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

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WISDOM.

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BY HORATIO W. DRESSER.
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1907

MUCH has been said and written about the superiority of intuition, the primacy of experience as directly perceived. It is well to emphasize the value of first-hand experience in contrast with theoretical interpretations of it. There is every reason in favor of the cultivation of the receptivity essential to such experience. The preservation of spontaneity is one of the great needs of life. There is naught to say against this ideal. All reality is, in a sense, primarily immediate, and nothing can take the place of direct, personal acquaintance with the great realities of life.

Yet there is another ideal that is no less important. As valuable as first-hand experience may be, there is additional worth in reconsidered experience. This statement is true even of the most exalted spiritual visions. Experiences which stir us deeply are often too absorbing to be rightly estimated at the time. A subtle illusion pervades our noblest emotions. When we report our visions we are apt to read too much into them, if we simply try to describe their original form. Hence the excesses of mysticism and pantheism. Hence the over-confidence of much popular optimism.

It is often tacitly assumed that because an experience was original, first-hand, an affair of feeling, therefore it was entirely true, precisely as it came. It is also assumed that a person cannot be deceived who has once dedicated himself to intuition. The fact that a statement is made on the authority of intuition is often taken to mean that it is infallible.

Now, I do not wish to cast the least suspicion upon those who are deeply in earnest to discover and to voice intuition. No doubt intuition is, ideally speaking, practically infallible. In general, to be guided by intuition is to follow the highest, purest guidance that ever comes to man. It is not our most conscious reasoning processes that give us our loftiest truths, but our quick insights, our spiritual discernment. Yet to compare the utterances of varied types of people who quote intuition as their authority is to discover that there are grades and degrees of success in the discovery and expression of intuition; hence that infallibility is still an ideal. No doubt the original prompting is profoundly true and genuine. But one is not always in a mood either to discern or to report it correctly. The assumption that I am here analyzing, is the claim that impressionism is the truest form of expression of immediate experience. The mere impression may be relatively superficial. The deep truth implied in the experience is rather to be discovered by sober second thought. The new first thought may be unduly colored by merely personal enthusiasm, emotion and inclination. But genuine guidance is disinterested. It is more apt to speak through our calmer moments. Hence a higher ideal stands out before us, the ideal of Wisdom:

By this term I do not mean what is called "mere intellect." Nor do I mean cold criticism, but deep, moderate, comprehensive, and above all, appreciative thought; thought that has been enriched by experience. Hence Wisdom grows, not out of mere theorizing, but out of life. It is a peculiar and altogether wonderful combination of reason and the spirit.

Sometimes when one sits quietly observing a company of people who are talking about the more serious concerns of life, one notices a striking difference between the speakers. Some have a ready flow of thoughts, and seem able to carry everything before them, on account of their command of facts and ideas.

But there are others who say little, in a quiet, incidental way, usually in the lulls when the more eloquent people are pausing for breath. The utterances of these thoughtful observers who sit on the outskirts of the blare and bluster of life are not heralded by claims of any sort, and they are sometimes almost drowned by the general din. Yet it is these utterances that appeal to and abide with us. Perhaps you and I have met scarcely half a dozen men and women whom we have set down as "wise." But our ideal is to be like these few. All else is mere pretension in comparison. In our heart of hearts we feel that a man really knows when he has *lived*. Whatever his inspiration may have been, the confirmation which experience gives is far greater. The wise man's intuitions have met the test of everything that can be brought to bear against them. Hence they bear the power of authority. Hence they inspire confidence.

Our Divine Father is often spoken of as essentially "Love." Here, again, one can take away nothing. But Swedenborg speaks of the Lord as "the Divine Love and Wisdom." One sees that Swedenborg is right. Without perfect Wisdom there cannot be perfect Love. The Divine Love is never "blind;" it is light, and it illumines. We need only renew our ideal of the all-wise Father in order to correct the misapprehensions which I am here analyzing.

The proposition may be laid down that, for us mortals, nothing can be adequately, truly known until it is calmly reconsidered. No experience, no proposition, is absolutely true as it stands, alone. but must be put with its complement. To compare and discover the richer meaning of our deepening insights and experiences, is to pass to a higher region than that in which the people dwell who advocate mere first-handedness, whether it be intellectual or spiritual.

Many people mistakenly suppose that there is no alternative between the immediate experience or dis-

cernment, on the one hand, and what they condemn as mere intellect on the other. But there are several alternatives. Illumined reason is decidedly superior to the sort of intuition that is ordinarily popular. Those who pass from experience to experience, from prophet to prophet, and from teaching to teaching, without discovering by comparison what is wise in each, miss the deeper meaning not only of life, but of the spirit itself. In this connection comparisons are not "odious," but are the only sure guides to what is permanently true. To follow prophet after prophet simply because one "feels" that his teaching is true, is to pursue surfaces, not realities. In the long run, mere feeling is a less safe guide than mere intellect; the genuinely trustworthy guide is Wisdom.

Such being the ideal, how is it to be realized? In the first place, Wisdom differs in a marked respect from most of the treasures of life: it absolutely cannot be imitated, put on, or counterfeited. A man who is gifted with a ready tongue, or who sweeps people before him with his eloquence, his exuberance of feeling or his dominating personality, may seem to be what he is not. Half the learned people in the world are accredited with the possession of what they have not. Half the "spiritual" people are supposed to be what they are not. But no man can pass himself off as wise. Hence Wisdom is not to be won at a leap, it cannot be attained by affirmation. One may, indeed, pray fervently for, and receive guidance. But guidance is not yet Wisdom. Wisdom is not in any sense a gift.

We may, however, prepare for its coming. The few men we have met who were really wise have taught us how to begin. For they sat there amidst the praters and devotees of mere feeling, in a calm, dispassionate attitude. What they uttered was spoken quietly, even conservatively, with no desire to be impressive. They were men of composure, poised, moderate, abounding in an admirably gentle humility. Such composure is an affair of slow growth;

such poise is the result of many a victory. The moderation is not put on for the occasion, but is habitual; it comes after passion has subsided. The humility is a crowning characteristic of genuine knowledge.

Need a man wait until he is gray-haired ere he can be wise? Not at all. Wisdom begins with the beginnings of self-control, equanimity, verification, and, above all, with the dawning of reason. It begins with insight, and by this term I mean a higher function than what is popularly known as intuition. For insight is possible only when one possesses not merely intuition, but knowledge of laws and principles by which to discern the meaning of things. Wisdom takes account of the actual facts of life, does not shut its eyes to anything. As compared with what usually passes current as optimism and pessimism, it may be defined as veritism; it is bent on knowing the *truth* of things. Wisdom is strong in faith, hope and cheer, despite the facts which would overthrow the faith of the typical optimist. Wisdom quietly observes events and people, then as quietly arrives at reasoned conclusions, based on discernment of their profound significance. The wisdom of things is their law, their profoundest affinity and love.

The ideal of Wisdom, then, is illumined reason. And the moral is easily seen. Hold your experiences in solution. Let your intuitions season. Take your prophets under observation. Permit your emotions to cool. Be no less spontaneous, meanwhile. Give forth your first impressions. Do not quench the spirit. But do not too highly estimate your "wonderful experiences." Do not fall into the delusion which besets the people who make a hobby of spirituality, namely, the notion that they are a little better than other folks, that whatever they happen to utter is so sacred in the first form in which it comes that no one may tamper with it. The scholar who is condemned as merely "intellectual" sets a better example. The master of a branch of learning already knows enough to discern how little he knows. Hence, he is humble, and humility is a large part of Wisdom.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON ONE.

THE TRUE CHARACTER OF BEING.

“**T**HERE is a spirit in man: and the inspiration of the Almighty giveth him understanding,” said Job. The Science which we set forth is founded upon the Spirit. It is none the less scientific because it does not conform to intellectual standards of orderly facts. The facts of Spirit are of a spiritual character. When understood in their right relation, they are orderly, which is the test of true science.

The orderly truths of Spirit are more truly scientific than the constantly shifting facts of intellectual standards. Hence this is the only true science. It never changes. It is universally accepted by all who are in the Spirit. But it is necessary to be “in the Spirit” before it can be understood. The mind of the Spirit must become active in those who would grasp the orderly science of Being, which these lessons proclaim as their foundation. It is to this spiritual mind that we appeal.

It is not absolutely necessary that this spiritual part of man’s nature be active in the beginning of his study of this science—the primal object of the lessons is to quicken this realm of consciousness, and bring about that “inspiration of the Almighty” that gives understanding.

Let it be understood that we are teaching the science of Spirit, and that those who are receptive will be inspired to understand. This is not a difficult matter, this inspiration of the Spirit spoken of by Job. We are all inspired by the Spirit in certain

states of consciousness. The understanding of the laws governing the realm of Spirit will make it possible to attain this consciousness and receive this inspiration, whenever the requirements are met.

The starting point in this realization is a right understanding of that One designated by Job as the Almighty. It is strictly logical and scientific to assume that man comes forth from this One, who is named variously, but whom all agree is the origin of everything. If man is the offspring of the Almighty, he must have the fundamental character of his parent. If the earthly child resembles its parents, how much more so should the heavenly child. This truth does away with the oft-proclaimed presumption that it is impossible for the finite to understand the Infinite. God must be in His universe or it would fall to pieces, and if in it, He must be its constant inspiration; hence it is only necessary to find the point of contact in order to understand that One in whom we all "live, move and have our being."

Logic is a fundamental constituent of man's being, and all minds acquiesce to statements of logical sequence. We all see the relation and unity of cause and effect, mentally stated, but because the realm of forms does not carry out our premise, we fall away from the true standards and try to convince ourselves that our logic is somehow defective. The one important thing the student of spiritual science must learn is to trust the logic of the mind. If appearances are out of harmony with your mental premise, do not let them unseat your logic. "Judge not according to appearance, but judge righteous judgment." You would not take the mixed figures of a child working a problem in mathematics as an example of the trueness of the principle. Nor could you detect the errors in the problem unless you were somewhat familiar with the logic of mathematics. Mental propositions are the standards and governing principles in all the sciences used by man. In the science of creation the same rule holds good. You

may rest in the assurance that the principles which you mentally perceive as true of God are inviolate, and if there seems to be error in their out-working, it is because of some misapplication of the demonstrator. By holding to the accuracy of the principle, and insisting upon its integrity, you open the way to a fuller understanding of it, and the reason of the errors in the manifestation.

Then, if you have been in confusion mentally in the contemplation of a good God and an evil world, and have in consequence gotten into skeptical ways, the only true remedy is to stand by the pure reason of your spiritual perception and let it clear up the proposition for you. Dismiss all prejudices based upon the mixed understanding, and make your mind receptive to the clearer understanding, which will surely appear when you have taken sides with the Spirit and looked to it alone for the out-working of the problem.

This is not blind belief, but an acquiescence in the logic of the superconsciousness of your own being, which is the only sure guide in the mazes of creative processes. It is through trusting this superconscious mind that man opens himself to the inspiration of the Almighty. Thus, spirituality may be cultivated, and the deep things of God revealed to anyone who will mentally proclaim and affirm the logical perception of the goodness and truth of Being.

The central proposition in the inspiration of the Spirit is that God, or Primal Cause, is Good. It does not make any great difference what you name this Primal Cause — the important consideration is a right concept of its character. The Hindu calls it Brahm, a being of such stupendous proportions that man shrinks into nothingness in contemplating him. Although this greatness of Being is true, there is also another point of view — the smallness of that same Spirit, as evidenced in the presence of its life in the most insignificant creations. So, in order to get at the very heart of Being, it is necessary to realize

that it is manifesting in the least as well as in the greatest, and that in the bringing forth of a universe not one idea could be taken away without unbalancing the whole. This brings us to a fuller realization of our importance in the universe, and the necessity of finding our right place. It also puts us in very close touch with the Father of all, the One Omnipresent Intelligence pervading everything.

This Father within you, so lovingly and familiarly revealed by Jesus, is not far away in a place called heaven, but His abode is in the spiritual realms which underlie all creative forces. As Jesus realized and taught, "The kingdom of God is within you." On the invisible side of man's nature is the abode of the Spirit, which is the seat of power.

This revelation of God immanent in the universe was clearly set forth by Paul, "In you all, through you all and above you all." The inspired ministers of to-day are proclaiming the same. In a recent sermon, Rev. Dr. Lyman Abbott said:

"The conception of God as a first great cause, who, ages ago, set in motion certain secondary causes which control the world, and with which He interferes from time to time as exigency may require, is giving place to a conception of one great, eternal, underlying cause, as truly operative today as He was in the days of old. This energy is an intelligent energy. The relations of the physical world are intellectual relations. Science does not create, it discovers them. Science thinks the thoughts of God after Him.

"While science has thus been leading us to see God in physical nature, philosophy has been leading us to see God in all the events of history. The doctrine of evolution, which is not the same as Darwinism, is the doctrine that the world's progress is from a lower to a higher stage, from a simplex to a more complex condition. Thus history is no longer the mere record of great events or the story of great lives; it is the philosophical unfolding of a great development, the end and issue of which is the kingdom of God on earth.

"But has this God any relation to the individual, so that we can have some consciousness of Him and some connection with Him? Or is this an invisible curtain between the soul and this power in nature—this righteous director of history? Literature is the interpreter of life, and to literature we turn for an answer

to this question. And this answer is given to us by the great poets, and by no one more clearly and beautifully than by Tennyson:

'Speak to him, thou, for He hears, and spirit and spirit can meet;
Closer is He than breathing, and nearer than hands or feet.'

"The notion of a humanized God sitting in the center of the universe ruling things, is gone, and in the place of this science has brought us back to this: 'We are ever in the presence of the Infinite;' and history has brought us back to this: 'There is a power not ourselves that makes for righteousness;' and literature has brought us back to this: 'Spirit with spirit can meet, closer is He than breathing, nearer than hands or feet.' Would you think the personality was gone because it was operative before your eyes?

"What we mean by personality is this: the infinite and eternal energy, from which all things proceed, is an energy that thinks; that feels; that proposes and does, and is thinking and feeling and proposing and doing as a conscious life, of which ours is only a poor and broken reflection. Too long, I think, we have stood at the foot of the cross or at the door of the tomb and not seen the stone rolled away, and the triumphant Saviour emerging. Too long have we thought of the life of Christ ending with passion and death. But the greater part of His life is His post-resurrection life."

This fuller understanding of the very near presence of the creating and sustaining power of the universe, including man, has set going a great inquiry into the character of this all-pervading One, and on every hand men are earnestly seeking to know about, and come into harmonious relations with Him. Some are succeeding, while others seem to make but little progress. The diversity of results obtained is caused by the various ways of approaching the One Mind, for such God is. This is the key to the whole situation, and when man clearly discerns the science of mind, he will solve easily all the mysteries of creation.

The dictionary definitions of mind and spirit are almost identical, and with this analogy as a point of contact we much more easily get into touch with God. If spirit and mind are synonymous, we readily perceive that there is no great mystery about spiritual

things, nor are they far removed from our daily thoughts and experiences. "Ye are the temple of God, and his spirit dwelleth in you," simply means that God dwells in us as our minds dwell in our bodies. Thus we see that God creates and moves creation, through the power of mind, whose vehicles are thoughts. It is through our minds that we shall find God and do His will.

There are mental laws which are being discovered, or observed and tabulated, by investigators as never before in the world's history. Man is comprehensive enough to see the various factors entering into creative processes through mind, and he is, through the study of mental laws, perceiving and accepting the science in ideas, thoughts and words. But the investigators of Nature and her laws from the intellectual and physical view-point fall short of complete understanding, because they fail to translate back to the Causing Mind the multitudinous symbols which make up the visible universe. The material forms that we see about us are the chalk marks of a mighty problem being outworked by the One Mind, which includes man. To comprehend that problem, and catch even a slight glimpse of its meaning, we must grasp the ideas which the chalk marks represent. This is what we mean by studying Mind back of Nature. Man is mind, and he is capable of comprehending the plan and detailed ideas of the Supreme Mind.

It is these ideas that God has given to man—Divine Ideas are man's inheritance—ideas pregnant with all possibility, because ideas are the foundation and cause of all that man desires in the world of forms.

With this understanding as a foundation, we easily perceive how "all mine are thine." All the ideas contained in the One Father Mind are at the mental command of every offspring. Get behind the thing into the mental realm where it exists as an inexhaustible idea, and you can draw upon it per-

petually and never exhaust or deplete its source.

With this understanding of the mentality of Primal Cause, we find it a simple matter to work the problem of Expression — the key to the situation being *ideas*. Thus life in expression is activity; in Being it is an *idea* of activity. Hence to make life appear on the visible plane, we have but to open our minds and thoughts to the Divine Idea of life and activity, and, lo! the visibility is obedient to us. It is through this understanding, and its cultivation in various degrees, that men have acquired the ability to even raise dead bodies. Jesus understood this Realm of Supreme Ideas, or, as he termed it, the kingdom of heaven within, or amongst you, and when he raised Lazarus he invoked its power. When Martha talked about a future resurrection, he said, "I am the resurrection and the *life*; he that believeth on me, though he die, yet shall he live." One who envelops his whole mind in this Omnipresent Mind becomes so at-one with it that he has superhuman powers.

So all that goes to make up the visible universe, including man's body, is held in the Mind of Being as ideas of life, love, substance, intelligence, truth, etc. These ideas may be combined in a multitude of ways, and thus produce infinite variety in the universe. There is a right combination, which constitutes the Divine Order, the kingdom of heaven on earth. This right relation of ideas, and the science of right thought that forms part of the creative process, will form an important part of the future lessons of this course.

The student in the Science of Being should start all his investigations and mental processes from this One Mind foundation. If you are skeptical about the existence of God, or are an abstract believer without having had any experience or conscious mental awakening that has given you proof, you should be very industrious in prayer, affirmation and invocation. Remember, God is not a king, who can force His presence upon you whether you will or not,

but an aggregation of ideas that float in the mental realms all about you. There is goodness everlasting and joy beyond expression in a perfect union between your mind and this Perfect Mind. The point of contact is a willingness on your part and a seeking. "Seek and ye shall find; knock and it shall be opened unto you."

The question naturally presents itself, Why, if we are the offspring of this Divine Mind, should we not naturally be conscious of its presence? The answer to this is that we have used the privilege of our inheritance—the power to make ideas visible as things—and created a realm that separates us in consciousness from the Father Mind. This is the teaching of Jesus in the parable of the prodigal son. When we are weary of the sense consciousness, we have only to turn our faces (intelligence) back to the parent's house and there meet a loving welcome.

The understanding that God is not in a distant heaven, nor located in any way geographically, gives us a feeling of nearness and unity with the parent mind. This inter-communion of the man consciousness with the Omnipresent Spiritual force of the universe, was beautifully exemplified by Jesus. God was closer to him than hands or feet. He referred all things to this loving Father, who was in constant communion and co-operation with the Son. Yet there was, even in his case, this independent personal consciousness that beset him when he sought to be free from mortal limitations. So we should not be discouraged or cast down if we do not quickly find the kingdom of God within us. Jesus spent whole nights in prayer. We should not be weary with a few moments each day. Even this little attention will, at the end of a year, open up the mind to a consciousness of the Inner One, and reveal many things that cannot be described in words.

The fact is, the truth cannot be described—it must be individually experienced. The presence of the Divine Mind in the soul cannot be told in words;

it can be hinted at, and referred to in parable, and likened unto this and unto that, but never described as it is. This ability of the individual mind to combine the ideas of Divine Mind in consciousness as it wills, makes each of us the "only begotten son"—a particular and special creation. No two in all the universe are exactly alike, because there is always diversity in the ideas appropriated from Divine Mind. Yet there are universal laws at the foundation of all creative processes, which are revealed to those who strive to know. Some of these laws will be set forth in the future lessons of this course.

Oh, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort shall surely come home through open or winding passages. Every friend whom not thy fantastic will, but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one.—EMERSON.

"Associate with those who love God. No one of us can know the fullness of God's love in the loneliness of our own communings. We need to associate with *all saints* to learn the height and depth and length and breadth. Try to catch some new beauty in these conceptions. Talk much of the love of God. So shall your heart burn within you, and Jesus will make himself known in some deeper, sweeter guise."

A thought habit like any other habit is only formed through systematic persistence.—HENRY WOOD.

Bible Lessons

BY C. F.

Lesson 4. January 22.

THE FIRST MIRACLE IN CANA.—John 2:1-11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

6. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse, but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him.

GOLDEN TEXT — *Whatsoever He saith unto you, do it.*—John 2:5.

A "day" in man's development is a state of consciousness. The first day is the spiritual consciousness, the second day is the soul consciousness, the third day is the body consciousness. A marriage is a union of two states of consciousness. Cana means "a place of reeds," referring to musical sounds; in body, the larynx. Galilee means to "whirl"—and represents power, force, energy, acting in conjunction with substance. "The mother of Jesus" is Intuition. Jesus, the perfected man manifestation is conceived in the intuitive nature and brought forth under that inspiration.

The I AM (Jesus) and his disciples (faculties) are always bidden to these unions of planes of consciousness. Intuition is the guiding wisdom in matters pertaining to the outer world. "The mother of Jesus was there."

The "wine" is the vitality that forms the connecting link between soul and body. It is an all-pervading free essence that is generated from the nerve substance, or water of life. This wine of life, or free vitality of the organism, must be present in large quantities before a blending of thought, or soul and body, (wedding) can be successfully made.

When the I AM is "lifted up," there is a higher vital action imparted to the whole consciousness. Jesus said, "I, if I be lifted up, will draw all unto me." (R. V.) This lifting up of the I AM is the result of spiritual perception of Truth. When we discern the real Truth of Being, and our relation to it, there is a new and higher vibration established. This greater energy is first imparted to the soul, or thought realm, and through it to the body.

But this whole process is under law. There is a definite step by step connection of thought and thing, through laws that may be discerned by man and used universally. At the close of the previous chapter to this of today's lesson, Jesus had caught sight of the spiritual realm and said, "Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

This high perception of man's union through I AM with the Divine Harmony must, by the law of sympathetic vibration, be imparted to every part of his consciousness, and this "marriage" is that blending of the thought and its body envelope.

But when vitality is low there is cessation of the feast, or transmutation of substance from material to soul planes. We feel this in the regenerative process as an inability to concentrate our thoughts. Then the Intuition calls to I AM, "They have no wine," or vitality. "Jesus saith unto her, Woman

what have I to do with thee?" A Bible authority says this is more correctly stated in the terms, "Woman, what is there between me and thee?" It is the questioning attitude of I AM. It is not clear in its understanding of what is to be done. It is looking forward to a time when it will do, but its "hour has not yet come." We find ourselves wanting to see all the steps of our action before we begin. But in spiritual processes we have to proceed without knowing the various steps. Just go ahead and speak the word, and the law will see you through. The elemental forces of Being, "servants," are right at hand to carry out your demands, and the Intuitive perception of Truth within you commands that they do your bidding.

The "six waterpots of stone" are the six nerve centres in the body, which are filled with the water of life, or nerve fluid. That this is not a literal narrative of the supplying of a wedding feast with wine is borne out by the quantity produced. Each vessel contained about twenty-five gallons, and the total was something like one hundred and fifty gallons! This would supply a regiment with stimulant at a feast.

The symbol represents the abundance of vital energy which may be generated from a union of I AM spiritual thought with the water of life, or nerve fluid, in the various centres of the organism. The fact is, that with every thought we are setting this nerve fluid into a state of freedom, and it rushes to any part that the centre of attention draws it. When we have been much excited or interested, there is a concentration of this vitality in the head, and if we do not know how to restore and equalize it again in the body, we have a headache, or stuffy condition called a cold.

But in regeneration there is a permanent transmutation of this vital essence to higher planes of consciousness, and a new element introduced into the organism. This the "ruler of the feast," who is God, recognizes as the highest good—the giving up at the last of the very best and highest to the Spirit.

Lesson 5. January 29.

JESUS AND NICODEMUS.—John 3:1-15.

1. There was a man of the Pharisees named Nicodemus, a ruler of the Jews:
2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born again.
8. 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.
9. Nicodemus answered and said unto him, How can these things be?
10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
11. Verily, verily, I say unto thee, We speak that we know, and testify that we have seen; and ye receive not our witness.
12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15. That whosoever believeth in him should not perish, but have eternal life.

GOLDEN TEXT — *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*—John 3:16.

All inheritance has a mental basis. We inherit traits of mind from our ancestors. So also we inherit our religion. Nicodemus was a Pharisee, and a ruler of the Jews. He thus represents that Phari-saical side of our mentality which observes the external forms of religion without understanding their real meaning. This we inherit from our ancestors as a religious tendency without knowing or caring for the reason. In the olden times it was considered unfilial and an evidence of disobedience for the

children to join any other church than that to which their parents belonged. The Jews were especially rigid in the observance of this inherited religion, and they proudly referred to their fathers—Abraham, Isaac and Jacob, who were taught of God.

This ruling tendency of our surface religion is in reality in spiritual darkness; so it is represented as coming to Jesus, the superconscious I AM, by night. But he is seeking the light, and when we begin to ask the cause of the works of healing, which are being done on every hand by people who believe in the Truth, we are acknowledging that there is evidence of Divine power. But the mere healing of physical ills is not the prime object of the work of the Spirit, but regeneration — a new birth.

So Jesus does not give weight to the reference of Nicodemus to the miracles, but calls his attention to the one vital issue — “You must be born anew.” This kingdom of God, or mental harmony, from which all healing comes, must be apprehended and made a part of the consciousness in all its parts before man fulfills his destiny. Thus the outer signs of the inward power are not to be used or looked upon as of supreme importance. A healing industry has been built up in this latter day, and healers are classed with doctors, and the trueness of the science estimated by the healing of fleshly diseases. But this is not the true standard. Physical health is the ultimate of right spiritual relation, but it is possible to patch up the body through mental suggestion, in manner as temporary as drug curing. This is not being born anew of “water and of the Spirit.” Cases have repeatedly come under my observation where the patient passed out of the body, yet the true healing was begun — the spirit was quickened, and in due season will enter into the kingdom of heaven within.

The two important factors in the new birth process are putting away the old and receiving the new. Water is the natural and familiar symbol o

cleansing from mortal impurity, sin and all its material filth. The Spirit is the principle of the new life of harmony, the power from on high that puts in divine order both mind and body.

But the Pharisees refused to be baptised by John. They did not consider that they needed the repentance which he demanded. They thought they were good enough to take the high places in the Kingdom of God, because of their popularly accepted religious supremacy. Many people refuse to deny their shortcomings — they hold that they are now perfect in Divine Mind, and it is superfluous to deny that which has no existence in the Real. But they still live in bodies that claim to be flesh, and subject to the appetites and passions of mortality. This is evidence that there are guy ropes to be cut before the air-ship can sail away to more etherial realms. So long as we are in the flesh, it is evident that we are its servants, and, like Jesus, we must suffer it to be so now, when the John the Baptist denials are required to cleanse our mentality.

Man, "the Son of man," referred to by Jesus, came out of heaven, the spiritual realm within; and he can easily return into that high estate, in fact, he is "in heaven." This Son of man is a great mystery to logically considered standards. He is in sense consciousness, and must be lifted up as Moses lifted up the serpent in the wilderness, yet he is "in heaven." These paradoxical statements can only be reconciled by a proposition like this: Man is like a magnet; his positive pole is in heaven and his negative pole in sense. The negative pole must be lifted up into a closer unity with the positive pole; then through this harmony an eternal life energy will be established. As man now functions, there is a separation between the positive and negative poles, which results in a dissolution of the body whenever the vibration reaches a certain intensity. Emerson, beholding this broken constitution of man, said, "Behold a God in ruins!"

Lesson 6. February 5.

JESUS AT JACOB'S WELL.—John 4:5-14.

5. Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11. The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob which gave us the well, and drank thereof himself, and his children and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

GOLDEN TEXT—*Whosoever will, let him take the water of life freely.*—Rev. 22:17.

Samaria means *watch-tower*—which refers to that department of the objective consciousness functioning through the head. Sychar means *drunken*—that is, a confused state of mind. It is located near the parcel of ground that Jacob gave to his son Joseph—which is the forehead, seat of intellectual perception. Here was Jacob's well—the inspiration of intellectual perception, which is the inner consciousness.

Jesus—spiritual perception—has been compassing the whole man, has been journeying from Dan to Beersheba, from within to without, and he rests at the point where the intellectual and the spiritual meet.

The "woman of Samaria" is the feminine or emotional side of objective consciousness. It also gets its life and inspiration from the within or sub-

jective consciousness. The fact is that the whole objective consciousness, which includes the five senses, draws its substance from the subjective consciousness.

Jesus has power to impart to intellect the inspiration of the Spirit—here designated as “living water.” But in order to do so he must get the intelligent attention of this mixed state of consciousness. The Samaritans were a mixed race, being a combination of both Hebrew and heathen blood, and the woman at the well recognizes the separation which exists between the absolute truth and the mixed thoughts of intellect. But Jesus is not afraid of being contaminated by the communion. He is willing to imbibe the inspiration of this realm of mind, and by so doing get into touch with its thoughts and sympathies.

This Jesus consciousness is appealing to intellectual people to recognize the gift of God, the spirit of universal love and brotherhood, and appeal to the living inspiration which may be had for the asking. But man must *ask*. “Ask and ye shall receive.”

The questioning, analytical attitude taken by the woman at the well represents that tendency of intellect to know how? why? where? How can you draw this living water? There is no visible means that I can see whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience? These assumptions of the spiritually-minded that they have a truth higher than human reason, seems to me far-fetched and ephemeral. These are but a few of the many questions and objections of the intellectually wise.

Nevertheless, spiritual perception continues to affirm that it has the inspiration that shall never slack nor prove wanting. The mortal understands so little that it is constantly asking for more—it is never satisfied with itself or the knowledge that it finds. But whoever drinks of the true spiritual inspiration shall never thirst. It will prove a well of water springing up unto eternal life.

Lesson 7. February 12.

THE SECOND MIRACLE IN CANA.—John 4:43-54.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honor in his own country.

45. Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

GOLDEN TEXT—*The same works that I do, bear witness of me, that the Father hath sent me.*—John 5:36.

A "day" in mental processes might be termed the adjustment of the idea to its expression. "In the beginning God created the heavens and the earth"—one day. This is the adjustment of the spiritual idea (heaven) to the natural idea (earth). Jesus spent two days in Samaria. He was the spiritual idea, which he demonstrated to the intellect, and it was received by that plane of consciousness and believed. In verse 42, it is stated that the Samaritans believed in him, because they "heard for themselves"—they were enlightened by the superior intelligence. In our treatment of ourselves we find it necessary to adjust an old state of consciousness to the new idea, and this sometimes requires many

solar days to accomplish. We have to de y repeatedly the prevailing thought, and through logic, reason and power set up a new state of consciousness. When this is accomplished, we enter into a higher degree of understanding of the creative processes of God — we are the master builder of Solomon's temple, at work without sound of hammer.

When Jesus, the spiritual I AM, had left his impress upon the intellectual centre he passed down to the point where the vibratory energies that pervade the organism are controlled — Cana of Galilee. This little brain that responds to the word of intelligence is located at the root of the tongue, and its main wire into the various centres is the pneumogastric nerve.

A fever indicates congestion, or inactivity, in a vital part of the organism. Some ruling idea (nobleman) has a thought (son) sick at Capernaum (village of harmony). The home of the spiritual I AM, Jesus, is the super-conscious mind, which in Scripture is called Judea. In this, his own country, he is without honor. All is perfection in this ideal realm, and it is no special honor to do signs and wonders. When the prophet comes down into the limitations of form he is besought by a certain ruler to remove the inharmony from his thought. This plane of consciousness is dominated by the belief in the reality of matter, and, as Jesus said, it cannot believe unless some demonstration is made that is within its comprehension. Thus it asks the Spiritual Idea to "come down" ere the almost lifeless thought entirely loses consciousness. But when the Supreme I AM is functioning at Cana of Galilee, it is at the seat of power — it is on the throne, and can send vibratory currents to every nerve in the body. It does not have to go to the congested part, but sends its word of freedom. It says to the anxious ruler, "Go thy way; thy son liveth." "The man believed the word that Jesus had spoken unto him, and he went his way." From his statement that his son was, at

Capernaum, and he *went down* after he got the healing assurance, it is evident that this nobleman, or ruling intelligence, had his seat of dominion in the brain that controls the bowels, located back of the navel, called in Scripture, Capernaum. This is also the seventh, or last centre, to open in the regular order of development. "At the seventh hour the fever left him." Inactivity at this centre always causes more or less fever, bad taste in the mouth and other evidences of inharmony. But this can be easily removed, and the constipated vitality set into activity through the declaration of the spiritual power located in the throat. Any one can test this law. Affirm your spiritual dominion and mastery, with centre of attention fixed in the throat about root of tongue. A quickening thrill or burning will indicate when you have made contact with the subjective life current. Then direct your attention to the navel, and declare freedom and life, until you get a similar response there. This will heal all forms of bowel obstructions, and most fevers.

A PRAYER.

Most loving Father, draw near, very near to us; come close to our very hearts, and let us realize Thy very presence, and profit by Thy presence. None other can fill us, none other can heal us, can strengthen us, for we know to be one with Thee is to be Almightyness. So, Father, we also will draw near to Thee and thank and bless Thee for our being. We are one with Thee, Highest of all, yes *all*, and with Thy presence can accomplish all *things*. Let us so live that Thy presence will ever manifest in our lives, and so glorify Thee. Amen.

—MRS. J. H. CHRISTY.

"How softly we should all work continually, with reverent, chastened, uplifted feeling and hallowed spirit, as we remember that we are co-workers with God."



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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.

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THE CLASS THOUGHT.

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

January 20th to February 20th.

“Not by might nor by power, but by my Spirit, saith the Lord.”

Prosperity Thought.

(Held daily at 12 M.)

“I will cause those that love me to inherit substance, and I will fill their treasuries.”

THE FOOT-PATH TO PEACE.

BY HENRY VAN DYKE.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

“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 so soon as our minds are without spots and blemishes.”

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held Wednesday, October 26th, at Unity Headquarters, 1315 McGee Street. Lillian Hudson, leader. Subject: "Happiness."

As the beautiful days are receding from us like a dream, and we see about us the tints of Autumn, we are reminded that the corresponding season of our lives is passing like the birds and flowers that have visited us for a brief season, and that very soon the winter will come, and go—but only in material and visible—but spiritual way leaving us to greet the opening of a new life in our earthly spring-time.

Therefore we should not be sad, but happy. Happiness is the first requisite to a spiritual life. Until we can be happy under all conditions, we have not even touched the hem of the garments of Cosmic consciousness.

Over and above every social trait stands happiness. If we are happy and contented, all nature smiles with us. The sky seems brighter, the birds sing more sweetly, and the sun, moon and stars all seem to shine with more radiance. Now, be happy and look at the bright side of life. Do not allow yourself to become despondent and discouraged. It is the sunshine and not the clouds that makes the flowers bloom. It may be you have troubles, but it will not lighten them to wear a gloomy, sad countenance. Remember, the more difficult the task the more need of song. Cultivate happiness, then, by carrying sunshine with you wherever you go, and thus change the darkest night into the brightest day. Be happy; it is the only way to live. When trouble calls, it will quickly leave if you send it word that you are busy entertaining happiness—show him he is not wanted, nor is he welcome, and he will not care to call again. Active minds are seldom troubled with

gloomy forebodings, and I always advocate happiness and cheerfulness instead of medicine to cure all diseases. Bear this prescription in mind, friends; give it a trial, then watch your ailment disappear.

Bless the bright sunny faces—how sweet in infancy, how lovely in youth, how saintly in age. Such a face lends light to every face it meets. They radiate happiness, love and joy to one and all. On the other hand, take a person with a sad countenance possessing the scowl and frown—begotten in *selfish heart*—and manifesting itself in daily fretfulness, faultfinding and spiteful comment on the action of others; such manifestations thin the cheeks, sadden the countenance and multiply the griefs, which should be forgotten.

Think of the things around you which should fill your heart with joy. It is your duty to extract all the happiness, pleasure and enjoyment you can from without and from within you, and to look on the bright and cheerful side of life. Do not taste only the bitterness in the cup. Do not look only at the dark clouds—*you were not born to sorrow*—when a gloom falls upon you; it may be you have entered into the cloud that will give you its gentle showers to refresh and strengthen you. Let not a day go by, no matter how dark and gloomy it may seem, without a word or smile to brighten and make it more pleasant.

Happiness means we have found the kingdom of heaven within. Happiness means we are filled with love and kindness. It means that the Father and I are one, and that this consciousness is to us everything we need: health, wealth, joy, success, happiness and love. It means that God is working in us, through us and for us, bringing to us our rightful inheritance, *all that is good*. Happiness means to be in tune with the Infinite. It means that life is in glad song, and that it is a glorious privilege to be here. In short, to be happy means to follow Christ's teachings, and "Do unto others as you would have them do unto you."

