way of saying, "As a man sows, so shall he also reap." If we are unkind, unloving, we are simply setting into operation forces which will return, like the boomerang, and smite us.

99. What, in your understanding is the meaning of the second death of which John speaks in Revelations?

—G. B. AND MRS. B. B.

All of these must be answered from the realm of consciousness as all things have their origin in thought, and each individual must do this for himself within his own soul, aided, possibly, by suggestions from others. The second death is correlative to the first death, which takes place when, through wrong doing, we cease to be conscious of good, and that, to us, is the death of the good. Of course, good is eternal and cannot die, but we submerge it in error, or evil, and become dead to our sense of good. As a consequence of this mistake on our part we are plunged into mental suffering, and this suffering which is symbolized by the "lake of fire and brimstone," is the second death spoken of by John, and burns up and finally destroys all ideas which have not their source in reality and are not eternal. Our old ideas of death and hell are removed from our consciousness by the purifying fires of suffering, for when we have had enough of sorrow consequent upon such ideas, we turn away from them and refuse to be under their dominion. Murderous ideas, lying ideas, unbelieving ideas, etc., (Rev. 21:8) have their part in this second death. The beast, our lower nature; the false prophet, human intellect, (Rev. 19:20) are purged from all selfishness by suffering and lifted up to the spiritual plane. Should we continue in our wrong doing and hold to our old ideas it would result in the disintegration of the body. "Happy and holy is he that hath part in the first resurrection; upon

these the second death hath no authority but they shall be priests of God and of the Christ, and shall reign with him for the thousand years." (Rotherham translation.)

100. I do not understand how one who has been good and spiritual in one life can come back again and be evil and gross. This seem to me like going backward. — O.

Your idea with that of many others, that we retrograde when we express in our lives the more undesirable points of character, is not the correct estimate of the development of the whole man. If there is a weak spot it must be strengthened, even at the cost of seeming error in the process. Nearly all great men and women have these weak spots, and they must eventually be rounded out before they become thoroughly great. For instance, I saw in a recent paper an article on the Hon. Thos. B. Reed, which was headed, "A Great Man Who Was Not Truly Great." This might truly be said of all great men until they have overcome the world, the flesh and the devil, and stand one with Jesus Christ, in purity and in power. Many great people have developed the spiritual and intellectual and have failed to develop the physical. Emerson, for instance, is a notable example; had he been truly great he would not have passed out of the body with softening of the brain. And yet, from the world's standpoint, he was the greatest man this country has ever produced. — C. F.

The fountain must be sweet to send forth sweet waters, and the tree must be good to yield good fruit. We must not be cast-aways if we would save others. If we would learn to do good, we must learn to be good; and that needs self-knowledge and the knowledge of goodness. If we neglect common duties and everyday virtue, we shall rather be meddlers than helpers.

— RUSSELL L. CARPENTER.

"The words of the pure are pleasant words."



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The May number of *Mind* opens with an instructive paper on "The Political Significance of the New Thought," by A. P. Barton, editor of *The Life*, Kansas City. This is accompanied by a half-tone portrait and biographic sketch of the writer by C. B. Patterson.

The Vrilia Hights Metaphysical Summer School, under the direction of Dr. Alice B. Stockham, will open about June 21st, with a special opening service, and to you is hereby extended a hearty invitation to be present and take part on that occasion. It is expected to run a special train from Chicago, and that there will be many of our good people there. Vrilia Hights (Williams Bay P. O.) is situated on the north shore of Lake Geneva, Wisconsin, 75 miles from Chicago. "The most delightful place in the world," say its friends. In tents or cottages in the woods, in boating or swimming on the lake, in the inspiration and freedom of camp life, one can have every condition for real re-creation and soul growth.

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REVIEW OF NEW BOOKS.

J. H. C.

ALL THESE THINGS ADDED, by James Allen.

A book which has given us much pleasure in its perusal, and which we unhesitatingly recommend to the reading and thinking public, knowing it to be of great assistance to those who seek to attain to the higher life. In two parts. Part 1, Entering the Kingdom, which teaches the utter abandonment of self as necessary before one can enter the kingdom, and how this struggle is mastered. Part 2, The Heavenly Life, which pictures the glory and peace and power which is the position of those who thus attain. From all viewpoints the book is most satisfactory, and inspires the reader with an aspiration to reach the goal of this perfect way of life. Published by the Savoy Pub. Co., London. Cloth; price, \$1.00.

LINKED LIVES, A TALE OF YESTERDAY AND TODAY, by
Isabella Ingalese.

The title of this book gives one an insight into the purpose of the story, which is to show how reincarnation links the lives of yesterday with those of today. Those who believe in this theory will give a ready consent to the ideas presented in "Linked Lives," and affirm the argument in explanation of the many "whys" which arise in life. The result of uncontrolled anger is strongly and vividly set forth. We might wish that less of the dark side of life was portrayed in the story, when there are so many beautiful and good things which could teach the same lessons. "Mata, the Magician," is by the same author, and Mata is brought into this story also, which adds to the interest in reading. Published by the Occult Book Concern, New York. Cloth, in green and gold; 235 pages; price, \$1.50.

WEE WISDOM, our illustrated monthly paper for children, the only metaphysical journal for young folks published. The contents of the May number are as follows, "Sunshine Corner;" "Uncle Noble's Rainbow Rose," by Mary Brewerton de Witt; Poem—"Willing Service," by Rudyard Kipling; "Clara's Verse" by Clara Wiermuller; "The Giant and the Child," by Lydia Bell; Poem—"It's Going to Rain," by Jessie Juliet Knox; "The Story of Three Boys," by Papa Harry; Poem—"Sequel to 'The Very Latest,'" Epistles; The Word is the Seed; "Uncle John's Column;" Juvenile Bible Lessons; Poem—"Baby Logic," by Elizabeth W. Bellamy; Ye Editor's Sanctum; Publishers' Department; Poem—"Queen o' the May," by M. F.

Three subscriptions to UNITY for \$2.00.

THE NEW YORK NOON-DAY CLUB.

Miss G. I. S. Andrews, who in the last eight years has done a great work in New York City, at 54 West 37th Street, but whose new duties now call her out of town much of the time, with the advice of her many friends and students has concluded to organize them into a working Club for the continuance and enlargement of the work along the lines of advanced thought of the broader Christianity. Accordingly, the Noon-Day Club has been constituted with the following "Preamble," which sets forth the purposes and aims of the new organization:

"With the desire and purpose of continuing on a permanent basis the Spiritual work, which has been carried on for eight years at 54 West 37th Street, in the city of New York, and with the object in view of making practical the philosophy of true Christian living and right thinking; of affording opportunity for social converse and interchange of ideas regarding true Spiritual unfoldment; and of establishing on a firm foundation a centre for the teaching and demonstration of Truth as taught by Jesus Christ; we do, without regard to denominational affiliations, and desiring friendly co-operation with other organizations of like principles and aims, hereby constitute ourselves a Club, this 17th day of April, 1903, to be governed by the following Constitution and Rules:"

Miss Andrews becomes its first President and R. C. Douglass its first Secretary. One feature of this Club will be its observance of the Noon hour for silence and meditation, very much after the manner of the Society of Silent Unity. There will be Sunday services, as well as week day meetings, with lectures from different persons. The co-operation and Spiritual support of all the UNITY friends everywhere is desired.

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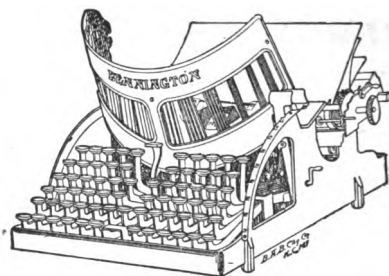
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KANSAS CITY, MO., JUNE, 1903.

No. 6.

CONTENTS.

| | PAGE |
|--|------------|
| "Think Beautiful Thoughts." By Eva Best. | 322 |
| The Method of Emerson. By Horatio W. Dresser. | 323 |
| Concentration and Demonstration. By Cassius A. Shafer. | 333 |
| Poem—"Undaunted." By Anna McGowan. | 338 |
| Bible Lessons. By Leo Virgo. | 339 |
| The Encircling Good. By Mrs. Bessie P. Umstot. | 347 |
| Society of Silent Unity. The Class Thought. | 350 351 |
| Noon Thought. | 351 |
| The Images of Mind are the Pot- ters of Thought. By Mrs. C. A. Shafer. | 352 |
| As We Go Forward. By Rose L. Amos. | 360 |
| Truth Students of Chicago. | 363 |
| Answers to Questions. By Jennie H. Croft. | 368 |
| Condensed Truth. By Various Writers. | 370 |
| Publishers' Department. | 374 |



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THINK beautiful thoughts, and set them
adrift
On Eternity's boundless sea!
Let their burdens be pure, let their white
sails lift

And bear away from you the comforting gift
Of your heart-felt sympathy.
For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick and the weary and the sorrowing
A solace so long denied.
And a soul that hath buffeted every wave
Adversity's sea hath known,
So weak, so worn, so despairing, grows brave
With that beautiful thought to succor and save—
The thought it has made its own.
And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the ship-wrecked hearts, as they wander by,
Shall catch at its promise, and straightway try
To wake from their dismal dream.
And radiant now as a heavenly star,
It grows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lessons are understood.
And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.
So think good thoughts, and set them adrift
On Eternity's boundless sea!
Let their burdens be pure, let the white sails lift
And bear away from you the comforting gift
Of your heart-felt sympathy!

—Eva Best.



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THE METHOD OF EMERSON.

HORATIO W. DRESSER.



IN ONE sense the method of Emerson is the secret of genius. The genius is to be accepted and studied, not analyzed or imitated. Yet few great men have more fully revealed their secret than Emerson.

It was part of his message to tell men how to be great in their way, as he was great in his. Hence there are many suggestions which, taken as a whole, outline an inner method. To combine these autobiographical confessions is to gain new insight into the meaning and place of Emerson's message, the part he played in the thought of the Nineteenth Century.

It is sometimes said that Emerson is obscure. It has puzzled the rhetoricians to know how his sentences were put together. It is equally difficult for the logician to find therein rational connection. Other critics complain that the great seer was unsocial, and that consequently there is a marked deficiency in his essays. Finally, the charge is brought that he had no method, therefore no system. I shall try to meet these objections by showing that Emerson had a method, the understanding of which is essential to the comprehension and classification of his philosophy.

All these criticisms belong together as judgments from the point of view of conventional standards. But Emerson was not conventional, and if we are to appreciate his genius we must know him for what he was, not condemn him for what he was not. He was a non-conformist in more senses than one. This was not because of a negative reaction from the standards of other men, but because his mind was occupied with other thoughts that were to him of far greater

consequence. If we would have some inkling of those great thoughts, we must live with Emerson, try to observe the conditions which were for him supreme, and adore even as he adored. From the first sentence of his first essay, "Nature," to the last of his utterances, Emerson declares his faith in the revelations of the living present, as opposed to the most sacred beliefs of the ages. God still lives, the Spirit speaks now as truly and as fully as ever. The hour wherein that voice is heard is holy, and should not be profaned by intermixtures of other voices, for the essential is not what men have said, but what made them say it. All accounts fail to do justice to that sublime message. To know that which none could report we must ourselves seek the solitudes of the Spirit. One need not always live in solitude. The ideal is to carry the glad message to all mankind. But do not condemn him as unsociable who has had the vision which would make of all nations a kingdom of peace and light if all men could but behold it too. Hence Emerson says in "The Apology,"

"Think me not unkind and rude
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men."

His biographers tell us of men who said that Emerson lived the holy life from his youth up, and the sentence is often quoted from the New Bedford auditor who declared that Emerson made the opening prayer and gave out the hymn as an angel would have spoken. There was that about him which showed that he was a citizen of a transcendental world where ideals were of nobler types. From the time of his epoch-making addresses in Cambridge, in his younger days, he was ever haunted by the thought of a larger man who would not permit himself to be narrowed to one occupation, who would never become absorbed in surfaces, but would live in constant remembrance of the eternal. His whole life was dedicated to the making of "hints" of what he saw in the domain of

eternal beauty, hints for all to follow who longed for fulness of life. It is this element in his essays and poems which we must bear in mind if we would know why he wrote as he did. For he is ever confessing his inability to say what he would.

"The great Idea baffles wit,
Language falters under it."

"Of that ineffable essence which we call Spirit, he that thinks most will say least. We can foresee God in the coarse, as it were, distant phenomena of matter; but when we try to define and describe himself, both language and thought desert us, and we are as helpless as fools and savages."¹ Yet Emerson is greatly displeased with that language which leaves God out. Better to try and try, and constantly fail, than be disloyal. "That which shows God in me, fortifies me. That which shows God out of me, makes me a wart and a wen. There is no longer a necessary reason for my being. Already the long shadows of untimely oblivion creep over me, and I shall de cease forever."² The greatness of Jesus was that there at last was a man who was "true to what is in you and me." It is everything to know that the gleams which flash across the mind are not ours but God's. We may not detect at first the difference between that which is finite and that which is infinite. But if we trust our instinct, court nature, overcome servitude to tradition, books, creeds and models, we shall begin to enjoy first-hand power and insights. Then life will begin to assume an adjustment between the divine moments and those that are forever secondary. Books, for example, are for our idle hours. The one thing of value is the active soul, and man is truly active when he lives with God. "When we can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings."³

In the "Over-soul" Emerson has come nearest to

¹ Nature.

² Divinity School Address.

³ The American Scholar.

telling what he meant by this divine element. The language is sometimes vague and ambiguous, but one can read between the lines. "Man is a stream whose source is hidden. Our being is descending into us from we know not whence. I am constrained every moment to acknowledge a higher origin for events than the will I call mine . . . I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come . . . Every man's words who speaks from that life must sound vain to those who do not dwell in the same thought on their own account. I dare not speak for it. My words do not carry its august sense; they all fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind." No one can tell precisely what part of the higher life is of God alone, what from man, and no one need try; for in that ineffable union the soul is fulfilling its proper and highest function. That which flows into the soul is the universal life ere it is differentiated. The soul beholds wholes, essence, such as justice, love, power, back of and within their particular manifestation. Time is no longer a condition; the soul possesses time, and dissolves events into laws and values. Life is no less rich than before; the soul has lost nothing and is as truly individual; it has come to its own, found the real environment of all being. Hence the soul is able to anticipate the events of man's objective life. Men no longer seem to be isolated and meaningless fragments. There is a Something that unites them all and which will inspire all. Call that One what you will, express it in your own way. Withal, be a man, do your work, pursue your interests to the end. But in all your calculations remember henceforth to take account of the highest law. Ground your life in that pure consciousness, and your whole thought will gradually expand to its great proportions.

Emerson lives in awareness of the same great

Presence when he is alone with nature, and his poems are often more successful than his prose in suggesting the "ineffable."

"If I could put my woods in song,
And tell what's there enjoyed,
All men would to my garden throng
And leave the cities void.

"Wondering voices in the air,
And murmurs in the wold
Speak what I cannot declare,
Yet cannot all withhold."

The first great thought, then, is Emerson's poetic disclosure of his inner life, his belief in the environing Spirit as the supreme reality. In "Nature" he expresses this thought very clearly when he says, "Man is conscious of a universal soul within or behind his individual life, wherein, as in a firmament, the natures of Justice, Truth, Love, Freedom, arise and shine. This universal soul he calls Reason; it is not mine or thine, or his, but we are its; we are its property and men. And the blue sky in which the private earth is buried, the sky with its eternal calm, and full of everlasting orbs, is the type of reason."

One must first be aware of this soul which animates all men, and to which all men are "inlets," in order to have somewhat to say; and if one have found the Spirit, the expression will take care of itself. No plan of ours can equal the method of the Spirit. "I cannot," says Emerson, "nor can any man speak precisely of things so sublime, but it seems to me the wit of man, his strength, his grace, his tendency, his art, is the grace and the presence of God. It is beyond explanation. When all is said and done, the rapt saint is the only logician."⁴

On account of this belief in the Over-soul, and because of his many mystical sentences, Emerson has been frequently classed as a mystic in the negative sense. In the "Over-soul" he indulges in such expressions as these, "The act of seeing and the

⁴ Method of Nature.

thing seen, the seer and the spectacle, the subject and the object, are one." With him the term "soul" meant interchangeably God or man; and in some sentences he practically loses sight of man. Some of the administrators of Hindoo mysticism have found such resemblances to Oriental pantheism that they declare Emerson to be an exponent of it in other terms. Again, devotees of Swedenborg have said that he derived his inspiration from the great mystic of the North. But Emerson is forever Emerson. He borrowed freely, but only what expressed himself. It would be a serious mistake to judge him by his poem "Brahma," which happens to be almost a literal rendering of a Hindoo idea. It would be equally erroneous to declare that his spiritual philosophy was borrowed from Swedenborg, who was only one of many who helped him to find himself.

Deeper than the fact of his borrowings was the discernment which enabled him to steer clear of the irrational and the visionary. Emerson is a wholly safe guide, where in the writings of Swedenborg one must make allowances for visionary exaggerations. Again, he is strong where Oriental pantheism is weak. One cannot even judge him by the mysticism of the "Over-soul." It is necessary to put statement with statement, combine essay with essay, to find his complex meaning. If in one sentence he is a pantheist, in ten he is an individualist of the most pronounced American type. His works are rather the correctives of most mystical systems. There is an entire absence of the assurance and ill-concealed dogmatism which so often make the claimants of mysticism offensive. Emerson makes no great claims for himself. He is no self-centered egotist. He simply endeavors to describe, as well as language can describe, the poetic facts of the higher life. He seeks to transcend the personal and the historical. That is precisely why he is so truly original, so decidedly himself. That is also why he really is a prophet of God, why one feels his revelations to be genuine, not

tinged with those suspicions of insanity which sometimes mar the writings of the mystics.

The typical mystic is one who becomes so filled with the divine vision, as he interprets it, that he forgets that he is interpreting. Hence he slanders reason, denies the personal equation, and falls into all sorts of speculative absurdities, unaware that he is the more clearly revealing his own limitations. In his ecstasy, the mystic declares that this universe is God, or that he himself is Brahman, the Absolute. But Emerson does not tend that way; he is never disloyal either to man or to reason. He pleads above all for recognition of the divine presence, as each individual man may know it. Thus Emerson stands in the front rank among the great seers of the ages who have brought God near. He really reveals God. The conduct which he advises men to adopt is the conduct of the devout theist, not that of the pantheist. He did not bid man lose himself in blissful contemplation. He did not counsel asceticism, nor was he in the least degree occult, pessimistic, or fond of the ecstatically abnormal. He neither exalted himself as a seer of visions, nor inculcated a method of self-absorption. His thought was distinctly ethical, as opposed to the implied denial of any real basis for ethics in pantheistic systems. He enunciated a great law, called man's attention to his infinite resources, the possibilities of guidance, of vigorous manliness. "We hear that we may speak," he said. Man is an active being. Each must play his part in the world; the fact that we are here shows that each of us can contribute his share. Instead of losing himself in ecstatic bliss, instead of sinking himself in the great whole, man should take the opposite course, namely, believe his own thought, express his own life, be not only "Man Thinking" but Man Acting.

"Your goodness must have some edge to it else it is none . . . Do your work and I shall know you. Do your work, and you shall reinforce yourself . . . Every new mind is a new classification. Insist on

yourself; never imitate. Do that which is assigned to you, and you cannot hope too much or dare too much."⁵ It is because Emerson encourages every man to be himself, to reverence his private thought and reveal it as of real worth, that he has been so inspiring to multitudes of men. He declares that "into every intelligence there is a door which is never closed, through which the Creator passes." "That which each can do best, none but his Maker can teach him." "A man is entitled to be valued by his best moment." But we must grant the same privileges to every human soul. "You are trying to make that man another *you*. One's enough." "Nature never rhymes her children." We must remember both that "dedication to one thought is quickly odious," and that the power of a man increases steadily by continuance in one direction." "Nothing is more rare in any man than an act of his own." Man must then learn that nothing is at last sacred but the integrity of his own mind, that "each individual soul is such by virtue of its being a power to translate the world into some particular language of its own." In so far as we have really lived and thought, and can abandon ourselves to the poetic expression of our individual experience, each of us has a message to give which no one else can report as well, which no one can imitate, which is essential even to God.

Emerson does not teach this self-trust because he believes, with some of the mystics, that we are in reality one great Being, but because truth is so great and life so rich that it needs us one and all to express it. God is not sufficient by Himself, but must have nature to reveal Him. Nature is inadequate; there must be human life, too. It makes little difference to Emerson what you call nature; you must at least respect it as of worth, as such, as teaching its lesson, revealing its own beauty, yet eternally revealing the divine Being. God speaks to man through nature, but also in the inmost recesses of the soul. There is

⁵ Self-reliance.

a sense in which one must say that man and God are one, that the union is "ineffable in every act of the soul." It would be profane to undertake to draw a distinction, and say: This much God said; this came from my own wit; there Spirit ceases, and here my poor self begins. The higher the soul is lifted, and the more fully God speaks, the larger allowance must be made for that element which no analysis can detect. But no writer is more true than Emerson to the human side of this gracious union. The wonder and beauty of it all is made the greater by the constant reminder that these great moments are unusual, that they are but flashes of an indescribable glory which illumines the mind for a moment, only to leave it with a deepened sense of its own infinitude. Emerson confesses that all the days are so uncomfortable while they pass that he wonders how he was ever able to accomplish anything.

"Our moods do not believe in each other. Today I am full of thoughts, and can write what I please. I see no reason why I should not have the same thought, the same power of expression, tomorrow. What I write, whilst I write, seems the most natural thing in the world, but yesterday I saw a dreary vacuity in this direction where now I see so much; and a month hence I doubt not, I shall wonder who he was who wrote so many continuous pages."⁶

Thus the human and the divine run side by side in Emerson, and we must take account of both factors, both his power and that which was beyond him.

"Canst thou copy in verse one chime
Of the wood-bell's peal and cry,
Write in a book the morning's prime,
Or match with words that tender sky?
Wonderful verse of the gods,
Of one import, of varied tone;
They chant the bliss of their abodes
To man imprisoned in his own."