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We are spirit of Thy spirit, life of Thy life, love of Thy love, and we are satisfied.

Infinite Intelligence, thou art teaching the Law of Being. Thou art teaching us the way of right thinking. Thou art teaching us how to practice love divine. Thou art making us strong. Thou art making us wise. Thou art teaching us to realize that we are now healthy through and through. Thou wilt fulfill all our expectations, that we may make Thee manifest in the world, for Love never faileth. Amen.

MEETING OF NOVEMBER 2ND.

Mrs. May D. Wolzak, leader.

Oh, give thanks to the Lord, for He is good, because His mercy endureth forever, and all that love Him and keep His commandments will be led to the one bright light which is His wisdom.

The sun forever shines, and not one of us can prevent it, but we can turn our backs and see our shadows. The shadow is not the sun. There is but One, and His name is the Lord, but there are many steps or states of consciousness leading to this perfect One, and we as children of that perfect One must reach that state of perfection. Right here is where we are learning the short, or true way, or letting the good, or God, lead; and God is within—I am that I am. Many learn through experience. Experience is a good teacher if we will not be taught any other way, but it is a long and painful road. God is merciful, and through His love we are drawn to Him.

This which we call imperfect, are planes of consciousness in which we are learning to know God through pain. Pain is God's voice telling us to look for the true, and poverty for His abundance, hate for His love, and shadow for His sunshine. Through the unreal we seek the real. God is One. There is but One, and if you are not manifesting the true way, don't delay to step right up where you belong.

Don't wait to be cured with these X-rays of God, whose love is so great that He will not let you follow after your own shadow. Through the warmth of His love you must face Him, and the shadow fades from your sight. The same fire which cooks a meal for us may burn a child, and it is no fault of the fire if it does so. The difference lies in the way it is used.

Let us learn the right use of God's love. The intense longing for association, the strong desire (or prayer) on the part of two to become one may be after all to become merged in one. This is being manifested everywhere in higher or lower forms, as the case may be. Divine science of love shows us how to control it, direct it, how to manage it, how to use it, and how to give it a new aim, and from it how to obtain the highest and most glorious results and lead us to spiritual blessedness. God's love does not give up. It only says: Love, love the highest; and everything low naturally falls off from Him, the object of whose love is the highest.

Of all this which we do not understand and give many names, are only millions and millions of channels in which God is manifesting Himself as Love. The rivers flow to the ocean; even the drop of water coming down from the mountain side cannot stop its course after reaching a brook or a river. However small or large it may be, it at last finds its way to the ocean. God is the one goal of all our passions and emotions. We are all women, and there are no men in this world — there is but One, and that One is He. Our beloved God is our husband. If you want to be angry, be angry with Him, and if you love, love Him. Whom else can you love? Say unto Him, Why do you not come to me? why do you leave me thus alone? Where is there any enjoyment but in Him? What enjoyment can there be in little clods of earth? Let all our love go to Him. It is meant for Him. If love misses the mark, it becomes vile, and when it goes straight to the mark, the Lord, even the lowest becomes transfigured. All

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must go to God. He is the beloved. Who else can this hearth love? He is the most beautiful, the most sublime. He is beauty itself, sublimity itself. Who in this universe is more fit to become the husband than He? Let Him be the husband, let Him be the wife, child, mother, father, sister, brother, son and daughter.

Behind those material particles there is the play of Divine influence and Divine love. The ignorant man does not know it, but unconsciously he is attracted by it and it alone. So even the lowest forms of attraction derive their power from God Himself. None ever love the husband for the husband's sake; it is the Lord who is within, and for His sake the husband is loved. The wife, child, sister or friend no one loves except on account of Him who is within. If every one knew that their whole aim was to go to the Lord our Father, how much of this foolish struggle would end. "Be still and know that I am God." This is the straight way, and the way to avoid all lower planes of consciousness which are the many round-about roads leading to God or Good.

The Spirit leads man out of ignorance and the dark, negative side of life into wakefulness, knowledge, wisdom and positive being. It awakens us to a realization of our Divine nature. Through spiritual culture and growth we come to realize the kingdom within and without. Through Spirit we come to a consciousness that we are all "Life Eternal," and that the kingdom of heaven is *here*. These are states of consciousness, and never meant the life after death body. Right here and now is the best place and time to enter the kingdom of heaven. Come, listen to the Spirit, and love and pray, and redeem yourself from sin and poverty. This is the only way out of the maze of pain and misery of a negative life here on earth. We can live here and now in heaven or in hell. Which will it be, brother?—ANANDA.

DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

[Continued from the December UNIV.]

FLESH-eating is frequently found coupled with deceit and crime, as instance Genesis 27.

In the 11th chapter of Numbers, we have the most convincing proof that after the flight from Egypt, the Hebrews were not in the habit of eating flesh, that God did not approve of flesh-eating, and that this custom was attended with evil results. "And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Numbers 11:4). "And we remember the fish which we did eat in Egypt freely." (Numbers 11:5.) "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." (Exodus 16:2.) "And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread * to the full." (Exodus 16:3.) Here it is very evident that "God's chosen people" were not eating flesh, and apparently had not been since the passage of the Red Sea, but they were lusting for it. "Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord kindled greatly; Moses also was displeased. (10) And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? (11) Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us

* Food.

flesh that we may eat. (13) I am not able to bear all this people alone, because it is too heavy for me. (14) And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness. (15) (Numbers 11.) Moses here seems much astonished and greatly grieved that the people would allow their lusts to so control them that they murmured against God and demanded flesh. "And the Lord said unto Moses, (16) Say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh and ye shall eat. (18) Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; (19) but even a whole month, until it come out of your nostrils, and it be loathsome unto you." (20) (Numbers 11.) The Lord is here greatly displeased and plainly intimates that he intends to punish the people that lust for flesh. "And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. (21) Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" (22) (Numbers 11.) Moses seems to have been so astonished that God would give the people flesh to eat that he apparently doubts His word. These passages show beyond the shadow of a doubt that the Israelites were not eating flesh, and that it was not customary to slay and eat of the herds and flocks. And Numbers 11:24-30, shows the distress of Moses and the elders at the idea of the people eating flesh. "And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon

the face of the earth, (31) and the people stood up all that day and all that night, and all the next day, and they gathered the quails. He that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp (32). And while the flesh was yet between their teeth, ere it was chewed the wrath of the Lord was kindled against the people, and the Lord smote the people with a great plague." (33) (Numbers 11, Psalm 78.) And thus the Lord punished the people who lusted and ate flesh. "And he called the name of that place Kibrothatta'avah,* because there *they buried the people that lusted.* (Numbers 11:34.)

That the Israelites did slay and eat flesh is shown by Deuteronomy 28:31, First Samuel 9:24, First Samuel 14:31-34, First Samuel 25:11, First Samuel 28:24, 25, Second Samuel 6:19, First Kings 1:9, 19, 25, First Kings 4:22, 23, First Kings 17:6, First Kings 19:21, First Chronicles 16:3, Second Chronicles 18:2, Nehemiah 5:18, Psalm 44:11, 22, Psalm 78:20, Proverbs 7:22, Proverbs 9:2, Proverbs 15:17, Ecclesiastes 3:3, Jeremiah 11:19, Jeremiah 12:3. But in none of these passages is any word of God connected, and they simply show that it was customary to eat flesh.

"He causeth the grass to grow for the cattle, and *herb* for the service of men, that he may bring forth food out of the earth." (Psalm 104:14.) Thus we have mention of the goodness of God in giving herbs to man for food. No mention is here made of eating animals. And another passage is like unto it: "And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards and olive yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness." (Nehemiah 9:25.) Here again among the things given through the goodness of God flesh is not mentioned.

"The lambs are for thy clothing and the goats

* Graves of lust.

are the price of the field." (Proverbs 27:26.) A use for these animals without slaying them is thus shown; so it may be possible that herds and flocks could be raised without the intention of devouring them.

Isaiah holds flesh-eating in derision (22:13,) giving death as the penalty (22:14,) and mentions that idolators eat flesh (44:16,19,20.) He also states that those who eat one kind of flesh provoketh the Lord to anger (65:3,4), and that those who eat swine's flesh and the mouse shall be consumed by the fire and sword of the Lord (66:16,17.)

"Then said I, Ah, Lord God: Behold, my soul hath not been polluted . . . neither came there abominable flesh into my mouth." (Ezekiel 4:14.) Ezekiel uses the parable of slaying and cooking flesh to show the destruction of the bloody city. (24:3-11.) "Wherefore say unto them, Thus saith the Lord God, Ye eat with the blood, and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?" (Ezekiel 33:25.)

The people of Jerusalem were exceedingly beautiful, and prospered when they did not eat flesh. (Ezekiel 16:13.) And in the first chapter of Daniel are like facts more fully set forth. Daniel, Hananiah, Mishael and Azariah refused to defile themselves by eating flesh and drinking wine. After a test of ten days ("Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat (15.) Thus Melsar took away the portion of their meat, and the wine that they should drink, and gave them pulse. (16) As for these four children, God gave them knowledge and skill in all learning and wisdom." (17) This chapter is very clear, and teaches in the plainest language that those who do not eat flesh and drink wine shall be superior intellectually and physically to those who do. It is true that the word "meat" is used, and this word usually means "food" where met with in the Bible, and in the books of the Pentateuch it more often means "bread" or allied stuffs. That it means flesh in this chapter is evidenced by use of the opposite word "pulse."* "Be not among winebibbers: among riotous eaters of flesh." (Proverbs 23:20.)

* Webster: Leguminous plants or their seeds; as beans, peas, etc.

A LESSON IN VITAL ENERGY.

BY MAE MARIE WILSON.

Written by request for *Medical Talk*.

Wherever you direct your attention, there you send your force.

In vitalizing the body, then, the first great essential is to learn to direct and hold the attention within. As it is difficult at first to concentrate upon the body unless the thought is expressed in action, it is well to begin in the following manner:

Exercise I.—Lying flat upon the back, endeavor to express strength and power throughout the body by making tense each muscle. First, make rigid the toes, then the feet, ankles, lower limbs, upper limbs, muscles of the abdomen, waist, chest and neck. Now raising the arms slowly over the head, stiffen the muscles of the upper arm, fore-arm, wrists and fingers. Stretch evenly from toe-tips to finger-tips. Then slowly relax, beginning with the fingers. Repeat not less than five times, putting a little more force into it each time.

After relaxing, yield to the inclination to breathe deeply a few times, then become quiet; so quiet that not a muscle moves, and note the effect upon the body.

This exercise equalizes the circulation, helps to gain control over the muscles, and trains the mind and body to obey the will.

Exercise II.—With the muscles still relaxed keep the attention within, and take the thought restfully and quietly through the entire body, beginning at the toes as in Exercise I, slowly move up into the feet, ankles, lower and upper limbs, holding for a moment in the abdominal organs (keeping always a picture of perfect health), then in the stomach, solar plexus, lungs and throat. Now take the thought over the head, holding a moment at nerve center at back of head, then move slowly down the spine

back of limbs down again to toes. Repeat until every nerve is relaxed and quiet.

This exercise, if practiced faithfully each day, will give you the mental control which will enable you to turn your attention promptly from the useless things that waste your energy and center it upon that only which you wish realized in your life.

While the mind is in this quiet condition, ask yourself whether or not you are in the habit of breathing deeply. If not, begin right now and practice diligently.

Exercise III.—Place the hands on the sides just above the waist; expel all of the air from the lungs, allowing the sides to collapse. Now inhale deeply, pushing out firmly against the hands. Watch the breath carefully, keeping it steady and regular. This form of breathing (usually neglected) is of the utmost importance in increasing vitality and should become habitual.

These few introductory exercises in the "Vital Energy System of Health Culture," if practiced carefully and with a quiet, steady determination to take control of your own instrument, will be helpful in bringing you into a fuller realization of your own power to express a healthy mind through a healthy body.

A more secret, sweet and overpowering beauty appears to man when his heart and mind are open to the sentiment of virtue. Then he is instructed in what is above him. He learns that his being is without bound. That to the good, to the perfect he is born, low as he now lies in evil and weakness.

— EMERSON.

"Would you know God? Then love; take no account of evil, think no evil, seek not your own; be patient, be pure, be honest; think of others as you would have them think of you. Create within yourself a clean heart, and thus gain a clearer perception of God — the Truth."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

151. I sometimes wonder if to hold thoughts or desires for earthly blessings, such as love, friendship or companionship, is selfish; if it is the need of our natures calling for it; or, if it is the evidence that it is really ours if we know how to realize it in our life?
— J. A. S.

Love is the Divine force inherent in every human soul which eternally seeks expression. The necessity of its expression is the cause of its taking the form of desire for human love while we are in this phase of existence, and is both the "need of our nature calling for it" and the "evidence that it is really ours if we know how to realize it." Love, friendship, companionship, are not merely earthly blessings; they belong also to the spiritual or heavenly plane, and it is only when we fail to recognize the higher quality of love that we become selfish in our desires. When we love without thought of return, when we pour out love simply because we love to love, then will we know a Divine satisfaction which can never be known through loving for our own gratification. We become selfish in our love when our happiness *depends* upon human love and companionship, and we seek it for selfish ends. Pure love, true love, does not rob us of our happiness in human love, but rather adds to it through the elevation of the lesser love, and makes the relations of lover and friend the sweeter and more to be desired. In this sense, it is never selfish to hold the thoughts of love and friendship.

152. Was Jesus realizing perfection when he said, "Father, I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," since he wanted the good of all? Also, as a dear spiritual one said, "Do not withhold from thy neighbor good."
— F. V. G.

This quotation from the Bible cannot be taken literally, for it is unto the truly wise that the truth is revealed. Not to the one who is wise in his own

UNITY.

conceit, who trusts only in his own intellect and reason; puts, as it were, a wall between himself and the Spirit of Truth which hides the truth from him, but the one who has the faith of a little child, who is receptive and responsive to the Spirit as a babe to its mother's voice, to him are the things of the Spirit revealed. Jesus desired the good of all, and would withhold good from none who fulfilled the conditions which resulted in good. Those who did not do this withheld the good from themselves.

153. I seem to have a fight on my hands most of the time. I no sooner get rid of one kind of dis-ease than another crops up. I treat myself constantly, and "deny and affirm," as I was taught, and still am far from peace of mind and body. Why?

— S. T. S

Quit fighting. Don't you know that so long as there is a bit of fight left in you, you will have something to fight? Like attracts like, just as turly as "like cures like," according to our friends, the Homeopaths. Look upon these conditions as friends, and not as enemies. They show to you a weak spot in your armor, which you must set about strengthening, and thus are friends in disguise. It is good to give yourself a good treatment of strong, positive affirmations, but don't keep at it *all* of the time; be still occasionally, and let the Spirit have a chance to work for you. When the gardener plants his seeds, does he still keep on stirring up that particular piece of ground, and, perhaps, now and then digging up a seed to see if it is sprouting? Not if he wants to get any kind of a crop. He leaves the seeds to the gentle, brooding care of M^other Nature, knowing that the process of germination and growth requires time, and to be *let alone* for a season. Let this be a lesson to you in your mental gardening: Plant the seed-thoughts which will grow health and peace and harmony, and then take your mind off, and get interested in something else, knowing all the time that the work of development and unfolding is being done, and well done, by the Spirit. You have done

your part, and the quicker you trust the rest to Infinite Intelligence and Omnipotent Love, the sooner will you realize that health of body and peace of mind which you so much desire. "Thy *faith* hath made thee whole."

154. This is the time when people make new "resolutions," and "turn over a new leaf," etc., and it occurred to me to ask your advice as to the best resolve I could make for this new year?
—D. J. P.

I will tell you what I have resolved to do, and, while I did not make this resolution January 1, 1905, but some little time before, it goes on through this new year. It is to "get acquainted with myself," that is, to find my true Self with all its potentialities, and get to know it better and better until I am only that Self. This is Love, and I want to have that Love a dominant force in my life. This Self is Intelligence and Wisdom, and this Omniscience is for me to guide my life aright. This Self is Power, and nothing can impinge upon my peace when I know my power. All this must be more than a theory to me; I must *know* and make this knowledge an active quality in my life, and this is what I am to do for myself as the days go by.

"I recognize the divine truth that grants unto all the freedom of the Sons of God; not a license to commit error in the name of truth; not doing evil that good may come; but limitless existence of purity, knowledge and power."

"We should be careful in the forming of our convictions, for these are our creator in their image and likeness. And having true thoughts, pure feelings, lofty purposes, holy convictions, we would with diligent patience work them into our lives, into what we ourselves are becoming, so that we may, indeed, become our own highest ideals, Thine own thought of a child fulfilled in us."



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A Union New Year Song service was held Sunday evening, January 1st, at the hall of the New Thought Center, Kansas City, Judge H. H. Benson, presiding. The music was conducted by Prof. LeRoy Moore, and short addresses were made by Charles Fillmore, Dr. D. L. Sullivan and Carl Gleeser.

Horatio W. Dresser, 73 Wendell Street, Cambridge, Mass., announces that he has on hand a few copies of the earlier editions of his books which have become a little shopworn, which he will be glad to send to readers of UNITY at the very low rate of \$1.00 for three copies. Address him promptly in order to take advantage of this opportunity.

THE FILLMORE LESSONS.

Invite your friends to subscribe for UNITY. The course of lessons during this year will be of untold value, especially to all who are searching for the correspondence of spiritual powers and the seven nerve or brain centers of the body. These lessons by Mr. Fillmore, editor of UNITY, are a combination of the Primary and Advanced Courses which have been taught at Unity Headquarters for years, and are now published for the first time, the first lesson of the course appearing in this issue. Many features of these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within."

Prosperity blotters; 10 cents a dozen. Sample free.

HAVE YOU SEEN "WEE WISDOM"?

Our children's magazine, *WEE WISDOM*, grows more interesting every month. The letters from little folks reveal the effect its teaching is having. The following from the February number tells its own story:

PITTSBURG, PA.

DEAR EDITOR OF *WEE WISDOM*—I have been taking *WEE WISDOM* for four years. I find it very enjoyable. Tomorrow is my tenth birthday, so you see I have almost grown up with it. I like it best because it tells the Truth and its editors are vegetarians. All our family are with you there. We have a world of outdoor friends, because we don't eat them. I want my cousin, Queen Cunningham, Englevale, Kansas, to have *WEE WISDOM* one year, for which please find enclosed 50 cents in stamps. It is a Christmas gift. I used blue paper; it stands for *truth*. A Merry Christmas to all. Joyfully, PAUL COULTER.

P. S.—Some time I will tell you how I helped some little pets. P.

CLASS INSTRUCTION IN KANSAS CITY.

The next regular course of oral lessons by Mr. and Mrs. Fillmore, at Unity Headquarters, will begin Monday evening, January 30th, at 8 o'clock. The course will consist of twelve lessons; three each week—on Monday, Wednesday and Thursday evenings. Students are not only instructed in the Divine Law, but healed, in these classes. The terms are free-will offerings.

LONDON'S DOINGS.

DEAR UNITY—With the ending of the holiday season, which takes everybody and his wife out of London, the New Thought Society resumed its regular Sunday service on last Sabbath. A much more eligible place than the old quarters has been leased near Oxford Circus, in the center of London's most fashionable shopping and residential quarters. It is known as the London Academy of Music, and is used for the teaching of music, having a large pipe organ, platform, and seating capacity for nearly two hundred. At the opening service every seat was filled, and the address of Mrs. Hannah More Kohaus was greatly appreciated. A new order of service was inaugurated, including a fine programme of vocal music and organ solos. This hall will only be used to hold Sunday service in, while the center will be located at 3 Tower Hall, Candover Street. At this, also, central location, the headquarters of the society will be conducted, where the lending library and classes during the week will be held. The New Thought movement is rapidly gaining ground in London, although more slowly than in America, where the cult in its various forms have such a wide-spread influence. Several of the clergy in the established church in London have organized a society of 400 members who are affiliated with the New Thought movement.

NETA JEAN BOARDMAN.

GROWING INTEREST IN "NEW THOUGHT."

New York Times, Sunday, November 20, 1904.

In a brownstone house on Thirty-seventh Street is found the home of the "Noon-Day Club." This is not a lunch room, as the name and hour might suggest, but where the disciples of New Thought meet every day at the noon hour for meditation and instruction. It was long after that hour when I rang the bell. In the parlor I found several ladies who greeted me cordially and invited me to tea which was to be held that afternoon. I couldn't help from smiling as I declined, for in my mind ran the lines, "Oh, thou great Anna, who sometimes counsel (or wisdom) takes, and sometimes tea" — only another name for the eternal feminine, which is always charming.

But the "tea every Tuesday" is only a social feature of the club whose object is the serious study of New Thought. The Rev. R. Heber Newton is President of the club. He is now in St. Louis attending the New Thought Federation. Mrs. George Inness, Mrs. F. T. Adams, Mrs. W. H. Bingham, and Mrs. H. W. Gray, daughter of ex-Secretary Frelinghuysen, are some of the members actively interested in the study of the New Thought.

The club was formed in April, 1903, with one hundred charter members. But the spirit of the club is much, much older than that. "It is," they each will tell you, "really old thought, old as the world, for there is nothing new under the sun, but we must call it something to show that we interpret that old thought in a new way."

Sixteen years ago Miss Georgina Andrews began teaching to a small class the philosophy of life. The class grew. Finally Miss Andrews had other interests which compelled her to live out of town. It was considered best to continue the teaching on a permanent basis. Hence was organized the Noon-Day Club. Miss Andrews, was the first President, but she resigned soon after and Dr. Heber Newton was elected in her stead.

The first apostles of New Thought were P. P. Quimby of Portland, Me., and Dr. W. F. Evans, about twenty years ago. But the apostles of today do not quote nor accept them as authorities.

The places where the followers or "circles" of New Thought hold their religious meetings are not called churches, but "bethels," "houses of thought." The exercises on Sunday usually begin by singing "Omnipresence, Omnipresence, Omnipresence, manifest Thyself in me!" This is followed by meditation for the concentration of thought.

Their speakers are selected as to their experience of "oneness with the Great All." They teach that "all life is one." Where the Christian Scientist believes all things of the world illusory, New Thought holds that the world and things of the

world are very real indeed—that we and all things are made in the express image of God—New Thought believes our mind is one with the Supreme Mind and makes us what we are. New Thought says creeds are not desirable, because based on obedience and do not leave us free minds; that the world needs freedom, not limitation. The fundamental principle is self-reliance, the development of the individual.

"What is New Thought?" I asked Mr. R. C. Douglass, Secretary to the Noon-Day Club. Mr. Douglass is a native Bostonian and was pleasantly tolerant of my ignorance. "What is New Thought?" he repeated, "and how does it differ from Christian Science?" Well, in its present active form it began with the Christian Scientists. But among them were some independent scientists, who preferred to owe no allegiance to any personality, as the followers of Mrs. Eddy do. 'When I cast my thought in another's mold,' they said, 'or express myself as they, I am much less an individual. We want freedom of opinion, aiming at truth as Christ taught it.' And so they broke away, and New Thought means freedom of thought. We have no creed, and we quarrel with no creeds. Our members are also members of various churches. We want to be co-operative with all religious thought."

"Why did you choose the name 'Noon-Day Club'?"

"We selected that because it is significant of our mental attitude, which is that of standing at the point of illumination, which is the high-noon where no shadow falls."

"And have you a healing system as the Christian Scientists?"

"Oh, that is merely incidental. But it is the outcome of our teaching. You cannot develop the divinity within yourself without a healing power in you."

But here I was interrupted by a crowd of beautifully dressed women who had come "to tea," and I made my exit. But only to make my way down to Twentieth Street, where is established an organization known as the "Circle of Divine Ministry." It is presided over by a Boston woman with a strong, intellectual face. She received me pleasantly, but could only give me a few minutes, "as there was to be a meeting." Like the Noon-Day Club, it is also a school of philosophy and religion. But it claims to be doing a work different from that of any other society in the line. Its principles are: "The oneness of all mankind with the Creator," "Helpful Ministration," and "Concentration." They also meet at the noon hour for silent meditation.

The society was organized in April, 1895. At that time three women who had learned something of the power of thought and its transference conceived the idea of meeting together for self-development through concentration and the altruistic purpose of helping those who needed it.

Other groups were soon formed, and at last they got together

in one association, which they called the "Circle of Divine Ministry."

The circle is the home in this city of the Silent Unity Club of Kansas City, Mo., and the Exodus Club of Chicago. Mrs. Ursula Gestefeld, Vice President of the New Thought Federation of St. Louis, and Dr. Horatio Dresser of Boston, instructor in Harvard, make this their only teaching center when in this city. Among some of the members are Miss Anita Lawrence, Mrs. John Brooks Leavett, and Mrs. Boudinol Keith. The principles of the circle are that "all evil conditions, all inharmonies, all untoward circumstances and unfortunate environments may be controlled by persistent faithfulness in the practice of absolute good."

The circle, besides its philosophy, turns its attention to practical things. Under its auspices have been established a City History Club, a Physical Culture Class, and other classes for working girls. Prof. C. H. J. Bjerregaard of the Astor Library, who is an authority on metaphysical subjects, is often an interesting lecturer at the club.

— K. P. H.

"THE EXODUS" SUSPENDS PUBLICATION.

The following notice has been sent out by the Exodus Publishing Company, Chicago:

"DEAR FRIEND — The publication of the *Exodus* Magazine is suspended with the December number, 1904. Most of the subscriptions expire at this time, but there are some which run on into next year, and these we wish to make good. If desired, we will apply the balance due you towards the purchase of any of Mrs. Gestefeld's books. EXODUS PUBLISHING COMPANY."

TO SUBSCRIBERS.

Every time you write to us, give the names of those of your friends who might be interested in receiving a sample of our publications.

If you change your address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate free through no fault of ours.

DEAR UNITY — I am led by the Spirit to ask your assistance in finding the strong, orderly, capable woman who is looking for a home with a family where she will be employed at laundry work and cleaning. She is wanted at once. Address, Mrs. J. E. RICHARDS, 322 Main Street, East Orange, N. J.

Prosperity blotters; 10 cents a dozen. Sample free.

EXTRACTS FROM LETTERS.

*** Surely I should tell you that during the past week I received an unexpected check which enabled me to meet a bill I could not otherwise meet. I had put my mind intently upon the matter, calling upon the Good Spirit for help, and when the check appeared from a friend, I could hardly believe my own eyes. So you see, I have evidence of what the Spirit can do. I should say that the check came from the source expected, or from whence I sought it.

— M. S. W.

*** I already have power to help heal the sick, and never fail to speak the Word for health whenever anyone needs it, always silently and unknown to any but God and I. I must tell you of a case that was especially gratifying to me a few days ago. Two or three weeks ago I received a letter that my little cousin in Kentucky was very low with typhoid. I immediately began treating him, holding the thought that God was healing him, and denying all appearance of fever. I also sent the older sister one of your Sure Remedies and told her to use it with me, and a few days ago I heard through a letter the child was up and around. I seemed to feel new life thrill into me when speaking the treatment for him. I used the treatment for healing in November UNITY also. Now, my cousin's family are Catholics, and while in their letter they didn't give any special due to my treatment, I am satisfied with it, and know through faith I healed him.—I. O. P.

Perhaps in writing you I have not mentioned how much Mr. B—— has improved in healthy *looks* since I wrote you of the fact that he *seemed* to be failing in that relation. It greatly rejoices my heart to see the improvement. I can but feel that you held him, too, in your spiritual treatment, and I very much hope that he will yet be *free* all around. I do not understand the meaning of the "circular letter" which is mentioned in October UNITY, page 232, but I *do* understand that never has any copy of UNITY touched and uplifted me as has this same UNITY. Never have I been so in touch with you all as when, and since, receiving this. *Surely* the Holy Spirit shines through it. I would like to receive one of those "circulars." I think it was the 18th of October that I felt depressed and somewhat discouraged. While in the Silence I was unable to get an uplift, when the Spirit suggested a call to my brothers and sisters to assist. I obeyed, and there came an answer of peace and consciousness of unity of the One Life that I have never before been able to realize, though I have for a long time earnestly desired it. Whenever the same thought has before been suggested I have replied by saying, "God is able." Isn't God and Christ sufficient
ling that it was a lack of trust or faith to ask elsewhere? So I

have missed that feeling of unity that I now have. At another time, a few weeks previous, I became, while in the Silence, depressed in mind, body, and spirit. I constantly called upon the Divine Spirit for light and relief, when without conscious thought I called upon you for assistance, when, much to my surprise, in a few seconds I felt a strong vibration through my mind and entire body. It was then about 9:30 P. M., for I remember the thought came, How selfish I am to call to Mr.— when he has so many duties. Relief came at once, and doubts and darkness disappeared. I am thankful for the experiences, (as I am for every kind) as I needed just these to lead me into the conscious unity of all life. I have not, for a long time, fallen so low in mind, though as on the occasion I mentioned of the 18th of October, when I said, "What is the use of it all? I might just as well *not* try, *not* desire, *not* even *think*," when the promise was given me, "Ye shall reap in due season," etc. Then the next day came the blessed magazine UNITY, which I so love, for nothing that I read is so helpful, so instructive and inspiring to me as this book.

— B.

My mother wanted me to write you for her and tell you how grateful she is for the much good she has received, and will be only too glad and thankful for the blessed privilege of receiving such treatments from such people. It surely is the Christ Mind that ever prompted you to think of helping people out of their troubles, and in such a kind and loving way as you have done, when they did not know how to help themselves. UNITY does not seem like a *magazine*—it seems more like God talking or expressing Himself. The October number is so full of kindness and love for everybody. I told mother it seemed as though it had come right from home. I am only too glad of this opportunity of sending in my name for membership to Unity Society.— K.

As I sit in the Silence my thoughts go out to you in love. I have never acknowledged by letter the healing that came to my eyes in response to my appeal about a year ago. I had hoped to add a little to the work. I enclose the "Prayer for Prosperity" blank, knowing that a change for better things will come. With love and best wishes for the good work.

— B.

Our pages being so crowded with other matter the good reports of the excellent meetings of the Chicago Truth Students have been crowded out the past few months, but will appear again in our next issue.

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REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

SPIRITUAL REALIZATION, by Florence Willard Day.

This work is composed of essays, the keynote of which is given in the foreword:

"Man does not hold the perfect ideal of himself; therefore he manifests imperfection. He expresses the idea, or image, he has in mind in regard to himself. He is continuously building according to the idea or plan in mind. He is his own builder, and his body is the temple, or house, that he builds; therefore, if the temple is defective, the fault is in the plan, which should be reconstructed."

In this statement the author proves that we are the architects of our own futures, and through the power of thought can make of ourselves what we will, according to the ideal we hold in mind. We read between the lines of the author's application of the truths she so clearly and simply states, to her own life, and the consequent victory over adverse conditions, and thus she is able to point the way for others to demonstrate the power within to overcome and control all things. A book of 113 pages, bound in blue cloth, stamped in gold, broad margins. Price, \$1.00. For sale at Temple of Truth, 1220 H St., N. W., Washington, D. C.

BALTHAZAR THE MAGUS, by A. Van Der Naillen.

This is the third volume of a series of works upon Occultism and the Eastern adepts. Its purpose seems to be the welding of science and religion, particularly that branch of the Christian religion known as the Roman Catholic. Several subjects of interest are considered: Telepathy, astral phenomena, origin of life and nature of matter, etc. Cloth; 270 pages. Price, \$1.50. Published by R. F. Fenno & Co., New York.

A COURSE OF INSTRUCTION IN THE SCIENCE OF BIOCHEMISTRY,
by Dr. George W. Carey.

This pamphlet of 44 pages advances the theory that disease is caused by a certain lack of mineral salts, which are cell foods, and the biochemeric physician administers the lacking element. Dr. Carey shows the occult side of the chemistry of blood, nerve fluid and brain cells, and advances the startling theory that each one of the twelve signs of the Zodiac are represented in the human body by one of the twelve mineral or cell-salts of the blood; that the twelve sons of Jacob and the twelve apostles are allegories, typifying the chemical operation of these tissue builders;

that the twelve gates of the Holy City, made of twelve precious stones, are all symbols of the twelve minerals that form the base of the blood; that the statement of the Divine Word, "Thou art Peter, on this *rock* will I build my church," defines the literal fact that the human body is built on a rock, or mineral foundation. Paper; price, \$3.00. Published and for sale by the author, 337 Summer St., West Somerville, Boston, Mass.

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Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

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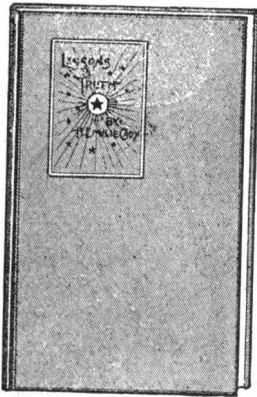
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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE.— EPH. 2:20.

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UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

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THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON TWO.

SUPREME BEING'S PERFECT IDEA.

“**W**HEN he the Spirit of Truth is come he shall guide you into all the truth.” The foundation of our Science is Spirit, and there must be a spiritual Truth. This spiritual Truth is God thinking out creation. God is the Original Mind of which all minds are formed. This Original Mind creates by thought. This is stated in the first chapter of John:

“In the beginning was the Word (*Logos*-Thought), and the Word was with God, and the Word was God.

“The same was in the beginning with God.

“All things were made by Him (Thought); and without Him (Thought) was not any thing made that hath been made.”

Eadie's Biblical Cyclopaedia says, “The term *Logos* means thought expressed, either as an idea in the mind or as vocal speech.”

An understanding of this reveals to us the law under which all creation is brought forth—the law of Mind action. All creation is working under this law, and God is *thinking* the universe into manifestation right now. God is under the law of His mind action. He cannot create without law, and that law is the order and harmony of perfect thought.

God-Mind expresses its thoughts so perfectly that

there is no occasion for change, hence all prayers and supplications for the change of God's will to conform to human desires are futile. God does not change His mind nor trim His thought to meet the conflicting opinions of mankind. Understanding the perfection of God-thoughts, man must conform to them, then he will discover that there is never necessity for any change of the will of God in human affairs.

A key to God-Mind is with every one — it is the action of the individual mind. Man is created in the "image and likeness" of God, he is therefore a phase of God-Mind, and his mind must act like the mind of which he is part. Study your own mind, and through it you will find God-Mind. In no other way can you get a complete understanding of yourself, the universe and the law under which it is being brought forth. When you see the Creator thinking out His universe as the mathematician thinks out his problem, you will understand the necessity of the effort of nature to express herself, so apparent on every hand. Also you will understand why the impulse within your soul for higher things keeps welling up. God-Mind is thinking in you, and pushing your mind to grasp true ideas, and carry them into expression.

Thus man and the universe are within the God-Mind as living, acting thoughts. God-Mind is giving itself to its creations, and they are evolving independent wills that have the power to oppose the Original Will, and thus retard their own ongoing. It is therefore of vital importance to study the mind, and understand its laws, because the starting point of every form in the universe is an idea.

Every man asks the question sometime, What am I? God-Understanding answers, Spiritually you are my idea of myself as I see myself in the ideal; physically you are the law of my Mind executing that idea. "Great is the mystery of godliness," said Paul. A little learning is a dangerous thing in the study of Being. To separate oneself from the Whole and

attempt to find out the great mystery, is like dissecting inanimate flesh to find the sources of life.

If you would know the mystery of Being see yourself in Being. Become an integral part of the Divine Mind, and all the other parts will recognize you as their fellow worker. Throw yourself outside the Holy Trinity and you become an onlooker. Throw yourself within this Trinity, and you become its avenue of expression. The religious know this Trinity as Father, Son and Holy Spirit; to the metaphysician it is Mind, Idea, Expression. These three are One. Each sees itself as including the other two, yet, in creative processes, separate. Jesus, the type man, placed himself in the God-head, and said. "He who hath seen me hath seen the Father." But recognizing the Spiritual Principle, which he was demonstrating he said, "The Father is greater than I."

Reducing the Trinity to simple numbers takes away much of its mystery. When we say there is one Being with three modes, or planes of action, we have stated in simple terms all that is involved in the intricate theological symbology of the many religious cults. The priesthood has always found it profitable to make complex that which is simple. When religion becomes an industry it has its trade secrets, and they seem very great to the uninitiated. Modern investigations of the character and constituency of the mind is taking away all the mystery of Egyptian, Hindu, Hebrew, and the many other religious and mystical systems of the past. They are attempting to perpetuate their so-called secret knowledge in the occult societies springing up on every side in our day, but with indifferent success. The modern truth-seeker takes very little on trust. Unless the claimant to occult lore can demonstrate his power in the world of affairs, people are suspicious of him. That religious awe for the priesthood, which is so prevalent in Oriental countries, is lacking in the majority of Western people. In India a yellow-robed holy man is regarded with reverence by both adults and children.

In this country the adults stare, and the small boys throw rocks at him until he has to seek the protection of the police, and discard his priestly robe in public places. This seems irreverent, almost heathenish, yet, it is the expression of an innate repudiation of everything that seeks to establish itself on any other foundation than that of practical demonstration.