When Emerson admits his inability to say what he would, it is because he is so keenly aware of the

tremendous conditions put upon one who would report the realities of things. He sees such truth alike in our finitude, in nature and in society, that he would fain be true to all. To sunder is to mar. Only "the perfect whole" suffices, yet in that boundless beauty all the parts reside, without injury or neglect. "A beauty not explicable is dearer than a beauty which we can see the end of."

"Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought.

"There was never mystery
But 'tis figured in the flowers;
Was never sacred history
But birds tell it in the bowers.

"One harvest from thy field
Homeward brought the oxen strong;
A second crop thine acres yield,
Which I gather in a song."

[*To be concluded in July Unity.*]

The only thing that will inspire us with the grace of God, is to get it. Godlike motives and desires are the grace of God. It is impossible to practice the Golden Rule without this grace. We can't intellectually see what we ought to do to others, but with this grace we shall perceive what God's child should do. There is no way for humanity to be taught of God except for each one to imbibe the grace of God. It is a Godlike feeling, speaking, and doing. The Spirit of Truth and Wisdom is always here. Still we cannot use it until it is revealed to us. When we get it, we shall be young, healthy, pure, kind, gentle and gracious. If we lack, it is because in our consciousness we have not the grace of God.

—FANNY M. HARLEY.

"Today of all days is the one to *live*."

CONCENTRATION AND DEMONSTRATION.

CASSIUS A. SHAFER.

This is not a new subject of study, but a better understanding of the law, under which we are all living and working, gives it an importance that it has not heretofore received, except by those who have sought to know the underlying law of success in life. Concentration is the law of success. The first thing for us to do is to realize that we are living in a world where law and not chance obtains. We have taken too much for granted, and have thought that we had nothing to do with the ordering of the affairs of life, our part being merely to enjoy or suffer, as the case may be, thankful that matters were well with us, or grateful that they were no worse. But a better understanding reveals life to us in a new light, and places man in a new relation to it. We have looked upon the experiences that people are getting from the use of their powers, and have said, "That is life," and in many instances, "It is not worth the living." We have believed sin, sickness and trouble the inevitable lot of mankind, and that very little, if any, responsibility lay at our own door for what came to us.

But is that true? No. We now see that an angry God, or an all-powerful devil has had nothing to do with the trouble the world has suffered. Our subject is Concentration and Demonstration, and I will ask, What has the race been concentrating its attention upon for ages? I do not believe in holding up the negative side of life for perusal, but it serves here as the most perfect object lesson upon the subject before us, so I will trespass a little and presume upon its willingness to be held up for inspection. So I will ask, What has the race been concentrating upon for ages? the goodness of God? the beauty and grandeur of the image and likeness of God? the goodness of man? the privilege and pleasure and satisfaction, as

well as the responsibility of living? Not to any great extent. We all know what has been the stream of silent, as well as spoken, thought that has flowed forth for ages. Some selfish aspect of existence has filled the thoughts of men continually, and that has been concentration, and the demonstration has been the evil with which the world seems to be filled. Every disease named in the medical books is the result of ages of steadfast selfish thinking. Every woe that wears upon the souls of the men and women about us in the answering cry of the criticism, the condemnation and curses that have been sent forth upon the works of creation. If you send forth your word of condemnation upon bird or beast, or upon herb or rock, upon the insensate things about your home, like the stove or the chairs, or upon your clothes, or upon the so-called villain that lies in the county jail for murder, that word goes forth and rests with its tale of woe, its unmerited curse, upon some weak soul who knows no better than to believe in evil, and you will need then to organize societies like the Home Mission bands, the Little Sisters of the Poor, the charity hospitals, and the like, to go and alleviate the suffering, care for the demented and provide for the families of the inebriate.

That is what man has been concentrating upon for ages. His curses have fallen on every side, and I do not mean the so-called profanity of the low and vulgar alone, but the criticism and condemnation of anything by the so-called good, refined and intelligent portion of society. Criticism is withering, condemnation is blighting. It is spoken of this man or that woman, of this or that thing, but who can tell where it will fall? Perhaps upon yourself only, and you wonder why you are no wiser, no happier; but fall it will somewhere. Look about you and you will see the concentrated thought and speech of the ages demonstrated, but the picture is not one to delight the eye, so we who can see beyond the veil will look it away.

But in spite of all the ages of concentration on sin, sickness, evil, the power of the devil, and the fear of hell, the buoyancy and hope, the brightness and cheer, the aspiration and faith, the belief in eternal good on the part of the children, have succeeded in saving Christendom from the tomb it insisted upon digging for itself. The parents and the ministry have had in mind a constant looking forward for judgment, dreading some evil, fearing some punishment. The children have disregarded all that and fixed their steadfast attention, with a lively expectation, upon some aspect of good, and thus they have kept the race in a continual state of wonder, where the kingdom of heaven is, over yonder or right here in the little child. (Mark 10:15.) If the children only knew that they do not have to take up the parents' burdens where they lay them down, the world would quickly come out into the broad, bright, shining light of God's love and know that there is no evil, but that all is good.

The first thing for us to recognize is that God is Law and God is All. So we are living under law. People often ask, when they begin to learn of this new doctrine, if they can learn to prophesy. I say, yes; with an exactness that would startle you, perhaps, if you were to know it, for whatsoever you concentrate your attention upon, you may prophesy, will come forth. The evil that the world experiences has not come forth unbidden, for the Creator pronounced the verdict of "Good" upon all. That is true because every man creates or makes his own world. He accepts things as they seem to be and falls in and makes his life conform to appearances, or he has the privilege of ascending to his Father, as Jesus has done, which is a state of mind where evil is unknown.

Now, that is why we are all learning about concentration. We feel that we need to create a new world for ourselves, and we know that we have to understand the law of creation. We find it to be a

law of Mind action, thinking, because we are spiritual beings, and all creation is spiritual. "Whatsoever a man soweth (believes, thinks, speaks), that shall he also reap." Man has seemed to find the world created, and has believed that, since he did not appear to have had any hand in creating it, he was not responsible for it. But a better knowledge reveals to him the truth that each one is responsible for his condition, and for much, probably, that does not seem to attach to him now. A knowledge of that responsibility reveals the way out. It is the law that has brought man where he is. Then the law must extricate him, and it will. The Law is Good. If by thinking and believing evil I bring upon myself unpleasant conditions, thinking and believing good will get me out of those conditions, and bring me the good I so much desire.

Now comes the application of the law. We must be able to distinguish between the real and the unreal. We have had enough of that which was unreal because not good, so we will set to work to study the real. We must study the good we desire. We must have a firm foundation for our work, so we must know the imperishable nature and omnipresence of Good. Then fix the attention steadfastly upon bringing it forth. If good is real, evil is unreal. Then we must not stop to quarrel with evil on our way to realize good. Let go of it entirely. Declare that there is no evil, and know it. Jesus said, "Resist not evil." James says, "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." That is, resist your inclination to believe that there is another power than Good, and immediately turn your attention to some aspect of Good. Turn your back upon evil, know it not, and steadfastly behold Good.

The musician concentrates upon music many hours each day with great earnestness. The artist concentrates upon his profession day and night. The lawyer concentrates upon law. The doctor

wishes there only was some little bit of law or certainty to concentrate upon; but, working under no law or certain knowledge, he has to have the privilege of killing people without being amenable to the law. The doctor alone of all the people in the community has the right to kill people, and he is so selfish that he wants a monopoly upon the business. He is so supremely egotistical and important, as a result of his privilege, that he will not even let people die without his written permit. And the legislature gives him the authority he demands. That is demonstration for you. The minister concentrates upon the insecurity of life, the nearness of the devil, and the too often far-away-ness of God. The undertaker follows on the heels of the doctor, as a sort of complement to him and the minister, and concentrates upon the grave. Each has his lesson for us. Concentration is the law of success. Whatever you concentrate upon you will draw about you.

Jesus said, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbor as thyself." Is that hard? It ought not to be, for that is the law of good. That will fill our lives with good, for the Lord thy God is the law of thy good, and thy neighbor's welfare is thine own. Know that there is no evil, and then fasten your attention upon the statement, "All is Good." Hold fast to that day after day, night after night, till evil fades from before your sight. Sickness is good, for it is the law driving out the beliefs of evil that health may come forth. Every manifestation is good, because the law is behind it, demonstrating good. There is nothing but good to demonstrate, and it must be demonstrated right here, but to demonstrate to the consciousness it must be believed in and thought about, talked about, written about and beheld everywhere. Demonstration is always along the same lines as the concentration, but it does not always appear quickly. How long do the artist and the musician concentrate upon

their life work before they bring forth the measure of success that satisfies them? Is their work to be compared with that of proving health and many other aspects of the Good?

What we need is understanding, redeemed imagination, faith, and we can bring forth whatsoever we will. "To him that believeth all things are possible." "In due season ye shall reap, if ye faint not (do not give up)." "Be ye steadfast, unmovable, always abounding in the work of the Lord," that is, in demonstrating the law of good.

UNDAUNTED.

ANNA MCGOWAN.

I will climb to the heights where I placed my mark
 In youth's bright morn when the heart was young;
 I will climb though dangers beset my path,
 I will sing the song by the victor sung.
 Though I stumble and fall in my zeal to rise,
 While down I will plant some kindly seed
 Among the lowly and lost of earth,
 Which will sprout and grow to the lost one's need.

Yes, while I am down in the vale of defeat
 I can comfort some heart that is sad with care;
 I can scatter some seeds of a glorious Truth
 That will lift some erring one out of despair.
 As I struggle again to my weary feet,
 And, searching the path where I weakly fell,
 I find that the rock which had caused my wreck
 Was a guide-post barring the gate to hell.

The fall is bitter to a soul untried,
 But lo! when I rise what joy to know
 That the stumble was only a stepping-stone,
 That the fall was upward, and kindly the blow.
 But all around seems a dreary waste;
 No beauteous vision to greet the eye;
 Where the treadmill of life seems vainly spent,
 And no hand hath sown in the days gone by.

In visions I see such a grand array
 Of missions and duties I long to face;
 But no, the burden I lift today,
 I must carry up to its shining place.
 On this dreary waste I will sow my seed,
 Till the desert blossom, till the storm is calm;
 Then flowers and fruit I shall leave behind
 As I scale the heights with the victor's palm.

Bible Lessons

BY LEO VIRGO.

Lesson 12. June 21.

PAUL'S CHARGE TO TIMOTHY.—II. Timothy 3:14, 4:8.

GOLDEN TEXT— *There is laid up for me a crown of righteousness.*—II. Timothy 4:8.

The things which we have truly “learned and are assured of” are not written in any book. Truth does not come from without, but from a conviction within the mind based upon *understanding*. A doctrine based upon Scripture alone is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal law, and open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others. We had as well claim that the history of Columbus' discovery of America includes the creation of America as to claim that Truth and the Scriptures are one.

“Knowing of whom thou hast learned them.” Jesus said the Holy Spirit, the Comforter, should come and lead into all Truth. This is the “One” referred to by Paul. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: “Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is righteousness.” This is very different from the statement in the Old Version that all Scripture is inspired. “Given by inspiration of God” is literally “God-breathed.” If God ever breathed into the mind of man, is He not now breathing? We open ourselves to this inspiration, or inbreathing, of God by our thoughts

and words. If our minds are filled with the idea that inspiration ceased with Moses, or Jesus, or Paul, or some modern high priestess or priest, then we plug up the stream of God-thought flowing to us, and no revelation comes direct. What we get is second-handed — we measure it by the authority which we have set up as the final Word of God to man.