The exaggeration of this mental tendency is seen in the commercial spirit so rampant, especially in Americans. A story is told of a Yankee tourist estimating everything he saw from a monetary standpoint. When shown the Pyramids in Egypt he asked the guide, "Well, what are these worth?" The man tried to explain their great value as antiquities, but the impatient Yankee exclaimed, "That all may be true, my good fellow, but there is no demand for Pyramids."

The Mind of God is Spirit, Soul, Body, so the mind of man is Spirit, soul, body—not separate from the God-Mind, but existing in it, and making it manifest in an identity peculiar to itself. Thus every man is building into his consciousness the three departments of the God-Mind, and his success in the process is evidenced by the harmony in his consciousness of Spirit, soul and body. If he is all body, he is but one-third expressed. If to body he has added soul, he is two-thirds man, and if to these two he is adding Spirit, he is on the way to perfect manhood as designed by God. Man has neither spirit, soul nor body of his own—he has identity only. He can say, "I." He uses God-Spirit, God-Soul and God-Body as his "I" elects. If he uses them with the idea that they belong to him he develops selfishness, which limits his capacity, and dwarfs his product.

In his right relation man is the inlet and outlet of an everywhere-present life, substance and intelligence. When his "I" recognizes this fact, and adjusts itself to these invisible expressions of the One Mind, man's apparent mind becomes harmonious;

his life vigorous and perpetual and his body healthy. It is imperative that the individual understand this relation in order to grow naturally. It must not only be understood as an abstract proposition, but we find it necessary to consciously blend our life with God-Life, our intelligence with God-Intelligence and our body with God-Body. This conscious identification must prevail in the whole man before he can be in right relation. This involves not only a recognition of the Universal Intelligence, Life and Substance, but also their various combinations in man's consciousness. These combinations are dependent for their perfect expression in man's world, upon his recognition of and loyalty to his origin — God-Mind. He is in that Mind as a Perfect Idea, and that Mind is constantly trying to express that Perfect Idea, or Perfect Man, in every man, for that is the real and only man. This Perfect Man-Idea in God-Mind is known under various names in the many religious systems. The Krishna of the Hindu is the same as the Christos of the Greeks and the Christ of the Hebrews. All the great religions of the world are founded upon spiritual science, but not all of the science is understood by their followers. The Hebrews had been told again and again by the spiritually wise that a Messiah, or Christ-Man, would be born in their midst, but when he came they did not recognize him, because of their lack of understanding. They understood the letter only of their religion. The same is true today. The Christ-Man, or Perfect Idea of God-Mind, is now being expressed and demonstrated by men and women as never before in the history of the race, yet those who claim to be followers of the true religion are putting it out of their synagogues, just as they did Jesus the Christ. The ancient Pharisees asked Jesus, "By what authority do you do these things?" And the modern Pharisees are repeating the same question. The substance of Jesus' answer was, "By their fruits ye shall know them." (Read Matthew 21:23-46).

This Perfect Idea of God-Man is your true self, and the God-Mind is, under the law of thought, constantly seeking to express its perfection in you. It is your Spirit, and when you ask for its guidance, and place yourself, by prayer and affirmation, in mental touch with it, there is a great increase in its manifestation in your life. It has back of it all the powers of Being, and there is nothing that it cannot do, if you give it full sway, and make your thought strong enough to carry out the great forces which it is seeking to express in you.

Right here is a most important part of the law of mind action, and which it is absolutely necessary for us to understand before we can demonstrate the power of this Superconscious Mind within everyone of us. That is the law of thought unity. Among our associates we like and are attracted to those who understand and sympathize with our thought. The same law holds good in Divine Mind—its thoughts are drawn to, and find expression in the minds of those who raise themselves to its thought-standard. This means that we must think of ourselves as God thinks of us, in order to appreciate and receive His thoughts, and bring forth the fruits. If you think of yourself as anything less than the Perfect Child of a Perfect Parent, you lower the thought-standard of your mind, and cut off the influx of thought from the Divine Mind. Jesus referred to this law when he said, "Be ye perfect even as your Father in heaven is perfect."

When we go forth in this right understanding we find a new state of consciousness forming in us—we think and do many things not according to the established custom, and the old mentality rises up and says, "By what authority"? We have so long looked for man-made authority in religious matters that we feel we are treading on dangerous ground if we dare to think beyond prescribed doctrines. Right here we should appeal to the Supreme Reason of the Spirit, and proclaim what we perceive as the highest

truth, regardless of precedent or tradition; mental ignorance or physical limitation. I am the "image and likeness of God," the "only begotten Son," the expressed, or *pressed out*, Mind of the Most High. This is my true estate, and I shall never realize it until I enter into it in *mind*, because there it is, and nowhere else.

It is only through this Super-conscious Mind that we can behold and commune with God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18). It is taught that Jesus was exclusively the "only begotten Son," but he himself said, "Is it not written in your Scripture, Ye are God's, and sons of the Most High?" He proclaimed the unity of all men in the Father, "I am the light of the world. Ye are the light of the world." Paul says, "As many as are led by the the Spirit of God, these are the sons of God." "We are heirs of God, and joint-heirs with Christ." (Rom. 8:17).

We should not overlook one important point in this matter of sonship. That is, the difference between those who preceive their sonship as a possibility, and those who have demonstrated it in their lives. "Ye must be born from above," was the proclamation of Jesus. The first birth is the human — the consciousness of man as an intellectual and physical being — the second birth from above is the transformation and translation of the human to a higher plane of consciousness.

This is "putting on Christ." It is a process of mental adjustment and body transmutation, that takes place right here on earth. "Let the same mind be in you that was in Christ Jesus" is an epitome of a mental and physical change that may take years to work out. But all men must go through this changes before they can enter into eternal life, and be as Jesus Christ is.

This being "born again," or "born from above," is not a miraculous change that takes place in man,

but the establishment in his consciousness of that which has always existed in the ideal of the Divine Mind. Man is created by God in His "image and likeness." God being Spirit, the man He creates is spiritual. Therefore it follows in logical sequence that man on the positive, formative, creative side of his nature is the direct emanation of his Maker and just like Him — endowed with creative power, and an inexhaustible resource to draw from. It is to this Divine Idea that the Father says, "Son, all mine is thine."

This understanding of the status of all men in the Divine Mind throws a new light upon the life of Jesus of Nazareth, and makes plain many of his mysterious statements. The spiritual consciousness, or super-conscious mind, had been recognized by him, and through it he realized his relation to First Cause. When asked to show the Father, whom he constantly talked to as if he were personally present, he said, "He who hath seen me hath seen the Father." Personality had been merged into the Universal. The Mind of Being and the Thought of Being were joined, and there were no longer consciousness of separation or apartness.

Everything about man presages this higher man. First of all is the almost universal desire for that freedom from material limitations which the spiritual life promises. The mortal perception spurs man on to invent mechanical devices to rise above material environments. For example, he seeks to fly by means external. In his spiritual nature is provided the ability to overcome gravity, and when this is developed it will be common to see men and women passing to and fro in the air without wings or mechanical appliances of any description.

The human organism has a world of latent energies waiting to be brought into manifestation. There are nerve centres, with their accompanying brain cells, distributed throughout the body, whose office are but vaguely understood. In the New

Testament, which is a work on Spiritual Physiology, these are referred to as "cities" and "rooms." The "upper room" is the very top of the head. Here Jesus was when Nicodemus came to see him by night—meaning the ignorance of sense consciousness. It was to this "upper room" that Jesus told his followers to go and pray until the Holy Spirit came upon them on the day of Pentecost. The superconscious, or Christ Mind, finds its first opening into consciousness in the higher brain centres. It is first an abstract idea of great possibilities latent in man. Through thought, speech and deeds this ideal is manifested and brought into visibility. This is all told in symbol in the history of Jesus Christ.

"Verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." (Matt. 13:17).

The reformers of the world are its men of mighty purpose. They are men with the courage of individual convictions, men who dare run counter to the criticism of inferiors, men who voluntarily bear crosses for what they accept as right, even without the guarantee of a crown. They are men who gladly go down into the depths of silence, darkness and oblivion, but only to emerge like divers—with pearls in their hands.
—WILLIAM GEORGE JORDAN.

Human life is barren and disappointing unless inspired by an abiding and worthy purpose, and no talent grows except through faithful exercise. Contributions to the world's wealth are as genuine when made in knowledge, science, art or research, as in food or clothing.—HENRY WOOD.

We must carry the beautiful with us or we find it not.—EMERSON.

LET DIVINE ORDER BE RESTORED.

BY C. A. SHAFER.

[A paper read before the Chicago Truth Students.]

Whatever trouble there may be in the world is the result of departure from Divine Order. Every wrongdoing is a departure from right-doing, and is, in its essence, wrong living, because life is action, and right living is right acting. Right acting is the result of right thinking, or it is right thinking made manifest, or demonstrated.

God is Mind, or Spirit. The action of Mind is the life of Mind, hence thought and life, thinking and living are the same. Life is a force, and thinking is that force.

“Thoughts are things,” and the amount of energy and intelligence there is in a thought is the measure of vitality, or life inherent, in that thought. If a thought be born of Love, wisely directed, and filled with Divine energy, or Omnipotence, its work will be enduring and good. But if a thought issue from an ignorant mentality, and is born of selfishness, and filled with energy, its work will be what is called evil. The latter is a ruinous, a destructive force, and the former is a saving, or preserving force. Both are everywhere apparent, for all that we see is thought manifest.

The discovery of the doctrine, or law of evolution, reveals the process of development from the inception, or beginning of thought action, to the fulfillment of the purpose in man. But it does not refer to the development of the idea. It refers to the outworking of the idea, the activity of the idea on its way to manifestation, or self consciousness. It is the Word in process of becoming flesh. The idea is perfect from the beginning, and always in the bosom of the Father, but the Idea, the Ideal man, the Word of

God, must manifest through the flesh, and the process discovers the law of growth, or of expression.

Forgetting this law, as a result of judging from appearances, man has said that the Creator is without, and the law is, from without in, or body, soul, Spirit. Whereas the law is from within out, or Spirit, soul, body, or Thinker, thinking, thought.

So, since it is through religion that man is to find his escape from the evils that beset him, and make his experiences so far from pleasant and satisfying, we will try to get hold of the true religion which means a saving knowledge of God, or a re-uniting of the self to God. Why not turn to law or medicine or theology for salvation? Because there is no life or saving power in them, or in any other so-called science or creed or doctrine that has to do with man as a human or material or mortal being. Satisfaction and Life can come to man only through God and Jesus Christ, and a right understanding of our relation to them.

So we will cease studying effects and come direct to God, each for himself. When we know the Creator we will understand the nature of creation, and not until then.

We have been told that God is Spirit, that is, invisible, but we are not necessarily to infer from that, that God is afar off. Spirit is practically synonymous with Mind, and Mind is invisible, but omnipresent — absent from nowhere. God is the Creator, the Primal Cause, the "Beginning." God was not created, or brought forth or made, and before, or prior to God there was not anything. God is always Cause and never effect.

Now, what is always Creator and never creation? Why, nothing but Mind. To create necessitates, or implies, intelligent action, and nothing but Mind can act intelligently. Hence there can have been no beginning to Mind, since to have had a beginning would necessitate a time prior to which there was no Mind, and, if no Mind, then nothing to act intelli-

gently, or act at all, for that matter; hence no Creator, and so, of course no creation.

Mind is a comprehensive term, signifying an aggregation of ideas. Mind creates, or reveals, or expresses itself through the activity of its ideas. The desire is inherent in every idea to express itself, or make itself known — to act, to live, and that desire must be satisfied. Ideas are co-eternal and co-existent with Mind, hence were never created, and can never die. Ideas are the only living things in the universe. They are not the result of thought, but they express themselves in thought. So thought is the product of ideas, and not ideas the product of thought.

Through the science of biology we all know how bodies are built. We know how each organ has been brought forth in response to the demand for fuller and more perfect expression. But what has been the body builder? The Idea, and every organ is but the manifestation in form of an idea. The body is a thought-body, and the idea centered in each organ is the force which works out through thought into a perfect expression of itself. At one time every organ in the body was under perfect conscious control of the ego. When the ego knows the truth, and consciously directs the activities of the different organs of the body, they will each perform their functions perfectly, and Divine Order will be restored, and man will present the perfect spiritual body which will be free from every limitation, and visible or invisible at will, just as Jesus Christ's body now is.

How is this going to be accomplished? Through the knowing of the truth; that all is Spirit, and that there is no opposition to Spirit, that is, no matter. Thinking will be corrected, and all action will be seen from within out, which is the natural law of expression, and it will likewise be seen that the Thinker is Spirit and Master of the situation. The Thinker is the maker, or former, and when he knows it, as he once did, he will restore order, and reign

supreme by recognizing his unity with God, and himself as the revealer of what God is.

God creates a man who is an Ideal—the perfect image and likeness of Himself. This man is the Divine Son, the Christ. Being the image and likeness of God, he does what God does. He, too, creates, or forms, a man who is his idea of himself. This last man is the Adam, or formed man. Through wrong thinking, which has resulted from following his work and becoming identified with it, the Real Self has seen separation, matter, evil, and many men and things, but through coming into a knowledge of the Truth he will become conscious of the unity of all, of Oneness, of the Allness of Spirit and of Good, and thus little by little he will regain full and perfect control of the entire process of the work of making manifest the Divine Self, who is the perfect image and likeness of God, Spirit, Soul, Body, One, and all Spirit and free and perfect and whole, and without limitation of any name or nature.

The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the pure principles of Truth, before he can receive the all-revealing light of Truth. The more Truth is inquired of the brighter it shines; it cannot suffer under examination and analysis. The more error is questioned the darker it grows; it cannot survive the entrance of pure and searching thought. To “prove all things” is to find the good and to throw away the evil. He who reasons and meditates learns to discriminate; he who discriminates discovers the eternally True.—*The Light of Reason.*

“A great soul does not criticize, condemn nor censure.”

THE SPIRIT OF HEALTH.

BY WALTER DE VOE.

[Thoughts from a discourse at the Church of Practical Christianity, Masonic Temple, Chicago, Ill.]

The consciousness of the soul is the Spirit of Health. Blessed is the one who realizes the eternal life of his soul, for such an one will cause an epidemic of spiritual health. The consciousness of health is more "catching" than any contagious disease, for it is the most positive condition — the natural expression of Divine Life.

Health and strength are inwrought into the very nature of the soul. Your soul is health and strength this instant, for your soul is the image and likeness of God's nature of immortal perfection. Awaken to the wonderful truth of your soul. Lift your faith from the delusions of mortal sense to the comprehension of your immortal Self that is now one with the power of Divine perfection.

Stand on the rock that is higher than your personal I, this I AM within that was spoken forth by the voice of Omnipotence; stand positive in the majesty of your true Self, and express the Word of health and strength that you *are* in your eternal being with God. Cultivate the Spirit of Health by expressing the consciousness that your soul *is*. This mortal thought of disease and weakness is from below, of the limitations of the natural plane, but your soul consciousness of health and strength is from above, born from the unlimited life and power of God. Cultivate a positive faith in the healing life and energy of your soul, for thus your external mind learns to think forth into manifestation the perfection that God has stored in His Word of power within you. Deny the petty cares of mortal life. Deny every feeling that is not God-like, and affirm not only mentally, but by living them, the qualities of love and good-will that your soul desires to express. Your soul desires to love

all with the love that will overcome the limitation of family ties, the limitations of relationship; a love so grand and deep that it will feel for all created things the same gentleness and sympathy that it feels for its best beloved. The soul is not swayed by mortal attractions, it is not limited by personal affections, it feels the same impersonal tenderness toward all humanity that God feels. Thus the soul is not limited in its life, for its life is the unlimited Love of God; and as it finds means of expressing this Divine consciousness its power expands, as the seed in the earth expands under the benign influence of the sun, and it radiates its blessed life and strength through its physical instrument.

Be true to your soul whatever appears. Feel as it feels. Think the truth as it sees truth. In conversation with others your language will need to be modified to their understanding, to their present limited view of life, in order to appear rational in their sight, but in the silence of your own mind be true to the vision of the majestic strength and perfection of your Self that now lives in God. Exercise His will that makes for perfection. Exercise His Spirit that transforms and renews the mortal form. Exercise your faith in the truth that you are a radiant, healthy son of Omnipotence, and *be* perfect as your Father, in your soul's sanctuary, *is* perfect.

May you realize the invincible Life of God within that makes for peace and perfection. All your flesh is now filled with glory of your immortal soul. Your mind is pre-*ved* with the consciousness of life and health eternal. You now realize and are healed by the consciousness that is always with you—your Divine, immortal Self, the Son of God.

Let us be true; this is the highest maxim of art and of life, the secret of eloquence and of virtue, and of all moral authority.—HENRI FREDERIC AMIEL.

Bible Lessons

BY C. F.

Lesson 8. February 19.

JESUS AT THE POOL OF BETHESDA.—John 5:1-15.

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty-and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath.

10. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and saith unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

GOLDEN TEXT—*And a great multitude followed him, because they saw his miracles.*—John 6:2.

Jerusalem is the spiritual centre in consciousness. A feast in Jerusalem is a receptive state of mind toward all spiritual good. Jerusalem means "the city of peace." When we get deep down into the silent recesses of our souls we realize a stillness and sweetness beyond expression. There is a great peace there — the "peace that passeth understanding," and

a welling up of an indescribable substance that fills the whole being with satisfaction. This is the point in consciousness where the inflow of original substance takes place. It is physically a nerve centre just back of the stomach; spiritually it is the realization in the soul of the unfailing substance of Divine Mind. This consciousness of the soul makes the physical representation.

By dwelling mentally upon God as our substance, and centering our attention at this place, we can increase the substance flow to the point of appeasing hunger. The coming man will supply his stomach with food in this way, and through this process of thought appropriation, draw into his organism all the elements necessary to its needs on that plane of consciousness.

Sheep are the most harmless and innocent of all the animals, and they represent the natural life which flows into man's consciousness from Spirit. It is pure, innocent, guileless, and when we open our minds to this realization of Spirit-life we open the gate by the sheep market.

Here is a pool called Bethesda, meaning "House of Mercy, or "Place of receiving and caring for the sick." There are also five porches of covered colonnades. This "pool" is formed by the realization that our life is being constantly purified, healed and made new by the *activity* of mind. Physically this is expressed in the purification and up-building of the blood by coming in contact with the oxygen of the air in the lungs. This ebb and flow of the waters of the pool is constantly going on, and when our minds are active all the depleted blood corpuscles are purified and renewed.

This great multitude of "sick folk," or depleted life-corpuscles, lie here near this pool under the "five porches," or five-sense limitations. The five-sense consciousness does not realize the power of I AM to quicken these inner functions of man's organism, but lets the weak, depleted life-cells accumulate

and burden its system, when a thought of the *activity* of life would, through the Divine Law, set them free from their helplessness.

It is not necessary that all the purification and renewing of the depleted corpuscles shall take place through the lungs when man understands the power of I AM to declare the word of activity. Jesus, the I AM of Spirit, did not tell the man to go down into the pool and be healed, but said, "Arise, take up thy bed, and walk." Thus we see that the work of the Spirit is not confined to physical processes, although it does not ignore them. If your lung capacity is not equal to the purification of your blood, increase it by declaring the law of *active life*. Anæmic blood may be made vigorous and viril by daily centering the attention in the lungs, and affirming them to be spiritual, and under the perpetual inflow of new life, and outflow of old life. Command these life centres to do your will.

Don't be limited by the so-called established laws of Nature, or man's mortal thought, that if you have reached the age of "thirty-eight" the life current is beginning to wane—that your "Sabbath," or day of rest is setting in. It is "lawful" in Spirit to declare the perpetual activity of life anywhere, at any time, and under all circumstances. Divine Life takes no cognizance of the laws that the intellect has set up for its governing. Life is ever active. It is constantly present in all its fullness and power, and it has no day of rest, or "Sabbath."

Lesson 9. February 26.

THE MIRACLE OF THE LOAVES AND FISHES.—John
6:1-14.

1. After these things Jesus went over the sea of Galilee, which is the sea Tiberias.
2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great

company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6. And this he said to prove him: for he himself knew what he would do

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

GOLDEN TEXT—*I am the living bread which came down from heaven.*—John 6:51.

This lesson instructs us how to increase our vitality through blessing and giving thanks in spirit. To do this efficiently, we must understand the anatomy of the soul, and the mind centres in the organism. All metaphysicians have found by experience that being thankful for what we have increases the inflow. Gratitude is a great mental magnet, and when it is expressed from the spiritual standpoint, it is powerfully augmented. Saying "grace" at table has its origin in this power of increase through giving thanks. A lady who was left with a large family and no means, related in an experience meeting how wonderful this law worked in providing food for her children. In her extremity she asked the advice of one who understood the law, and she was told to silently thank God for abundant supply upon her table, regardless of appearances. She and her children began doing this, and in a short time an increase of food set in that was so great at times as to astonish them. Her grocery bill was met promptly, and in most marvelous

ways they were supplied with food, and they had never since that time lacked in that respect.

So it is found that we can increase our vitality by in general terms declaring unity with the One Energy, but there is a more definite and specific mode, which is symbolically set forth in this lesson.

Man has a dual nervous system, which are the wires that conduct the messages of the mind to every part. The voluntary nervous system has its centre in the spinal cord. The involuntary, or sympathetic nervous system, has its centre in the solar plexus. A constant flow of nervous energy is constantly making the circuit of these nerves, and carrying all kinds of messages from the mind. This sea of vitality is designated in the history of Jesus as the Sea of Galilee. Galilee means "a circuit," also "to whirl." Tiberius means "the navel." (See Hiscock's Analysis of the Bible.) Verse one means that I AM passed over from the voluntary nervous energy to the involuntary, "to the other side," and concentrated at the navel. The "great multitude" that followed are the legions of thoughts that swarm the mind seeking harmony. The "mountain" into which Jesus went is the high spiritual consciousness.

The "passover of the Jews" is a spiritualizing process that goes on at regular intervals in the subjective consciousness. In right relation with Divine Mind, the whole universe, man included, is constantly refining itself. The food we eat goes through a refining or splitting up process in digestion. When it passes into the nerves and glands, it goes through another expansion, and becomes nervous energy. Here it passes over from the sense consciousness to the spiritual—from Egypt to Israel. Such a process is a "feast of the Jews;" the higher faculties are fed by this refined substance of the organism.

In all its work the I AM (Jesus) uses the faculties of the mind. I AM is Spirit, and it cannot move directly upon substance or formed states of consciousness. It uses the spiritual faculties as its

agents. Philip means "power," and Jesus appeals to him to know how these hungry thoughts, or people, are to be fed. He did this to "try him." This means that Power is still under the sense limitation — it has not yet been trained in the free powers of Spirit. It looks upon the visible supply, and bases its capacity from that view-point. Andrew, meaning "Strength," brother to Peter, "Faith," has a slight perception of supply in the seven-sense plane of consciousness; represented as the lad with five loaves and two fishes. This is a good starter for I AM. If you have this consciousness of the capacity of the natural man in his seven-fold nature, you have a good foundation upon which to build the twelve-fold, or spiritual man.

Having quickened your idea of Power and Strength in Universal Spirit, you "sit down," or centre your forces within, and begin to bless and give thanks. In Divine order, you make connection through the navel centre with the Universal Mother, or Vital Energy of Being, and fill your whole consciousness with vitality. The surplus energy settles back into the various centres as reserve force. This is the "twelve baskets" which remained over.

Lesson 10. March 5.

JESUS AT THE FEAST OF TABERNACLES.— John 7:37-46.

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David; and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

GOLDEN TEXT—*Never man spake like this man.*—
Johu 7:46.

The Feast of the Tabernacles is a festival of ingathering, like our Thanksgiving. It was also a commemoration of the deliverance of the children of Israel from the forty years in the wilderness, where they lived in booths, and their entrance into the Promised Land (Lev. 23:33-44). During the celebration of this feast in Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees. Nobody was living at home; everybody in these booths. All distinction of rank, all separation between rich and poor, were for awhile forgotten, as each one dwelt in as good a dwelling as his neighbor.

All the feasts and festivities of the Jews had their foundation in science, although the people may not have understood their significance. The soul and body are constantly acting and reacting upon each other on planes of consciousness invisible to mortal man. What seems outwardly a case of sickness is often some soul reaction that shows forth thus on the surface. We are through our thoughts and acts constantly setting free dynamic energies that accumulate in the consciousness, and must at regular intervals find outlet, either upward to soul growth, or downward to physical dissipation. The man or woman who has no concept of Spirit or spiritual life in themselves, dissipate their surplus life in sense sensation. This ends in dissolution of the body, and starvation of the soul. This is the result of that "fallen," or separated state of mind described in the allegory of Adam and Eve and the serpent.

When the soul, or inner thought realm, is united again with the Spirit, this sense of separation is done away with, and man begins his upward way to the

Paradise of God. These Jewish feasts represent the harvest and gathering in by the Spirit of the surplus energies of the soul and body. In a former lesson was described the "passing over" from one plane of consciousness to another of the nervous energy, and this Feast of the Tabernacles is the inflow of substance from objective to subjective planes. When this inflow is complete it is called the last day of the feast. Then another step is necessary to complete the upward trend of man's being, and that is union with Spirit. This union is brought about through faith, or belief, in Spirit and the higher life. When the soul thirsts after Truth it can only be satisfied by drinking in this higher life. On the last day of this Jewish feast, early in the morning, the people, headed by a priest who bore a golden pitcher, went to the fountain of Siloam to draw water.

It is this spiritual I AM in us that says to the full soul, "Come unto me and drink." Then when we have connected the soul and Spirit, we realize a great outflow of love to all men. Instead of "out of his belly," a modern authority says, read, "out of his heart shall flow rivers of living water."

The glorification, or spiritual uplift, which follows this is the union of the whole man, spiritual I AM included, with the great Universal Mind. This does not take place until the I AM, or Spirituality, has made its unity with soul and body. "Jesus was not yet glorified."

During this experience we find ourselves mentally in a contentious state. The various teachings about the difference between Spirit and matter, and the impossibility of Spirit coming from matter, will present themselves. This is the symbology of the arguments between the people as to the origin of Jesus (I AM). Does the I AM come from Galilee (Soul Energy), or from the seed of David (Unlimited Spirit)? The fact is, that it is a common factor pervading all. In the last analysis of Being all is God. Everything at its foundation bespeaks the Eternal Word of God, the Divine Man showing forth his Divinity.

Lesson 11. March 12.

THE SLAVERY OF SIN.—John 8:31-40.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

GOLDEN TEXT—*Whosoever committeth sin is the servant of sin.*—John 8:34.

The superconscious mind dwelling constantly as the oversoul of every man is the perfect guide into Truth. When the intellectual and sense minds give way to this higher principle, and let it form itself in them, they are disciples of Jesus the Christ, and his "word," or thought abides in them.

This reveals and demonstrates the Truth of Being. The Century Dictionary defines Truth as "conformity to thought; conformity of a judgment, statement or belief with the reality." This definition leaves open the question as to the character of fact and reality. Facts are hard things to locate in a world of illusions. Yet the usual citation of a fact is to some relation in the phenomenal universe. This is not the reality which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The truth referred to by Jesus is the understanding of the character of the ideas that constitute Divine Mind, and man's relation thereto. This understanding sets us free from ignorance and

materiality, sin, sickness and death, when we let it form itself in our minds, and express itself in our lives.

Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors — Abraham, Isaac and Jacob, who did things that in our day would make them candidates for the penitentiary. As a single example, polygamy might be mentioned. We see this tendency in men and women who eagerly search the records of royalty for a family coat of arms, or trace their ancestry back to William the Conqueror, or some other old reprobate. This practice keeps them in the thought-current of those primitive, uncultivated and uncivilized ancestors, and they do over and over again the unrighteous things which those old pirates, tyrants and brigands did.

The one and only way to get free from this burden of race heredity is to proclaim your Divine Sonship. If you believe that God is your Father, acknowledge Him, and He will acknowledge you.

A short definition of sin is ignorance. If you know your spiritual origin, and all the purity and power which it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thought are loosed, and there is the open light of heaven, instead of the darkness of sense consciousness.

It seems incredible that men should seek to destroy and kill out of their thoughts this super-conscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the *sumum bonum* of existence, and antago-

nize the ideals held out by the spiritual nature.

This is a good proclamation for everyone to make who wishes to prove Divine Sonship:

“I no longer commit the sin of thinking that I am descended from mortality or human ancestry. I am the Son of God, and I inherit from my Father freedom from sin, sickness and death, and all the fears and ignorant beliefs which mortal thought has tried to load upon me. I am free! praise God, I am free!”

EXTRAORDINARY CLAIMS.

[A friend sends us an extract from an English newspaper of an interview with a Christian Scientist, of which the following is a part. It was headed “Extraordinary Claims.”]

“You are mistaken,” he said, “if you think that Christian Science is a fad of the lazy among the rich, and still more mistaken if you think it mere impudent humbug like that of Dr. ——. I admit that its jargon, especially in the mouths of the partially educated, is utterly unintelligible. But the secret of the truth of things is underneath it, though you will not find it at the first reading.

“I speak only out of my own experience. I had to learn Mrs. Eddy’s language before I could find she was not talking utter nonsense. But even the seeming nonsense has this effect, if read seriously, that it trains the subconsciousness, and that is what one needs. Moreover, the system presents the first need of a healthy life—a scientific means of ridding oneself of sin and wrong thoughts. You convince yourself that they cannot exist. All other religions have made the initial mistake of persuading man that he is hopelessly sinful.

“In the Christian Science church no one is accepted as a member who is known to be leading an evil life. He has to undergo six months’ probation and pass a board of reception, appointed by the members once a year from among themselves. The First Church numbers 470 members, among whom

are Lady Victoria Murray, Lady Abinger, Lady Maitland, Mrs. Best, Mrs. Stannard, 'John Strange Winter,' and Mr. F. L. Rawson. Lord and Lady Dunmor are the leaders of Second Church, which meets in Eolian Hall, Bondstreet. About 40 per cent. are of the highest aristocracy.

"In London the church has about one hundred professional healers, all of whom have to undergo a training, for which the fees are £21 per course.

"But all Christian Scientists are healers. I have performed wonders in that way myself. It took me about six months to cure my temper. Now I use 'treatment' in almost every act of my life, whether it be in business or at pleasure. If I have a difficult task to perform in my profession, I 'treat.' I assure myself that my spiritual self is perfect and cannot make a mistake. I then accomplish my task. So great has been my success that I cannot, for instance, miss a train. If I am playing cricket I 'treat,' and cannot miss a ball. I have effected numerous cures, though I am not so good a healer as Mr. Wase. I am often asked in serious trials to attend court and compel the witnesses to speak the truth, and have proved several times that I can do so. You ask me about a broken leg. I do not know whether I could do it myself, but I have seen a compound fracture, where the bone protruded from the skin, reduce itself without being touched except by the thought of the healer."

For to live in the conscious realization of the fact that God lives in us, is indeed the life of our life, and that in ourselves we have no independent life, and hence no power, is the one great fact of all true religion, even as it is the one great fact of human life.—RALPH WALDO TRINE.

"The heart is larger than the understanding, and through it may come messages and gifts which the understanding has no power to bring."



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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 published monthly, and contains a large amount of instruction. 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 written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

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

THE CLASS THOUGHT.

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

February 20th to March 20th.

I am the resurrection and the life.

Prosperity Thought.

(Held daily at 12 M.)

All thine are mine.

ITEMS FOR SILENT UNITY MEMBERS.

The power of the Spiritual Word spoken by this Society grows more pronounced in its work as the membership increases. Since the first of the year we have enrolled five hundred new ones.

New members, and old members, wishing special treatments, are requested to use the blanks on page 119. If you are already registered, please say so in writing on the blank. Send all subscriptions to Unity Tract Society.

We do not publish the reports of healing and financial demonstrations through the efforts of this Society, except where the writer makes some point that all can apply, because its tendency is to stimulate the inflow of curiosity seekers, and those who aim to take advantage of our work as they would a chance in a lottery. We desire to avoid all such applications.

Our ultimate aim is to educate all our members in the true way of thinking and living, but we do not wish to make it too hard. The fact is, it is the easiest way of all ways. Those who get into this way never desire another. "My yoke is easy; my burden is light," the Spiritual I AM is proclaiming to all who desire to be relieved of their burdens.

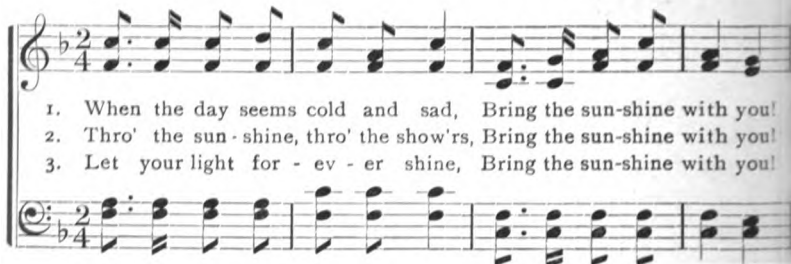
This Society is supported by free-will offerings. Part of its work is to educate its members in true soul development. If you do not know how much your contribution for our ministry should be, sit in the Silence and mentally say, "Let the Spirit of Justice quicken my inner understanding that I may give as I receive."

Members who are in the habit of sitting in the 9 o'clock Silence, can reach us when in special need by simply sitting quietly and *thinking* about us and our Spiritual power. We get many such messages every day. Our members appear before us in our mind's eye, and sometimes we see them in form, and we speak the Word, and the servant is healed. You can call upon us for yourself or another. The arm of the Lord is not shortened, that he can help only those in the fold, but His law goes forth to any needy one, where there is a believer who has faith in the Healing Word.

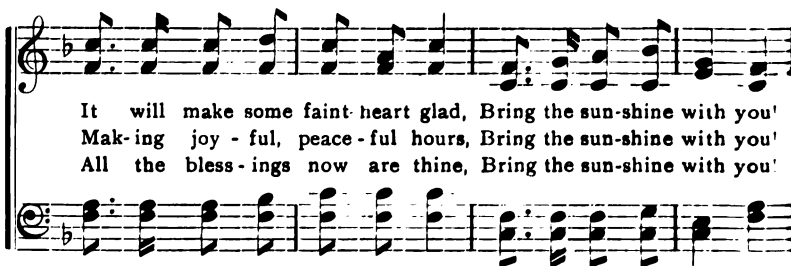
BRING THE SUNSHINE WITH YOU.

Words Revised by LeR. M.

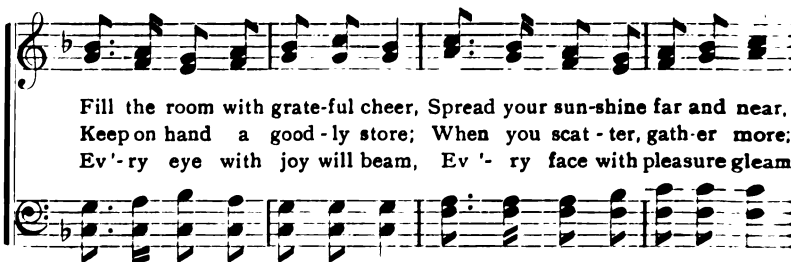
LeRoy Moore.



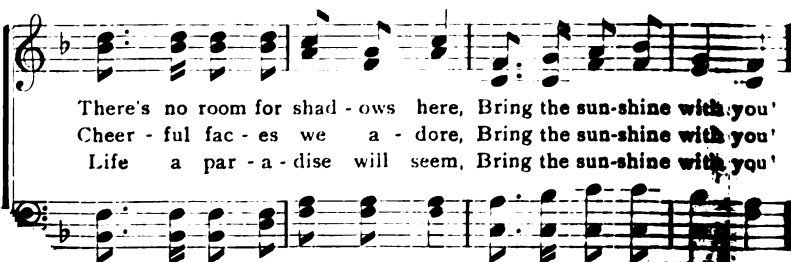
1. When the day seems cold and sad, Bring the sun-shine with you!
2. Thro' the sun-shine, thro' the show'rs, Bring the sun-shine with you!
3. Let your light for - ev - er shine, Bring the sun-shine with you!



It will make some faint heart glad, Bring the sun-shine with you!
Mak-ing joy - ful, peace - ful hours, Bring the sun-shine with you!
All the bless - ings now are thine, Bring the sun-shine with you!



Fill the room with grate-ful cheer, Spread your sun-shine far and near,
Keep on hand a good-ly store; When you scat - ter, gath-er more;
Ev'-ry eye with joy will beam, Ev' - ry face with pleasure gleam.



There's no room for shad - ows here, Bring the sun-shine with you!
Cheer - ful fac - es we a - dore, Bring the sun-shine with you!
Life a par - a - dise will seem, Bring the sun-shine with you!