Jesus Christ is the standard. It is his "appearing," the setting up of his "kingdom," the judging of "the quick and the dead," that tries the mettle of the man. When the Perfect Man begins to assert himself in us there is an "appearing" of a higher standard of right and wrong. Our thoughts are brought to judgment. The thoughts of life, the "quick," and the thoughts of death, the "dead," are tried by the Truth, and those only let into the kingdom of God within us which chord with Principle. The "word" of this Truth must be declared constantly "in season and out of season." Those who grow lax in this respect find themselves falling back into mortal thought and material ways.

The firm state of faith in the invisible powers, which we build up by our oft repeated meditations and statements of Truth, stands us in good hand when our minds come to that place where our "ears itch" for new teachings — a fuller explanation of the mysteries of the doctrine. Such a time always comes to those who are passing through the regeneration. If one is well grounded in the Principle, and has the substance invisible well established in consciousness, there is but little danger of "turning aside into fables." The consciousness of Truth having done its work in the mind thoroughly, and fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man — "I am ready to be offered, the time of my departure is at hand."

The "crown of righteousness" is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who "fight the good fight," the overcoming of error with Truth. This

does not mean the death of the body and a great resurrection day away off in the future, but, as clearly taught by Paul, a new state of mind every time we overcome some mortal error, and a clearer realization in body of the one omnipresent Substance. "I die daily." "This mortal must put on the immortal." The Spirit that quickened Jesus shall quicken your mortal bodies.

Lesson 13. June 28.

REVIEW.

GOLDEN TEXT—*The Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom.*—II. Timothy 4:18.

LESSON I. *Paul's Farewell to Ephesus.*—Acts 20:28-38.

Central Truth: Beware the demoralizing effect of reflected error thoughts.

I AM Affirmation: My silent affirmation of the Truth of Being builds a wall of defense about me.

LESSON II. *The Resurrection.*—I. Cor. 15:20, 21, 50-58.

Central Truth: The resurrection of the body is accomplished by casting sin out of the mind.

I AM Affirmation: My body is in essence spiritual substance, and free from all the corruptions of mortality.

LESSON III. *The Law of Love.*—Romans 13:7-14.

Central Truth: The desire for the "more abundant life" is good and should be gratified.

I AM Affirmation: I do not desire the stimulants of sense, but the satisfying energy of the Holy Spirit.

LESSON IV. *Paul's Journey to Jerusalem.*—Acts 21:3-12.

Central Truth: Truth is a power that moves the whole man right forward to its demonstration in spite of all obstacles.

I AM Affirmation: I am ready to give up all for the sake of Truth.

LESSON V. *Paul Arrested.*—Acts 21:30-39.

Central Truth: In Spirit there is no apartness or separation.

I AM Affirmation: I in thee and thou in me and they in us.

LESSON VI. *The Plot Against Paul.*—Acts 23:12-22.

Central Truth: Stand by the Spirit, and it will stand by you.

I AM Affirmation: I will, in spite of all false appearances, be loyal to the Spirit.

LESSON VII. *Paul Before Felix.*—Acts 24:10-16, 24-26.

Central Truth: Truth in its own defense quietly states the facts of the Principle, and awaits results.

I AM Affirmation: My conscience centred in God is peaceful and harmonious.

LESSON VIII. *Paul Before Agrippa.*—Acts 26:19-29.

Central Truth: The remembrance of spiritual illumination must be kept bright by good works.

I AM Affirmation: I am not in delusion when the light of a higher understanding shines about me at mid-day, but in the presence of Truth and soberness.

LESSON IX. *The Life-Giving Spirit.*—Romans 8:1-14.

Central Truth: The Divine Mind is at home in the perfect man-mind only.

I AM Affirmation: "The Law of the Spirit of Life in Christ Jesus made me free from the law of sin and death."

LESSON X. *Paul's Voyage and Shipwreck.*—Acts 27:33-44.

Central Truth: In the storms of mortal thought, in sickness and mental turmoil, affirm the safety and security of those who trust in God.

I AM Affirmation: I am grounded in the substance of Spirit, and cannot fail.

LESSON XI. *Paul at Rome.*—Acts 28:16-24, 30, 31.

Central Truth: Though in the very citadel of worldly thought and bound with its chains, continue to proclaim the Truth.

I AM Affirmation: Truth cannot be bound nor its statements suppressed. To all the world I proclaim that which the Spirit within teaches me.

LESSON XII. *Paul's Charge to Timothy.*—II. Timothy 3:14, 4:8.

Central Truth: The sound doctrine is that of the Lord Jesus Christ.

I AM Affirmation: My crown of righteousness is in doing every day the will of the Spirit Universal.

THIRD QUARTER.

Lesson 1. July 5.

ISRAEL ASKING FOR A KING.—I. Sam. 8:1-10.

GOLDEN TEXT—*Prepare your hearts unto the Lord, and serve him only.*—I. Sam. 7:3.

The esoteric meaning of the word Samuel is given in the Hebrew, first, "Asked of God;" second, "Heard of God." He symbolizes that faculty of man that asks for Divine Wisdom, and receives it. Samuel was a judge ruling Israel, instead of a king, and also a prophet. In this he represents the innate sound judgment native to man, which depends upon Divine revelation for guidance. He was a Nazarite from his birth, and spent his childhood under Eli in the sacred tent at Shiloh, and had grown up secluded from the world, "dressed in his linen ephod, his long locks over his shoulders, on which no razor was ever to pass." This all fitly represents that natural intuition which has its centre of consciousness in the inmost recesses of the soul, and the strength

and vitality of which has never been curtailed by artificial limitation. This natural intuitive faculty is an integral part of man's consciousness, and if it were cultivated with right understanding, would always be a safe guide.

But in the development of the whole consciousness certain relations between spirit, soul and body have to be adjusted and reconciled. Intuition gets "old." Samuel was reported to be about seventy when this demand for a king was made. The intuition loses its vigor and gets inattentive. Its sons, Joel, signifies "Jehovah is God;" and Abiah, "Jehovah is my Father," are right affirmations, but they become enamoured with the things of this world, "turned aside after lucre." One may be in constant touch with God in the inner depths of being, and the thoughts, or "sons," that arise from thence be in line with truth, yet the temptations of the world gradually lead into thinking material possessions important. This is spiritual selfishness. When we get selfish in our spiritual work we begin to infringe upon the rights of the material world, and that realm then wants the ruling power transferred from the spiritual to the material plane of consciousness.

The demand for a king is a call for temporal arbitrary rule instead of spiritual guidance, with its freedom and righteousness.

But the mortal sometimes clamors so for organized rule in both the religious and the secular life that the Lord permits it to set up a kingdom and try this makeshift of ignorance. The whole human family is today in bondage to this idea, and the burdens of royalty and the tyranny of secular rulers is palpable testimony to the "manner of the king." In England today it requires ten per cent. of every man's income to pay his taxes. This is a parallel of that bondage which one puts himself in who allows his religious life to be influenced by doctrines, creeds or any inflexible rules. Every man should be a law unto himself, responsible only to God. Jesus is the guide in this

respect. He was free, and he had power, because he was not bound by human limitations of any character. He said, "Call no man on earth father, for one is your Father, God."

Lesson 2. July 12.

SAUL CHOSEN KING.—I. Sam. 10:17-27.

GOLDEN TEXT—*The Lord is our king: he will save us.*—Isa. 33:22.

A transformation is about to take place—the dominant centre of action in consciousness is to be changed from Spiritual Intuition (Samuel) to Personal Will (Saul). Our thoughts are substance in a state of radiation. They revolve around given centres in the mental realm, which have physical localities. Those are physiologically termed ganglionic centres. Mizpeh means *watch tower*, which we discern refers to the brain centre in the very top of the head.

These changes that occur in consciousness are not always understood from the sense plane. We know that a change is taking place in our minds and bodies, but we do not clearly discern what it is. The Lord, or law of our being, is doing its silent work, and we are not observing the process because of our dense materiality of thought. We know that we do not have the same spiritual discernment that we once had—that a certain sense darkness has obscured the light, and we are not in touch with the realm of Spirit. When such is the case, the change from a dominant centre in Spirit to a dominant centre in matter has taken place substantially as described in the text of this lesson.

Personal Will is of the tribe of Benjamin (Faith). Faith in God is that which moves to action from a spiritual standpoint. Faith in ourselves is the fulcrum which makes up Personal Will. The *tribe* is what we are in relation to God, and the *family* is what we are in relation to personality. This new

king, or controlling centre, is of the Matri (prison) family. This means limitation. Kish, his father, means *hard, difficult*. All these symbols indicate the character of the state of consciousness in which Personal Will is cast. When he was wanted he could not be found, which is characteristic of Personal Will. He had hid himself "among the stuff." Personality is always hiding itself among the "stuff" of materiality. It is not always modesty, but a real love for the "baggage."

When he was brought forth he was found to be physically "head and shoulders" above all the people. This pleased them greatly. Sense consciousness likes the "drum major" with his stately stride and waving plume. In the early history of the race it is observed that the nations desired for their leaders men of physical might. Homer represents Ajax as "towering o'er all with head and shoulders broad," and Virgil paints Turnus who "out-tops the foremost chieftains by a head." "The prevelance of this feeling of regard for personal bulk and stature is seen in the sculptures of ancient Egypt, Assyria, and Persia, and even in the modern paintings of the last named nation, in which the sovereign is invested with gigantic proportions in comparison with the persons around him," says Kitto.

The limited range of action and power of one governed by Personal Will is indicated by "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." Personality is governed by fixed laws, and is never allowed the liberty of originating anything outside of the peculiar family environment in which it is born. "Then Saul went to his house to Gibeah" (a hill), which means the forehead, which is the seat of action of Personal Will, and to which it is usually confined by the purely intellectual person.

"Words are but the garment of thought."

THE ENCIRCLING GOOD.

MRS. BESSIE P. UMSTOT.

Paper read before the Chicago Truth Students, April 1st. 1903.

MAN, the image of God, is composite in nature. He is all-inclusive, being the epitome of creation. In the infinite variety contained in the genus Man, we find all that is needful in the working out of the economy of existence, for all that God *is* and *does* is fully expressed in Its perfect Idea. In the threefold nature of man there is no discord, no clashing, because of the harmonious relativity and activity between the Divine, spiritual and natural organisms. They each have a place in the Encircling Good and a part in the working out of the Divine plan, and we may not lightly ignore any factor in the harmonious whole, which in essence, nature and purpose is one with the Absolute Good.

Being, the unit of Expression, is the storehouse of God—the great reservoir continually fed from the God-fountain, whence we draw our supply for daily needs. In Being is locked up the answer to every problem which confronts the existent soul. In its hidden recesses lies the fulfillment of every desire, every longing, every aspiration of the heart and soul. In truth, all good spiritual and all good temporal is stored in the great supply-house of the Father, ready to be appropriated by whomsoever will come unto Him through a sense of Divine Sonship.

The substance of things hoped for—the living reality of all we need to feed, clothe and house, both soul and body, is now, always was, and ever will be safe in the Encircling Good—just waiting to be spoken into visibility. *That is ours* to do. The only thing that stands between us and the conscious possession of this bountiful supply, lying latent, is our ignorant, mistaken sense about it. By this false mental attitude breeds lack of faith. Because of a distorted

view-point and consequent self-imposed limitation, we side-track the supply that is on its way to us. The reason we at times feel discouraged and seem to ourselves to be restricted in means, is because we judge according to appearances and not according to God's bounty, which is the only true criterion.

Recognition, which is but another name for understanding faith, is the key which unlocks the storehouse that holds our spiritual possessions. Without this open sesame we are forever barred from what is potentially ours. At times, with clarified vision, we catch glimpses of our heavenly inheritance, and in a vague, uncertain way theorize about the beauties and benefits of the Encircling Good, but all to no avail, for simply talking about it will never bring us into the land of plenty, peace and power. In order to make actual the desire of our heart, we must rise above the plane of appearances, and establish our claim to the Divine by holding fast to God, despite all seeming hindrances.

The reason we have "missed the mark" is that through ignorance we have in our extremity leaned on a broken reed or arm of flesh, and thus have asked amiss. The prophet Hosea says, "My people perish through lack of knowledge." Truly, soul famine confronts every soul that through lack of understanding depends upon the external for health, wealth, happiness, or any good. The husks of materiality may fill, but cannot feed or satisfy the starving soul. In reality it craves the bread of heaven and wine of the Spirit, and nothing on the sense plane can appease this soul hunger. The fruits of the Spirit alone can satisfy this inner longing. These good things can be attained only through living in the realm of the real and true. *This* is where we belong, and all the unrest in our world comes of trying to make ourselves at home in a "far country." Knowing that heaven is in reality our home, we can learn to be in the world, and yet not of it.

Through an understanding heart we may come

into possession of more and more of our Divine inheritance, and here and now manifest plenty and prosperity. If we want the good things of Spirit we must get into the current where they abound. In order to increase our store of good, spiritual or temporal, we must look away from seeming lack, and through understanding declare that we have abundance, for "to him that hath shall be given." In voicing the truth of our being we magnify the Lord, and thus put ourselves in touch with Infinite supply.

In conclusion, let us for a moment consciously face God-ward and center ourselves in the Encircling Good, that in this ocean of Love we may lose the old limited sense of self that has kept us out of our kingdom. In its stead, let us put in our mental slide, a picture, a true likeness of the Divine Self, that it may shine through the flesh and be reflected in bodily conditions and environment. Limitations, or lack of any kind, are not of God, and therefore have no place in the Encircling Good of which God is both center and circumference.

"The earth is the Lord's and the fullness thereof." "All that the Father hath is mine." Bear this in mind, and "let your desire be unto the Lord and your expectation from Him only." Rest in the Lord and be at peace.

We all, reflecting as a mirror the character of Christ, are transformed into the same image from character to character—from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into a sentence. Reflect the character of Christ, and you will become like Christ.—HENRY DRUMMOND.

"Can there be a more uplifting and inspiring thought than that *all* beings are the eternal children of an eternal All-loving Father?"



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 thirteen years and has over 9,000 registered members. Through its ministry thousands 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, 75 c.

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.

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.

I am the way, the truth, and the life.

Noon Thought.

(Held daily at 12 M.)

Ask what ye will in my name and it shall
be done unto you.

THE KINGDOM OF HEAVEN.

LILLIAN B. THURSTON.

Has your heart grown sad and weary?
Are you longing for the day,
When all doubt and fear and error
Shall be driven forth to stay?
Are you tired of restless wanderings —
Searching vainly everywhere
For the fount of life's elixir,
For deliverance from despair?

Then retire into the chamber
Of your heart, and close the door,
So that nothing false can enter —
Then behold the priceless store
Which unfolds itself before you
Like the opening of a rose;
In the midst you'll find Life's river,
Which unceasing onward flows.

Oh, the glories of that storehouse!
Oh, its peace and liberty!
'Tis the kingdom of God's heaven,
'Tis the throne of Christ in thee;
And the walls are all of jasper.
All that trouble's left without;
No more sadness, no more worry,
No more fear nor pain nor doubt.

'Tis a perfect, calm contentment
Radiates this heaven within,
Shining outward, shining upward,
Shining till the shades of sin,
Sickness, death, discord, and failure,
And the whole attendant train
Of false seemings shall be vanquished,
And the Christ in us shall reign.

THE IMAGES OF THE MIND ARE THE POTTERS OF THOUGHT: HOW TO ESTABLISH THE DIVINE IDEAL.

MRS. C. A. SHAFER.

Ninth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

The images of the Mind are the Potters of Thought. Now, a potter is a worker, one who makes and fashions the vessels that we find so necessary to our comfort, convenience and enjoyment, in what we in these modern times, these times of culture and enlightenment, call refined housekeeping. In Adam and our early ancestors we had not reached the stage of development that we now have. Then we ate with our fingers from off the tree and decorated our abodes with fig leaves. But now we have multiplied our ideals and we eat off from, and we decorate our dwellings, with little pieces of ware so numerous that every idea of beauty or utility that the needs of man demand to satisfy his desire for exquisite existence and enjoyment on this plane of consciousness, are provided in gems of art and things of beauty that delight the eye and please the taste, little things of beauty that are a joy forever.

Our text says that the images of our mind are the potters. That makes the images of the mind living workers, formers of thought, potters, and it takes for granted that there is a Divine Idea, and calls upon us to make it clear how to establish it.

The first step, evidently, is to ascertain what is meant by Divine. The word Divine separates that kind of idea from every other kind of idea. Then, what do we understand by the word Divine? The dictionary defines the word thus: "Pertaining to, proceeding or derived from, or of the nature of God, or of a supreme being; superhuman, superlatively admirable."

If we are to establish the Divine Idea we must know what that idea is. The Divine Idea is an idea that pertains to and comes forth from God, is of the nature of God, is superhuman, more than human, above the human, superlatively admirable. The Divine Idea referred to is God's idea of Himself, or it is the Divine or perfect man, and it must, therefore, be a man more than what we see the human to be, in his nature, character and powers. In other words, it is the God Idea, and is God-like, like God. Now, the next step is to ascertain what is meant by God. All men do not have the same understanding of what God is. But we of this little gathering do not need to go into an extensive analysis of what God is, for we all, from the least to the greatest, know God to be the Good, omniscient, omnipotent and omnipresent. And God's idea is the revelation by this omnipresent Good, of Himself or Itself. It, through Its idea, reveals to Itself just what it is, and names this revelation Man, names himself Man. Now, the meaning of Man is Mind, so we have in Man the name of God as Spirit, which is the same as Mind. Here we have God's revelation of Himself, or Itself, and not the opinion of another as to what God is, for in truth Man is created in the image and after the likeness of God. And it is this revelation that we are to establish.

Our theme states that our ideas are workers, the potters that mould and qualify and characterize the thoughts. If that be true, how important that our ideas be good and pure ideals. We have, in former lessons of this course, heard the teaching about the power of thought, and from our text we see that the ideas we have about things are the wellsprings of thought about those things. How true that is, we will realize when we remember that whenever we are asked about anything that we think we know nothing about, we at once exclaim: "I have no idea." Our ideas are the beliefs we have about things, the images we hold in our minds about the things that go to make up what we call life. That image is the inspi-

ration and director of our thoughts about that thing. Our thoughts are like the images we hold in mind, and the thoughts, we have learned, build themselves into our bodies, into our world, become incorporated as feelings, and manifest forth as our environment and our very body. That is why we are so anxious to know what the Divine Idea is, that we may establish it as the worker or potter, who shall inspire thoughts that shall be as perfect in goodness, purity, mercy and truth as the Divine nature is, for that is Man's highest ideal. As Man is God's highest ideal, so is God Man's highest ideal. God's name for Himself is Man, and Man's name for God must be Good, for as God reveals himself in His idea as Man, so man reveals himself in his idea of God.

Now, of course all perceive that the image about which we are talking is what we call the imagination, when it is in action or building. The builder or potter is our imagination. Then let us have a definition of the imagination. The dictionary says, "It is that faculty of the mind which forms new combinations of ideas from the materials stored up in the memory."

This at once gives us the key to the situation, namely, that ideas are not pumped in from the outside, but that they spring from within. This is one of the most important, if not the most important lesson of life, that we learn to think aright, and think to a purpose. This imagination within us may be filled with good ideals, and we will be filled with good thoughts, or it may be filled with evil and untrue ideals, and we will then be filled with evil and untrue thoughts, for "as a man thinketh, so is he."

This memory of ours is a great storehouse filled with all manner of goods, whatsoever pleases our fancy. If I want sickness and believe in it, I find it here, and I may indulge my taste along this line to my heart's desire, and I will get just what my thought draws to me. But if I do not like to cultivate my imagination along that line, I can let it alone, I can even shut it out of my thought altogether, and since

“when I am sick, I do not feel good at all,” I will bar all such thoughts from my imagination.

But Nature is full of the beautiful, and Nature is the revelation of what is in Man. In the Springtime, when all Nature has put on its wedding garments, when everything is manifesting new life, springing forth with new activity, what a stimulating inspiration to rejoice and be glad that we live. How our hearts leap for joy, and how the vigor of life and vitality flows through our veins, how the song springs forth from the overflowing heart, and breaks out upon the lips in words of praise and thanksgiving that we live, that we are one with the beauty and life that we behold manifesting forth everywhere about us, in us, and through us! And we know that every glad thought that we entertain, that springs forth from the life about us, builds us up spiritually, mentally and physically.

But what is the mainspring of all the joy we feel? What the inspiration of all we behold? What but Love, overflowing Love? When we love how we cluster about the object of our affection all that is beautiful and high in ideal! How we revel in and feed upon these ideals with which we clothe our beloved! Every energy, every activity of our being has but one object—to realize the perfection we see in the loved one. But to be perfection, that ideal must be more than personality in anything. Everything has a personality, and everything has an individuality; everything has a perfect side and a side in which it falls short of the perfect. The perfect side is the Divine side; the less than perfect is the less than Divine, or the human side; it is only a certain or uncertain amount of the Divine, the incomplete Divine. So we might say that the imperfect is not to be condemned or criticised, but simply to be regarded as that in which the prophecy of Divinity is not yet fulfilled, but will be later. So we hold to that object, the unmanifest Divine, till we bring forth in thought the ideal which is perfect, till the incomplete is made complete. In

our imagination, for instance, we love a beautiful spiritual character. How we build about it a wall to protect it from the outer forces that would play upon it and take away some of the beauty we see! While we shield it how faithfully it grows from within till that inner work is complete, and then we may with safety remove the outer wall and let the love and beauty and life and light spring forth to bless all who will recognize its radiance and glory. This is the work of our imagination.