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students was held in Room 608, LeMoyne Building, November 23d.

Mrs. Lucy Walker, leader. Subject: "Praise and Thanksgiving."

Praise and give thanks to whom and to what? It is only an ordinary act of courtesy for favors received, and should be given to everybody and to everything that renders us good; and there is a scientific reason for this: it creates a mutual good feeling, it sets up a unity, or harmony of vibration, which extends to both giver and receiver. Why do we praise a child when it has done well? To let it know that it has done well is to encourage it to continue; it is pleased to know that we are satisfied, and will exert itself to satisfy us still more.

It is just the same with the Great Intelligence which surrounds us, and confers all blessings. It is pleased to have us recognize Its favors, and the mental flow of good will makes a current into which all things are likely to fall.

We, as a nation, have a day of public thanksgiving, but it has, in a great measure, degenerated from the spirit to the letter, and is considered more as a holiday and day of feasting. It was originally a day of public acknowledgment of good bestowed upon our forefathers, and was really copied from the old Israelite Feast of the Tabernacles, which lasted seven days. It was held in the fall at the in-gathering of the crops of corn, wine and oil, from the fields and vineyards. If our day of thanksgiving is kept only in letter and not in spirit, we are the losers, for it is the spirit of anything that giveth it life, and if we have not the spirit of it, we do not

receive of its life. Therefore, we might give thanks, even for the very selfish purpose of bringing good to ourselves; for the mere act of giving the thanks is good, and would put us into the current, and once in the current we might partake of the spirit of it.

But so far we have spoken only of giving thanks for benefits, or what we consider benefits; but there is another view. Paul says, "Giving thanks *always* for *all* things." (Eph. 5:20.) Some one will say, "How can we do that?" Easily, when we have learned to know that "*All* things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.) We, whose inner eyes are opened, are called "according to his purpose," that is, we know His purpose for us, and what we are here for. Our old catechism says, "The chief end of man is to glorify God, and enjoy Him forever." Then let us hasten to fulfil our destiny, and give praise and thanksgiving continually.

I do not believe in giving testimony of personal experience except as it may help someone to try to follow the upward path, but where it is given promiscuously it often causes sneers and derision. One only knows anything by finding it out for himself, and so I will say this only, that, since I have made it a rule to give thanks for everything I have never been in a difficult or unpleasant situation that has not immediately begun to clear away upon giving thanks for it, and this I can do because I know that it is for my ultimate good that I meet and conquer that particular circumstance or situation. What seems to us a great misfortune, because of our limited view, may be really the greatest blessing viewed from above.

In the writing of sister Pratt, from which I have just read, she says, "As thou wilt enumerate thy blessings they will increase. First seek them, then name them, then enjoy. Know, O child of earth, that when thy word of praise is spoken, thou hast joined thy voice to the great hallelujah around the

throne of Individualism; the hallelujah omnipotent that carries thee within the Great Circle of Power. Power and peace are thine, and thou lackest nothing, and all this is gotten through Praise." How? By or through unity or harmony of vibration. Strike a note on the piano and listen to it die away. Does it die away? No, it only extends itself on ever widening waves of vibration, indefinitely and infinitely, joining, as our sister says, the "Great Circle of Power." Just so do the vibrations caused by praise or blame; each joining with its kind, for like seeks like to extend its power.

Therefore, if we would draw good to ourselves, send out thoughts of praise and thanksgiving. David knew the law when he said, "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High." (Ps. 92:1.) And, "I complained, and my spirit was overwhelmed." (Ps. 77:3.) Why? For the same reason; the vibration of complaint joining with those of like nature make an overwhelming current out of which we are not likely to get till we change the vibration, or some one does it for us. Jesus, our great teacher, changed them for us. He was continually giving thanks and claiming oneness with his Father. Can we do better than follow Him?

Jesus was called the son of David, who has given to us some of the best examples of praise and thanksgiving, and until we are led by the inspiration of the Spirit ourselves, and even when we are, I know of no better way than to repeat some of these beautiful words. We, as a people, or as individuals, have done too little in this line, and it is time we should begin; so let us see to it, each one for himself, that we say with David, "I will bless the Lord (the Real of each one) at *all* times; his praise shall continually be in my mouth." (Ps. 34:1.) "Let my mouth be filled with thy praise and thy honor *all the day*." (Ps. 71:8.) Not only night and morning, but at any or all times; it must become a

fixed habit. "O God, my heart is fixed: I will sing and give thanks, even with my glory." (Ps. 108:1.) "My mouth shall speak the praise of the Lord, and let all flesh bless his holy (whole) name for ever and ever." (Ps. 145:21.) "I will praise the name of God with a song, and I will magnify (enlarge) him with thanksgiving." (Ps. 69:30.)

Walter Devoe says: "Miracles have always followed those who have made their life a song of praise to the living God." Thus we must remember, that it is to the *Living* God, who lives now and evermore within and around us. "Praise ye the Lord. Praise God in his sanctuary," (our own bodies.) (Ps. 150:1.) "Let everything that hath breath praise the Lord. Praise ye the Lord." (Ps. 150:6.)

MEETING OF DECEMBER 7th.

Mr. Evelyn Arthur See, leader. Subject: "The New Dispensation." Silent Thought, "The Presence which is I AM." Mr. See spoke as follows:

The line of division between words and life is so narrow that one can easily be misled into thinking he is getting life when he only gets words. There are words that can be spoken to produce life, and the same words can be spoken without life. The New Dispensation arouses a great deal of thought. It is proclaimed that a new time is upon the world. Scientists, historians, sociologists, theologians, all proclaim that the world is born into a new condition. Those who know that if the world is actually in a new time, and can appreciate it, the appreciation itself is life giving, because the truth in us becomes a power of fulfillment.

Some time ago when I was claiming that I could trust the Truth, I realized I had no right to speak the Truth to another until I could prove my own faith. We have no power except in the measure that we live the life. We make a prophecy to ourselves, but we must prove it in order to know it is true. The

approbation or disapprobation of the whole world has no power to one who has proven the Truth for himself.

We need never attempt to set ourselves up for an example. It's a demonstration that the world needs, and the demonstration in the lives of those who do prove the Truth is example enough. The world is laboring under the great misconception that it is through toil, trouble and tribulation that salvation is to be worked out. No greater mistake can be made. Does anyone believe that God ever meant anyone to suffer? The *I* must lift itself up, or ascend into the One Mind. Above the beliefs of the world mind existence is a field in which we can find rest and enjoyment, where we can find God.

When we are pulled by the force of circumstances *it seems* as if we must work. Work as you will, believe as you will, you do not prove anything. Only through deliverance do we bring forth that which is true. What you do or do not do, what you believe or do not believe, neither hinders nor helps you. Cares and trials have no real power whatsoever. Existence is for rest. Work is only while we are way down in the darkness.

Salvation may depend on what we do. Deliverance does not. We have the power within ourselves that delivers us from all care and work, but we must consent to do nothing but take the attitude that Truth is all. When Truth once gets a hold of us, all the seeming falls away. For centuries we have claimed that Jesus came to set us free, but so far as the practical life of the world is concerned, it *appears* to be an absolute failure.

We talk of there being only One, and then continue to see separation. There is just one self, but this self is manifest through action. This self has a meaning; everything has a meaning. The meaning of Reality is the natures of reality, and the natures of reality is that which is transformed into existence. All that takes place in existence is the

action of self, because there is variety in action. In the center of conscience each person stands as a symbol of the meaning of God. Deliverance is the being born into the knowledge of the distinction between the Self and the action of self.

The reason that salvation has not fulfilled the needs of the world is because the nature of salvation has not been fulfilled.

The reason that Jesus came into the world was because the world had reached a point in consciousness when it could receive the message of salvation. Earlier than this there had come the message of Justice—a nature of God—but there came a time when that was not enough, and so Jesus came to demonstrate to the world the One Power. We must appeal to the One Mind—as Jesus understood it. Jesus never healed any one or performed any miracle, or did any great work, for the sake of the thing itself, but to demonstrate the power of God. This power is Goodness, Mercy and Love, and it will yield to you in the ratio that you convert yourself to it.

Salvation is not the fulfillment, but a help. The Spirit of Truth will come, and it will lead you into all Truth, and that is more than salvation; it is deliverance. We are born into a new time, a time when we shall be free. Deliverance will not be complete until we know we are one with Truth. We must make the ascension in consciousness by getting a full realization of the power working in us, and when we begin to feel it, we will trust it. When once we make that ascension, we come into such a measure of knowledge that we no longer carry around the burden of regrets with us.

The New Dispensation is the ascension in consciousness to the One Mind that shows us that the self has control of the action and the natures. The world mind will then cease to assume itself to be the actor, but will know that there is no actor but this Power and until this is seen there is no deliverance.

HARRIET DELANO POOL, Sec. *pro tem.*

DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

[Concluded from the January UNITV.]



MOS says that flesh-eaters shall go into captivity. (6:4,7.)

“And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God.” (Zechariah 9:7.)

That John the Baptist did eat locusts (Matthew 3:4 and Mark 1:6) is certain, but John must have had many failings. (Matthew 11:11.) Still, the eating of locusts is not nearly so erroneous as the eating of vertebrates.

Jesus gave to the multitude fish to eat (Matthew 14:17,19,20; Matthew 15:36,37; Mark 6:41; Mark 8:7,8; Luke 9:16,17 and John 6:11), but there is no record that he ate them himself, and according to John (6:9) neither Jesus nor his disciples had the original fish. While Jesus may not have approved of flesh-eating, still in the case of fish, at least, he tolerated it. But there is nothing in the New Testament touching upon this question that is of any consequence. The most serious is Luke 24:42,43. Here Jesus apparently ate fish, but these passages are not absolutely clear. “And they gave him a piece of broiled fish, and of an honey comb. And he took it and did eat before them.” As this took place after the crucifixion, Jesus must have been in spiritual state where the carnal body made no demands for sustenance; hence, if Jesus did eat fish, he was merely going through the form of eating to convince His disciples that He was a flesh and blood (?) man. Still, as Luke received his information at second hand, and did not write the record for probably half a century afterward, it is very likely

that he made a mistake here, as John, who was present at this scene, says nothing about Jesus eating fish on this occasion, but John says, "Jesus then cometh and taketh bread, and giveth them, and fish likewise" (21:13.) The testimony of John, who was an eye witness, should surely take precedence, for "this is the disciple which testifieth of these things: and we know that its testimony is true." (John 21:24.)

The Jews ate fish and other animals, and that Jesus recognized this fact is shown by Matthew 22:4; Luke 11:11; Luke 15:23-29,30, but there is no intimation that he sanctioned it.

In Acts 10 is depicted a vision of Peter's, which is sometimes used as a justification of flesh-eating, but this chapter and the succeeding one so clearly explain that the vision applies to peoples and not foods, that it is not worthy of consideration.

Paul thought that men, birds, fish and beasts had each a different kind of flesh (I. Corinthians 15:39), and that no command should be given "to abstain from meats,* which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused." (I. Timothy 4:3,4.) Paul seems to sanction flesh-eating here and in I. Corinthians 10, although he is very vague. Still, Paul taught some things that no Christian church accepts.

The Holy Ghost descended upon Jesus in bodily shape like a dove (Luke 3:22). It is hard to conceive of the Holy Ghost assuming the form of an animal intended to be devoured by man to satisfy a carnal appetite. Jesus was frequently alluded to as a Lamb, and Jesus called his disciples lambs and sheep (John 21:15, 16 and John 10:3,7,8). It seems singular that Jesus and his disciples should be called by the name of an animal that was intended to be devoured.

* Rotherham translation, "Foods."

“Be ye therefore merciful” (Luke 6:36) applies equally well to all of God’s created beings. And likewise the command, “Do not kill.” (Luke 18:20.)

The apostles taught the abstaining from blood. (Acts 15:20-29 and 21:25.)

Romans 14 teaches that flesh-eating is a matter that must be left to the individual’s judgment. “Wherefore, if meat* make my brother to offend I will eat no flesh while the world standeth.” (I. Corinthians 8:13.)

Those “whose God is their belly” are enemies of Christ (Phillipians 3:18,19). Strong meat * is mentioned in Hebrews 5:14, but has no bearing upon the subject of flesh-eating. Jesus’ last command was, “Go ye into all the world, and preach the gospel to *every creature.*” (Luke 16:15; Col. 1:23.)

Considering all the writings of the Bible, we find the preponderance of creditable evidence is overwhelmingly opposed to flesh-eating. There is absolutely nothing to justify it, and the only excuse one can offer for devouring the slain carcasses of God’s created beings is the lust of the carnal man. If we slay and teach others to slay, we are building up in consciousness thoughts of death and lack of life. “Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap.” (Galatians 6:7.) If we partake of slain animals, we are partaking of death and thereby drawing death unto us. If we desire to see Christ’s kingdom, as so beautifully described in Isaiah II., established upon earth, we will have to do our part in preparing for it, and we must build up and not tear down, for so long as we hold up the picture of death and destruction before our neighbors and ourselves, so long are we retarding the coming of this time of peaceful perfection so graphically pictured by the irenic prophet of Christ.

“And there shall come forth a rod out of the

* Rotherham, “Food.”

stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear † of the Lord; and shall make him of quick understanding in the fear† of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, ‡ and with the breath of his lips shall he slay the wicked §. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid: and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. *They shall not hurt nor destroy in all my holy mountain:* for the earth sha'l be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious." (Isaiah 11:1-10.) "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isaiah 65:25.) "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword and the battle out of the earth, and will make them to lie down safely." (Hosæa 2:18.) And when we

† Love.

‡ Teach the truth.

§ Convert from sinfulness.

have prepared ourselves and the world to receive our King—when we have put aside the carnal man—when we hurt not, nor destroy, nor devour—when we have risen superior to sin, sickness, sorrow and death, and have entered His “glorious rest,” and learned that love is the supreme law—then, and not till then shall the “coming of the Son of man be,” and we can all say, “Blessed is He that cometh in the name of the Lord.”

If we would see the second coming of Christ Jesus actually occur, as it is promised, then must we prepare ourselves and the world to receive Him. We cannot rest in hope, but must be doing our share of the work. We can accomplish nothing by calmly waiting. We must be at work building up the kingdom, and the surest foundation we can build is on the Golden Rule. We must *live and let live*. We must rise up, and “as the lightning cometh out of the east and shineth even unto the west,” so must we “send forth” the good “word” and teach all created beings to “prepare the way” before Him. Then shall we see a “new heaven and a new earth,” for the old will have “passed away,” and we “shall see the Son of man coming in the clouds of heaven, with power and great glory” and we shall see Him enthroned and ruling through the power of love, and then “they shall not hurt nor destroy in all my holy mountain.” “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”

[*The end.*]

The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority of his contemporaries, he will have but a small circle of influence, for all originality is enstrangement.—G. H. LEWES.

A CONTAGEOUS DISEASE.

BY HARRY T. FEE.

I've got the laffin' fever,
 A feelin' most sublime;
 I can't see any sorrer,
 Fur I'm laffin' all the time.
 I'm laffin' in the mornin',
 An' laffin' in the night;
 The world may look to some folks black,
 But, gosh, to me it's bright.

Why, all I see is comedy,
 An' every place I go
 The whole blame world, it seems to me,
 Is just a comic show.
 I s'pose one should be serious
 At times, and sober, too;
 But with this laffin' fever,
 Why, what you goin' to do?

The other day when mother
 Wuz feelin' cross an' blue,
 My fever it got ragin',
 An', gosh, she caught it, too.
 The first I knew she's laffin'
 Most as she could endure;
 No use to get a doctor,
 Coz I know they aint no cure.

I met a feller frownin',
 An' sour as could be;
 My fever got a-goin',
 An' he caught the germ from me.
 I should not hev exposed him —
 I know it is a sin —
 Now he's exchanged his sorrers
 For an everlastin' grin.

This disease is most contageous;
 Look out that you don't get it.
 Myself — why, I aint carin' —
 I'm kinder glad I met it.
 An' you won't, if you ketch it —
 The feelin's most sublime;
 You won't see any troubles,
 Coz you're laffin' all the time.



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The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Mrs. Jane Yarnall, author of "Practical Healing for Mind and Body," has changed her Chicago address to "The Colonial," 6325 Monroe Avenue.

Be sure to read the notice about using separate sheets in your letters to the publishers—and the Silent Unity Society. Our mail is heavy and you will make our work much easier by observing this rule.

The editor's attention has just been called to *Eternal Progress*, published by Christian D. Larson, 796 East McMillian Street, Cincinnati, Ohio. 25 cents per year. In subject matter it is the ideal publication. The editor is as surely led of the Spirit as was Jesus Christ. We cannot say too much in its praise. Hereafter we shall read every number that comes to our table. We recommend it to all our friends.

WEW WISDOM, the ideal children's magazine, only 50 cents per year. Here is the contents for February: "Our Sunshine Barrel;" "Ministering Angels: Story of Two Boys Who Tried It," by Mary Brewerton deWitt; "Little Fairies," by Aunt Abbie Gould; "A Story of the Forest," by Theresa B. H. Brown; "Our Young Authors' Department;" "Something About Wasps," by Nancy Simpson; "For the Protection of Children," by Geneve L. Shafer; Poem—"Hazel's Valentine;" by Hazel L. Baird; Epistles; Poem—"Goodnight," by Mizpah; Aunt Mary's Bible Lessons; Ye Editor's Sanctum; Pillow Verse; Publishers' Department; Song—"Mamie's Thanksgiving," words by Myrtle Fillmore, music by Ernst Krohn.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders; besides keeping private matters that do not concern our business department. Put your full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

THE SERMON ON THE MOUNT, by Annie Rix Militz.

A new and revised edition of the interpretation of the most wonderful of Jesus' teachings is now brought out by the author, and, like a fine gem in a new setting, its value is enhanced. Strongly and artistically bound in green paper, stamped in white and gold. Price, 50 cents. Published by The Absolute Press, Brooklyn, N. Y.

THE FILLMORE LESSONS.

Invite your friends to subscribe for UNITY. The course of lessons during this year will be of untold value, especially to all who are searching for the correspondence of spiritual powers and the seven nerve or brain centers of the body. These lessons by Mr. Fillmore, editor of UNITY, are a combination of the Primary and Advanced Courses which have been taught at Unity Headquarters for years, and are now published for the first time, the first lesson of the course appearing in this issue. Many features of these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within."

New Thought Federation Department.

OFFICE OF THE SECRETARY OF THE NEW THOUGHT FEDERATION,
3414 BELL AVE., ST. LOUIS, MO., FEB. 1ST, 1905.

The quarterly meeting of the Board of Directors of The New Thought Federation was held in Kansas City, Mo., January 26th, and was well attended.

One of the matters of general interest determined at this meeting was that of locating the Annual Meeting and Convention of this year. Many points were considered, and various cities presented their claims and inducements, but the Board felt that the question should be decided from the standpoint of the best good to the Federation, and its final decision was in harmony with this feeling and thought. The desire was to designate the point that would permit the greatest number from all sections to attend, for a truly successful convention should be representative of the entire country, and not confined to any particular locality, hence the most central point proposed was the one selected. Strange to say also, this most central point presented the strongest claims and offered the most inducements, which the Board felt it should not fail to recognize.

The Annual Meeting and Convention will be held at Nevada, Mo., on September 26, 27, 28, 29th, 1905. The work of preparation will be taken up at once. Ninety per-cent. of the people of Nevada are more than friendly to the New Thought movement, and the spirit and letter of their invitation and agreement insures a most hospitable entertainment of all delegates.

Another matter of general interest was that several of the publishers of New Thought magazines offered, as a contribution to the movement, to give a three months' subscription free to all new applicants for membership in The New Thought Federation; this covers also renewals. Each applicant for membership, therefore, will receive for three months from five to ten magazines *free*.

The work of the Federation is a co-operative one, and demands are being made upon it for practical purposes which require an increased supply of a financial nature. In view of this, the Board felt justified in instructing the Secretary to invite all centers, so disposed, to set aside the collection or income of the first regular meeting in March as a contribution to the Federation. Individuals not associated with any center, but who are in sympathy with the purposes of the Federation, are asked to make such voluntary contribution as they feel disposed.

All should bear in mind that this is a contribution to a *cause*. The Federation is so inclusive and co-operative that it stands for the *movement*, the *cause*, and not for any one indi

vidual or set of individuals. All who read this notice will please consider it an invitation to co-operate.

In Life, Love and Truth, JOHN D. PERRIN, Secretary.

THE CHICAGO FEDERATION.

The Chicago New Thought Federation, with characteristic energy and originality, is to have an "Educational Bazaar" in the early springtime.

The spirit of unity and fellowship is to find expression in a Spring Festival — to be given on the dates of March 30th, March 31st, and April 1st. This Mid-Lenten Carnival will be in all respects symbolic of the larger hope of resurrected life. The affair is to furnish expression for the art ideals and scientific principles of New Thinkers. In the booths that are to be the main feature of entertainment, various articles, useful and ornamental, will be on display and for sale. The best New Thought literature will be furnished. With these features, together with a suitable entertainment and refreshments, a good time is certainly in store for all who can attend. All Chicago readers of this paper will be glad to know of this opportunity to enjoy the cordial hospitality of the Chicago Federation, and by so doing have a share in the plans it is making for a forward movement in practical work in the future.

Detailed information concerning the Spring Festival may be secured by addressing Secretary True at 70 Dearborn Street.

I am a business woman. What can I do to help the cause and at that same time get some compensation for myself? — G. A. R.

The commercial mind usually makes poor progress in Spiritual financing. The methods are not similar, but there are avenues of expression for all, and we advise you to carry your highest light right into the world of affairs. Why not begin by telling people everywhere the good you have received from reading UNITY — which you extoll so highly in your letter? Then take their subscriptions — only \$1.00 per year. Get five of these, send us \$3.00, and keep the balance. One who is as full of Spiritual zeal as you are, can in this way make at least \$2.00 per day, and at the same time do a vast amount of good in spreading the gospel of health, prosperity and happiness.

THREE SUBSCRIPTIONS \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

Prosperity blotters; sample free.

HELPFUL ITEMS FROM UNITY FRIENDS.

We are still on the rise, and have at last gotten our goods out of storage, where they have been for the past six months. I have thought many times, how strange that we should be in such circumstances, but now I can see we needed just this experience, and, although conditions seemed hard and unpleasant, yet they were beneficial. I have had similar experiences recur again and again before I would grasp their meaning. Then, when I did, they disappeared, and I was free from those particular conditions.

I see in the last UNITY some one asks, "Can one get vibrations when not sitting in the silence with you?" I can get vibrations at any time or place—in a crowd or at work. Sometimes I have tried it when I have had callers talking to me. I would say silently, "Thou art with me," and instantly every fibre of my being was all a-thrill in response to my affirmation.

I wish every mother knew what a comfort this blessed Inner Spirit is. A conscious knowledge of the Indwelling Spirit is the one thing to possess. Every day it does something for me; and I find that there are no dead ones, for there isn't a day that I do not feel the presence of some loved one. Sometimes they need the Spoken Word as well as those who are in the body. The first thing I ever received from the Spirit came to me in large gold capital letters: "All power lies in the thought, and where the thought is, there am I." Sometimes in the Silence I will receive the most beautiful ideas, and put them down on paper, and the very next UNITY will have an article by Mr. Fillmore on the same subject. I must be in sympathetic rapport with you.— MRS. E. C.

At Christmas time I received the most cheerful letter from my brother that I have had from him for years. It is the first letter that I have had from him since my return to the Territory, and, therefore, I have been unable to write you earlier concerning him. He says that he is getting along without medicine, that he believes he is gradually gaining, that he sleeps well, and that he feels in better spirits, and more hopeful than he has felt for years, and with this letter he sent me a very nice Christmas present. This is certainly most delightful news for the new year, and now I want to get him out of that place in which he is working. It is certainly a great step that he has taken to have lived nearly half a year without medicine, for I do not think he has done so before since he was twelve years old, *nearly forty years*. And I trust that this coming year will bring an awakening of his self-respect and ambition, and that he will choose to go into some kind of work that will be a credit to him. I am holding the thought of his wholeness, and that he is goodness, love, ambition and self-respect, and as to his changing his employment, I am holding that as *my desire* for him, not as an

absolute reality, because I do not feel that I have the right to enter his life and arbitrarily hold any course of action over him without his knowledge or consent. But I feel sure that if we realize for him his self-respect, when he comes into the light of it he will voluntarily seek another position. As for myself, my life is changing "from glory to glory." A friend spent two weeks with me in the field, and although she was at first distressed because she thought I was starving myself, she soon confessed that she had never seen me so well and so happy as I am now, and I believe that she realized that one can be well nourished and vitalized without the taking of life. When I contemplate the great change in my health I have to marvel at myself. To be free from pain is something that I have never known before, and my power of endurance is simply wonderful. I have just gone through an exceedingly busy campaign, and scarcely felt fatigue at all. At other times I suffered much from headache and collapse, but this time I would bound up each day like a rubber ball. All the officers with whom I work have observed the change. — X.

My father, a man of faith, used to say, if he held on to the last dollar through fear of lack, it kept the next dollar from coming. — M. C. F.

Through UNITY you have been such a blessing to me and mine. Since having you treat us in the September and October numbers of UNITY, my dear husband—my other self—has accepted the beautiful, bountiful, abundant life of love as advocated by UNITY. I have been a Bible reader for many years, not a church member however, and have been a reader of UNITY, when I could get it, since 1900. During the months of September and October we were in Chickasha, I. T., and from not living the only true way, I suffered an attack of piles. Had been afflicted twenty-four years, and the case was terrible. I tried by *faith*, but my faith was too little. Mr. T. joined in treating me, and finally on a Friday I wrote UNITY for treatment, saying, "My suffering is intense; I do not feel that I can live." On Saturday morning I was yet suffering, and in the afternoon about 1:30 or 2:00 o'clock I was surprised to find ease. I have suffered only a short time twice since. — M. T.

It has been a long time since I wrote you. The reason I did not write was because I was feeling so miserably, and suffering so terribly with the pain in my leg that I had not the courage to write—all the more reason, you will say, that I should write; but I was so discouraged I could not write. At one time I came near falling from grace and trying a patent medicine, and one day I was laying upon my bed trying to treat myself. I said, "God is

my life." Immediately the still small voice said to me, "You have no life. *You are not, you never have been, there is only me!*" I immediately said, "*I am God.*" Instantly the pain left me, and I have not felt it since; only once in a great while it gives me a twitch to let me know it is still around, but one affirmation, "*I am God,*" sends it into nothingness, where it belongs, and I am perfectly free. I praise God continually for this instantaneous healing, and I feel that I have been led to it by your treatments, and I thank you and praise God. This occurred about three weeks ago, and I have waited to prove if it were lasting before writing to you. — D.

The following creed shaped itself to my waking thought one December morning of last year. It seemed to me true and inclusive:

In the name of Jesus Christ, God is my Father.

I am His child; not an orphan, not an alien, not even an adopted child. I am the own child of the Eternal.

If child, then heir.

If heir, why not inherit?

Inherit what?

Godhood, since there is nothing else to be inherited from God.

When?

Now and always.

What is it?

Everything for everybody.

Can I be deprived of my inheritance by anything except my own renunciation of it?

No.

I do not renounce. I do inherit.

I thank you very much for your treatments a couple of months. I am more able to govern my thoughts. I can look at the surrounding evils more easily; before I was often overpowered by those things, and my thoughts often seemed to run away with me. May God bless you all and your good work. — W. F.

One evening, as I was holding the class thought, it came to me: "Now ask what ye will in my name, and it shall be given unto you," and without thought I said: "It is to do Thy will, to know and do Thy will." I said it from my inmost soul, and was surprised when a voice said: "The thing pleased the Lord; Soul, thou shalt build many temples." It was repeated and repeated many times. I seemed to be suspended away from the earth, and only knew God. I have and do rejoice at the thought, though I am not sure that I know what the many temples refer to, unless it is reincarnations. I have always said that I did not desire any more earth life. My life, up to a few years ago, has been an

intensely sad one, and yet I desire to become perfected, so I am willing for anything that will bring the desired end. Have tried to spiritualize the stomach and life organs as you suggested, but did not at first make much progress. Recently, I feel a warm glow all through stomach and bowels when I concentrate there, feeling much stronger afterward. — S. E. B.

I want to say the Class Thought last month was so *very, very* helpful to me, "Now—this very day, this very hour, this very minute—*I am whole*," and as that covers *so much* ground, in fact, all ground, it came to me very forcibly that that is a good 9 P. M. thought for all to hold *every night for one year*. Change the Noon Thought, if you like, but the 9 P. M. held for one year would work miracles. — M. D.

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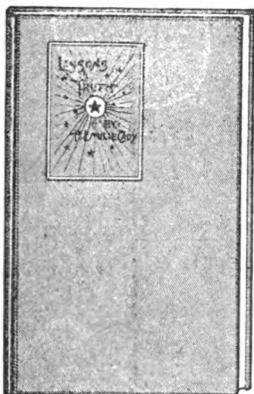
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THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON THREE.

MANIFESTATION.



S A RULE, religious people are not scientific. They think religion and science are separated by a gulf—that the scientific mind is dangerous. Science to them is associated with Darwin, Huxley, and other students of natural law, who have been skeptical about the scientific accuracy of the Bible, and because of their skepticism, branded as infidels. Hence it has come to be almost heresy for a good Christian to think about his religion as having a scientific side.

By science we mean the systematic and orderly arrangement of knowledge. This definition does not confine science to the material world. There is a science to Christianity, and only through the understanding of this fundamental truth can it be fully demonstrated in the life of man. To fail to understand the science upon which Spirit rests, is to fail in nearly every demonstration of its power. Paul says in I. Cor. 14:15, "I will pray with the Spirit, and I will pray with the understanding also."

There is a gulf between the high spiritual and the most external material manifestation, and only through the bridging of this gulf can science and religion be reconciled. This bridge is the structure which thought builds. When Christians understand the science of thinking, and the power of thought to

manifest itself, and how that manifestation is accomplished, they will no longer fear material science. Also, when material scientists have fathomed the real nature of that force, which they discern as ever active in all of Nature's structures, they will have more respect for religion.

Both the Christian and the physical scientist hold that the Bible is an historical description of man's creation—neither one is correct. Beginning with the very first chapter of Genesis the Bible is an allegory. It is so regarded by the majority of Hebrew scholars, and they ought certainly to know the character of their own scriptures. Paul was a Hebrew, and thoroughly versed in the occultism of spiritual writings, and he said, referring to the story of Abraham and Sarah, "Which thing is an allegory." Hebrews universally claim that the story of the Garden of Eden, and Adam and Eve and the serpent, is symbology.

In the face of these facts, it seems strange that orthodox Christianity should insist upon the Bible as a literal history. It is this way of looking at it which has killed out the true spiritual understanding. Read in the light of the Spirit, we discern that the first chapter of Genesis is a description in symbol of the creative action of Universal Mind in the realm of ideas, and does not pertain to the manifest universe any more than the inventor's idea pertains to the machine which he afterwards builds. First, the problem is thought out, and afterwards the structure produced. So God builds His universe. This is explained in the fourth and fifth verses of the second chapter, where it is stated that God rested from His work, and yet there were no plants of the field, "and there was not a man to till the ground." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Only through the perception of the mental law by which ideas manifest from the formless to the formed,

can we understand and reconcile these two apparently contradictory chapters. But in the light of this understanding everything is made plain, and we discern just how the Divine Mind is creating man and the universe. First the ideal concept, then the manifestation.

The six days' creation, as described in the first chapter of Genesis, represents six great ideal projections from Divine Mind, each more comprehensive than its predecessor, until the final climax is reached in the sixth degree, when the declaration is that a being, described as man, shall appear who shall have dominion over everything, or every idea, that has gone before. This ideal man, who is the "image and likeness" of "Elohim," is the epitome and focal centre around which all creation revolves. Hence, the one important study of man is the mind of man. It is the key to all mysteries, both religious and material. When we know how mind manifests from the ideal to the so-called real, we are no longer in the dark, but have that truth which Jesus said would make us free.

There is but one Man. Every man in the universe has access on the spiritual side of his being to that Man, eternally existing in Divine Mind as a perfect idea. When man appreciates this mighty truth, and applies it in his conscious thinking, all manifestation becomes to him harmonious and orderly, and he sees God everywhere.

A right understanding of the Divine Law of creation makes man a necessary faculty in God's great work. Through man God is creating or manifesting outwardly that which exists in the ideal. In order, then, that the creation shall go on and be fulfilled as God has designed, man must not only understand the law of mind action in his individual thought, but also his relation to the Universal Thought. Not only must he understand it, but he must consciously put himself mentally into right relation with Divine Ideals. Jesus Christ understood this law, and

repeatedly claimed that he was sent of God to carry out the Divine Will in the world. This is true of every man, and none will have satisfaction in life until he recognizes this Universal Law, and becomes obedient to and a willing worker with Divine Mind.

Spiritual man is I AM; manifest man is *I Will*. I AM is the Lord God of Scripture; and *I Will* the Adam. It is the I AM man that forms and breathes into the *I Will* man the "breath of life." When we are in the realm of the ideal we are I AM; when we are expressing those ideals in thought and act we are *I Will*. When the *I Will* gets so absorbed in its realm of expression that it loses sight of the ideal, and centres all its attention upon the manifest, it is Adam listening to the serpent, and hiding from the Lord God. This breaks the connection between Spirit and manifestation, and man loses that consciousness of harmony which is his under Divine Law. Then to keep up manifestation, there is a drawing upon the reserve forces of the organism, or tree of life; and the real source of supply being cut off, man is figuratively described as driven out of the Garden of Eden, or Paradise of Being.

The real body of man is within the flesh body, and its governing intelligence is designated in modern metaphysics as the subjective consciousness. In the Scripture allegory, this real body is the Garden of Eden, and the flesh body the "coats of skins." Thus the body of the flesh is but the outer garment of an indestructible body existing within it, but, through the perversity of the Will, man has lost control of this spiritual body, and the connection with the Mind of Being, from which it is sustained. This going off of the *I Will* into the sensations of the flesh is portrayed by Jesus in the parable of the Prodigal Son.

The problem before man in the present race consciousness is how to get back to the "Father's house," in which is inexhaustible abundance. As it is through an exercise of the free will inherent in us that we separate ourselves from the Father, so it

must be through that same faculty that we again make a conscious union with Him. We must realize the foolishness of living in that most external realm where only the husks of things are, and upon which we would fain satisfy ourselves, but cannot. Then let us turn our attention within, and through traveling for a season in that direction, we shall find the source and substance of life.

This turning within, after one has for a long time been looking without, is no easy matter. The mind that has been trained to the standards of the formed universe is often slow to grasp the formless. But there is a state of consciousness within the soul that has, through ages of experience, learned about this formless world, and is at home in it. Our dreams and visions, and spiritual experiences, of which we seldom speak, come from this realm within. So it is found that we have a household waiting for us on this inner side of our being, and its welcome is worth all the effort of the journey. We seek a country from which we came forth, as referred to in Hebrews 11:13.

Individualize yourself in the highest by affirming that in Spirit and in Truth you are all that God is. This is true of man's spiritual nature, and he must claim the supreme inheritance before he can enter into the mighty mental and spiritual forces that proceed from the Kingdom of God. No one ever enters into the "Kingdom of God within" and sits upon the throne, or abides there, until he has the courage and fearlessness to proclaim himself joint heir with Jesus Christ. Then he must prove his dominion through purity of motive, unselfish devotion to Truth Universal, and a steady industry and patience in overcoming the limitations of his own sense consciousness.

Man's true identity is in Divine Mind. That is, he has no separate mind from the One Universal Realm of Ideas. He must establish himself in that One and Only Mind. He came forth from it, and his

whole existence depends upon it; then why not consciously make the mental connection that will establish the harmony and order upon which all existence depends?

Nearly all religious systems aim to bring about this unity between God and man, and many of them are quite successful in their methods. We owe much to the church, and the education and helps which we have received directly and indirectly through the efforts of spiritually minded people in all ages. The Truth has pressed upon them, and they have demonstrated it up to their highest understanding.

Now, however, we are in a fuller degree of understanding of the mental laws governing man and the universe, and can more definitely and scientifically apply the methods for spiritual development, which in the religious systems are usually followed through faith. To your faith add understanding.

This getting back into the Garden of Eden, or taking possession of the "Promised Land," is a conscious entering into the subjective part of one's own being. Instead of the Will acting upon the body from centres within — which is Divine Order — in the average person it acts through reflection from without. That is, we really live outside our bodies, instead of within them. This gives us a very slender hold upon them, and they are in consequence weak, and apt to slip away from us on very slight pretexts.

We can enter into a conscious understanding of this mind within that moves the body, and through it find our real spiritual body — upon which the mortal body rests, but does not properly manifest, because of our error thoughts impressed upon it from without. God-Mind is perfect, and all its ideals are perfect, therefore the man which God-Mind makes is perfect, and he has a perfect body. This is all true, notwithstanding the imperfections of the flesh body. These appear in the manifest body because the Will has failed to build upon the perfect foundation in

Spirit, Christ Jesus, the "Image and Likeness" of Divine Mind.