The imagination makes real all it fixes itself upon. Take the child as an example. If he is imaginative he builds about himself the realities, in his play, of that which most pleases his caprice. We have seen the little boys play at being firemen. They will turn in the alarm, take position at the tap of the bell, and at another tap away they will go, couple the hose, turn on the water, put out the fire, and gather up their trappings and return to the engine-house with all the reality in their performance that the fireman experiences when he does the same thing. Of course these are not good things, not good plays for the child to indulge his imagination in, for he is to learn the power of thought, and know that the things which he makes real to himself, are real to him and likely to come forth in experiences, because he believes in their reality, and it is wise, therefore, for him to play at those games in which only the good and desirable are seen and thought about and brought forth by their activities. But these are examples of the active, imaginative child. The things they play are real to them. Or we may take the little girls who play at keep house, and call the doctor to treat their dollies, and administer a potion for headache and other ills. How real all these things are, and how real they become to them when the doctor comes to see them for the ailments which they bring forth in their active imaginations, and visit upon the unfortunate, defenceless and unresisting dolly. To these dear children that they do in running to fires and putting them

out, all their prowess, all their achievements are even more real and exhilarating than the activities of the grown man. They get just as excited, just as hot, just as tired, and are just as proud of what they have done, as any of our real firemen who are the guardians of so much of the city's safety, for upon that plane we are in a great measure yet living. So are the plays of the little innocent girls who are by the activity of thought bringing upon their future little ones the misfortunes which they make so real and vivid in their plays, and which they now seem to think are so nice, because, while being real, "It don't really hurt, you know."

Here we may find an ever active source of the many ills of life that wear away the vitality and vigor of the child as well as of the men and women of the world. They bring upon themselves, and perpetuate the things that they make real in their childhood. "We are but children grown large." We are in no wise different than we were when we were three, or one, or five or ten years old. Every week we manifest forth the same peculiarities that we then manifested. We are childish and peevish now and then, within, though we may be too strong and manly or womanly to reveal it outwardly, and if we know Truth we know that these are the very qualities of mind that come to us as heredity, which we, by our affirmations and denials are trying to dismiss from our world and get rid of. We are strong, brave and heroic now just as as we were then, and we have the same experiences as those which we played at as real when we were children. Why? Because we fixed them upon the retina of the mind, and there they remain as part of the world's beliefs to come to every man and woman, and they come because we draw them to us.

What, right here, do we discover to be the real source of all our woes or joys? Just this: That the ideas that we let into the mind, and accept as real, work out into manifestation. They may come when we are children, infants even, or when we are of

mature mind and the so-called sound judgment resulting from experience in life. It matters not, the ideas that we agree with and give power over us, are the working principles in our lives, and they make for our weal or our woe.

Oh, my friends, let us turn our imagination upon the real things of life, the things that cannot be taken away, the things that cannot be corrupted by moth or rust; let us turn to images that are eternal in heaven, that state of harmony and peace within; let us turn to the perfect image of the Divine Man, "and with open face beholding as in a glass the glory of the Lord" continue to think upon this Divine image till "we are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II. Cor. 3:18.)

How happy we are when we have beautiful images before our mind's eye! How beautiful are the thoughts we then entertain! How happy we make those about us, or how we contribute to that end! How happy we feel when we come into the presence of another who is filled with the same kind of pure, beautiful, strong, powerful images that alone can come from the Divine Mind. As we feel the flow of soul to soul, we say, "What a joy to give joy! What a blessing to bless." How we rejoice in the flow of thoughts that come from that Divine source, a mind filled with Divine images! Such a state, such a life is worth living. Such a consciousness is worth having.

"The power which we call God, or Law, or Good, is wise and strong enough to provide for man the most favorable conditions for enjoyment that man will himself permit. God is Love, and Love could be satisfied with nothing less, for Love is infinite mercy and goodness, in wisdom and power. Where, then, is our limitation, and why do we suffer? The answer is always to be found in the individual soul, which has the sovereign power of control and direction. What are the images of our minds? Man

can open wide all the doors of receptiveness; can throw down all walls and live in the open; or he can shut himself up in the deepest dungeon of his narrow, personal, selfish life and bar out every ray of sunlight, every inspiration of Truth, every image of good."

In order to establish the Divine idea it is necessary that we know what Divine ideas are, what the one particular Divine Idea is that is known as Man, and then it is necessary that we think Divine thoughts about Divine things, about the Divine and perfect Man that we are so anxious to know, to be. To do this we must have Divine aspirations. We must have a supreme desire to bring forth into manifestation the Divine Self, we must hunger and thirst after righteousness; we must desire more than anything else to make the perfect at-one-ment with the only Good. This does not mean, by any manner of means, that we are to think of all manner of things most of the time, and give one half-hour out of the twenty-four to Divine thoughts, but it means we are to think God's thoughts after Him, that we become so filled and thrilled, permeated and saturated with pure thought images, with God ideals, that we have absolutely no time or room for anything else, and then, and then only, will the Divine Potter be established.

"Men suffer because they lack knowledge, because they lack that blessed knowledge that peace, strength and ease come when we give up all mortal mind and all mortal will to Divine Mind and Will. Live at-one with God without carnal mind and will, if thou wouldst cease to suffer; blessed eternal peace comes to him who is united with God."

"God is omnipresent—like the one current of electricity shining in many lights, as if itself many, yet one continuous and undivided force. Or, like endless space, occupying endless cavities. He is *here* and *now*—dost thou not feel His blessed presence?"

AS WE GO FORWARD.

ROSE L. AMOS.

It comes to the lowly and simple, it comes to whomsoever will put off what is foreign and proud, it comes as insight, it comes as serenity and grandeur.—EMERSON.

With this age there are many new and wonderful inventions in the material world, in science, and man is ever finding new and happier methods for carrying out his work. We are sometimes apt to look backwards, and with feelings of some sentiment, love still to see labor carried on with, perhaps, somewhat poetical and picturesque way of toiling.

It may seem beautiful to us who look on, to us who are not actually employed in the work. But to the toilers themselves, what do they feel? Is it not sometimes necessary to ask this question? and then maybe we shall be glad to put our sentiments aside for the coming inventions which will enable man to do his work less laboriously, and more time to be spent in beneficial leisure. We must ever go onward, and God has endowed man with powers which he must use, and in science, as in religion, God must be realized, for the same power works through all life, and it is to our choice whether we take these opportunities and use these powers aright.

And as these inventions come to man and are made manifest and used for the good of the whole, so it is certain that running parallel with science, or the material side of life, great revelations are being made on the spiritual plane, and it behoves us all to keep alert and wide awake for the coming truths which shall be made plain to the watchful man, for we do not stand still even in religion. For what is religion? How do we carry it out in our lives? We argue, we plead, we talk about religion, but can there really be any different roads to this one great Principle? There is one great roadway leading straight in the full glow of light to God, but all around us are

side-ways, by-roads and short cuts, which more often turn out to be the longest in the end, and give us the most trouble. But these are necessary to man, for they teach him experience, and without going through these various ways he would not learn and so avoid the next time he starts out, for in the long run they all lead into the Broadway, the glorious open way, and in time we shall come into it. Some have already found it and are well on the road, but they are the pioneers and leaders, though some are the very humblest of souls, and from their very trustful, loving, simple natures have come into it without the time seemingly being wasted in walking the side walks.

But never look backward; time never need be wasted, however long we have taken, so long as we have thoroughly learned the lesson, for the experience it has taught us. And as soon as we walk along this great Broadway, we shall always find those a little further ahead, to help us onward and encourage us, we who may not be so strong, to ever go onwards and forwards, and never again leave the high-road though many will be the enticements to leave it for some cool and shady lane on the way, but that will only lead us astray, and we must keep our eyes ahead, though the glow may sometimes be so strong as to dazzle us. And as we go we shall gather more and more to walk with us, and the way will be full of joy and greater revelations, for Love is the great leader. And when we all have this love in our hearts towards one another, seeing in one another the image of our Father, we shall find new powers awaiting for us to use, better modes of living, greater revealments of Christ's teaching, for he himself told us we should do great things.

But how often do we neglect the great opportunities waiting to be made ours, because we have not enough faith in ourselves and in those around us to rise up out of our old sleeping, hidden selves and realize that there may be far happier, brighter ways

of doing our duties in life, and making the journey one of joy and health and praiseful love, instead of walking with heavy and over-loaded burdens upon us. It is not enough to study Christ's history and character, and then to stop, but we must know it is for all of us to learn of his wonderful life, and try, however little, to become the same as near as ever we can, and never to shrink from living our truest, best selves, because we so often fail on our way to manifest this Perfect Ideal, we are meant to. We are to be guided by these highest promptings, and often have to walk apart to carry them through for other men. But once having started on the way it is impossible to turn back, and as we continue our journey faithfully, fearlessly, and with thoughtful wise love, we shall gain greater and greater knowledge, and this will ever lead us to life more abundant. Life of the soul! Life in God to other realms! But above all, let us keep simple in our ways of seeking Truth on all subjects, for there are many deep, and maybe mistaken, ideas of the true life we should lead to find God within us and around us.

It is to those who keep open-minded and receptive, free from prejudice, that knowledge in its truest form will come, and so enable us to adjust our lives, and to help those of others to grander and more joyous modes of carrying on their work. Let us then be not afraid, but step forward, ever forward with free and nimble feet; firmly walking over life's great high-road, and sometimes running for very joy of living and loving. Yes, loving! for to love purely, unselfishly, all we can gather into our heart until we feel one with the great Universal Heart, then shall we know we have chosen the right road.

Let grace and goodness be the principal loadstone of thy affections. For love which hath ends will have an end, whereas that which is founded on true virtue will always continue.— DRYDEN.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, May 6, led by Mrs. Jane Yarnall. Subject, "Candor in Investigation."

All joined in the following affirmations to open the meeting. "We acknowledge Thee, O Infinite Spirit, to be the only Power. We acknowledge Thee to be the only Life, the only Love, the only Wisdom. By Thy loving kindness we are made partakers of Thy Power. By Thy Life we are made partakers of the same. By Thy Love our world is beautiful. By Thy Wisdom we are made conscious of our birthright to dominion. By Thy guiding hand we are led in the ways of righteousness and peace. Help us to realize that there is none beside Thee. Help us to speak only words of Truth. Help us to sing to Thy honor and glory. Help us hear only words of Truth, and may all we do and all we say carry blessings and peace wherever sent."

Mrs. Yarnall then spoke to her subject as follows: "One who is bold enough to dare to doubt the established opinions of the supposed wise men of the age, especially regarding things of a religious character, is not necessarily guilty of infidelity, as has been generally supposed by those who are afraid to take a step in advance of accepted tenets, even when such tenets do not satisfy the hunger of the soul. The honest, intelligent doubter is the one who is going to investigate his doubts of prevailing popular beliefs; prompt him to analyze, compare and sift such beliefs; weigh them in the scales of reason and righteous judgment, and in doing so he has been lifted out of the ruts of dogma and tradition into the consciousness of the Son of God within, and into the liberty wherewith that knowledge makes him free.

“The progressive thought of the age demands no abandonment of any conception or tenet that agrees with divine principle, while conservative souls depend upon authority instead of divine principle, forgetting that the great teacher whom they claim to follow denounced the traditions of men and admonished his followers to do as he did. How did he do? He spoke as one having authority within himself and pointed the way for all to reach the same consciousness of knowing that he had reached and showed them the way to attain to that conscious understanding of the God-power imparted to every soul by that great creative principle we call God. Jesus said to the Pharisees, ‘*Ye have made the commandment of God of none effect by your traditions.*’ We may apply that saying just as aptly to the Pharisees of today, although they are known by another name. If we believe we were created wicked and depraved, our bodies register that error in some way that is detrimental to health and peace. The nearer we approach a correct conception of what being is and our relation to source, the more the body will shine forth in visible testimony of the righteousness of our conception. The honest investigator of principles will not be content with theories that will not stand the test of scientific scrutiny, because he must know why and on what grounds he is expected to endorse new ideas. If he is truly scientific, he will carry his investigation down to the last analysis, at which point he will discover the truth or falsity of the matter; and this may be accomplished on the plane of intellect alone; and still the full and perfect conception of Divine principle as a working power on the plane of human experience is not accomplished until the spiritual aspect is discerned, and the intellect is willing to give precedence to the spiritual.