Then man should constantly affirm, "I AM, and *I Will* manifest the perfection of the Mind within." This is the abstract statement—then there is the concrete identification. We must learn the law of expression from the abstract to the concrete—from the formless to the formed. Every idea makes a structure after its own image and likeness, and all such ideas and structures are grouped and associated according to the ideas which they represent.

All ideas pertaining to power group themselves about structures impregnated with power. Such ideas are not attracted to ideas of love. Love has its group, and builds its structures in a place by themselves. Thus in our bodies we have observed certain of these manifest centres, and recognized and named them as the seat of emotions, and expressions of characteristics supposed to exist in the soul. Love is universally recognized as expressing itself through the heart, and intelligence through the head.

In the study of Mind and Spirit, these inner centres of consciousness are concentrated upon until they respond to the *I Will*, and they gradually become obedient to it, and man finds that he can control and direct every function of his organism, and perpetuate its life and existence indefinitely. This will be taken up and enlarged in future lessons.

I asked the roses as they grew
 Richer and lovelier in their hue,
 What made their tints so rich and bright?
 They answered, "Looking toward the Light."
 —*The Outlook.*

Life is for work, not toil alone with hands;
 For he is rich who works with love—'tis he who
 understands.

—FRANCIS DAY.

WHAT IS THE HIGHER LIFE?

BY HORATIO W. DRESSER.



THE term "higher" is so often understood to imply an invidious distinction, as if my way were better than yours, that it is necessary at the outset to define the word as here used. To insist that my ways are not your ways, would indeed be to raise a barrier between us. But to maintain that there is a higher point of view than that of physical sensation, and a higher mode of life than the life of the flesh, is to draw the distinction which in all ages has characterized devotees of the Spirit. It by no means follows that our natural life is condemned. Nor need the distinction involve a theory of the supernatural. The appeal is to the soul. Since man is far more than a creature of flesh and blood, it behooves him to live as a spiritual being should. There is a way of living which subordinates the flesh to the spirit. There is another way of thinking which puts matter first. All through the ages there have been those who tried to explain the higher, nobler nature of man by the lower. All through the ages there have been others who have insisted that the darker, external facts of life are alone explicable in terms of the ideals, the nobler ends and values to be achieved through the struggle from lower to higher. An entire philosophy of the reality and worth of life is implied in each of these attitudes.

Recent devotees of the point of view which regards the course of life from the upper rather than from the under side, have gone one step farther than many of the early partisans of idealism. For they insist that life shall not only be regarded in the light of spiritual ideals, but that each man shall have a practical way of realizing such ideals in all the details of daily conduct, even in sickness and in sorrow. For it is one thing to possess a philosophy

which interprets experience in idealistic terms, and another to attain a higher attitude, and thereby show that one believes the philosophy true. Hence, conduct is the supreme test. So to live as to quicken others, because one really possesses the Spirit, is to give the best proof that there is a higher life. To have a resource which is practically fruitful in the moment of need, is to bear witness that there really is a higher power. Hence it is of more import what springs from the dynamic attitude than by what line of argument one supports the point of view.

As here used, the term "higher" therefore refers to a very practical way of taking life in which emphasis is placed first of all on experience of a certain type. We all know what it is to have "moods," and we are well aware that consciousness of physical sensation sometimes masters us. On the other hand, we are equally well acquainted with quickening mental states which exalt the mind above pain, and triumph over our fears and temptations. But we are not able at will to place the mind in a triumphant mood. Ordinarily, we are at the mercy of our shifting feelings and thoughts. "Born to mastery," as we sometimes say, we are for the most part mere observers of this ceaseless interplay. Life is a succession of contrasts, and, withal, of conflicts. If we could only be true to the best we know, if we could practice what we preach, there would be naught to ask. But we are constrained to confess with Emerson, "Our faith comes in moments, our vice is habitual." This is not our own arrangement. We are eager enough to realize our ideals. The fact that we go to church again and again to hear the same things; that we read over and over the same teachings, shows how deeply in earnest we are. But most of us are forced to confess that we do not know how to break free from this ceaseless round, and rise into the attitude of triumph.

It is a great point in our favor, however, when we are able to classify all our moods, impulses and

thoughts as lower or higher. In the one set of mental states we feel that we are not quite ourselves. We are swept along by emotion, by fear or weakening doubt. We stoop to contemptible things, we are guilty of hatred, of bitterness and antagonism — in a word, we are selfish. In the other round of mental states we stand, as it were, erect. Love fills the heart; pity and sympathy prompt us. We are at peace with the world. We are free.

Now, a large part of our condemnation of friend and sinner alike is based on the fact that we judge others by their lower moods and tendencies, not by their higher. When we condemn ourselves it is not the larger, fuller self we condemn. We feel instinctively that the real self is the son of God. Never is it actually tempted. Never does it really doubt. Nor is it ever ill. Hence righteous judgment is insight into the higher order of things for which we really live. The higher life is the righteous life, and we begin to live it in earnest when we take into account first of all our real natures as sons of God.

To change the object of our judgments from surfaces to realities, from lower to higher, is to begin to regard life from the point of view of progress, the ideal outcome of things, instead of from the standpoint of their birth-pains. Our misjudgments are chiefly due to the fact that we mistake the evolutionary process for the main thing, whereas it is only a means to an end. To call a man a sinner without qualification is to disgrace one's self. To treat a man as if he were merely a body is to insult him. A man is to be recognized for what he would be. No man is either by birth, by training, or as a result of environment, inherently evil. There may be well-nigh incurable criminals, who must be kept in strictest confinement; but it is not the soul that makes them so, and every man should be regarded as a soul.

To accept the point of view of evolution as here outlined, is to place the foremost emphasis on ideals,

hence on methods for the realization of ideals. If a man is tending toward the ideal, we must recognize that element in him, think of him chiefly in that connection, call that element out. He who tries to regard all men from the standpoint of what they would be, finds that he has much to overcome. Hence the higher life begins at home.

All this involves the discovery of the resources of the inner world. It has been found by actual experience that to put one's self into the attitude of recognition of the higher order of things is to feel a sense of superior power. Simply to endeavor to regain the higher level, when one has sunk once more into the lower, is to be aware of an increasing consciousness of freedom, as if one were entering another world. Hence it is the belief of devotees of the higher life, defined in the practical sense now under consideration, that the soul is in actual dynamic relations with a superior order of things. They do not call this "supernatural," for they believe that all natural things exist for the sake of spiritual purposes. Ultimately speaking, it is all one order of existence. It is an error to sunder the natural from the spiritual. It is the illusions of the lower level of consciousness that cut us off from resources of the higher order of things. In his rightful estate, man is a spiritual being. The whole meaning of his long evolution is a full development of a son of God. Hence, there is no condemnation of the lower, nor of the people who deem it the higher. The long evolution is necessary to bring man to consciousness.

To turn from the thought of the process to the thought of its goal is to draw the attention, with its accompanying power, away from the nervous wear and tear of life, and refresh one's soul. Ideals have power, and not alone because they elevate the thought, but because our conduct is affected by them. Man is primarily an active being. Hence, to reform him, you must give him a goal of action. To help him in the most practical way is to show him how he

may put himself into an attitude of receptivity to higher power, and how to adjust himself to the regenerative influences of that quickening life.

This the devotees of the higher life claim to do. They believe in the power of the spirit over the flesh, over the mind, and over all the influences that hold a man on the lower levels of life. Hence, freedom is their watchword. To become free, a man must know who he is. He must stand up in the power of his spiritual might, and enjoy the blessings that are prepared for the sons of God. Those blessings are all about us. We are immortal spirits now. We live in the eternal spiritual world. There is nothing to separate us from the power and love and wisdom of God. God is here. Guidance is for each and all. Our part is to be receptive, ready, alert, expectant. Everything tends toward this high spiritual end. It is for us to awaken and move with the current of things.

THE DAWNING LIGHT.

BY MARTHA SHEPARD LIPPINCOTT.

Keep working on for what is right,
 And God will shed around His light,
 As daylight follows after night;
 Then all at last the dawn shall see,
 And know the will of God shall be
 To make our souls sincere and free.

While only truth and love shall stay
 To usher in life's glorious day,
 And teach mankind the heavenly way.
 To see God's kingdom bright and fair,
 Where soul's are free from mortal care,
 And rest in peace eternal there.

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shown through and through by Him. Often it is the hardest part of our religion.

— PHILLIPS BROOKS.

WHAT IS TRUE REPENTANCE?

BY JANE W. YARNALL.



IN THE light of this modern metaphysical movement we have discovered that many words and many statements in the most common use are rarely understood in their full meaning; therefore we see the wisdom of searching for that meaning. We all remember that Jesus said, "Search the Scriptures," and that certainly means more than simply to read them. In the years gone by, and within the memory of most of us, we have been taught that to be sorry, and feel a deep regret for any act or acts that could be considered wrong, was repentance, but by a more thorough analysis of the word, we find that sorrow, regret or contrition, is but the preliminary step toward repentance.

Webster begins his rather lengthy definition by the use of terms which may be called synonyms—sorrow, regret, etc., but he does not strike the keynote until he reaches the paragraph in which he says, "*To change the mind, or course of conduct.*" That gives a finishing touch to his definition, and gives a practical value that shows that sorrow alone is not repentance, but the turning about, forsaking the false way, and adopting the true, is genuine repentance, and is of the mind. "Be ye transformed by the renewing of the mind," which, when genuine, produces a transformation of the body as well. To review the past mistaken ideas and methods, and analyze them, leads to repentance, if one is candid and free from dogmatic prejudice.

Most of us have become convinced that our parents and teachers, though honest and sincere, have been in error concerning many things of great importance, but it remains for us to abandon any and every erroneous idea or sentiment whenever convinced of its unrighteousness, no matter from whom

it comes. The first step is to feel convinced that we, as mortals, do not know all that there is to know, and then set ourselves to the study of principles that are godly and changeless, that we may have no difficulty to discriminate between the true and godly, and the false and ungodly. Let us remember that Principle is God, and all error is lack of Principle—there is no God in it. Truth is God also, and it is Truth we want, and however much we may love and respect our parents, our teachers and our pastor, we cannot afford to love or respect their errors; nor can we rely upon the opinions of anyone, but learn to judge all things from the standpoint of principles that are eternal. Thus we see plainly the necessity of forsaking all error as it dawns upon us, and depending solely upon Truth. Such only is true repentance.

When one, who, under the excitement incident to a so-called religious revival, kneels for prayer to be converted, supposing himself to be the chief of sinners, (which supposition is usually due to fright from hearing the vivid portrayal of the burning hell, which is supposed awaits every impenitent soul), he has no idea of guilt so much as to escape the punishment. He is not the penitent soul so much as he is the victim of excitement that takes on the character of hypnotism, which will probably wear off in a short time, and leave the so-called convert a blind follower of a mistaken sentiment that darkens and dulls his perceptions of genuine truth, and yet the case has been called one of repentance and conversion. We do not wish to be severe in our criticism of such methods, for we know that much good is accomplished in many other ways by those who endorse them, not realizing how mistaken they are. The fear engendered by such false and exciting methods blinds the judgment and paralyzes the reasoning faculties, thus building up a spurious faith in an impossible God.

We should remember that this is an age of investi-

gation of principles that are eternal, which leaves human opinions out of the question entirely. We have been *too long* under the dominance of human opinion, because of our ignorance of the fact that Divine Principle is the standard of authority; but thanks to the progressive spirit of the present age, we have learned that an infallible law proceeds from that combination of eternal principles, which has been named God, because it embraces the *all* of good, and which law is ever and always waiting man's recognition of it; and when recognized and understood, we find it makes for harmony on every plane of human experience, unless perverted by human error.

It is error, or mistaken ideas, called sin, that must be repented of and abandoned, and it is by *knowing* the truth about it that we are made free from its effects; not by argument, nor by controversy or the opinions of those we consider wise, but by *knowing*. How simple the process when we look at it from the viewpoint of Principle. And yet its very simplicity has often seemed to human judgment a cause for doubt of its practical reliability. To draw upon the credulity of the masses by something mysterious and incomprehensible often attracts, while simplicity goes begging, and yet there are many who testify to their ability to do their own thinking, and all such are willing to *search* for the knowledge that makes for freedom.

The majority of people are not aware of being in bondage to anything, and wonder what we mean by so much talk about freedom, like the Pharisees whom Jesus talked to. Let me tell you there is no condition of discomfort, discord, disease or misfortune that does not betray the fact of bondage to ignorance. What is it but bondage, if one allows a mistaken notion regarding the powers of mind to stand between that one and the realization of his ability to master the condition he is so anxious to correct? To *know* that every discordant condition is the result of some falsity, is a very important step

toward correcting the falsity, and with that knowledge must come the realization that *Truth* is the savior that makes for freedom.

The abandonment of error and the acceptance of Truth is true repentance. Let us repent of the false idea that we were created depraved, and *know* that man is the perfect expression of all that is in God. Let us repent of the false belief that man is composed of flesh, blood and bones, and *know* that man is spiritual in his real true being, because he is created by and of pure Spirit. Let us repent of the false belief that we, as living souls, are unworthy, weak and limited, and *know* that power and dominion are for us in the exact degree that we consciously claim and appropriate them. Finally, let us repent of the false belief that God afflicts us with sickness and pain, and *know* that the gifts of the true God are *only good*, and that sickness and pain are only results of human error.

MRS. MILITZ GOES TO THE ORIENT.

DEAR UNITY — I am about to embark on the great Pacific Ocean, leaving this continent for that mother of continents, old Asia, and before leaving I take pleasure in sending you and your devoted readers a little message of, not "goodby," but "*God be with you,*" of which we know our word "goodby" is a contraction.

For several months now I have been hearing the Word of the Spirit to go to the Orient; therefore I take my flight for India upon the steamship *Korea*, next Tuesday, February 14th. My first stopping place will be Yokohama, Japan, where I shall be the guest of Mrs. E. V. Thorn, who has kept a few earnest souls in unity by having little meetings every week during the last three years. I shall stop in Japan for a month or two, and then sail for India; my destination being the North Central part, in the country about Brindiban, the birthplace of Krishna.

I expect to meet Mrs. Eva A. Wellman, who, as honorary editor of *Practical Wisdom*, and through living the life of the Spirit, has been a means of doing much good in India. Also I expect to meet the different Swamis, with whom some of you are acquainted: Swami Ram, Swami Turiyanda, Dhammapala, etc., as well as other workers and lovers of the Truth, such as Annie Besant.

I do not expect to do much public speaking, but to give my message more by my life than by lectures. I expect to write more while I am gone, and to contribute as freely as possible to the many magazines that have sought articles from my pen.

How long shall I be gone? Not less than a year, and perhaps several, as I shall circle my world, returning by way of Europe and the British Isles. My permanent address will be at the Home of Truth, 2527 Central Avenue, Alameda, California, where they will always have my latest address, and from which letters can be forwarded to me. I do not feel that I am going far away, for my Spirit abides here just the same as there, and I fold my beloved ones everywhere in my heart of hearts forever. Peace is unto you all, and bliss unchanging. I am thyself, and naught can part us. In the life of love we are conscious that we can never be separated one from another, but are eternally identified. Bless me, my loved ones all, whenever you turn towards me in thought, and invoke for me the wisdom and love of the Christ-self, and the sure and abiding guidance of the Holy Spirit. And I will bless you all, especially at the hour of soul-communion, the 27th day of each month.

In loving oneness with you all, I am your

—ANNIE RIX MILITZ.

It is only as a man puts off from himself all external support and stands alone that I see him to be strong and prevail.—EMERSON.

Bible Lessons

BY C. F.

Lesson 12. March 19.

HEALING OF THE MAN BORN BLIND.— John 9:1-11.

1. And as Jesus passed by, he saw a man which was blind from his birth.
2. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. As long as I am in the world, I am the light of the world.
6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.
7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.
8. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9. Some said, This is he: others said, He is like him: but he said, I am he.
10. Therefore said they unto him, How were thine eyes opened?
11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

GOLDEN TEXT — *I am the light of the world.*— John 9:5.

There are sins of commission and sins of omission. This lesson is on the sin of omission. The man born blind had not committed sin, neither had his parents.

The inquiry, "Who did sin, this man or his parents, that he was born blind?" indicates a previous incarnation of the man in the flesh body where it is possible he may have sinned. This belief in the continuous incarnations of man was accepted by all those Scripture writers who were spiritual-wise. The "tents" and "tabernacles," in which the children of Israel lived in the wilderness, are symbols of the flesh bodies that they put on and

again and again. Solomon's temple is a symbol of the regenerated body of man, which, when he attains, he will never again leave. But in order to build this indestructible body, we must make manifest the works of God.

The "works of God" which we are to "make manifest" are the perfect ideas of a perfect man—Idea in Divine Mind. "Be ye perfect even as your Father in heaven is perfect." We are to bring forth all the powers of Being. If through neglect or laziness or belief in inability, we fail to do this, we fall under the judgment of the constantly ongoing law, which is inwardly urging us, and in all the outward visibilities of Nature, proclaiming, "Go forward."

Like the husbandman with the fruit tree, we are doing a double work. The first and most important is to produce a sturdy, substantial growth, and the second is the pruning and directing of the branches.

The sin of omission is even greater than the sin of commission. There is some hope of the one who is an active sinner, but what can we expect of one who makes no effort to do for himself, but simply drifts with the tide, or looks to others for all things? That is what this blind man represents. He was a blind begger—one who had no perception of his own capacity, and no confidence in his power to rise superior to conditions in the material realm.

The world is full of people in this blind, beggerly state. They sit by the wayside and wait for the workers to give them pennies and crusts, when they might be manifestors and producers themselves. The key to the situation is the denial of material darkness and ignorance and inability. The putting on the eyes of the clay shows how man makes opaque his understanding by affirming the power of material conditions to hamper and impede his spiritual and material growth. The washing away of this clay by the man himself, shows how we must deny by our own volition and efforts these seeming mountains of environing material conditions.

The starting point is in the mind. Begin to handle the situation mentally at first, and as you proceed to do away with the thought limitation, the surrounding conditions will gradually change, and you will find yourself "seeing" as a result of your efforts to do the will of Him that sends us all—the One Supreme Mind.

Lesson 13. March 26.

REVIEW.

GOLDEN TEXT — *But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.* — John 20:31.

The lessons for the Quarter extend over the first nine chapters of John's gospel.

It is claimed by many metaphysicians that it does not really make any difference to the one who is seeking the spirit of the Gospel whether they are historically true or not; or even whether or not such a man as Jesus Christ went through the experiences described therein. This view may hold in abstract reasoning, but practical living demands the demonstration. We may read indifferently the glowing advertisement of New Food, but when we see it demonstrated in the grocery store, we buy a package. So these great truths of man's spiritual nature, and his undeveloped powers, appeal to us with tremendously increased force when we know that one has demonstrated them.

In a late article on English literature and Christian culture, Professor Whitney, of Yale, states very clearly some facts which are of great importance to those who are teaching in the Sunday School. "The most influential thing in the world is, we suppose, what men see in other people's lives; and, if we cannot see, we can know by conversation and reading." "The story of any noble woman in life or realistic fiction, becomes a permanent force for uplift

ing the race." "The deeper thing is Christian character, Christian manhood, womanhood . . . a character, a culture that have most the spirit of Christ." "We all know that the faster and more completely the world gets toward the realization of that conception of Christ which is common to all the churches, and that can be drawn from the Scripture, and from the lives of those who seem most Christlike, the better, unspeakably the better, will it be for the world. In the largest sense of Christian culture, in the glory and beauty and sweetness and beneficence of true Christlikeness, we want a Christian culture, we want it in fullness, and we want it soon."

For this purpose the teacher might read the following bright story-illustration from a late *Youth's Companion*:

TELLING THE TRUTH.

Whenever Mrs. Joshua Ely declared that for her part she believed in speaking the truth and not mincing matters, her hearers knew that somebody's reputation was about to suffer. Mrs. Ely, herself, said that she always had been outspoken, and she always intended to be. Her neighbors said various things. The fact of the matter was, that as Mrs. Ely was the possessor, in addition to her sharp tongue, of an imposing presence and much force of character, nobody in the village dared openly oppose her. Nobody, that is, until the new minister's wife came. The new minister's wife was a slender, girlish-looking creature whom Mrs. Ely "sized up" at once as being one of those women who need somebody to form their opinions for them, and this responsible duty she promptly took upon herself. She was the first to call, and in the course of a long monologue she enlightened the minister's wife in regard to the failings of a large number of her husband's parishioners.

"I think it is better to know the truth in the first place," she declared, "slowing up" a moment for breath.

The the minister's wife spoke with quick earnestness, "I quite agree with you, Mrs. Ely, only don't you think that, after all, there is nothing so difficult to know as the truth? Because, of course, the truth about a person means the whole person; it is no more fair to pick out one trait and call that the truth than it would be to define a rose bush a bush with thorns. That is true, but it is only a part, and a very small part of the truth. I've thought a good deal about this since I've been a minister's wife, and I've made up my mind to learn just as much of the truth as I

possibly can. This is especially necessary in coming to a new place where we don't know anybody, and that's why I'm so glad that you came in this afternoon. You are just the one to help me, you've lived here so long and know everybody so well. *I'm going to ask you, just as a beginning toward the truth, if you won't go over the list of church members with me, and tell me the very finest and bravest thing you know about everybody. You've no idea how it will help.*"

Lesson 1. April 2.

JESUS THE GOOD SHEPHERD.—John 10:7-18.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8. All that ever came before me are thieves and robbers: but the sheep did not hear them.

9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

GOLDEN TEXT—*I am the good shepherd; the good shepherd giveth his life for the sheep.*—John 10:11.

“I am the door of the sheep.” To get the individual application of this, we should put special emphasis upon *I am*. The “sheep” are the innocent, obedient, natural life forces of the consciousness. These thoughts aggregated make the personality, or “man,” who goes in and out, and is saved by the

I AM.

The "thieves" and "robbers" are those ideas that come into consciousness from the outside, and steal away our vitality. They are legion. Looking to the future for happiness is a thief, and robs us of the joys of the present. Regretting the errors and losses of the past is a great robber of vitality.

The innocent life substance of our organism is depleted and slain daily through our dependence upon some material remedy as a vitalizing agent. The belief that certain drugs are tonics and build up the system, is a "thief." Depending upon these things robs us of that true inner realization of Divine Life, which comes through the I AM door alone.

One may have temporary life through the many artificial sources, such as stimulants, electricity, magnetism, etc., but the true abiding life comes from the One Divine Mind. That Mind is made up of *ideas*, and among them is the idea *Life*. When man grasps this Truth, and through his own I AM affirms, "*I am Life*," he has found the Good Shepherd that eternally gives its life to the sheep.

The "hireling" state of mind is where one is constantly looking for rewards. This cultivates selfishness, which is the foundation of fear. One who puts a money value upon all his work, and expects pay for everything he does, is cultivating a dependence upon temporal things for his existence, and will eventually find that in the Kingdom of the Real he is counted but a "hireling."

The I AM must know the Father, and the Father must know the I AM. This means that we must become acquainted with God in our I AM demonstrations. This is a point of vital interest to metaphysicians. Everywhere people are catching the mental phase of New Thought, and using it successfully to a certain point—then something comes up that they cannot withstand, and they "go all to pieces." The reason is they have not worked under the guidance of Divine Mind—the Father and Supreme Wisdom of man and the Universe. When

one works under the guidance of the Father he loses all thought about his own welfare—his life or how he is to be supported. He knows that he will be taken care of, and he freely pours out his life-giving thoughts to all.

When one in this supreme trust and realization of Divine Life, "lays down his life," he merely gives up the idea of *personal* life. This letting go, or giving up the thought of personal life, feeds the sheep by opening the way for the descent of the Spiritual Life, which is the real food, or vitality.

Laying down the mortal thought of life, and taking up the Spiritual Idea of Life, opens the door to the realization that the I AM has creative power, and can express the life manifestation or withdraw it at will. "I have power to lay it down, and I have power to take it up again. This commandment received I from my Father."

Lesson 2. April 9.

THE RAISING OF LAZARUS.—John 11:32-45.

32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

34. And said, Where have ye laid him? They said unto him, Lord, come and see.

35. Jesus wept.

36. Then said the Jews, Behold how he loved him!

37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

GOLDEN TEXT—*Jesus said unto her, I am the resurrection, and the life.*—John 11:25.

Every thought we have takes up its abode in our consciousness in association with other thoughts of like character, and, combined, they make a colony. This colony of thoughts finally externalize themselves in cells, nerves, muscles, blood, bones, etc. This is the way the organism is built up. The I AM is not always present in all parts at all times, but works at certain points to carry forward some idea that is necessary to the rounding out of the whole man. Hence we are told in today's lesson that Jesus was at Bethabara, which means *house of confidence*. He was affirming *confidence* in himself, his ability and dominion. This is a treatment we need to give ourselves daily in order to meet and overcome the weak spots in our character when they come to the surface.

The weak spot in human consciousness is the belief in the reality of matter and material possessions. Professor E. H. Plumptre, in his *Lazarus and Other Poems*, suggests that there is very strong reason for believing that Lazarus was one of the Jewish rulers; that he was the rich young ruler referred to in Mark 10:17-22, whom Jesus loved, and whom he bade to sell all he had and follow him, but who had "much possessions," and could not give them up. The poet may have intuitively perceived that this referred to the love in man of materiality and the things of this world.

Lazarus is the ruling thought in the intellect—the name means *court of God*. At its centre it is good—we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up thoughts and things on the

material plane. Jesus loves this young man, but groans in spirit and weeps over his sense sleep and entombment in matter.

When man lets his intellect spend all his energies in money getting, he is sowing the seeds of a long sleep in matter. The human love, Mary, and the natural life, Martha, are sisters to this intellect, and although they, like all women, have faith in the Spirit, they allow themselves to fall under the mortal law thought, and believe in the reality of death. The whole world is under the hypnotism of this material belief, and it is making tombs for thousands every day.

When the intellect thus kills out the spiritual life, and man is buried in his own materiality, the only way out is through the spiritual I AM. When softening of the brain, paralysis, and the various forms of physical collapse so prevalent among feverish money getters, overtakes the man, then the sisters come to their senses, and call upon the Son of God for help. These are severe experiences, and we should and must learn to avoid them by raising the standard of man's object in life.

The treatment for this sleep in matter is silent asking, then audible commanding. This is the formula given by Jesus, and it is found very effective by Christian healers. Then give perfect freedom — "Loose him, and let him go."

Lesson 3, April 16.

THE SUPPER AT BETHANY.— John 12:1-11.

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7. Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

9. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

GOLDEN TEXT—*She hath done what she could.*—
Mark 14:8.

Every demonstration over mortal limitations is followed by a realization of Infinite Reality. When we put away the belief in the reality of matter, there follows a realization of the presence of the *true substance*, of which matter is a mortal concept.

The supper that the household at Bethany gave to Jesus represents this outpouring of the invisible. The "supper" is the consciousness of sustenance for the physical man. Martha "served" and Lazarus "sat," signifies the giving and receiving of the forces that feed us on the invisible side of life. We may not perceive nor even realize what is going on in the silent functions of soul and body, yet we see the result in the renewed vigor and healthy flesh, so we should believe the testimony of those who do perceive, and accept it as the proper explanation of the cause—until we can see for ourselves. That we are fed from an invisible source when we come into certain states of soul consciousness, is the testimony of thousands. "Man doth not live by bread alone, but by every word proceeding out of the mouth of God," has a broader meaning than that usually given it.

Every emotion has a corresponding emanation. When we do a loving, unselfish thing, or even think an unselfish thought, there pours forth from the *solar plexus* a real substance. Those who are sensitive to odors often catch its sweet perfume, and think

it comes from some external source. By centering the *attention* at the heart, and opening the understanding, one can realize this "precious ointment" which the loving Mary pours forth so freely. By recognizing and acknowledging consciously the Loving Presence, it "fills the whole house," or body. We should commune with these inner functions as *intelligent*, having understanding (feet), and thereby gain the only means by which we can know their office and work. All is Mind, and there is no function or form anywhere without an intelligent presiding identity in charge.

The generous outpouring of Love is retarded by the Self-Consciousness — Judas. It argues the many questions of wasted substance through unwise and indiscriminate giving, but the secret *motif* of its objections is that it desires to absorb the precious ointment itself. If we allow this selfish reason to rule in consciousness, the love-flow turns in instead of out, and eventually congeals.

The "day of my burying" is the state of mind in which the I AM is so absorbed in temporal affairs that, for the time being, its high spiritual estate is forgotten. We often speak of being literally *buried* in the cares and perplexities of daily life. This is literally true of the condition. If we continue in this way we eventually picture it forth in a buried body.

When we do fall under this mortal law, and allow ourselves to be submerged in the darkness of material beliefs, our former loving thoughts and generous deeds sustain us with a real soul substance, the "precious ointment" of a loving Mary.

The moment a selfish moving ceases the mind, give the impulse another turn. If a fear arises, face it on the spot and dispel it. If you are tempted to be angry, pause for a moment and still the rising activities.

— HORATIO W. DRESSER.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, January 18th, at Unity Headquarters, 1315 McGee Street.

Mrs. Emma Hay, leader. Subject: "Success."

Thought for silent meditation: "I am Success."

Mrs. Hay spoke as follows: Some people imagine that success refers only to financial matters. This is a wrong idea. The dollars of course have their part to perform, but we should not dwell upon them or depend upon gold and silver for our success. If you will stop to think a moment, you will notice that very few of our wealthy people are happy; and would you consider life a success where happiness is unknown? No, indeed.

Many of our business men who resort to all means for profit are considered by many successful. I would not consider any person who resorts to unfair means for profit a successful person, as they cannot be happy in pursuit of dishonest dollars, and failure in such business in many cases is a start toward success.

A life of luxury and ease does not constitute a successful life. We must have love and happiness, and in order to obtain this we must ever have in mind the ever present Power—the Source of all that is good, be forever filled with the Spirit, think good, speak good, and do good.

We are now dealing with the real essential self, and no matter how old Adam is, God is eternal. Our life is in our own hands, and we can make it in Divine self-realization exactly what we will to make it. All things are ours, or may be ours, if we are truly in earnest. The most powerful agent in character building is the awakening of the true self to the fact that man is a spiritual being. With this awakening, life, in all its manifold relations, becomes wonderfully simplified.

Our thoughts must be carefully guarded, as thought is at the bottom of all progress — of all that is good and desirable in human life. The thoughts we hold both create and draw conditions. Thoughts are forces, and creates of its kind whether we realize it or not. These thought forces should always be spiritual; you will then find life a complete success. We must remember, however, that in all cases our old ways cannot be changed at once; it depends upon the degree of our spiritual thought force. Do not neglect going into the silence often. You well know that no healthy seed can produce fruit until after remaining in the silence for a time; so with us in life.

The successful business man is the man that starts with nothing but his interior equipment. He has made up his mind to be honest with all mankind, he sees nothing but success for himself and all those about him; he has made up his mind to nothing but success; he sees success from all sides; thinks nothing but success, and positively refuses to see anything else. He thus attracts it to him, as all his thought forces continually attract to every agency that makes for success, and every wind that blows brings him success.

Mrs. Lillian Hudson: I am a member of several Success Circles, and I will read a condensed statement of their teaching: "There is success for you if you are in the way of achieving it. This means you must know the law, and fulfill the conditions. Nature as God's prime minister, never fails, because she works according to law; having a receipt for rose making, whenever she wants a rose she makes it; having a receipt for gold, she makes it whenever she sees the need. We conclude that the main elements of success are first, a knowledge of the law; second, attention to details; third, infinite patience; fourth, strict conformity to required conditions; fifth, perfect harmony of all forces in seeking a common end. This is the law in Scriptural things, 'With the doing comes the power.' Now try to emulate Nature's

using your knowledge of the law, and you will find that it pays to give attention to details. In fact, there can be no success without it."

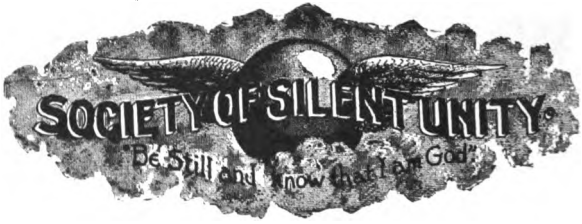
Mrs. May D. Wolzak: Getting money is not the only success, nor the highest success. The highest thought of success is to bring ourselves into harmony with the God within—with the God-consciousness. The old five-sense man will revolt against the assertion of this God-consciousness, against this opening up of the channels of the soul for the flow of the Divine force and power. What we call failure is often our greatest success, for it draws us into the right channel of thought and action.

Mrs. Zoe E. Holman, of Lawrence, Kansas: There is no real success until we are out of bondage to fear. Real success consists in cultivating a happier state of consciousness, which does away with fear of poverty and lack. If we have but little to give, let us give it largely with a blessing.

Mrs. Pearl Stark: To me success consist of freedom of the body and mind. The body from pain, and the mind from apprehension. At the meeting here last Wednesday afternoon I was suffering bodily pain. I came here in pain, but I was blest by being healed of all my pain and distress, and have been free from suffering ever since.

Mrs. Myrtle Fillmore: Someone has written asking how we could harmonize the saying, "I am success," with "Thy will be done," in answer to which Judge Benson said that the most perfect statement of the law of success ever made was that word of Jesus, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Applying this rule, "I am success," and "Thy will be done," come into perfect accord, for when we come into that state of consciousness which the Divine Teacher called the Kingdom of God, we are in the current of success. By coming into the Divine harmony, we become magnets with power to attract to ourselves the things we need, both spiritual and material.

— H. H. BENSON, Reporter.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 10,750 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Béginners 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 published monthly, and contains a large amount of instruction. 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 written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

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.

God heals me.

Prosperity Thought.

(Held daily at 12 M.)

God prospers me.

TRUTH AFFIRMATIONS,

BY WALTER DE VOE.

Almighty Life is all about us.
 God's presence is always with us.
 The Spirit of the God Christ is always about us.
 His presence broods over our souls.
 His presence awakens the Divine within us.
 His presence is now focused on our souls.
 His mighty Mind comprehends our needs.
 He is the Guide of our souls.
 He is the Wisdom Power of eternity.
 He is at the head of all souls.
 He is the Light of humanity.
 He is guiding us upward and beyond.
 His Spirit is within all all souls.
 He directs us to the Father.
 My soul feels His presence.
 He is drawing us continually.
 I feel the presence of life.
 I feel the presence of power.
 I recognize goodness within me.
 I recognize that I am an immortal Spirit.
 I recognize that all things good are for me.
 I recognize that eternity is before me.
 Yea, I live in eternity now.
 There is no end to my consciousness.
 My consciousness is growing greater day by day.
 I shall awake in the consciousness of Divinity.

GLORIFYING GOD.

BY GEORGIA NASON.

WE HEAR much, especially at Christmas time, about the subject of "Glorifying God," and I often wonder if there is any uniform understanding of the meaning of this expression, which is very much defined in our dictionaries and tables of synonyms; for instance, "Rogets Thesaurus," gives, as a synonymous phrase, "Going to church." Of course this sounds very absurd to most of us now, but I am inclined to think that only, comparatively, a few years ago, I, and possibly some who read this, would have given a not much more comprehensive meaning, "Being pious," singing hymns, being good, performing any so-called religious act, which we have been taught was the proper conduct for one who claimed the name of Christian — has been called "Glorifying God."

In my search for the true meaning while thinking over the subject of this paper, I asked a friend how she would define it. She said it meant "worship," and that is a good definition, providing we have a correct conception of the object of our worship, or of what God is. We are taught that "God is spirit, and they that worship Him, must worship in spirit and in truth;" and here again we are set to hunting for the true meaning of Spirit, and we find breath to be the best definition. Then we breathe in God and should therefore breathe out only the same Divine Essence. Do many of us consciously do this? Do we realize the tremendous power inherent in that involuntary act of breathing? So far as we do and live up to that realization, we are glorifying God in the sense of worship.

"Singing praises" is a dictionary definition, but like the above, it has limitations. If we *mean* the words, and enter into the spirit of the music

we glorify God in the song — but we shall find, if we enter into an analysis of these meanings, that both can be acted upon without in the least degree fulfilling their mission. Inspired hymns can be sung with no inspiration to singer or listener, as the breath of God can be allowed to pass to and fro without bringing or sending forth glory.

Now let us leave the dictionaries and see if we cannot find more vital meanings in the Bible, by which we can truly judge whether we are glorifying God or not. Paul tells us that because our bodies are the temple of God, they are holy; therefore we should glorify God in our bodies as well as in spirit, since both belong to Him. "The temple is holy, which temple you are," said Paul. Now the primitive meaning of holy, is whole, healthy; so, in order to glorify God in our bodies they must be whole, well bodies. Let us look a little farther, and see if there isn't something more meant by that than simply a vigorous health which any normal animal may exhibit. Paul again, referring, no doubt, to the transfiguration, speaks of our bodies becoming like unto Christ's glorious body, which is described by Luke 9:28 thus, "And as he (Jesus) was praying, the fashion of his countenance altered, and his raiment became white and glistening." And Matthew says, "His face did shine as the sun," and this brings out the meaning which to me seems the most significant — shining, radiating the Truth. To quote from Paul again, "Not discerning the Lord's body, many are weak and sickly among you, and many sleep" (die). Does not this mean, that because we do not see the Lord, as God manifest in ourselves and others, that conditions contrary to the glory of God prevail?

So long as we judge "after the seeing of the eye, and the hearing of the ear," if we have any conception of the power of thought, it is not hard to understand why the manifestation is not after "the pattern shown us in the mount" of our highest

realization, for we have all had these visions of the real; the God-man, manifesting God in thought, word, deed, appearance and environment — have we not all had this mental picture, and wished that we might realize it? And is it not possible? Should it not be natural, if we are indeed temples of the living God, that His brightness should shine through?

If we were at all times conscious, as it is possible for us to be, of the "jewel in the casket," oughtn't we to become luminous with it? Why, we could no more hide it from those with whom we come in contact than can the little child who has come into possession of some coveted pretty thing. It may be no more than a bright penny in the tiny pocket, but you will not be long in company with the miniature man before the secret is confided to you, and probably the proposition will be made to invest it and share the proceeds with you. Now, it is one of the first Christ lessons that we should become like the little child, not only receptive and teachable, which is very important, but having the childlike desire to impart, ready and eager to share all we have; in short, to just shine on every one and every thing. Man, the image of God, and destined, every one, ultimately to bring forth His likeness, having within himself all the God possibilities, what hinders the glory from breaking through? Is it not because we are so incrustated with the belief of the necessity of being conformed to the manners and usages of the outside world, instead of *letting* ourselves become transformed by the renewing of our minds? This transforming is what glorifying God means to me — the showing forth of the God-likeness.

We cannot all do this in the same way, neither can one at all times show the same degree of glory. The tiny seed, dry and unsightly though it may be, is glorifying God as much as belongs to that state or condition. When it sprouts and sends up a little blade into the sunlight, it takes on another degree, and so on in its upward course, through leaf, bud,

blossom, unto the ripened fruit. As Paul says of the celestial bodies, "There is one glory of the sun, another of the moon and another of the stars, and each star differeth from another in glory." I need not emphasize the lack of analogy between mortals and the stars and seeds — it is only too obvious; *they* go right ahead and do what they have to do, each in its own time and place, without the least reference to each other. The turnip seed is not shaking in its shell lest the dahlia bulb outdo it; Venus is not puffed up with pride because in some of her aspects she is able to send to earth a more dazzling beam than Jupiter; but each, in his own time and place, just shines — that is their business; so it is yours and mine, to the extent that we have made the Truth ours, just as far as we believe that we are the Temple of God. Let us try to make it manifest, forgetting not that to whom much is given of him much will be required. To the servant to whom ten talents have been entrusted, the doubling of them is no greater task than for the one who has but one to improve. So to you who have great intellect, you who have stored your minds with the wealth of deep learning, comes the call for a *great deal of shining*.

Let us, each and all, without the distinctions of great and small, as we enter upon another new year in this young century, resolve, with the firm and steadfast purpose to keep and perform the same, that we will strive to cleanse from our consciousness everything which may hitherto have obscured our lamp, and that we will stand more steadfastly in our place, and let our individual ray of Divine light *shine*. As Eleanor Kirk says:

"Standing on our feet, our eyes toward the light,
We're just obliged to shine, and shine with all our might.
In God we live and move and love. Oh, blessed story!
So let us all arise and shine, and give to God the glory."

"We find in life exactly what we put into it."

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students was held in Room 608, LeMoyné Building, Wednesday December 21st.

Mrs. C. A. Shafer, leader. Subject, "Our Conditions."

At this season of the year we always review our conditions, make new resolutions, and then endeavor to live up to them the remainder of the year. The difficulties arise when we meet those resolutions. We think, when we first take up this "New Thought," as it is so constantly called, that all our problems will work themselves out, that every tangle will be unraveled for us. We make strong affirmations, but we very soon learn that every one of the affirmations we make confronts us, soon or late, to be proven, and we must learn to stand the test.

It is so natural for us to plan for an emergency. Did you ever make such a plan that the emergency did not always arise? We stand and wonder why such an experience came to us. Could it be otherwise when we realize our attitude toward that same experience? We save up money in case a rainy day comes. Aren't we certain to meet the rainy day, if we search long enough for it? We are only fulfilling our words. We speak our words into the universe, and they are bound to return to us fraught with more of their kind, for like always attracts like. We are not always conscious of the strong words we speak, but the result is just as sure.

Many cry out that their prayers are not answered, but if those same souls would stop and consider for a moment, they would discover the answer was in exact ratio to the strength of the word spoken, forced into the universe by the thought back of it. The *real* prayer is always answered. It may not be

the prayer we *think* we make, but it is the prayer we do make; it is the actual cry out from the heart, the prayer made with the *conviction* of fulfillment back of it. "According to thy faith be it unto you."

We must be very careful how we make our resolutions, and how we set them into action. Are we always ready to meet our statements that we send out into the universe, remembering that our words go out from us and return to us again laden with more of their kind, whether fearful words or true words?

As New Thought students we progress at first because we strike the keynote to guard our words and thoughts, but we are apt to think after a while there is nothing more to do, forgetting that activity is ceaseless, and that we are constantly making new conditions, and all at once one confronts us that is not of our choosing, and then a doubt arises how we after all found the Truth. We are the children of Israel longing for the flesh-pots of Egypt. We must learn that when we speak a word we *must* live up to it, in order not to make counter currents. We cannot blame any teacher or teaching for our mistakes. We must find the Basic Principle, the foundation of all there is, and simply work from that Principle, and live according to our word; there can be no backsliding, we must go on because of Primal Energy pushing. We cannot judge from appearances; we look at certain personalities, and say there is nothing spiritual about that man or woman, but there is not a soul living without that Divine spark within, and soon or late it will manifest; every man will redeem himself in his own-body.

After we have outgrown our rebellious or doubtful states, we come to where we meet our conditions in a spirit of Love. We know then that all the conditions we have met have been to develop the soul, and when Love dominates, hard conditions will melt and disappear, and only conditions that we choose meet us.

The time will come when every soul will know how to approach the Father; we will know better than to ask in doubt, but in faith. *Nothing* asked in perfect faith will fail in fulfillment. A child comes to us in faith and asks a favor, and we, in our wisdom, can so frame that request that in some way we can comply with it for his good. If we would search for the source of our conditions, we would find those that brought us peace and happiness would so far offset all the undesirable ones, we would be in such a frame of mind that all negatives would appear in their negative nothingness. We are all children of the Highest, and nothing is too good for our use.

—HARRIET DELANO POOL, Sec. *pro tem*.

THE UPPER RUNG IN THE EVOLUTIONARY LADDER, FROM ADAM TO CHRIST.

I am Almighty God. I am Almighty Power. Omnipotent, Omniscient, Omnipresent.

I am All in All. I am King and Lover. I am Queen and Mother. Infinitude is mine. All mine is thine.

There is no thou; I am the only one in different degrees of expression.

I, the Divine Consciousness, enter into the human consciousness, illuminating, permeating, unitizing, dominating.

The thou of the human merges into the Divine as the moonlight night is merged into the dawn.

The shadow land of error and fear are not. The dawn opens into the effulgent noon-tide of Christ-consciousness; of God-man; God individualized.

“Know ye not that ye are God's?”

—S. A. MILES.

“To be natural is to be Godlike.”

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

155. Kindly tell me if, from a scientific point of view, it would be true to say, "*This—the physical body that I now see and touch—is perfect, absolutely perfect, and the reason that it does not feel and appear so to me is because I see it falsely.*" — C. W. B.

The one immutable, unchangeable law of the universe is the law of cause and effect, which law is equally operative in both spiritual and material realms. Everything of which we take cognizance is the result of some cause, to which we may trace it if we will. This physical body is but an effect of a cause, and we, as metaphysicians, recognize this cause to be Thought, the most potent of all causes. This physical body, then, is the manifestation of our thought, and it represents the character of the thought. The physical body at the present time is *not* perfect, because we have not always and at all times held the absolutely perfect, true and beautiful thoughts concerning the real Self, and it is *not true*, from our point of view, to say that it *is* perfect. We see these bodies to be a faithful record of man's thought and belief, and if they feel and appear imperfect, we may know these conditions exist. But we know also, and this is our comfort, that they are not abiding realities, and, knowing the cause, we have but to change that cause to bring about a perfect manifestation of the perfect Ideal. We may make a mental picture of the true Self, and its real body in all its beauty and wholeness, and say it is perfect, absolutely perfect, forgetting meanwhile these imperfect representations, and then perfectness will appear.

156. What did our Lord mean by being born of water, in John 3:5? — G. B.

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."
— John 3:5.

Nicodemus asked the question, "How can man be born again?" and Jesus' answer was the words of the verse quoted above, and many have sought to know just what was meant by them. The church has taught that to be born of water means to be baptized, although there is a difference of opinion as to the amount of water necessary. To be born of the Spirit has been understood to mean, first, a deep conviction of sin and unworthiness, and then a sense of forgiveness and joy, and all who sought admission to the orthodox church must fulfill these requirements. In our interpretation of Scripture we seek the spiritual, the inner meaning of the symbolical language of the Bible.

In this instance we analyze the verse thus: To be born is to enter into a new state of consciousness. Water symbolizes thought. As a body of water is never still, so thought is vibratory. We are tossed about and buffeted by waves of ignorance, or lack of understanding of the Truth of Being, but when we enter or emerge into this new state of consciousness we find a more rapid vibration of thought waves and a higher range for our faculties, and through intuition we recognize our divine birthright—likeness to the Father.

To be born of the Spirit is an experience which each soul must know for itself. No one can tell another what it is. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth; so is he that is born of the Spirit." In another place we read, "The Spirit beareth witness with my Spirit that I am the child of God." When we come into this higher or spiritual plane of consciousness, we come into a realization that we are Spirit, that there is only one substance—spiritual substance, and that body, soul and spirit are *One*.

157. My daughter has gone on into the invisible world, and my sorrow is beyond expression. Do you think she knows anything of us now, and is grieved over my awful grief?—E. A. J.

The Rev. Phillips Brooks says:

"Shall we stop at that poor line, the grave, which all our Christianity is always trying to wipe out and make nothing of, and which we always insist on widening into a great gulf? Shall we not stretch our thought beyond, and feel the life-blood of this holy church, this living body of Christ, pulsing out into the saints who are living there, and coming back throbbing with tidings of their glorious and sympathetic life?"

When a person makes a journey into a foreign land, the change is only in his environments; he is the same individual with the same faculties. The change which is called death, but which the soul knows as only another phase of life, does not lessen the power of the mind; instead, being free from the limitations of the flesh, the mental activity is greater, the perception clearer, and, while our eyes cannot pierce the veil of the flesh and see those who are gone on, their vision is not so obstructed and they know what transpires here. It would grieve your daughter were she visibly present with you to see you bowed down by sorrow, so your intense grief must trouble her now; and, more than that, the writer believes that we hold our dear ones to us and to earthly conditions by our selfish grief, when we should free them and bid them God-speed in their progress onward. We can help them by holding them in thoughts of wisdom and understanding by declaring their freedom from all hindrances in their unfoldment. This we can do for them just as we could when they were here with us, and how much better it is for us to do this than to give way to sorrow, which weakens us and does not help them. Be strong and brave, even while you miss the dear daughter, and send strong loving thoughts to her now as in the days she was with you.

158. Will you give the spiritual interpretation of Matt. 13:41-51, 25:41; John 5:29, 8:51; Mark 16:16, and Matt. 10:28? These are frequently quoted by our orthodox friends, and I would like to be better posted as to their inner meaning.—W. G. W.

Our space forbids giving the full text of the

references in this question, but they all refer to everlasting punishment, or the hell of the orthodox church in our grandmother's time. This idea of a place a sulphurous fumes, where a literal fire is raging, and into which an angry God consigns His disobedient children, is eliminated from the sermons of today. It is impossible to reconcile such a theory with the idea of a loving Father, a God whose other name is Love, hence reasonable people reject it. The reading of the passages referred to above gives the impression that there is a place of reward or of punishment, and to this we agree, but we differ from our orthodox friends as to the where and when of the exaltation or chastisement. In our study of the Bible, we understand that it is a record of the soul's growth or unfoldment; that the persons, places and events mentioned represent the steps and phases of that development, and that it all applies to the individual consciousness. In this light we consider these passages, and find that they refer to states of consciousness. The Christ, the Spirit of Truth, in us sits in judgment every day, separating the good and true thoughts from those that are wrong or bad (Matt. 13:41). The good is ever held in the Christ mind; the bad is given over to Love's refining fires until they are changed, or redeemed by Love, and there is only the good (Matt. 13:49-50). If wrong thought is entertained, wrong action follows, and the result is unhappiness or inharmony, and this is the punishment. So heaven and hell are both conditions of the mind, and are the result of the individual's own thought, and according to the character of that thought. We have the sick, the hungry, the naked, and the imprisoned thoughts or faculties within us, (Matt. 25:41), and if we in our Christ-likeness do not minister unto them and lift them up, we cannot enjoy the presence of Peace, but will find it will depart from us until we resurrect these dominant faculties into life and activity (John 5:29). If we keep the good consciously with us, there is no evil in us to be destroyed (John 8:51). Everyone is eventually cleansed (baptized) by the Spirit, and the whole man redeemed through a knowledge of the Truth (Mark 16:16). Take no thought for the body, but turn your attention to attaining the highest plane of spiritual consciousness, and then soul and body will be one with Spirit (Matt. 10:28).



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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Mr. Fillmore's lessons, commenced in the January number, are of themselves worth the price of UNITY.— Mrs. M. S. M.,

The New Thought movement is gaining in strength and power, and new centers are being organized on all sides. The latest one to report its formation is the "New Thought Center" at Cleveland, Ohio. It starts out with a membership of fifty people, has adopted a constitution, elected officers and committees, and is now holding meetings every Sunday and Wednesday evenings in rooms 18-21 Pythian Temple. A free reading room and exchange library is an attractive feature in connection with this center, and with Dr. J. H. Taylor as President, the work is sure to be a most successful one. New Thoughters of that city, or those visiting there, are sure to find a cordial welcome at any time they may call. UNITY extends congratulations and blessings to this new society, and affirms the unbounded success of the work.

I am very busy with matters of the Noon-Day Club, and have scarcely time to write now. There is no "New Thought" magazine which so fully meets my approval as this modest, impersonal UNITY. The general fault with nearly all others is, they make it their means of showing their own greatness, so that others may contribute to their maintenance and support. But with this the editors keep out of sight, and only Truth speaks. There never was a more harmonious spirit or more genuinely the

manifest presence of the Spirit than now, in the Noon-Day Club. Mrs. Mary D. Fisk is with us in the house, a veritable worker. Dr. Gibbons is also here, with whom I am sharing my room, and with whom I am taking great comfort and pleasure. With very much unfeigned love for you all, and in His name,

—R. C. DOUGLASS, 54 West 37th Street, N. Y.

DEAR UNITY—I send you herewith a small list of subscribers, and from the interest that seems to be awakening with us, shall hope to send more shortly. The Truth Students of Rochester, a small but earnest gathering, now meet in St. George's Hall, 31 South Avenue, at 10:30 A. M., each Sunday, and hope soon to make arrangements for an evening service, also, feeling that many will be attracted to an evening meeting who cannot or at least do not get there to a morning session. We ourselves have passed around sample copies of UNITY, and while there are already many of its readers here, yet we find many to whom it is new. We trust that the dawn of a larger work than has yet been done here is now opening upon us, and will add that we look now with some more of hope than heretofore of this being the opening of bringing into visibility that which we have dreamed of and desired for years, *viz.*: a home, or "open door," so situated, furnished and fitted as to be easily accessible and attractive to any who has a sense of need, any who seek relief from any ill, who seek a higher interpretation of Truth, who need to be led out from temptation, who desire an inspiring, helpful thought or teaching, or even a wholesome, uplifting entertainment, or the "cup of cold water," or its equivalent. Any out of the city who are interested in this place as a center of the broader faith can address us here. —J. G. MURRAY,
90 S. Union St., Rochester, N. Y.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

New Thought Federation Department.

**The New Thought Federation; Headquarters, St.
Louis, Mo.**

<p>President, Henry Harrison Brown, San Francisco.</p>	<p>Secretary, Rev. John D. Perrin, St. Louis.</p>	<p>Treasurer, Dr. J. W. Winkler, Boston, Mass.</p>
<p>Vice President, Dr. D. L. Sullivan, Rosedale, Kans.</p>	<p>Assistant Secretary, Charles Edgar Prather, Kansas City, Mo.</p>	<p>Auditor, Carl Gleeser, Kansas City, Mo.</p>

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Paul Tyner, New York; Della Whitney Norton, Minneapolis;
Vivia Holt Leeman, Holton, Kansas; Prof. S. A. Weltmer,
Nevada, Mo.; A. P. Barton, Kansas City, Mo.; President, Vice-
President and Secretary, *Ex-officio*.

The following word from Secretary Perrin will be gratifying to all those interested in the Federation work:

"It is my pleasure to convey to you the substance of a communication from the Chicago Federation, which is to the effect that the latter appreciates the action of this Board in electing to membership on the Board such person as might be designated by the Chicago Federation, and has unanimously named Mr. T. G. Northrup. This action makes Mr. Northrup a member of the Board of Directors of the New Thought Federation to fill the vacancy created by the resignation of Mrs. M. E. Cramer.

"The communication from our Chicago friends is filled with the spirit of unity and co-operation, and I feel that the above action strengthens the Federation and will be decided aid in accomplishing the work which it is destined to accomplish.

"Faithfully, JOHN D. PERRIN, Secretary."

NEW THOUGHT IN HAMILTON, ONTARIO.

The New Thought reading-room and lending library, under the management of Mrs. A. B. Manship, was formally opened at 239 Main Street East, Hamilton, Ontario, Saturday evening, February 18. Quite a number were assembled, and the program for the evening was charming. The hostess, Mrs. Manship, prepared a paper fully instructing the members of the club as to their privileges and the benefit to be derived from a course of New Thought reading, also reading an article written by William Walker Atkinson entitled, What is the New Thought Good For? After the business of the evening was transacted, each member was presented with a beautiful souvenir card bearing the name of the club, Students of Truth. After enjoying some good music, dainty refreshments were served, and the members dispersed to their various homes in a happy frame of mind. This reading room will be open four days in the week, Monday, Tuesday, Friday and Saturday.

REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

PARSIFAL. An Ethical and Spiritual Interpretation, by
R. Heber Newton.

The profound scholarship of the Rev. R. Heber Newton is manifest in the masterly manner in which he presents this wonderful study—Parsifal. The book is in two parts:

Part I.—Parsifal: Its Evolution through the
Life and Works of Richard Wagner.

Part II.—Parsifal: The Outcome of the Life-
Work of Richard Wagner.

It is not dull biography, but an interesting sketch of Richard Wagner's life and his works. We are shown how his music-dramas lead into the realm of religion, and how they become purely spiritual when we get in their inmost heart; how Wagner determined that the closing and greatest effort of his life should have as its subject a Christian theme; how, while strongly drawn to a dramatic presentation of the story of Jesus of Nazareth, his sense of the sanctity surrounding the historic Jesus to the Christian world forbade this subject, and how he sought for a legend or myth Christian in its spirit and linked with the historic Jesus, yet, open to the handling of art. This was found in the myth of the Holy Grail and the legend of Parsifal. Then comes the outline of the story of the music-drama, and its spiritual interpretation, which gives a realistic pen-picture of the whole scheme, and closes with these words: "The essential spiritual and ethical contents of the music-drama are the truths of the Christian creed."

The book is a literary gem and no Wagnerian lover or library should be without it, and those who would know the true teaching of Parsifal should possess it. Published by the Upland Farms Alliance, Oseawana-on-Hudson, N. Y. Cloth, price 75c.

THE THREEFOLD PATH TO PEACE, by Xena.

The preface tells us that a group of students of Spiritual Laws and their application to everyday life, had among their number one who had been trained to listen to the inner voice, and who meekly heard and wrote down these lessons contained in this volume. The three paths are: Love of self for self-attainment, which demands a moral life, the life of training; Love of others for self-government, which demands a spiritual life, the life of sacrifice; Love of God for return to or union with its like, which demands a life of aspiration, in which the finest vibrations shall respond to and lead to the Divine Source. The author has the happy faculty of saying much in a few words, and yet does not sacrifice the clearness of his meaning or strength of h

argument. The book is most helpful to those who would know and lead the Spiritual life. It is not erratic or fanatical, but full of vital truth in straightforward language. Published by the Grafton Press, New York. Price not given.

THE NEW PHILOSOPHY, by Arthur Crane.

The true spirit of service to his fellowmen prompted the writing of this book, for the author sends it to all who address him requesting a copy. It is unfaltering in its utterance of true New Thought teachings. We quote:

"Truth is not truth unless it is truth to you. Inspiration is only humbug unless it inspires you."

"It is within our power to choose whether we will entertain the positive of life or be the victims of the negative."

"Man's birthright is the tendency to grow, harmoniously, fearlessly. There is no irresistible compulsion that he shall submit to disease, worry, or annoying habits. He is destined to conquer the so-called forces of nature and reign supreme over every material circumstance. Above all, he can have a tranquility and happiness of mind, so that his pleasure does not depend upon external circumstances, but is within."

The closing chapter is on "Love," and teaches love in its truest, highest conception—the mainspring of the universe, the foundation of conscious life. Address Arthur Crane, Room 447, No. 129 Third St., San Francisco, Cal.

KINDLY LIGHT; A LITTLE BOOK OF YEARNING, by John Milton Scott.

Hymns of Love, Life and Aspiration, with meditations for each, is the arrangement of this most inspiring book. The longing of the human soul to know that Love which is Divine, and which alone satisfies, is expressed in beautiful language which entices one along the path of true and holy living. The author advises the reader to take but one meditation at a time, leaving the others for successive times of quiet, but we find it difficult to do this, as one taste inclines us for more. The truly religious impulse is united with the science of the New Thought in these songs of the awakened soul. Cloth, price \$1.00. Published by Upland Farms Alliance, Oscawana-on-Hudson, New York.

Special. We are making a special rate of three subscriptions to UNITY for \$2.00. This is but 66 cents per year each. *They must all be sent in at the same time.*

HELPFUL ITEMS FROM UNITY FRIENDS.

We want to acknowledge and thank you more than our words can express, for the good we have received through your treatments. Whatever we really need the most seems to be sure to come — work especially. It has always seemed to me, ever since I have known about the Unity Society, that it is more like Jesus' teaching than anything else I have ever known of. When I read in the last UNITY about your seeing people who were absent from you, it seemed as wonderful as when Jesus saw Nathanael under the fig tree. * * *

Old things have passed away. All things are new, truly new. There is not a trace of the tumor, so far as I know. Of course, you will know when to leave off treating. Yesterday I went to Dr. — for an examination for my husband's satisfaction. I said, "Dr. —, after I called on you last December, and you informed me that I had a tumor, I went to — and was relieved of it after the first treatment. There was a slight return of it several times, but as his treatments continued, the tumor gradually left me, and for over a month there has not been a trace of it."

He shook his head and seemed displeased. He tried his best to find it, and when he couldn't, he said:

"Well, its *there* just the same."

I said, "Where is it?"

He said, "It might be around among the intestines."

I said, "Before I went to Mr — I realized it was there, every breath I drew, while now I have no knowledge of it at all."

"Well," he said, "it might have been a floating kidney."

I said, "I have nothing of the kind now; I am perfectly well."

With a very red face he left me in his room and did not even say, "Good afternoon." Before he left I said, "Well, Dr. —, you think there is no rush about my going out to the hospital?"

He said, "No."

You remember he told me to go immediately after holidays, as the tumor would increase rapidly. I have been pretty busy, being amused at the Doctor, and giving God the glory at the same time, ever since I saw him. * * *

I feel it a privilege to acknowledge the help I have received, both physically and spiritually, in response to my appeal for healing. The day that my letter surely reached you (the 13th of Jan.), I was sitting in my room with a piece of work in my hands, there was such a power come into my body that I laid down my work, and for the space of an hour I felt the quickening power of the Holy Spirit. I bowed in the Silence, waiting upon God, while this blessed Spirit manifested His presence. I am so much better, praise the Lord. I wish to continue the treatment until I am entirely healed, both physically and spiritually. I enclose an offering. — M. R.

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
Home of Truth, 1327 Georgia St., Los Angeles, Cal.
Home of Truth, 1231 Pine St., San Francisco, Cal.
Home of Truth, 2527 Central Ave., Alameda, Cal.
Home of Truth, 275 North Third St., San Jose, Cal.
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
Chicago Truth Center, 1157 N Clark St., Flat 2, Chicago, Ill.
Chicago Silent Unity Circle, 87 Washington St., Chicago, Ill.
Chicago Unity Society of Practical Christianity, 539 LaSalle Ave.
Sarah Wilder Pratt Rooms, 87 Washington Street, Chicago.
Noon meetings. Geo. T. Hawkinson, speaker.
Harriet W. Coolidge Rooms, 415, 87 Washington Street, Chicago.
Noon-day meetings 12:30.
Circle of Light Temple of Truth. Home Center, 506 N. Central Ave., Austin Sta., Chicago, Ill. Mother Virtuzia.
Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
Divine Truth Home, 717 Kansas Ave., Holton, Kans.
West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Rev. John D. Perrin, pastor. Residence, 3414 Bell Ave.
Golden Rule Club, 4242 Cook Ave., St. Louis, Mo., Tuesdays 2:00 P. M.
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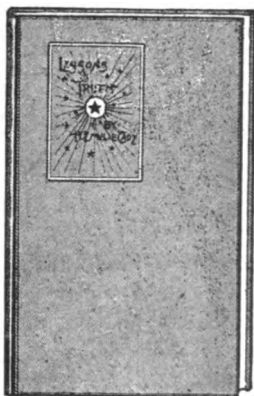
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VOL. XXII.

APRIL, 1905.

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Devoted to
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VOL. XXII.

KANSAS CITY, MO., APRIL, 1905.

No. 4.

WHAT THE EYE REPRESENTS.

[Stenographic extracts of a sermon delivered before the Unity Society of Practical Christianity, of Kansas City, by Charles Fillmore.]

The old adage, "Things are not what they seem," is especially true of the organs of man's body; they are not what they seem from the outside—from the external. As we found in our last Sunday's lesson, the tongue is not a mere thing of flesh and blood, but it has intelligence; it has power to express mind more fully than we have apprehended; it carries a real, substantial life-giving force.

Now, in finding out the meaning of the eye, we have to resort to the same means of discernment. We must get into the mind. These external objects are simply the expressions of certain ideas. This is the very foundation of not only the metaphysical but the physical also. From the invisible comes forth the visible. Paul says, "Things which are seen were not made of things which do appear." Thus, to know the eye, we must first analyze the mind. Now, what quality would you say in the mind was trying through the eye to get a perception of things on the outside? In speaking of the eye we say, It is the picture gallery of the mind, it is the door of the soul. You will find that in our everyday language we naturally and intuitively say, when we understand a proposition, "I see! I see that!" And if we desire a little more time for study, "Let me see, let me see." Is not the mind, the understanding power of the mind, trying to perceive, trying to get its ideas together on the mental plane, and using the term "seeing" to represent its understanding? Thus we see in our everyday language

that the eye is the representative of the perceptive power of the mind.

Physiology says the eye is a camera, and that we use photography in seeing. All the different processes entering into the photographer's art have their perfect analogy in the eye. The eye is constantly taking pictures for the use of the mind, that it may get an understanding idea of outside things. The desire within to know what is without, makes the eye. Physical science tells us it is desire in the protoplasmic cell that starts the ray of light through which the eye is formed.

There are two principles involved in all seeing: perfection of the physical, and the right relation of the mind. These two are absolutely necessary. Unless your mind is right, your seeing will be a little bit awry. And then, again, it is necessary in correct seeing to have right ideas. First the idea, then the thing. The faculty of sight is not located in the eye—it simply has its expression there. The eye is the open door of the welling-up desires of the mind. The mind wants to know all that is going on everywhere. It gets ideas and puts them together way back there in its brain at the end of the optic nerve. It is there we make up our minds as to the character of the object seen, and upon our ideas will depend, in a large measure, our conclusions about it. Thus, it is necessary to have an understanding mind as well as good eyes in order to see correctly.

When the eye is defective physiology says to put on glasses. Glasses will regulate the focusing power of the eye. But, do we see with the eye? No; with the mind. If you will turn to the dictionary you will find that sight, in one of the definitions, is described as the capacity of the mind to comprehend external forms. And sight itself is described as the perception, the observing, the comprehending power of the mind; showing that the very faculty of sight is based upon mental perceptions, mental processes.

If we turn to Scripture, we find there the develop-

ment of sight is set forth under terms of mind-symbolology. And in no other way can we comprehend the character of our Bible. The Scripture is allegory. Paul knew that. You remember he referred to Abraham and Sarah, and said, "Which thing is an allegory." Jacob and his twelve sons is an allegory. Jacob represents man, or I AM. What is I AM? It is the understanding of the Spiritual in man, that which says, "I, I, I." The very Deity in the individual is I, I. The more you hold in consciousness and conform to I, you will find the stronger your sight will become, and the clearer your understanding will be. Anything that will clear up the understanding will clear up the eye. Redness of the eyes comes to those who tarry long at the wine-cup, sings the Psalmist. We drink wine and it makes our eyes red, causes a confused state of mind. Wine always confuses the mind. It produces cross-currents in consciousness and affects the understanding, and the power of man's Divine faculty, thought, is outlawed.

This Divine faculty, I AM, which Jacob represents, has twelve sons. These represent the twelve thoughts of the I AM, the twelve avenues of expression. The one who was most beloved was Joseph, the dreamer, or image maker, representing Imagination, the image-making power of mind. How do we know that? We know from the clues given in the allegory and spiritual perception, the intuitive power of our own mind. I cannot explain to you how you develop intuition in any other way except that you have to trust your own Divine knowing. You have to take a great deal for granted. Sometimes we may overstep the bounds of what the intellect terms good sound sense. A little boy asked his father what intuition was, "Well, said his father, "it is that in your mother which makes her believe she is right whether she is or not."

Intellect looks at things frequently as rather doubtful, but intuition knows that it is right. Intuition in the end prevails. Now, among these

twelve sons of Jacob, one had a coat of many colors. That was Joseph. That one had the capacity to see things that the other brothers did not see. He had visions. He had dreams. He seemed to have deeper perception. And as you study his life you perceive that it all reveals the capacity of man to image in mind and see outwardly higher ideals.

Joseph is the beloved son of Jacob, and he gave him the coat of many colors. Spectrum analysis shows that the one white ray (Spirit) focussed on a lens (I AM), and reflected on a screen (visibility), produces all the colors of the rainbow. The centre of consciousness is I AM, upon which is focussed the white ray of Pure Spirit. But dark rays are found on the spectrum screen—these represent the errors which we see in mind. Our eye is not “single” to Truth—and the body is not, in consequence, full of light.

You cannot see anything with the eye; it is dependent upon the seeing power of the mind. There is no other source of correct seeing than the mind; no other power; no other source of sight. All healing, all patching up of the body, is but temporary. The mind is the seat of sight, and in no other place will we ever get a correct healing of the body, except in arranging the ideas of the mind.

In an analysis of light, it is found that an object that lets white light pass through it without any obstruction whatever is colorless, transparent; another object receives and absorbs all the rays of light; that is black. Another object not only receives all the rays of light, but throws them all back, and that makes white. The white ray is the origin of all—it is the way it is received by the object upon which it is cast that decides the character. It is all white light about us. You will find that those people who are without Spiritual understanding let this light pass right through them; it makes no impression at all on that kind of people. Again, there is the kind who are constantly receiving,

grabbing, but never give out, reaching all the time for something, but never giving back. They represent selfishness, the black. They are receiving the light, but not giving it forth. Those people who receive the light and then give it back—those are spiritual people. They represent the highest development of the soul; receive freely all things, and give as freely. In this way a perfect equilibrium of the spirit is attained. It is the power of the mind to receive Divine ideas fully and give out freely. "Freely ye have received, freely give."

Clear seeing has its foundation in pure understanding. The wide open, innocent eye of the child evidences the mind of pure confidence back of it, while the half-open, crafty eye of one expert in worldly ways betrays the suspicious mind, that trusts only a little of its light to shine forth.

Knowing this law of mind making body, we strive to conform to the highest standard of thought so that our members shall manifest that perfection with which it is our privilege to endow them. We can so charge our minds with the thoughts of eternal goodness that we become like the Principle. The Scripture says God is of too pure eyes to behold iniquity. The intellectual man considers it an accomplishment to detect the weak points in others, and counts it as evidence of his acuteness. But the law is that we imprint upon our own minds all the mental images which we conjure up ourselves, or which we receive from the outside. Continuing this thought—building for a time forms within our consciousness whatever we have most concentrated upon, and we begin to see through it, instead of through the truth, and our minds become unbalanced in consequence. Thus the mote of evil in our brother's eye is a beam of the same character in our own.

Then it follows as logical sequence that our eyes can be made permanently whole only through mentally and physically seeing the good everywhere. But this is not all. We may see all as good, and yet

not as strong, powerful, forceful. The eye and the mind must see God as the all-pervading life, strength and energy. This will give power to the eye and brilliancy to its lustre.

There is such a thing as the "evil eye," and it is not confined to witches and "hoodoo" workers. All people who see and talk about evil as a reality are working the "evil eye"—and some of them work "overtime." All the sinister eyes in the world have their origin in this race habit of seeing evil. The preacher who in mind sees the devil "going about as a roaring lion seeking whom he may devour," is making a mental picture that will eventually show forth in himself, or in his children, or the minds of his congregation. Martin Luther conjured up in his mind the personality of the devil, and his majesty presented himself one day and Martin threw his inkstand at him. He used to show the ink stains on the wall as evidence.

This is not improbable—it is within the power of the imagination to build a thought in mind that will take form and project itself through the eye and become visible in the ethers without. Thus the old Greeks surrounded those expecting motherhood with beautiful pictures and heroic statuary, that their offspring might take that character "What thou seest thou be-est."

The eyes not only receive images from the mind but vitality also, hence we have another factor to deal with in bringing forth perfect eyes. If your vitality is running low, it will effect your sight. As vitality is dependent upon our ideas of the omnipresent life and strength, we know the remedy for this lies in a more persistent affirmation of these Divine qualities as ours right here and now. Centre your thought right in your eyes and deny all weakness and failure, and affirm: "You are filled and thrilled with the strength and power of the One Divine Life."

The right side of the body is positive and the left

side is negative. The all-pervading vitality, or "sea of Galilee," that flows through it is moved by these "yes" and "no" thoughts — "yes" being positive and "no" negative. If we are willful and forceful, we are apt to throw a stronger force into the right side of the body than into the left, which affects the activity of all the organs, the eye included. In this way the eyes are often thrown out of focus. This is the cause of cross-eyes. We should be able to use both sides of the body with equal dexterity, and instead of being "right-headed," should be ambidextrous.

In order to have perfect vision, we must see as the Supreme Good sees: If you are believing in your inner consciousness in the reality of evil, you are standing here in this little centre of consciousness within, and all the light that comes to you will take on that character. For the eye is the lamp of the body. Seeing evil will fill the body full of darkness. The complexion, through seeing evil, will become opaque, muddy. There are constant vibratory processes going on all the time through thought. These images coming into consciousness will make up the form of evil, if we see evil. We are not only receiving these vibrations of light, but we are sending them out. The Universal Light, the Divine Shekinah, the Astral Ether, is constantly picturing forth in living forms whatever thought-images man sends into it. It is its office to do this, and it cannot do otherwise. If we would only study the laws of thought manifestation as assiduously as we do the newspaper, how great would be our understanding. Man has the power to see right through all sorts of distortions in the world, and, by the power of his concentrated thought, dissolve them, and build them anew according to his desire.

Jesus said that if the eye offended, we should pluck it out. This means that we should put out that imaginary evil eye that is such an offense to the All Good. We are to cast out of our minds everything that in any way impedes our entry into the

kingdom of heaven or Divine Harmony. Run over your own mind, and if you find certain perceptions which are impeding you, cast them out. You must have perfect control of all the images that come into your consciousness. Form correct images in your mind and you will have no trouble, for those images make us just as perfect as the Principle. Your perception must be without iniquity, for your thought will express itself in your body. Your sight will begin to grow short if you see lack of power. Your eyes need to be constantly treated for power. You must throw into your eyes this nervous energy, this vibratory spiritual force that pervades the whole organism, and they will grow strong and full, according to your realization.