“One great obstacle to the higher attainment has been that intellectual people are not so ready to admit a Truth that must be discerned without sense evidence; at the same time they *know* that all power, all force,

and all energy are unseen, therefore spiritual. It should be understood that there is an infallible standard by which to judge of truth or falsity of any system of principles. Divine Principle is the standard. That great combination of principles that are eternally changeless and ceaselessly active in harmonious unity, constitutes the God of the Universe, and as a combination we call it Divine Principle, and whatever is true in essence will agree with that combination of eternal principles; otherwise it should be rejected as false. Every science, every religion, and every philosophy must rest upon something that serves as a basis, and that basis must agree with the truths that are eternal, or it will soon or late crumble. Such is the law, and the law is inexorable. 'Ye cannot gather thorns from grapes nor figs from thistles.' Now all the reasoning takes us back to the starting point. The one who is bold enough to doubt the accepted dogmas is not willing to allow his pastor to think for him; he is going to think for himself. The one who sits complacently taking in all that is taught in the pulpit is often wandering mentally into a far country, and, like the prodigal son, he finds himself feeding upon husks sooner or later. The far country into which the 'Prodigal Son' of the parable wandered, represents a state of consciousness which is foreign to Divine Principle. Where will we find a man or woman today who has not wandered away from Divine Principle and suffered the consequences? We have fed upon husks until our doubts have driven us to find a better way; and, thanks to the progressive spirit of the age, we are finding our way back to the Father's house. One 'comes to himself' when he recognizes the true self as the Son of God.

"In the recognition of the true self we discover those latent powers (inherent substance) that have been so dissipated by riotous living (unrighteous course) that we really did not know we possessed them. In that far country of error we saw only limi-

tations on every hand. We were taught that we had no right to know the mysteries of the Kingdom of God, and so long as we accepted such limited teaching we remained in ignorance of the Truth of Being and the truth regarding our inherited powers. We had no conception of the possibilities of our own Divine being, which only required us to *know* and appreciate to make them serve us. *Now* we know that *all may* be taught of God and need not depend upon human opinion if they will only seek the knowledge wisely. One who truly aspires to know the way of life must drop all selfish desires, all selfish ambitions, and look higher than the gratification of human desire. The aspiration will accomplish by patient perseverance and righteous endeavor what personal ambition can never accomplish, and honest intelligent investigation of principles that are divinely true will open the door to such knowledge.

“Now what will candid investigation of principles do for us? If *candid*, it will lighten our burdens. It will comfort us in sorrow. It will restore our broken hopes. It will heal all our infirmities. It will perpetuate health of mind and health of body. It will give us a realization of our ability to help others, and to lift up the broken-hearted and shed an influence that makes for universal peace and harmony, and if people would study the principles instead of the people who advocate them they would have no trouble to prove our statements true.”

Mrs. Agnes See: “Candor comes from the Latin word, *cando, be white*; candor, freedom from mental reservation; openness, frankness, outspokenness; freedom from prejudice, bias, impartiality; fairness; freedom from bitterness, malice; purity, whiteness, brightness. Many people make the mistake of believing that hypnotism comes from suggestion, when, in reality, the operator only suggests to his subject after he has become hypnotized. Suggestion does not hypnotize, but a steady low monotone; but let anything interrupt and it becomes un hypnotic. Chanting in the old days had that hypnotic influence. Truth is not new. We demonstrate a consciousness

of the Truth, not a demonstration of a *new* Truth. We do not want to be hypnotized by the low monotonous chanting of other peoples' opinions. We want to think for ourselves and know. In order to investigate, we must have freedom. We have been under the suggestion of doctors for our health, lawyers for our actions, and ministers for our religion. Let us now investigate with candor, let us know for ourselves, without prejudice. Often the thing we condemn is the one thing we need most. It is often the corner-stone the builders rejected.

“If we would be candid in our investigation of another's acts we would find something entirely different from what appearances would indicate.

“There is such a wide difference in the conception of God by the individual. We all know there is something, but to really find out what the great mystery is every one must go to the within of himself. Every one is acting the highest he knows, but often his acts are clothed with opinions instead of knowledge. It is the different concepts of God that make the different sects, but when the true God is actually known there will then be Oneness. The light of Truth can only shine individually through each one when they are free from all prejudice. There is a light that lighteth every man that cometh into the world; each one will see and know God for himself. No one can see through the eyes of understanding for another.”

Mr. Arthur See: “It seems peculiar that so many today are asking how to know God or how to find God. It may be that a great cosmic consciousness has been in process of development that the time may only be now ripe to see God. The great obstacle that has prevented us from seeing God is that we have seen small instead of large. We have been so bound by our own limitations and conceits that it has kept us from seeing God. We measure everything by the point of our own contact with it. We can not see large by looking at the world in detail, but we must come back into ourselves. We don't go out from the one white ray into the sun's rays, but come from the sun's rays back into the one white ray. God is always subject, man object. We can only see through our own revelations, not through another's. We are only bricks in the pavement, or feathers in the air, when we try to find out what we are from the without.”—HARRIET DE LANO POOL, Sec'y *pro tem.*

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

101. I am faithful to the "Silent Hour," but I do not receive the fulness thereof as I should like. I am unable to find the "It," or, in other words, am unable to press the button that will set in motion the actualities I so much desire. Why? — J. H. B.

There are many things which militate against the realization of the indwelling power which enables us to have dominion over all things, and to bring into manifestation that which we desire. One of the first upon this list would be a lack of understanding of what we are. We must know ourselves to be one with Intelligence, with Power, with Love, with Wisdom and with Life. When we know this we have found the I AM, the "It," or the indwelling Christ, the real self. Going into the silence with this knowledge we become receptive to an influx of a new spiritual life, and through our faith (the button we press) we bring to us the things desired. Constant practice and persistent effort are necessary to a perfect concentration of thought in silent meditation, for we have lived so long among material things that we have to try again and again before we are able to prevent the old thoughts from intruding. But it can be done, and we may, through the wonderful power of concentrated thought, speak into existence the good our souls crave.

102. When we come into a conscious realization of our oneness with God, why is it not permanent? — MRS. G.

In our estimation it is because we are not always in the same state of receptivity. When we are seeking to attain this realization we direct all our efforts to the accomplishment of our purpose, and in this way bring it to pass. In the glow of illumination and the exaltation which this consciousness sets up in our being, we relax somewhat, and neglect the constant practice of our silent communion with God which brought Him near to us and made us conscious

of our unity with Him, and thus the realization becomes dim. But, and this is our comfort, this realization once attained, we can never entirely lose its presence with us; it will respond to our calls when we are again faithful to the inner voice of Spirit, and our faithfulness will make the realization permanent.

103. Should one be a teacher or a healer who has not arrived at a full understanding of the Truth, or has not overcome all the physical weakness in himself? — C. J. H.

We doubt if there is anyone upon the earth at the present time who has arrived at a full understanding of the Truth, though many are well along on the way, and experience has taught us that we increase our own knowledge and understanding by seeking to impart to others that which we know. One may not do the *best* work possible, but he may do in proportion to the understanding which he has, and, while continuing to progress himself, put others in the way of becoming masters in the Science of Being. No one should hesitate to take up the work because he is not perfected; we must "do good as we have opportunity." Nevertheless, the greater our ability, the greater our opportunity.

104. If an organ is taken from the body, can that person manifest perfection? — B. B.

Beyond a doubt each organ and its proper functioning is necessary in the divine economy for the manifesting of the whole or perfect man. The loss of any organ does not prevent the development of perfect character, and in some instances, notably that of the loss of the organ of sight, the other senses take on new qualities which make up in a large degree for the loss of sight, but to manifest that perfectness or wholeness which is the true condition of man, each organ must be in place and performing its appointed work. One should be careful how they voluntarily submit to the removal of any organ from the body, for the perfect man must be perfect in body, soul and spirit.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

And my little ones are all of tender years, all who need watchful care, with infinite love and wisdom from parents, friends and guardians.— J. GILBERT MURRAY.

A PRAYER FOR
MY LITTLE ONES.

Jesus, Thou Christ: Thou who said, Suffer little children to come unto me: I bring these little ones to Thee for love and blessing and guidance. Thou wilt write in their young hearts the New Name; wilt teach their pure young souls the way of Life, seal them with Thy incorruptible love, fill their growing, expanding souls with the wisdom and understanding which is Thine. Savior, Thou wilt cleanse and purify and keep clean their conscious minds. Thou wilt hold them so close that they cannot stray. Thou wilt keep their hearts from guile, their lips from untrue and impure speech, their feet from straying, and their lives from error.

(Names:) My little ones, listen, Jesus speaks. He says: Children of my love and care, Lambs of my flock and fold, come unto me, hear my voice. The Father, my Father and your Father, bids me enfold you in His loving, tender care; to lift you up out of the world's ignorant error thought (of carnality, lust, passion, uncleanness, and all ungodliness) and guide you in the true and living way.

My little ones, ye are in the world, yet walking beside me, your hands in mine, guided and upheld by me, ye are not of it. No temptations can overcome you, no error thought can confound you, no deception can mislead you, no ignorance can darken you, no wickedness can assail you, for the Father's loving, tender care is all around you, covering you, protecting you. No fears of lust, passion or sense desires can burn around or within you. I will hold you close in the Infinite arms. You are not passion born, but born of the Spirit, born of God. You are filled with

love, with truth, for I, the Christ dwell and abide with you. The Holy Spirit, the Spirit of Truth, is with you and shall be in you, as you awake and see and feel your own true spiritual being. In God, the Father, you are true, and strong, and wise and pure and free. I, the Christ, have said it; learn of me.

— J. GILBERT MURRAY.

1. Thou shalt not exalt the material above the spiritual. For knowest thou not that the spiritual is

ever the same and that the

HEALTH
COMMANDMENTS.

material doth forever change?

2. Thou shalt not bow thyself down before the material, for him that doeth this the spiritual shall forsake.

3. Thou shalt not talk overmuch of the spiritual, for talk without deeds is vain. Act rather as if thou didst believe in the omnipotence of Spirit.

4. Thou shalt not fear. For thou thyself art Spirit, but encased in flesh, and what can Spirit fear? Thou shalt rather have faith and not be anxious overmuch, for anxiety draweth to thy flesh the ills and disappointments of this life.

5. Honor the spiritual which resideth in all nature, and honor all men, thyself also, as its most perfect exponents.

6. Remember that all days are holy, and that man and beast need rest upon the Sabbath.

7. Thou shalt not think overmuch of human law, fashion, fad or creed, for their name is legion and they are subject to change; but thou shalt cultivate thy conscience and let it be a law to thy thoughts. Thy deeds will then take care of themselves.

8. Thou shalt not think evil thoughts, for without the evil thought the evil deed shall not be committed, neither murder nor theft, nor the speaking of words which wound.

9. Thou shalt look for the good in all things and in all men, that thy days may be long in the land.

10. Thou shalt use common sense and think for

thyself (if that be possible), and thou shalt not borrow thy opinions from others, nor yet buy them ready made.

II. Thou shalt not think that the things which thou possessest wilt make thee happy, neither wealth nor fame, nor the stuffing of the body with food, nor thy mind with the ideas of others, for thus shalt thou bury the spiritual within. Happiness is but the state of thy mind. Rejoice then evermore, and thy days shall be long and full of peace.—*Practical Ideals.*

What is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

THE LAW OF
SUCCESS IN
BUSINESS.

But down under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills? Yes. The law of belief or expectation.

One of the laws of the human mind or soul is, that whatever the soul aspires after, reaches for, and *believes it can have*, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask, *believing*, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief, not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain, expects it, believes that it is one of his rights, and the idea of failure hardly occurs to him; and the more he gains the stronger does this belief or expectation become.

"Unto him that hath shall be given," etc., is the great exposition of this law, because he that hath sees in his very *having* reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But "he that hath not" is usually expecting another loss, at least he fears it, and thus he unconsciously invites it.

But, you say, if one is a failure, how can he believe in his success? Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe it the quicker the process. This is the secret spring of the door of success.

Never allow that you are a failure. Always insist to yourself mechanically, if need be, that you are gaining, are winning, are a success. Let him that hath not refuse to see the loss, let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocket-book.

Unto him that hath shall be given is not an injustice, but an equitable law of the human soul teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most “need in their business.”

In brief, then, insist on seeing the bright side always, look only at your progress, forget your failures, magnify each success, till you come to believe that you can win—then the mind or soul “will do the rest.”

But do n't scan particulars too closely, so that if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use the prescription upon yourself while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining, and sooner than you think you will not need to say it, for other people will tell you so; and if you ever doubt the law test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who was n't prospering? The formula is simple. Try it.—ASHLEY MILLER.



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Publishers' Department.

We have recently been sending out statements for arrearage subscription accounts due, and desire to thank our readers for responding promptly. To keep your subscription paid will assist us in maintaining the high standard of progressiveness in UNITY, and will open you to the full benefit and realization of its spiritual teaching, which cannot come when you carry the idea of debt in your mind therefor. Many of our readers seldom notice the date of expiration on the printed address label, and have requested us to notify them personally at such expiration, and we feel confident that none will feel agrieved upon receiving such statement, but will be glad to respond. Mr. C. T. Kenney, of East St. Louis, Ill., writes: "That is a good idea of sending a bill to subscribers at the end of their year. It brings the matter very forcibly to their attention, especially if they are liable to forgetfulness." Another writes, "I know that I am much in arrears for UNITY, but have felt that I could not do without it. I thank you more than I can express that it has come to me, and I shall manage the full payment of the \$3.50 due you, even though by installments." (This is perfectly satisfactory.)

It requires something like \$300.00 every month to issue UNITY, so you see if many subscribers delay in sending in their dues, it is readily felt by the publishers. Our Special Offer still holds good, but will probably soon be recalled: Send two subscriptions to UNITY, with \$2.00, and we will allow you a third subscription for your trouble. Those who are behind with their subscriptions will find this an easy way to pay up.

T. E. Palmer, Secretary of the Jackson County Socialist Club, has been appointed custodian of the Club's headquarters, 502 East 12th Street, Kansas City. All kinds of progressive literature will be kept in connection with this stand. UNITY and other like literature will be kept on sale.

CLASSES IN KANSAS CITY.

We have just closed a primary class in which there was unusual interest, and much spiritual insight developed by the students. We had in addition to the lecture a practical demonstration each evening in healing some member of the class. This is very helpful to beginners who want to take up healing as a work. It will be a feature of primary classes here in future.

It is proposed to begin another class of this character Monday, June 29th. It will require about a month to complete the twelve lessons which constitute this course. Students from out of town will also have the privilege of attending some of the concentration classes, which are held regularly each week. Two of these concentration classes are now being carried forward and there is call for another.

Here is found real soul development along lines that the student can prove for himself as palpably as physical culture. The muscles of the soul are as flabby in most people as those of the infant. They have lost control of them through ignorance and neglect. Jesus said: "What doth it profit a man if he gain the whole world and lose his own soul?" Another translation of his words is: "What gain is there in getting material possessions if you thereby lose control of your soul?" At no other place on this globe is this system of soul culture taught and demonstrated. It was given to us direct from the Spirit and we give it forth freely to those who are ready for it. We know that it is of such importance in its practical effects that were a mercenary thought back of it we should be charging hundreds of dollars for these lessons. The Spirit has revealed to us that in a few years this system of soul development will be accepted as scientific by all enlightened metaphysicians.

We make no regular charge for these lessons, yet we would have students to know that their value is beyond money consideration. Money should not stand in the way of one who is in soul starvation. You can afford to make any material sacrifice in order to feed your soul. You can afford to give all you possess to learn the way into this kingdom of God within you.

William Farwell, of the Home of Truth, San Jose, Cal., has started a new work in connection with the regular work of the Home. Sunday evening meetings are held in one of the halls down town under the name of the "Circle of Divine Ministry," and a course of lessons on Applied Christianity is being taught by Mr. Farwell. Much interest is being manifested in this movement to which UNITY bids God-speed.

Mr. and Mrs. Reginald Cobbett, formerly of the Universal Home of Truth, Denver, have opened a work for the Truth in Boulder, Colo. Their address is 725 Spence Street.

COMMENCEMENT EXERCISES.

Our esteemed co-workers, Mr. and Mrs. C. A. Shafer, have gone to Chicago to engage in a personal work for the promulgation of Truth. For four years they have been connected with the work at Unity Headquarters, and those who have listened to Mr. Shafer, or received of his ministry, can testify to his ability and to the power of his word. Through entire consecration, and conscious identification of himself with the one Infinite Source of wisdom and power, he has made it possible to accomplish all the good he is doing. As correspondent for the Society of Silent Unity his name has become known all over the world, and his wise counsel and spiritual guidance has been the means of tiding many a member of that society over the deep waters of trial. Mrs. Shafer unites her efforts with those of her husband, and in their hands the cause of Truth will find staunch supporters. At Unity Headquarters, on the evening of May 29th, a farewell reception was tendered these good friends by the Unity Society of Practical Christianity which took on something of the nature of commencement exercises at which Mr. and Mrs. Shafer were graduated from this Center, and the commission to go forth as workers given to them by Mr. Charles Fillmore. A love-offering was presented to them with the blessings and hearty God-speed of the whole society, which unites in declaring success for them in their new field of labor.—J. H. C.

In holding the Class Thought for this month, "I am the Way, the Truth, and the Life," we should realize that we are giving forth the *Word* from the higher consciousness--the "Christ in you." Jesus showed us how to develop this Spiritual Man, which is the *way* to spiritual consciousness, the *truth* of Being, and the only real enduring *life*. He said, "Keep my sayings," "Have faith in God," "Follow me." Holding in thought a statement of Jesus may be mere parrot repetition, or it may be the creative word of the Christ in man; it depends upon our faith and understanding. But "repetition is the mother of Wisdom," and those who have no spiritual understanding to begin with find the light and come into the power through affirming the *I Am*, and holding with faith the sayings of Jesus the Christ. Be diligent and you shall reap the reward of your mental industry.

To the many kind friends who have learned of the great flood of waters in Kansas City, and are solicitous about our welfare, we would say that it has not harmed us. Our mail has been seriously delayed, however, and if UNITY is late in reaching you this month you will know the reason. We want you all to join with us every night at 9 o'clock in this affirmation: "No mortal thought of poverty or lack, and no dilatory or negligent thought shall interfere with the steady flow of subscription money to UNITY."

MENTAL SCIENCE COLLEGE, SEATTLE, WASH.

The demand for competent lecturers, teachers and healers is now greater than the supply. The fourth annual term of the Mental Science College will begin on July 1st, 1903, for a two months term; teaching each student how to lecture, teach and heal. Positions guaranteed to all who take this college course and can demonstrate the principles of Mental Science. Take the College Course and have a business or profession of your own. "*It is easier to succeed than it is to fail.*" Prof. Knox, by personal experience for the past eight years, has demonstrated that he is a most successful public mental science lecturer, teacher and healer, and he will give personal instruction to all classes at this term of the College. For further information write to 773 Harrison St., Seattle, Wash. Address all communications to Prof. Knox, President of the College. Adv.

A VEGETARIAN COLONY.

Edgar Wallace Conable, author, editor and publisher of New Thought literature, has embarked in a new and somewhat original enterprise. He has purchased a tract of 8,000 acres of land in Benton County, Ark., where he will found a vegetarian colony. Colonists will be forbidden to use meat, alcoholic stimulants, or tobacco. The land is situated in the Ozark fruit belt, which is favorable to the supply of the purest and most suitable food for man. We shall watch the progress of this movement with interest, and trust it will be successful.

AUGUST 1893 UNITYS WANTED.

We are desirous of completing a few files of UNITY for the year 1898 to be bound, but find our supply for that month depleted. If you have a copy of that issue to spare, send it to us and we will send you 20 cents worth of our booklets or extend your subscription two months.

Sara Thacker, S. D., editor and publisher of the *Logos* magazine, Applegate, Placer Co., Calif., has opened her country home for a Camp Summer School on metaphysical lines. It is to remain in session during the months of July and August, 1903. Information concerning the same may be had by sending to above address.

The Radiant Center, that bright magazine edited by Kate Atkinson Boehme, has returned home to 2016 O Street, N. W., Washington, D. C., from Niagara-on-the-Lake, Canada, where it has been issued for several months.

UNITY one year and a cloth-bound copy of "Lessons in Truth" by H. Emilie Cady, (price \$1.25), for \$2.00.

UNITY HEADQUARTERS' FUND.

It was expected that the Board of Managers would have been incorporated for legal purposes before this date, but delays arose from various causes, the last of which was to avoid any question of legal procedure by the Board giving notice that on June 14th, the consent of the attendants of the Unity Society of Practical Christianity would be requested at a meeting to be held in Arlington Hall, Kansas City, at 12:30 P. M., for the Board to incorporate for legal purposes on behalf of the Society at large. In July UNITY full details will be given, and the Board of Trustees will then be in position to legally acquire and hold real estate, etc., for the purposes set forth.

The following love-offerings for securing a suitable site and the erection of a permanent Unity Headquarters' in Kansas City, have been received since last report:

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| Previously reported..... | \$109 56 |
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| Mrs. Ellen Gudger, Kirwin, Kansas..... | 1.00 |
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Total, \$157.27

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from month to month in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

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By Evelyn Arthur See and Agnes Chester See.

This leading New Thought journal, published at Kalamazoo, Mich., is just now commencing a series of articles on THE DELIVERED LIFE, being an Announcement of the Way of Escape from the Sense of Bondage of Physical Existence.

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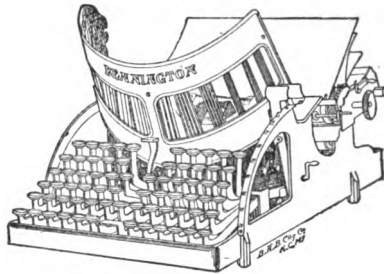
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