The All-Pervading Substance is spiritual and not material. To continually gaze upon the material forms about us, and never think about the spiritual force lying back of them, leads finally to opaque sight. Cataracts on the eyes are caused by looking upon the world as material. When Jesus healed the blind man he took a little clay and spat upon it, placed it upon the man's eyes, and told him to go wash it off. This was symbolical of the denying away of the materiality of substance. The man was told to do it himself—to move upon his own consciousness and start its sluggish energies into activity. Matter is the most outer crust of mind. Its movement grows slower and slower the farther we get away from the energy at the centre.

The jaundiced eye has its pigment in the jealous thought. Jealousy covers a wider field than the domestic relation. You may be so jealous of your good name that your body fluids turn greenish-yellow. Criticism, grumbling, fault-finding, fill the body with cross-currents, and the various functions are thrown out of gear—the liver especially. Then your eyes begin to grow watery and weak—a scum seems at times to be over them and they feel as if they had “sticks in 'em,” as the cross little girl said.

Stop seeing the error in your children, your family, and *insist* upon seeing the good. The man who considers it his privilege to scold and find fault about the house because he thinks he is the czar, is accumulating a bile factory in his subconsciousness that will finally boil over and have to be skimmed off in a fit of billiousness. Don't flatter yourself that your reputation as a grumbler is confined to your own household. The neighbors know about it, your minister was told about it inside of twelve hours after landing in your town; your reputation may have extended to the bishop.

One of the bishops of the Methodist church was asked how he attained the good nature, patience and poise which characterized him, and he said that it was the result of training himself to take everything by the smooth handle and never complain, and that he got the hint in early manhood from a little girl, the daughter of one of his flock, who was a notorious grumbler. Once while visiting this brother, the family was sitting in the parlor after dinner, and the little girl was describing what different members of the family liked to eat. The father said laughingly, "And what do I like best, Dolly?" "Oh," she said, "you like everything that we haven't got on the table."

You may have all the intellectual information this world can give, but if you have not the soul knowledge you are pitifully ignorant. The mind that is impure and mammon-absorbed is easily shattered. The memory of the soul only reveals itself in truth, for it only retains reality. All the delusions and artificial knowledge which we have crammed into our physical brains depart when we lay down our bodies.
—*Fulfillment.*

"Man might possess everything tangible in the world and yet not be happy, for happiness is the satisfying of the soul, not of the body."

THE OMNIPOTENCE OF LOVE.

BY JENNIE H. CROFT.

"For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

* * *

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." I. Cor. 13:9, 10, 12.

It is said that "Existence is a school—an educational process, and experiences are lessons." This being true, each one must learn by his own experience. No one can learn another's lesson for him. No matter how much the man with more years and wider knowledge may desire to save the inexperienced youth from the result which he knows to be sure to follow certain action, he finds at last that he has to stand aside, keep hands off, and let that one work out his own salvation by personal experience.

We must find God's purpose in everything, every experience; see that it is necessary, and then work with it rather than bewail its presence. We must learn to see the good in every experience, and we do, eventually, see that "All things work together for good," that the Universal Spirit is working to produce harmony everywhere.

If we seem to be held in conditions which are unpleasant, it is because we have not learned the lesson which that condition holds for us. We may think we are limited, but there is no limit to anyone's possibilities. Man limits himself by his thoughts of limitation. The one who is weak yields to untoward conditions, but he who realizes that he is one with the Father, and that all the power that the Father has is his, faces all difficulties with the confidence that by using or working as one with this Divine Power, he may make the condition or experience serve him as a stepping-stone to a higher state of consciousness.

There is a force in the universe, a great power,

which surmounts all difficulties, solves all problems, controls all experiences, and may be used with surety and effect in bringing about whatever may be desired.

This force is *Love*.

Love turns evil into good, kills hatred, converts enemies into friends. You may, indeed, "kill your enemy with kindness," for if you pour out your love upon him, he becomes dead to you as an enemy, but alive to you as a friend. Those who are filled with love are armed with a subtle, potent force which is above every force, a Power which is irresistible.

Those who have visited Niagara Falls, the wonder of America, and have gazed upon the river as it rushes madly on with a force which nothing can stay, have a fine illustration of the mighty power of Love. Love carries everything before it with its strength and limitless power, but, unlike Niagara, does it quietly, without noise or display. Love moves upon the citadel of the heart and washes away all bitterness, all sense of injury or injustice, all desire to strive for that which we may look upon as our right, and it will eventually cause war to cease in the world. Instead of the awful carnage for which the Japanese-Russian war is responsible, peace and happiness would reign with these nations who are now seeking to wipe each other off the face of the earth.

Love does not allow condemnation, or criticism. We may find people working for others in ways we could not follow, but if the motive is for the good of humanity, we bless them in their doing, for we recognize that all that makes the world brighter and better, even the cheering word, the pleasant smile, or hearty grasp of the hand, makes *our* world the better and brighter for *us*.

Beholding the Christ in everyone, Love would bring it forth, would evolve that which God has involved. We see those about us who are not making the best of their lives, who, it may be, are low down in the scale of morality, and we may

wonder how they can do as they do, but Paul tells us that it is because their understanding is not yet fully unfolded, and they manifest only imperfection; they look upon life as through a glass, darkly, the darkness being caused by ignorance, false ideas and standards, and by perverted energies. So, with all of us there is more or less of this falling short, or missing the mark, but, by and by, the activity of Love clears up the perception; we no longer "know in part" and consequently, err in our deed, for we have that perfect knowledge which prevents mistakes, and reveals to us that perfect model after which we fashion our lives. Then we know even as also we are known, for we come face to face with the real, the Christ self, and it is reflected as in a mirror, in us and through us, and it is all because of this great force—Omnipotent Love, which is but another name for God.

Love is a great healing power. Is there any part of your body which is weak? Pour your love upon it, bless it with the love which sees no evil, and you will find that strength will supplant weakness. Love your body as the perfect instrument of God's will; and give it care and attention to keep it pure and strong and to make it beautiful. When the heart is full of love we have a force which will do more to heal than any remedy, material or mental. Many seek "statements" and "thoughts to hold," but more potent is the love which abides and grows with our spiritual growth.

If one desires to be a healing power, to radiate health as the sun radiates heat, so that all who come into his presence will receive of his virtue, that one must make Love the ruling principle of his life, must permit no thought of inharmony to remain with him. Nothing can withstand the mighty force of Omnipotent Love, and in this consciousness of Infinite Love we can say, "I am that I am, and beside me there is none other."

Love makes its possessor an evangelist of joy.

No long faces, no solemn manner, no lugubrious tones are to be found with those who are full of love. How glad we all are to meet one whose voice, whose hand-clasp, and the glance of his eyes all speak of love for his brother man. How good we feel in such a presence, and even after he is gone, and our blessings go with him. Truly, "All the world loves a lover."

Love is a moral force, for "Love worketh no ill to his neighbor." We cannot rob those we love, neither of possession nor good name, nor seek to alienate them from other friends. We cannot, because we love them so much. So, "Love is the fulfilling of the law."

Above all, Love is most potent as spiritual energy. In the heart of every man is the germ of Divinity, the Christ, in a greater or less degree of unfoldment. As the life germ in the heart of the seed is warmed into activity by the sun's rays, so this Divine self is awakened to life and activity by the warmth of Love.

As the years roll round and Christmas with its joyousness is with us, the whole world seems to take on a more loving atmosphere. The men who at other times are too much engrossed with business to give attention to anything but sordid commercial cares, the "Souless Corporations" even, become imbued with the spirit of brotherly love, and present friends and employees with Christmas gifts. This, all in remembrance of the Babe of Bethlehem born so many years ago.

Now, to us, it does not matter so much that a Jesus was born so long ago, as that the Christ is born in our own hearts now, and through this birth—this awakened consciousness of our Christ-self with its infinite possibilities, grow up into the full stature of the God-man.

This is made possible when we make ourselves receptive to limitless, omniscient, omnipotent Love, through which the whole nature is uplifted and transformed. Then may we say, "I in Thee and Thou in me, perfect in One."

SECOND LETTER TO "JANEY."

A LETTER TO YOU, READER.

MY DEAR J.— Now all of this work of eliminating the mortal consciousness, or conforming it to the eternal, is not to be done in a day nor a year, nor in any given period of time. There is no time in Spirit, but an eternal *Now*. With you, and with each of us, it is a steady, continuous growth, or the continuous unfolding of that which already is, latent within, into outer consciousness and manifestation. So far as you are consciously concerned, it is only a steadfast purpose, a never yielding aspiration of heart, mind, soul and spirit — of your whole being for that which is pure, true, holy; and a conscious willingness to yield all of self, all that you are, have, or may be or have, or ever have wished to be or have, to God (the Good), to the Truth (Christ), to be used for its eternal purposes, now and forever. When this is done and accomplished, and there is no longer the least mental struggle as to what you shall be or do, or what you personally desire, you will find that you have lost nothing; that no good thing is withheld, but, on the contrary, more is given than you can ask or even think. You find that in yielding all you have gained all, and the position, the work, to which the Spirit leads you will be right, you will be satisfied.

This may seem to you a long, hard metaphysical lesson, but read it over many times and meditate upon it. The Master said, "My words are Spirit and they are Life." There is an inner meaning to words of Truth that is more than the husks, or the visible appearance on the printed page, and therein the Life is hidden. And it is the Master, or the Truth, the Christ, you are now seeking, whether you so recognize it or not, and it is the Master that is now striving within you, and causing the mental disturbance now so active in your consciousness. I would recommend you to have UNITY magazine. Ask them to enroll

you as a member of the Society of Silent Unity, and yourself observe the 9:00 P. M. silent time, as will be explained to you.

Now sit by yourself as much as you have opportunity, or stand, walk, stroll, or go about your daily duties; at any and all times meditate, and talk silently to yourself, to the Spirit, of the love that is supernal. Build up a mental picture, or image, or ideal, of pure, holy, active outflowing love. *Require* yourself to do kindly, generous acts, even if you do not "feel like it," even if you do not feel the love and kindness you desire to feel. Do these things whenever possible, and refuse to think of or desire reward, or even thanks or token of appreciation. The greatest reward comes silently, unsought and unthought of. The stubborn, proud and self-willed carnal heart and mind must yield its claims and desires, even though it cries in pain, rages in anger, groans in despair that it is being crushed, and that you are giving up your life and all that is in life to an impossible ideal, a mistaken sentiment. Does this seem too hard, too severe? There is *no other way* but just this overcoming of self, and it only depends upon how tenacious and obstinate the subtle mortal will is, how long the struggle will be continued. You may settle it almost instantly. You may permit it to continue for years. But having put your hand to the plow there is to be no looking back. There is no place to go back to. Shall we go steadily and fearlessly onward, knowing "my Father is at the helm," or shall we sit down in the dust of the road and weep? But when you are tempted to cry out aloud that the burden is greater than you can bear, stop! Say as did the prodigal son, and as every one who has conquered has had to do many times, "I will arise up out of these sense conditions. I am the Son of God (the *Sun* of God); I am not bound to weakness and fear; to husks and herding of brute beasts. I will go to my Father. In my Father's house is love, joy, peace and plenty; is

enough and to spare of the bread of heaven, of heavenly manna; of consolation for every grief; strength for every needed effort; healing for every wound, even the self-inflicted wounds of sin."

Dear heart, dear Christ-child, the Father is Love. Christ, the Eternal Truth, that enfolds you is Love. The Holy Spirit which ever lives, and is now active within you, is Love. And these three are one. One Life, one Love — the very substance of that love you desire to feel and manifest to others. That Love, the Love of God, is not mere sentiment, a something to be felt as a breath of warm air at one moment and dissipated the next; it is a vital, living essence; the very substance of your being, your life. In it, God-Love, your live, move, and *are* Being. God-Love is your life, the Life, the All that is. That Love is incomprehensible to the mind of flesh. It is unsearchable to the intellectual man. It is past finding out by any literal, scholarly or reasoning processes. Yet a little child may lead us into and through its labyrinthian, though wide, domain. And as we become as little children, we shall walk unafraid and freely, and, perhaps, unconsciously, lead others where the sweet spirit of Divine Love is silently leading us.

It is only as we persistently *let go* of everything o the past — hopes, fears, faults, desires, and ambitions, and meditate silently, earnestly, long, long, and often, upon the beauty and sweetness of love, its power to bless, to heal and make whole. It is only as we claim its power in our lives; as we wrestle with it day and night and day after day, and *will not* let it go without its blessing, that the hard shell of materiality about us and in us slowly yields, gives way; the love flows in; the light streams in and shines out, for it comes to us from within, not from without, and we awake to the Truth — that God whom we had conceived as afar off; that Love, which we believed as a quantity that might be either bestowed, withdrawn or withheld, is as omnipresent as the air we breathe; is everywhere with us and in us; is ceaselessly and

always pressing itself upon our consciousness and into our very lives, intruding with still, sweet, serene insistence, unmoved even though unappreciated; resistless, unresisting though omnipotent, and will never leave nor forsake us until we awake in its likeness. And, little by little, it encroaches upon and breaks down the stubborn barriers of generations and ages of mortal-sense and worldly selfishness. The present generation of pilgrims seeking and aiming toward the supernal, are not working our way alone; we have the darkness and coldness and selfishness of the ages to overcome and to hurl into oblivion, unto nothingness. Little by little it "seeps" and penetrates to and saturates the very depths of our being, both conscious and unconscious, until at last a great wave, a mighty convulsion of Truth, of Love Divine, sweeps over us, and we feel with a glad conviction and *know* that God is Love, and I am love. Try to feel that the Spirit (impersonal) has spoken these words to your consciousness and to your soul. Yet, when you sit alone for meditation, if it is easier to fix your thoughts on human friends, send them silently to us as well as to the Loving Presence all around you, and silently talk so us (you can talk silently more easily than you can write, perhaps) of your trials, hopes, fears and aspirations, and victories, and God, the Father, will hear and answer.

Most sincerely your friends in the Life,

— DR. AND MRS. MURRAY,

90 South Union Street, Rochester, N. Y.

Let us do our duty in our shop or in our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended upon our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world. — THEODORE PARKER.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 4. April 23.

THE ENTRY OF JESUS INTO JERUSALEM.—John 12:12-26.

12. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.

14. And Jesus, having found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

18. For this cause also the multitude went and met him, for that they heard that he had done this sign.

19. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servants be: if any man serve me, him will the Father honor.

GOLDEN TEXT—*Blessed is he that cometh in the name of the Lord.*—Matt. 21:9.

The triumphal entry of Jesus into Jerusalem, and his reception by the multitude, represents a transient and external enthusiasm, the result of phenomenal demonstrations. This multitude that went forth to meet him crying, "Hosanna: Blessed is he that

cometh in the name of the Lord," did so because they had witnessed the raising of Lazarus. Their homage to Jesus was based upon the "signs" which they had witnessed, and not upon that deep inner conviction of Truth, which always attests the sincere followers.

A large proportion of those who espouse the cause in this day do so from the "signs" standpoint. They have observed some demonstration, and accept the philosophy as they would a new patent medicine, and they change their doctrine as readily as the doser does his drug.

The young ass that Jesus rode indicates that he was making a donkey of himself in accepting this sort of adulation. The I AM is sometimes temporarily deluded by the flattery of the masses, when the Spirit has fulfilled its word in some striking demonstration. It is difficult to believe that it is not the one who speaks the word that does the work, but science proves that "It is not I, but the Father dwelling in me, he doth the works."

Common sense often saves a man from the fanaticism of religious enthusiasm. The Greeks represent the practical sense side of man's nature. They ask Philip for an interview with Jesus, and Philip tells his brother Andrew. All this means that it is through the power and strength in man that the sense reason acts, and when the I AM identity is called down from its lofty spiritual enthronement to the contemplation of practical life, there is a restoration of equilibrium.

Then it recognizes the law of giving its exalted ideality to the earthly consciousness, that it may also be lifted up. To the higher consciousness this seems like the death of an ideal, but it is but a temporary submergence, which has its resurrection in a great increase of life and power. Thus we lose our life in the service of the good, and count it of no value, that we may find it again in Spirit.

"Every morning brings a noble chance."

Lesson 5. April 30.

JESUS WASHING THE DISCIPLES' FEET.—John 13:1-14.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And during supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him,

3. Jesus knowing that the Father had given all things into his hand, and that he came forth from God, and goeth unto God,

4. Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Master, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

GOLDEN TEXT—*Through love be servants one to another.*—Gal. 5:13.

Spiritual development is a process of cleansing and lifting up the whole consciousness. This is accomplished through prayer, meditation and determination to control, educate and purify every desire, impulse and faculty. This is all accomplished through the I AM identity, represented by Jesus. This I AM in each of us is spiritual, though it takes on many masks. It functions in the spiritual and in the material. The spiritual is designated in Scripture as the "Father," and the material as "this world."

The I AM has been communing with its faculties in the subconsciousness, and is getting ready to "depart." The original Greek expresses the act of

going over from one place or sphere to another.

But selfishness is the key-note of the personality. This innate desire is represented by Judas, who betrays the Spiritual I AM, and causes it to seem to suffer. Where the I AM is illuminated, and knows that the "Father hath given all things into his hands," the panacea for selfishness is applied in thought and deed. This one and only panacea is Love.

The disciples are represented as striving for first place in the Master's favor — manifesting mortal ambition. He teaches them a lesson of humility and love by washing their feet. This act was commonly performed by servants, and Peter protested. But Jesus told him that if he did not wash him he had no part with him.

This washing of the disciples' feet is symbolical of the cleansing of the consciousness by the purifying power of the I AM. Peter represents faith. But Faith may be crusted over with material aims and ambitions. Only the clear understanding of the higher Spiritual can free the zealous Faith from its limitations. Our faith needs purifying by Spirit in thought (head) and hands (acts).

When, through the power of our Spiritual I AM understanding, we have declared purity, love and unselfish desire for all our faculties, we leave with them a certain illumination that acts and reacts to their mutual benefit. This is the washing of each other's feet. It may be intensified by declaring, "Ye call me master and Lord; and ye say *well*; for I AM." The law of Love and unselfish devotion to the Truth of God now pervades you and you are at peace in Christ Jesus.

Lesson 6. May 7.

THE VINE AND THE BRANCHES.—John 15:1-12.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

12. This is my commandment, that ye love one another, even as I have loved you.

GOLDEN TEXT—*Herein is my Father glorified, that ye bear much fruit.*—John 15:8.

Metaphysically stated, the Father is the One Universal Mind; Jesus is the I AM, or individual identification of that Mind, here called the True Vine. "Every branch in me" are the faculties of consciousness, and the "fruit" is the thought.

The law is that an unused faculty becomes atrophied, withers away. This is true of everything in existence. Inertia and non-use soon bring stagnation, corruption, death and disintegration. We have accepted this so universally as a fact of Nature that it has not been considered in its positive degree, as it is here put. All the teaching of the Scripture is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent, had it taken away from him and given to the one who had made most increase. This also has been observed in its negative aspect—a faculty much used draws the vitality from the others, and eventually depletes them seriously, unless they are developed by exercise. This is a positive law of our being, and should be considered as an intelligent principle, instead of a blind force, as we usually regard it.

The soul in conscious touch with the Father-Mind, and striving to fulfill the Divine Law, brings to bear the power of thought in purifying and cleansing its faculties. "Ye are clean because of the word I have spoken unto you." The necessity of abiding in I AM in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of the spiritual I AM, it ceases to draw vitality from the one and only source of all life, Divine Principle. The only door to this Life is I AM. This *abiding* is a conscious centering of the mind in the depths within with repeated affirmations of our faith and trust in it. This repeated day by day finally opens a channel of intelligent communication with the silent forces at the depths of Being, and thoughts and words flow forth from there, and an entirely new source of power is developed.

When the thought, or "word" of Truth from the Supreme I AM of consciousness, becomes an abiding fact in our minds, we need no longer to strive in external ways — we have but to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will and it shall be done unto you."

This constant affirming with and faith in the I AM within us, more and more establishes us in the invisible forces of Being. The abiding in the Spirit opens up the various spiritual powers, one after another. Love is a great force that dissolves all the oppositions of thought, and thus smooths all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of the All Good. This wonderful kingdom within the soul is developed through "keeping the commandments," that is, commanding, controlling and directing every thought according to the harmonious law of love to one another. There is no occult mystery connected with this development of soul forces — it is simply thinking and acting the law of love in our intercourse with our fellowmen.

Lesson 7. May 14.

JESUS PRAYS FOR HIS FOLLOWERS.—John 17:15-26.

15. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in the truth: thy word is truth.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

GOLDEN TEXT—*I pray for them.*—John 17:9.

In its highest, prayer is an exalted state of consciousness in which self-interest is lost in the desire to do good to everybody. There are as many kinds of prayer as there are people in the universe. Those who pray for some personal good have no concept of the ecstasy of those who utterly forget self in their supplications for the good to be given to others. Yet all kinds of prayers are fulfilled. "Ask what ye will and it shall be done unto you."

Those who spend much time in the Spirit become so in love with it that they find it hard to endure the selfishness of the world, and they are tempted to leave it entirely. Mystics and spiritual adepts withdraw to caves and the wilderness, as far from the haunts of men as they can get, because of the evil they see so vividly. Then it becomes a real struggle to keep one's self in the world. It is not right for one who has found this Divine Within to withdraw

from those who are ignorant of it, and enjoy his riches alone. Then we should not think of being taken out of the world, but that our faculties should be kept from the evil.

When we have found our being in God, we are no longer identified with the world—our interest is in spiritual things, and all our powers are lifted up. "They are not of the world, even as I am not of the world." Through our intense realization of the Eternal Goodness, and our unity with it, we become so saturated with the thought of good that we are impregnable to evil. Thus we find that the doctrine of sanctification is based on Truth, and that it is possible for us to become so good in purpose that everything we do will turn to good. But we must certainly sanctify ourselves in Christ, and persistently send forth the word of purity and unselfishness to every faculty in order to demonstrate it. We must not confine our prayer for perfection to ourselves alone, but "for them also that believe on me through their word."

The realization of Divine Unity is the highest that we may attain. This is true glory, the blending and merging of the whole being into Divine Mind. "I in them, and thou in me, that they may be perfected into one."

The fatal power of imagination was illustrated recently by the case of a Russian railway employee who was by accident shut up in a refrigerator-car. He wrote on the wall: "I am becoming colder." "I am slowly freezing." "I am half asleep; these may be my last words." And when they took him out dead, the temperature of the car was only 56; the apparatus was out of order.

"Remember that our life is ultimately regulated by our highest thought, therefore trust while the outer is becoming adjusted to the inner. Remember that this highest thought is strengthened by the will we put into it and the activity which is inspired by it."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, at Unity Headquarters, 1315 McGee Street.

John H. Rippe, leader. Subject: "God the Creator."

Love is inherent in man — made so by the Creator of heaven and earth. Now, God is Divine Life and Wisdom and Love; with Him was the cause of the creation of man. In the whole of *God's* created universe there is nothing but good. In the heaven above and the earth around us, all is good; all is peace. But just as far as *man* reaches and rules, there we see wicked, unjust things done — even to man himself. Why? They do not know the love that created them, and that all that is given us is from God, that man is the hand of God.

Man is unconscious of the fire of self destruction, (the ax that is laid at the roots of the unfruitful tree), till it is revealed through some disease of the body. The heart, kidneys, or marrow of the bone, report it, and show us our foundation, "for other foundation can no man know than that is laid, which is Jesus Christ." For Divine Love and Wisdom and fire shall try every man's work of what sort it is.

"Oh, it is cruel, the way he treats me," so I thought, but now I am so thankful to this All-Creating Father God, who is my life, my strength, my mind, that He has made Himself manifest unto me. So I say with Paul, that without this law I would not have known what is sin or what is good. Do not misuse holy things. The law of life is good. This revelation cost me my hearing three times, but today I rejoice about it. I know what is good and what is evil, for the law of Divine Providence revealed itself within me, and I am born again through acknowledging the Christ within; therefore I can say, "Satan, depart from me." Here is the living Christ, not this personally, but the word of God.

The wretched prodigal behold
 In mis'ry lying low,
 Whom vice had sunk from high estate,
 And plunged in want and woe,
 "While I, despised and scorned," he cries,
 "And starve in a foreign land,
 The meanest in my father's house
 Is fed with bounteous hand.

"I'll go with a mourning voice,
 Fall down before His face,
 'Father, I've sinned against heaven and thee,
 Nor can deserve thy grace,'" he said,
 And hastened to his home
 To seek his father's love.
 The father sees him from afar,
 And all his fears remove.

He ran and fell upon his neck,
 Embraced and kissed his son;
 The grieving prodigal bewailed
 The follies he had done.
 "No more, my father, can I hope
 To find paternal grace,
 My utmost wish is to obtain
 A servant's humble place."

"Bring forth the fairest robe for him,"
 The joyful father said,
 To him each mark of grace be shown,
 And every honor paid.
 A day of feasting I ordain,
 Let mirth and songs abound;
 My son was dead and lives again,
 Was lost, and now is found."

Thus joy abounds in Paradise
 Among the hosts of heaven;
 Soon as the sinner quits his sins,
 Repents, and is forgiven.

Solomon says understanding is the well spring of life, and I understand now that God, in His Divine Providence, has provided all His creatures with His living, powerful wisdom. This wisdom, as John says, is from above. First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, and without hypocrisy; and the fruit of righteousness is sown in peace for them that make peace. Rejoice in the Lord alway, and the peace of God shall keep your heart and mind, and whatsoever things are of good report, if there be any virtue, any praise, think on these things.

MEETING OF FEBRUARY 9th.

Miss Alice C. Tainter, leader. Subject: "Joy."
Thought for silent meditation, "I do now enter into the Joy of my Lord."

In searching here and there for expressions of joy, I learned that the book of books, the Bible, contained no less than eighty-five passages, thus proving to me that the Bible is full of joy.

Where is the heart that does not desire joy? What is true joy, and where or how can we find or have it? True, we have all experienced the opposite of joy—we are acquainted with grief and sorrow, and many lives apparently contain more of the shadows than of the bright sunshine of God's love. To me, every living thing has its moments of sorrow and of joy. Do we not perceive this fact in our lower brothers, the animals around us? What fear and solicitude is manifested by the mother in endeavoring to protect her young. What efforts put forth to stay hunger when nature seems for a time to withhold her bounteous supply. And what streams of joy burst forth in the happy songs of birds as they merrily flit above and about us. But whatever of pain or sorrow, it is comforting to know that it is but temporary. "Weeping may endure for a night, but joy cometh in the morning." And "They that sow in tears shall reap in joy."

All are in pursuit of happiness, or joy; and right we should seek for it, for it is our birthright. But what will bring true and lasting joy? Prov. 15:21 states: "Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly." We are certain that the treasures and the pleasures of the world bring not true joy, for did not wise Solomon of old say, "I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces: I got me men singers and women singers and the delights of the sons of men as musical

instruments and that of all sorts—so I was great and increased more than all that were before me in Jerusalem. And whatever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit."

David said of the Lord, "*Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.*" "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto thee." "These things" stand for *everything* we wish them to be, and among them we can have joy.

"Gently in my heart comes stealing,
Like sweet joy-bells softly pealing,
Pure, divine and happy feeling—
God is love."

Then it is the recognition of God throughout our affairs that will bring happiness or bring us *true joy*. The Psalmist says, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord, God of hosts." "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: and they shall obtain gladness and joy: sorrow and mourning shall flee away."

And who are the "redeemed of the Lord"? We? Yes. We who have risen from the material plane and have found the "soul of things." We who have learned what *true freedom* is. Oh, the *joy of a soul set free!* We of the "true understanding" *know all that means*. To be free is to be joyful—for with perfect freedom come all the heavenly attributes—no limitations in body or in mind. What infinite possibilities stretch out before us! Coming in touch with the Divine Principle within us, we can feel, we can know all things, for "God giveth to a man that

is good in His sight, wisdom and knowledge and joy." And having this "joy of the Lord," we give forth that others may enjoy as well, and that our joy may be the more intensified or increased—for "heaven's gate is shut to him who comes alone."

'Freely ye have received, freely give.'

Job says, "The blessings of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." So will we read and think and talk of joy, till our very beings become charged with its vibrations, and we shall become radiating centers of Divine Goodness.

Miss H. A. Lewis: I see joy in everything. I experience joy in prayer, in the consciousness of the presence of God. If we have the eyes to see joyful things, we can see joy even in the snow and in the storm, and in our daily work we can experience joy and gladness. We are glad to know where our joy is from.

Mrs. Myrtle Fillmore: Joy is *from* nowhere. Joy is omnipresent as God is omnipresent. Joy *is*. comes into consciousness and finds its outer expression through thoughts of gratitude and words of praise. If we would keep the vibrations of joy radiant in our mental atmosphere, we must remember to never use language descriptive of its opposite. We have a habit of saying, "*I am so sorry*," when a little hindrance comes in our way. Since man's word is his only burden, would it not be much better to save ourselves from the burden of an adverse word to put it this way, "I should have been *glad* could so and so have been the case"? We must erase from our vocabulary all negative words if we would keep our speech revealing "the Joy of the Lord."

H. H. Benson: Nature has its lights and shadows its glees and glooms, its storms and sunshine, but they are all different expressions of the universal joy of being. We should all bring ourselves into such rhythm and harmony that our lives should always express the joy of living. How shall we accomplish

this? How shall we bring ourselves into such harmonious relations with the Infinite, with nature and with our environments, that we may rejoice even more? Jesus said we must become as little children. Children are always happy when they are permitted to act naturally and with freedom. They are glad when it rains, they shout when they dance with the falling snowflakes, and they exult in the sunshine. Jesus opened his memorable address called, "The Sermon on the Mount," with the words, "Happy, happy are the poor in spirit," and followed it up with expression after expression of, "Happy are they and happy are ye." His gospel is not of gloom and despair, but one of exultation and joy.

Mrs. Alexander told of a little child she knew, whose life was a gleam of sunlight, and who was always talking about love and loving people, and when asked if she loved the baby when it cried she replied, "I love the baby, but do not love the cry." This little child, living this love-life, this life of sunshine, is an object lesson of the manifestation of joy.

S. B. Senter: It is a joy to know, to understand. It is a joy to know ourselves and our power. Joy comes as a result of knowledge. To know God, to be conscious of a oneness with Him, is the highest of joy. Joy comes into consciousness through understanding.

Mrs. Benson: I desire to add my joy to yours, and mingle with you in your rejoicing. We need not give details of the causes of our rejoicing, but simply be living expressions of joy, and the overflowing heart can reach out beyond this little circle and mingle with the universal joy, and so bless the world.

Mrs. Yancy: I rejoice today because I know what the Truth is, and this Truth sets me free from worry and care. I do not get this Truth from preachers nor Bibles. It is given to me from *within*. Not long ago a woman told me that I would go crazy if I stayed in the New Thought, and I said, "Let me go, I am happy." Some one has said that God is angry with the wicked every day, but I know better than the man who wrote these things. My God is not angry with the wicked, nor with anybody else. He is not an angry God, but a God of joy. I get the Truth and my joy out of the Bible of my heart.



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 10,750 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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.

The Divine Life and the Divine Substance are now blended, unified, and made one in my consciousness.

Prosperity Thought.

(Held daily at 12 M.)

Fear is the only obstacle in the way of my success. Henceforth I shall think and act with fearless boldness in all my ways. I am prosperous, and there is no opposition to my continuous success.

PRAYER.

May we go forth to the duties of the day with willing hands and honest minds, with faith in the power of good over evil, willing to take our places in the mutual dependence of men and things, having that illumination that comes from moral conquest, believing in the saintship that compels life to be a paradise, that fashions heaven out of materials existing here and now, looking for no need of blessings that we are not willing ourselves to bestow, expecting to be forgiven only as we forgive others, working and hoping for the day when the ties of human brotherhood shall hold in their strong embrace every otherwise isolated member of the human family, even as the tides of the sea embrace every broken reach of shore that opens its arms to receive! And so may we each have a part in bringing upon the earth the kingdom of righteousness and of love.

— GEORGE RUDOLPH FREEMAN.

“The secret of success is to live by the Spirit.”

A LITTLE CHAPTER OF PERSONAL EXPERIENCE.

BY MRS. G. A. BARTHOLOMEW.

When I read T. J. Hudson's book, "The Law of Psychic Phenomena," about ten years ago, I had just begun some practice for soul unfoldment. I was also watching, at the same time, from the outside, the progress of the Spiritualists, Agnostics and the Society of Physical Research. When concluding the reading of this book, I felt very much discouraged about soul unfoldment, and laid aside my practice for about four years, for I did not wish to unbalance my mind (as Dr. Hudson said such practices would do), but thanked God that my mind was as well balanced as it was. The subjective mind was a sealed book to me.

After a couple of years my attention was called to Divine Healing, which I became very much interested in. I set myself to investigating to find out if God did *really* and *truly* heal the sick in this age of the world, and I found that He certainly did. Then I set out to investigate the principles of the Mental Scientists, the Christian Scientists and the Science of Being. My object was to find out what it was that healed and how healing was brought about. I decided to employ a good teacher and learn all there was to it. I found a teacher who professed to teach the science and philosophy of the whole matter, including the spiritualistic phase, and when nicely in the progress of my studies, I fell in with T. J. Hudson's "Scientific Demonstration of a Future Life," in which he admonishes his readers to let esoteric investigations alone, saying that the inner mind, or inner man, is and should be a sealed book for this world, intentionally sealed by God Almighty for our good, only to be opened in the future world, advising people to keep in the safe old path of blind faith and orthodoxy.

When reaching this part of the book, the thought came to me, by the assistance of my studies of the New Thought, Am I doing as Christ instructed us to do? For he said, "The kingdom of heaven is within you," and also seek first of all things the kingdom of heaven, and seek it *now*. Now, how am I to seek and find this kingdom of heaven unless I look and seek where it is to be found within? Christ said, "Knock and it shall be opened unto you," and, "If thine eye be single, thy whole body shall be full of light," "He will baptise you with the Holy Ghost and with fire," and, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." Filled with what? when? where? Filled within, of course, with the Holy Ghost and with fire—the fire of the Spirit, illumined; the body filled with light as well as the mind.

And does not Paul say the gifts of the spirit are the word of wisdom, the word of knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues? Now I said to myself, *How* am I possibly going to do and experience all this, without discovering the wonderful mysteries of Being, the glories and powers that the Father has in store for them that obey, love and are faithful, and look for the kingdom where it is to be found? Again, *why* does God place certain organs, functions and nerve centers in our bodies if they are not for use, and to be used during this earth life, or they would not belong to our perishable bodies. Certainly they are not created in vain.

It is these nerve centers that are lighted up with the illumination of the Spirit. These organs, functions and nerve centers are dormant, or nearly so, until we awaken them by looking within us for the kingdom of heaven, and when we do, they are awakened and we receive the baptism of the Holy Ghost and fire. Then we are born again, the spirit becomes active, and we discover that we have these

organs, functions and nerve centers, and what they are for. It seems to me a self-evident Truth that these functions are intended by the Creator to be used while the soul resides in the body, and used for the glory of God.

Herein I discern the whole will of God concerning mankind, to unveil these faculties, awaken these powers and to *awaken ourselves*, to be thoroughly alive — not half alive — to let God fully express himself through us. It is my meat to do the will of the Father, for then all else will be added.

TWELVE DEFINITIONS OF THE WAY OF LIFE.

BY VIVIA A. LEEMAN.

1. **HIGH WAY** — "And an highway shall be there." (Isaiah 35:8.)
2. **SPIRITUAL WAY** — "For we know that the way is spiritual." (Romans 7:14.)
3. **WAY OF PEACE** — "Whereby the dayspring from on high hath visited us, to guide our feet into the way of peace." (Luke 1:78, 79.)
4. **ILLUMINED WAY** — "The path of the righteous is as a shining light." (Proverbs 4:18.)
5. **STRAIGHT WAY** — "For narrow is the gate, and straight the way that leadeth unto life eternal." (Matthew 7:14.)
6. **I AM WAY** — "I am the way, the truth and the life." (John 14:6.)
7. **FREE WAY** — "Ye shall know the truth, and the truth shall make you free." (John 8:32.)
8. **GOOD WAY** — "That thou mayest walk in the good way, and keep in the path of righteousness." (Matthew 11:30.)
9. **EASY WAY** — "My yoke is easy, and my burden is light." (Matthew 11:30.)
10. **DESIRED WAY** — "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isaiah 30:21.)
11. **WAY OF HOLINESS** — "And it shall be called the way of holiness; the unclean shall not pass over it." (Isaiah 35:8.)
12. **ONE WAY OF LIFE** — "And I will give them one heart, and one way, that they may live forever." (Jeremiah 32:39.)

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

159. (a) Will you please give me your understanding of the meaning of the Articles in the Apostles Creed as used in the Episcopal Church. I have been accustomed to take them in their literal sense, but now would like to understand them in the light of the New Thought.

(b) What is super-consciousness? — I. H.

(a) "I believe in God, the Father Almighty, Maker of heaven and earth."

I believe in a great universal force, or energy, which is the source of all that is; from which all things come, hence is called the "Father." The activity of this Divine energy creates Mind (heaven) and earth (material things, the body).

"And in Jesus Christ, His only Son, our Lord."

I believe in the Christ as the perfect ideal man in Divine Mind, and Jesus the man who recognized his Divine powers, and expressed them. This idea of perfection becomes our Lord when we realize its presence within us, with all its powers, and express it.

"Who was conceived of the Holy Ghost, born of the Virgin Mary."

The Holy Ghost, the Spirit, brings to each individual soul the conception of Truth, the Christ-consciousness, which can only be possible in a soul of virgin purity.

"Suffered under Pontius Pilate, was crucified, dead and buried."

This Christ-consciousness is under the dominion of the sense man (Pontius Pilate) until it becomes strong enough to put away (crucify) the humanistic sense of life as the real life. This false idea of life is buried out of our knowledge — we are dead to it.

"Descended into hell."

The Christ-idea must go into the deepest, darkest realm of our nature, the so-called animal man, that no part may be left without a Redeemer.

"The third day he rose again from the dead."

It takes time to come into an understanding of the Truth of our being, and a period of time is given to each of the three planes of consciousness to awaken to new life.

"And sitteth at the right hand of God, the Father, from whence he shall come to judge the quick and the dead."

The Christ in us now recognizes his oneness with the Father, with power to discern the living thoughts of Truth from the false thoughts which have not eternal life in them.

"I believe in the holy Catholic church"—

I believe in the universal church, the church of God.

"The communion of saints."

All who are of this true faith may commune in spirit and with Spirit.

"The forgiveness of sins,"

Recognizing our birthright of Power, of Life, of Love and Wisdom, we let go of (forgive) our false ideas, the cause of our mistakes in life.

"The resurrection of the body,"

Through our knowledge of Truth we raise even our bodies from the animal plane, or as, Paul says, "Transform the body by the renewing of the mind." We look upon this body as spiritual and not material.

"And the life everlasting."

Life is eternal, and knows no death.

(b) The soul, or mind, is in three divisions: The conscious, the sub-conscious, and the super-conscious. The conscious mind is the mind of the body, and takes cognizance of external things through the evidence of the sense. The sub-conscious mind is the mind of the soul, it is the storehouse of knowledge gained from all sources; governs the involuntary activities of the body, and responds to suggestions from the conscious mind, and is active when

the conscious mind is in abeyance, as in sleep. The super-conscious mind is the mind of the Spirit, with its intuitive powers.

160. Why do you not send prosperity treatments to your members who have scraped along, and have paid their subscriptions, as well as the delinquents? I could use more than I have very nicely, although I am not suffering for anything since reading UNITY.

— H. E. H.

Blessings on you, dear member, your question gladdens our hearts, for it proves to us that you are always in the kingdom of plenty, and that UNITY has had its share in helping you to this attainment. Now, we will reply by asking you to recall the parable of the prodigal son. You remember that when the son complained that his father never killed the fatted calf and made merry over him as over his brother, and he had never run away from home either, that the father had said, "Son, thou art always with me, and all that I have is thine," and so it is with our dear members and subscribers, they are *always* in our best thoughts and affirmations for health, peace and prosperity, and we rejoice in their loyalty and trueness to our work and teachings.

161. How do you reconcile "Thy will be done" with such affirmations as, "I am a success," or to prosperity treatments?

— H. A.

In the first place, there is but One Will, and that Will is God's Will, and that Will is *being done* in us. It is the purpose of this Great Energy to give us abundant supply of all good. "It is the Father's good pleasure to give you the kingdom," and we claim the inheritance, by affirming, "I am success," and others are helped to realize that they are in the kingdom of plenty by what are called "Prosperity treatments."

162. A person owes me a sum of money which he refuses to pay. I have tried every means at my command to induce him to pay, and to keep the matter out of the courts, but to no avail, and think I shall have to invoke the aid of the law. What do you advise?

— R. C. K.

We believe it is always best to keep out of the hands of the law. Also it is contrary to our understanding of the teachings of Truth to fight or compel anyone to do contrary to their will. If a person refuses to pay his just debts, he is injuring himself more than the one he defrauds, and he may well be left in the hands of Infinite Justice to bring him to a sense of his error. Should you attempt to take the matter into your own hands, to hasten the working of what you consider justice, you may not only defeat your purpose, but the inner spiritual forces will not be allowed to work out the best good for all. Hold this one in the consciousness of right and justice, and *know* that your own will come to you. Do not let the idea of time lessen your confidence in the right adjustment of this matter; leave the time of the settlement of this claim to the Spirit. Just say, "Father, I thank Thee that Thou hast heard me, I know Thou hearest me always," and then have no doubt of the final result.

163. What do you people advise about churches, lodges, orders, etc.? Mrs. Eddy, I think, advises us to drop them.

— J. C. L.

We have no quarrel with churches, lodges, or any other organization. If a person finds that which satisfies his needs, and tends to his best good, in any or all of these organizations, then the place for him is with them. If the whole aim of his life is to unfold and live to the best that is in him, the Spirit will lead him aright in all of these matters, and what he does will be best for him. The only thing for him to do is to seek his highest good wherever he can find it.

There is no law, there is no substance apart from love and faith. The recognition of this makes man one with God, giving him dominion and power over all things.— C. B. PATTERSON.

“The pure in heart bless and purify all things.”

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Change your attitude toward all, which is toward God. In condemning any one, you only condemn the

same principle working itself

SEEING GOD IN
ALL THINGS:
WORDS FOR THE
DESPONDENT.

out in yourself. Your mind is burdened with the petty affairs of men's lives. Let your in-

fluence be felt in joyfulness,

merriment and moral example. Do not carry others'

burdens. Men are their own burden-bearers; no

single being can lift their burden; only God can do

that. God is a Divine Principle, and it takes a form

of expression commesurate with the man, and each

man is working out his own salvation. Your efforts

or trials are not of personal help, only in precept.

Let God's law find expression as it has been fashioned, not as you think it should be; that would

cause a reversal of the great plan of the Creator.

Live happily, by seeing each person as the expression

of an unseen law that no man has fathomed, and say

to yourself, "His ways, the ways of many men," and

not my ways. This is a great school where souls are

trained, not made. The Divine forces are shaping

every soul, and man can only fashion his mind when

it can be, and if it can not be so formed as to har-

monize with men it will drop to its level, and no

man can help it, until it has found the same influence

that you can find within you, which brought you out

of Egypt, and the influence that ate your carnally-

minded nature out of you. Let them all work out

the plan of their progenitors, which is inborn—a

silent, determined force, set into operation before

they were born. It will not change them to upbraid

them by word of mouth; only through example will

they change, and not then until they feel the change

coming into desire through their minds.

No single personal influence can save you, but

the help of the many as found in different lives, each one contributing a single help, until the "whole loaf is leavened," or is being leavened. Now, let the sunlight of peace and its joy contribute its influence, by brightening up your picture, retouching present plane into moments of joy and pleasure. You have earned it. God withholds nothing from those that can see what is of use to them. You have dwelt in darkness, now take to the sunny side of life, and joy and peace will enter in as the "Prince of good fellowship," not the presence of despondency and darkness over all.—AARON L. LINDSLEY.

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you will get right mentally, and morally you have done a thousand times more than all the doctors put together can do.

Do you hate anyone? Have you a grudge against anyone? Are you harboring revenge or malice toward anyone?

No matter what the provocation may have been to cause you to have these feelings against anyone, you can never get well so long as you allow them to remain.

As long as there is anyone in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes.

Are you jealous of anyone? Have you allowed jealousy in any form to creep into your life?

If so, neither wholesome food, nor proper exercise, nor the closest observance of hygienic rules will make good your loss. Jealousy saps the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

You have got to have a house-cleaning inside o

CONDENSED TRUTH.

you. You have got to get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

You can never get well so long as this thing continues. Lay aside at once the notion that nature will come to your rescue so long as you are skulking and crouching with fear behind the moral shadows which you have created. Until you make your life so honorable and open that you will have nothing to fear, that no disclosure will cause you to tremble until you have made your life so clean that you have nothing to hide, there is positively no hope that you will ever get any better. You may consult the most skillful surgeon and employ the most sagacious physician, but the arm of the man will fail you. Science can not make the outer man right until the inner man is clean.— *Medical Talk.*

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our head up that our body becomes erect. It is only when our thoughts go up that our life becomes erect. —A. MCKENZIE.

“What is necessary to make one forbearing? A great deal of good sense with a little piety. How many persons would dare each evening to say simply to God, ‘My God, treat me tomorrow as I have treated such a person, whom I have rudely repulsed, whose fault I have brought to light through malice or to parade my will; as I have treated another, to whom, through pride, through aversion, through contempt, I have refused to speak, whom I have avoided, whom I can not pardon, and with whom I do not wish to exchange any civility.’ And yet do not forget that, sooner or later, God will do unto you as you do unto others.”



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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Through press of other duties, Mr. Fillmore has been unable to prepare the Lesson which should appear in this issue. It will appear in the May number. The sermon on the symbology of the Eye in this issue will, in a measure, atone for the deficiency.

The Chicago Unity Society of Practical Christianity have arranged a very interesting Easter program. Their Easter services will be held in Hall 210, Masonic Temple.

Rev. John D. Perrin, secretary of the New Thought Federation, has removed from St. Louis to Chicago, but we have not learned his present address.

The next New Thought Federation will be held at Nevada, Missouri, September 26 to 29th. Make your arrangements to be present.

Miss Edith A. Martin a few months ago left Chicago and dropped, all unheralded, into Philadelphia, the City of Brotherly Love, and is now conducting an excellent Center of Truth at 1900 Wallace Street. A healing service is held each Monday evening, a talk is given on Friday morning, and a service held on Sunday afternoon. The rest of her time is devoted to teaching and healing, in both of which Miss Martin is very successful.

New subscribers desiring the complete course of lessons by Mr. Fllmore, now running in UNITY, may have their subscriptions begin with the January number. The back numbers will be mailed on the first mailing day after order is received.

Mrs. M. E. Cramer, editor of *Harmony*, San Francisco, who has been lecturing in the East the past few months, stoppød off in Kansas City on her way home, and was given a reception by her friends at the Unity parlors.

Mrs. Emma Carrel, of 28 Liberty Street, Morristown, N. J., has several files of New Thought magazines and papers, and other reading matter on the same line, which she will be pleased to send reading rooms or individuals upon receipt of postage. Most of the papers are as good as new.

An interesting class in Practical Christianity and Christian Healing is being conducted by Mr. Cassius A. Shafer at the Unity Society of Practical Christianity, 1032 Masonic Temple, Chicago. Concentration classes are also being held Monday and Thursday of each week at 2:00 P. M., and at the same hour on the second, fourth and fifth Wednesdays of each month the Bible class meets for study.

"The Ideal City" is the name of a new movement for co-operation under what seems right principles by an association of people in the New Thought, having headquarters at Waukegan, Ill. The officers are: Dr. R. H. T. Nesbit, president; James H. Carter, vice-president; Matilda F. Nesbit, secretary, and Stanton B. Cushing, treasurer. Full particulars may be had by addressing Dr. Nesbit at Waukegan, Ill.

I see Ella Wheeler Wilcox suggests that the women of America unite for five minutes each day on the word "*Peace*," to help quell this dreadful war that is raging in the East. It has long weighed on my mind, and I often exclaim, "Why don't they stop?" If "thoughts are things," why can't we help them stop by holding the word "*Peace*" in all the silent circles of the various New Thought magazines? If you think favorably of this, suggest it to the Society of Silent Unity. — MRS. C. F.

[We fully concur in this suggestion, and ask all our members to join in the daily word, "*Peace*."—ED.]

Special. We are making a special rate of three subscriptions to UNITY for \$2.00. This is but 66 cents per year each. *They must all be sent in at the same time; only one renewal.*

ELEANOR KIRK'S IDEA.

With the April number, *Eleanor Kirk's Idea* went out of commission, after a successful career of thirteen years. This will be quite a disappointment to her thousands of admirers, the *Idea* being one of the ablest and brightest New Thought magazines published, and one which UNITY has always been proud to recommend, but its readers, being largely New Thought people, accept the decision of Mrs. Ames as the direction of the Spirit, and therefore for the best. She feels that her ministration in this manner has been fulfilled, having always proven, so far as possible, a faithful guide, counsellor, and friend.

The editor's attention will now be given more wholly to personal correspondence, of which she says:

"Instead of generalization with the spiritual letters of the alphabet, the notes of the scale, especially sentences and melodies adapted for individual cases and personal needs, will be furnished to those whose necessities and desires call for such ministration."

The *Idea* will not merge into any other publication, nor will the editor dispose of her subscription list. Her business will be transacted as usual from 59 West 89th Street, New York City, and all orders for books or personal service will be promptly attended to.

Eleanor Kirk's books are also handled by Unity Tract Society, and may be ordered either through us, or direct from the publisher. They are as follows:

The Influence of the Zodiac Upon Human Life.....	\$1.00
Libra, or, What the Stars Told Elizabeth.....	1.00
Zodiacal Single Signs.....	.25
The Christ of the Red Planet.....	1.00
Perpetual Youth.....	1.00
Prevention and Cure of Old Age.....	.50
Bottom Plank of Mental Healing.....	.25
Where You Are—A Book For Girls.....	.25
Black and Blue—A New Psychic Story.....	.25
Gumption Cards—Foods Without Meat. (3 in set.).....	.25

VRILIA HIGHTS SUMMER SCHOOL OF METAPHYSICS.

under the direction of Dr. Alice B. Stockham, will open its eighth season June 18th, and continue until the middle of September.

Vrilia is delightfully situated on the wooded hills of Williams Bay, Wisconsin, on the North shore of Geneva Lake, and while it offers all the natural attractions of a quiet retreat, there will also be classes in Philosophy, Healing, Home Science, Art and Literature; all these under able leadership.

Dr. Stockham believes in the Gospel of Recreation, that one may be freed from the restraints and limitations of self-consciousness through athletics, games and sports, and thus make conditions

for spiritual development. At Vrilia one swims, dances, plays ball and tennis, joins in theatricals, not only for the pleasure they give, but for the knowledge of the power thus gained.

Arts and crafts, including clay modeling, photography and tool-work, under the direction of LaVerne Francois Wheeler, give practical advantages and joy to children of all ages.

THE "NEW LIFE" HOME OF CHRISTIAN TEACHING AND HEALING.

DEAR UNITY—Last month I wrote to you, voicing the belief that a larger work was about to be done in this vicinity, yet no visible plans were at that time fully enough formulated to give to the public. I think I am not now premature in saying that such work is about ready to be fully unfolded. One who has been silently looking forward and planning for at least two years, is now fitting up his farm house just outside the city limits, for the reception of such as are in a sense of need, the grounds, consisting of about twenty-five acres, also to be devoted to the use of the Home, and we now expect that on Easter Sunday "Beulah," the New Health Home, will be opened and dedicated to the One Good with appropriate services. Frederic Klein, the owner, is the substantial mover through whom the Spirit is pushing this work into visibility. Rejoice with us. In love of the Truth which saves,
— J. GILBERT MURRAY, Rochester, N. Y.

THE FILLMORE LESSONS.

Invite your friends to subscribe for UNITY. The course of lessons during this year will be of untold value, especially to all who are searching for the correspondence of spiritual powers and the seven nerve or brain centers of the body. These lessons by Mr. Fillmore, editor of UNITY, are a combination of the Primary and Advanced Courses which have been taught at Unity Headquarters for years, and are now published for the first time, the first lesson of the course appearing in the January issue. Many features of these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within."

I took my little daughter to Miss Rix, of Alameda, last summer, and she was healed. Since then she has been a sunbeam to all who meet her. Oh, I could fill pages of Miss Rix's beautiful life example, her wonderful words she brings to her congregations, and her entire fulfilling of the commandment of the Christ. When she speaks to the waiting throng she is utterly emptied of self. I have seen a white light about her brow. I told her of it, and she said, "Why, that is the Spirit, and I am so thankful for it."
— M. B. L.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put your full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

I want to have a Reading Room called the Home of Truth, and perhaps later will send for some of your Club Combinations. I have been reading New Thought, and everything on the advanced line, and practicing what I read to some extent, and last March I was gloriously healed of dyspepsia and kidney trouble of long standing; in fact, I hardly remember when I first was troubled with both. I have always believed in Faith, but found I must pay attention to some rules of health. I read Dr. Paul Edward's book, and practiced to some extent what he taught, and quit drinking while I ate; and I was told to drink three quarts of water a day. So my conscience dictated to drink three pints at 11 A. M. and three pints at 4 P. M. I tried that for about a week, and one morning it seemed a veil was lifted off my mind, and I was shown what a glorious future there was for me. After that I was led by the Spirit, or by impression, or what you like to call it. The Truth has made me free. I am able to heal others, and accept only free-will offerings. Will answer all letters that have a self-addressed envelope enclosed.

I am your sister in the Faith,

— MRS. C. F. DÖERING, Sparks, Nevada.

HELPFUL ITEMS FROM UNITY FRIENDS.

DEAR FRIENDS— It has been on my mind a long time to send you my testimony, and the Spirit has movéd me to do so today. Before I came into this beautiful Truth, I thought there was nothing in this world worth living for any more. Having lost my dear, good husband, my yoke was so heavy I could no more carry it, and my last cry on my knees at twelve o'clock at night, when all alone in a big building, was, "O Heavenly Father, I can endure no more. You forsake Thy child." In that moment something raised me from the floor and put me on my feet, and filled me with such a joy and peace, and took my yoke away. I was a new born child of God. The same week I was treated and healed through my dear friend, Mrs. Laura Vetterline, San Luis Obispo, Cal., from that nervous prostration and stomach trouble.

A year later I saw a treatment for eyesight in the UNITY and I said, If other people can get their eyesight back again, I can too. And I began to treat myself, and in six months I could see better without glasses than with them. I had used five pairs of glasses, but gave them all away. My treatment consisted in asking for a single eye, and to see no evil in anything, and to recognize only the good in everything. My eyes were cleansed and purified through the Holy Spirit, and filled with the Divine substance.

Ever since I was healed I have followed the truth of Christ. I gave myself up like a little child, let go, and followed the Good. I had a great work before me to do to clean out all the rubbish, and root it up in my own ground what God had not planted. It is just five years this month since I received my health, and found the Life, the Truth and the Light, and from morning to night I thank the Lord for it. My ground is clear, the good seed is sown and is growing day by day and step by step in the love of Jesus Christ, my Redeemer. I can say with all my heart, I receive from the Heavenly Father my health, my peace, harmony and satisfaction. For me, this is a "new heaven and a new earth." I live in Paradise now, and my desire is to preach the gospel and heal the sick, and I do it every day with my material work till the Lord give me something better. I wait on the Lord. The light is shining around me everywhere.

I must say the UNITY has shown me the way to grow in this beautiful Truth for the last five years, and I think every Truth student ought to have it.

— F. D.

I am very grateful for health — that I can readily demonstrate it for myself and husband, as well as for friends. I seem to have been able to keep right in line with you in connection with S —'s case. Have been so happy in treating her each morning.

The result so far is *very* favorable. I know that I am realizing more and more the unity of the Spirit, especially do I feel the power in connection with those at the "Truth Center." Some weeks ago, feeling weary, I sat down to treat myself for strength. In a few minutes the thought came, Held the magazine UNITY in both hands. I did so, and almost immediately I fell asleep. I awoke in thirty minutes with that warm glow, which I have learned to recognize so well, working in my back and bowels. I said, How good the Spirit is to do this *before* I ask. Then I realized that I was still holding UNITY in both hands across my stomach and bowels. I am satisfied that the UNITY magazine is a great healing agent, and I feel that the power at headquarters is increasing in a remarkable degree. *I also feel that I am in it.* I must tell you of two experiences, which are very gratifying, that occurred weeks ago, before my experience with Mrs. —. Several times when people have thanked me for help in sickness, and I have said mentally, "Not unto *me*, not unto *me*, O Father." The Voice replied, "There is *no* me, only Thee." And so that thought followed me for weeks, "Only Thee." Another time, while in the Silence, I asked for a special word from the Spirit and was answered, "There is no more going out forever." I said, "What does that mean to me?" "It means that you are sealed to the Father." These words were repeated many times, while to me there was profound stillness in all the earth, with only the Voice.

— B.

I find I am able now to concentrate my mind, to really listen in the Silence. I am not very far on in this Thought, and have no one to talk with, so all my *blessing* I have taken right from the *little magazine*. I trust that I may be able to demonstrate so thoroughly over my own ailments that I may give health to others.

— L. M. K.

The following was given me several months ago, with the injunction, "Read it once every day, that you may not forget." I have obeyed; wonderful results in strength and serenity. "To trust absolutely in *me*, is to listen in *deep* silence, and *obey* without a *shadow* of *doubt* or anxiety at the *time* of *obedience* or any *future* time; taking no account of *external* conditions, appearances or opinions; resting *utterly* in the voice of the Spirit of eternal, unvariable Truth, and unerring Wisdom. Concentrate upon listening and *fearless* obedience. Then *rest* about what you have done, as a child in the bosom of its mother. Remember that *all* necessary information will be given you in *full* time, when you have obeyed." This is included in the command, "Listen, obey, then rest." To my utmost, I have fulfilled the injunction. In the dark, winding path the Light has never dimmed, or the Voice been silent. "Praise God from whom all blessings flow."

— M.

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
- Home of Truth, 1327 Georgia St., Los Angeles, Cal.
- Home of Truth, 1231 Pine St., San Francisco, Cal.
- Home of Truth, 2527 Central Ave., Alameda, Cal.
- Home of Truth, 275 North Third St., San Jose, Cal.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- Divine Truth Home, 717 Kansas Ave., Holton, Kans.
- Chicago Truth Center, 1157 N Clark St., Flat 2, Chicago, Ill.
- Chicago Silent Unity Circle, 87 Washington St., Chicago, Ill.
- Chicago Unity Society of Practical Christianity, 1032 Masonic Temple.
- Sarah Wilder Pratt Rooms, 87 Washington Street, Chicago.
Noon meetings. Geo. T. Hawkinson, speaker.
- Harriet W. Coolidge Rooms, 415, 87 Washington Street, Chicago.
Noon-day meetings 12:30.
- Circle of Light Temple of Truth. Home Center, 506 N. Central Ave., Austin Sta., Chicago, Ill. Mother Virtuzia.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Mrs. T. B. H. Brown, leader.
- Golden Rule Club, 4242 Cook Ave., St. Louis, Mo., Tuesdays 2:00 P. M.
- H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.
- Circle of Divine Ministry, 318 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.
Classes Wednesday at 10:00 A. M. Mrs. P. E. Sayre in charge.
- Noon-Day Club, 54 West 37th Street, New York City. R. C. Douglass and W. C. Gibbons.
- Circle of Divine Ministry, 34 West 20th Street, New York City.
- Society of Practical Christianity, 1900 Wallace St., Philadelphia, Pa. Edith A. Martin, Teacher and Healer.
- New Thought Center, 10 The Zenobia, Toledo, Ohio.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
- Cleveland New Thought Center, 18-21 Pythian Temple, Cleveland, Ohio. Meeting every Sunday and Wednesday evenings.
Free Reading Room.

New Thought books on sale at 3907 West Bell Place, St. Louis, Mo. Correspondence promptly attended to when stamp is enclosed. Lessons in Truth and Healing, both present and absent.

THERESA B. H. BROWN.

METAPHYSICAL PUBLICATIONS.

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- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- THE LIFE.** Edited by A. P. Barton and C. J. Barton. Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo. With **UNITY** \$1.50.
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- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 1437 Market St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.

HOW TO SPREAD THE TRUTH.

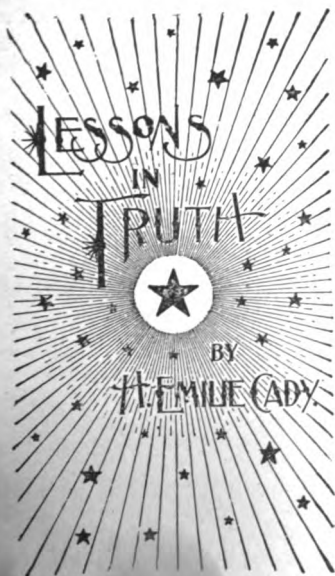
Everywhere are people who have been healed, or helped mentally and otherwise, by the New Thought, who ask how they shall spread the glad tidings. There are many ways to do this. Don't be afraid to tell of what has been done for you. Distribute literature. We have on our list a number of commercial travelers who make it a practice to carry literature wherever they go, and they are not afraid to give it to their customers. They buy booklets and tracts liberally and give them away. They are ministers of God, and are as truly in the church of Jesus Christ as any ordained minister in the land. We have several times proposed enlarging **UNITY** to standard magazine size, that we might publish more matter, but these representatives at large have protested, saying it was so handy to slip into their pockets—that they carry it where a larger magazine would not be convenient.

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Vol. XXII.

KANSAS CITY, MO., MAY, 1915

No. 5.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON FOUR.

THE FORMATIVE POWER OF THOUGHT.

THAT the body is moved by thought is universally accepted, but that thought is also the builder of the body, is not so well understood. We know that thought moves the various members of the body, because we have constantly before us the close sympathy between thought and act. Before I run, I think I will run, and my legs begin to move swiftly in imagination before I begin the action outwardly. It is found by a system of experiments made at Harvard College, that when we think of running we throw the blood into the legs. A man is put flat on his back on a perfectly balanced beam, which is adjusted so that the least weight at head or foot will register on the index. When a perfect balance is attained, the man is given a problem in mathematics to work out. Immediately the index shows increased weight at the head, indicating that the thought has called blood to its aid. Then he is told to imagine that he is running, and again the index shows the weight gradually shifting to the feet. This is so nicely adjusted as to give the exact number of pounds of blood that changes places through thought.

Here is proof that thought not only moves the external members of the body, but the flowing fluids also. If thought so readily moves the blood from

place to place, who shall say that it does not more quickly move the nerve fluid, or that still more volatile substance, the magnetic force that pervades all organisms? We affirm that it does, and that it not only moves these various parts of the body, but that it forms them as well.

Medical authorities of the highest repute tell us that the various organs of the body are self-renewing, and that it is a puzzle to them how they ever wear out. If you had a sewing machine that had the power to constantly replace the little particles worn away by friction, can you imagine a time when that machine would be worn out? In health man's body has this power, and when it is in harmony it never wears out. The harmony referred to is adjustment to the law of Being, or the law of Divine Nature, or the Law of God. It does not matter what you call this fundamental principle underlying all life—the important thing is to understand it, and put ourselves in harmony with it.

We have always had preached to us that we would be healthy if we observed the laws of Nature, but no one could tell us just what those laws were. We have been told that this conformity consisted in eating the right kind of food, and in drinking the right kind of water in the right sort of way; breathing pure air and wearing suitable clothes. Yet we have done all this, and there is something lacking. It is quite evident that we have not through observing these external adjustments gotten at the underlying principle of Nature. Nature works intelligently, and we shall never be able to conform to her laws until we approach her as we would a wise and loving mother, whom we know gladly gives us what we want when we use it wisely. Nature, then, is not a blind force working in darkness and ignorance. All her works indicate intelligence—mind at work. This being true, we perceive that we cannot conform to the laws of Nature until we recognize the Mind through which she works.

Those who have not thought about this proposition, and tried to know and understand the *mental* side of life, are like men walking in broad daylight with their eyes closed. The mind has eyes, and we can see, or perceive, this inner intelligence if we look with the mind. But those who look wholly with the physical eye are really blind; "having eyes they see not." Man's salvation from sin, sickness, pain and death will come only through an understanding of and conformity to this orderly Mind back of all manifestation. "Ye shall know the truth, and the truth shall make you free."

Man is an epitome of Being. Material science says that his body contains a portion of all the elements in the earth and air. Psychology finds his soul responding to all the emotions, sensations and vibrations of the sentient world about him, and spiritual science discerns that the superconsciousness of man is stored with all the ideas fundamental in Divine Mind. Man, then, is the key to God and the universe, and he may know all things by studying his constitution. Supreme in this constitution is mind. Man must base all his researches upon mind, because it is the starting point of every thought, act and shape.

Some metaphysicians teach that man makes himself, others that God makes him, and others that the creative process is a co-operation of God and man. The latter is proven true by those who have had the deepest spiritual experiences. Jesus recognized this dual creative process, as shown in many statements relative to his work and the Father's work. "My Father worketh even until now, and I work." (John 5:17.) God creates in the ideal, and man carries out in the manifest what God has idealized. Jesus treats of this relation between the Father and the Son in the fifth chapter of John, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

Thought is man's creative power, and when he use it understandingly—that is, by mentally perceiving the right relation of ideas in Divine Mind, or as stated by Jesus, “What he seeth the Father doing,” he builds a mentality and body of perfection. Thus we see the necessity of not only thinking right thoughts, but having a right basis for our thinking. We must think from Principle. The successful mathematician bases all his calculations on the rules of mathematical science; so the successful metaphysician basis his creative thinking on the unlimited ideas of the One Mind. This is what makes Christianity a science—it is governed by scientific principles. These principles are really the foundation of all the various sciences, but they are secondary, while it is primary.

The physical scientist does not go back of the cell or molecule in his analysis of forms. He postulates that atoms have an existence, but he has never seen one. He assumes that the realm beyond the ken of his physical perceptions is not possible to his investigations. But the metaphysician delves into the realm where atoms, molecules and cells are formed, and he not only sees how they are made, but he acquires the ability to make them. He finds that all are dependent upon ideas, and by using right ideas he can make manifest any manifestation he may desire. For example, what is named externally *substance* has its source in a mental idea of form and shape. What is termed *life* has its source in an idea of action. What is termed *intelligence* has its source in an idea of knowing. So with all the manifestations we see about us, they all have their source in some idea in mind, and can be formed and transformed at will by one who understands and can use this mind realm.

A study of the mind and its manifold manifestations reveals that there is a difference between the thing and the mind in which it had its original impetus as an idea. Life in Divine Mind is unlimited as an

idea of perpetual, omnipresent action, but through thought it may be subject to many limitations. Substance in Divine Mind is an idea of perfection in form, but thought has caricatured it on every side. Intelligence in Divine Mind is *all-knowing*, but thought has said there is ignorance, and it has been so demonstrated. It is not true, therefore, that all *manifestation* is good because it had its origin in Divine Mind. The underlying ideas have their foundation there, but man has put the limitation of his thought upon them, and he sees them "through a glass darkly."

Applying this to individual consciousness, we find just how man thinks his body into disease. Instead of basing his thought upon what is true in the not yet formed Principle of Being, he bases it on conditions as they appear in the formed realm about him, and the result is bodily discords in their multitudinous shapes. There is a universal thought-substance pervading all Nature that is more sensitive than the phonographic record. These records receive and preserve every vibration of sound, but the thought-substance does better than this; it transcribes not only all sounds, but even the slightest vibration of thought. The telephone system of a large city is a good illustration of the manner in which thought works on the organism. The nerves are the wires, and the nerve fluids the electricity. The ganglionic aggregations throughout the body are the storage batteries. The presiding intelligence sends its thought from the head; "central," at the *solar plexus*, receives the word and makes connection with the part of the body designated. You think of your stomach, and instantly the connection is made with that centre, and the Presiding Thought stationed there takes your message and carries it into effect. If the message is, "You are weak," it is so recorded. If it is, "You are strong, vigorous, fearless spiritual intelligence, life and substance," that message is transcribed and carried into action in due process.

Every part of the body is thus connected with this great *solar plexus* central station, and it is very obedient in carrying out the instructions received from the presiding intelligence in the head. There are several great sub-centres and innumerable minor centres, pervading the whole organism. These centres of thought are the formed ideas of mind, which have an affinity for one another, based upon the attractive power of Love, which is the binding factor of the organism. Physical science calls this binding energy the centripetal power, but all forces of whatever character are mental, and must be reduced to ideas, thoughts and words to be understood.

All ideas pertaining to *life* expression have their centre of action in that part of the body called the generative function, and whatever thought we think, or express in words, is immediately 'phoned to this generative ganglion and registered there. These thoughts are not only registered, but there is, through repeated thinking, built up an ego, or identity, at that centre whose dominant thought is life-action in its various phases. This life centre is Divine, and should be thought about and used in the purest, highest way. This will lead to the perfect manifestation of life in the whole body. All thoughts about the loss of life, or the weakness of life, or the impurity of life, should be persistently denied out of mind, and the strongest kind of affirmations made of what life is in God. In this way we connect the life centre with its spiritual source, and it is restored to Divine harmony.

A majority of the ills that afflict the body have their origin in erroneous thoughts about life, and a misuse of the life function. In Genesis it is compared to a tree—its roots are in the ground and its branches reach up to the heavens. All the pleasant sensations in the organism are produced through union of the forces emanating from this centre. Through its nerves, or branches, it sends

its currents of life to the very extremities of the body, and even beyond into the finer ethers of the soul. It is spiritual, but so subtle (serpent-like) are its vibrations that man is tempted to eat, or consume, the reserve forces or fruits of his organism. This unfrocks him—takes away his robe of power and mastery and dominion over the physical forces that environ him. Instead of abiding at the centre of his body, and consciously ruling it, and the world of Nature without, he is “cast out of the garden.”

But through right understanding and right thoughts and words, we may regain the kingdom within and be reinstated in the Garden of Eden. This process of the soul again taking up its power and dominion is now being carried out in all those who are seeking the righteousness of the Christ consciousness. In this higher thought realm, all ideas pertaining to the life of man are in right relation, and when we ask in silent thought for this knowledge our minds are flooded with its orderly thoughts. Of course, we apprehend of these only according to the receptivity, steadfastness, understanding and persistent faith of our own minds. But we *grow* in faith and understanding, and no matter how slow we may seem to be progressing we should never be discouraged nor give up. Everyone is heir to this higher thought realm, and all must eventually attain it. When the grandeur of the spiritual realms are spread before you, express your gratitude—give thanks to the great Soul of the Universe. When the astronomer Kepler realized the grandeur of the laws that were revealed to him, he exclaimed, “I thank Thee, God, that I think Thy thoughts after Thee.”

We will never get health or strength while meditating on our own imperfections or the weaknesses of others. Only as we dwell on the beauties of life, and know that God is working within us to will and to do . . . may we have health, happiness and every needful thing.—C. B. PATTERSON.

A LAW OF HUMAN EVOLUTION.

BY HORATIO W. DRESSER.

There are two modes in which men ordinarily pass through life. There are people who move along, from day to day, about as they have always lived, or as others live around them. They sometimes raise questions; they wonder, are fearful, distressed or are victims of conflicting emotions. But they do not think, do not pursue their questions, hence they possess only the resources which circumstances make known. But there are other people who seek to know the law of human living. They do not simply pass from experience to experience, swept on by the great currents of physical and social life. They put experience with experience and reflect. Out of such thinking springs the knowledge which is "power."

One of the most profitable results of such thinking is the explanation of the transition stage through which we all pass in our mental and spiritual evolution. A time comes in our growth when the enthusiasm and faith of childhood are gone. Problems and doubts arise. Conflicts and inner struggles ensue. For the time all the way seems dark and uncertain. To those who do not seek the law of experience there seems to be no resource but to return to the period of unquestioning faith. "Where ignorance is bliss, 'tis folly to be wise." If one can only cease to question, one can be happy again — so it seems. There is much lamentation over the loss of the freshness and spontaneity of the first period of life. Hence the cry goes up, Return to nature! Back to the simplicity of faith!

Is any such return possible? The experience of men shows us that there is not. It is not a question of return, but of advance. As matter of fact, there are three periods through which we pass in all our wth. There is first the period of nature, child-

hood, of first experiences, first thoughts, first loves. Under this head belong all original instincts, promptings, stirrings, conversions, and the like. This is the period when we take in power, when we are quickened into action. Then ensues a stage when we begin to assimilate the power. We go forth filled with enthusiasm, eager to convert the world, expecting soon to become perfect ourselves. But we forthwith meet opposition, the unregeneracy of human nature, and the new life wrestles with the old. Then doubts arise, darkness follows, and we think we have lost our hold. This is the stage which so many are in, in these transition days. It is the period of self-consciousness, of endeavor to attain, of discipline, training, the effort to acquire self-control. Uncertain whither they are tending, unable to return to the untroubled stage of mere acceptance of belief, people often become agnostics in this period. But there is a third period which men enter when the new life has become part of them, when the skies once more clear, and the law of evolution is seen.

The intermediate period is a long, long one for most of us. But the whole process of growth is put in a different light when we grasp the law. To see the meaning, the outcome, is to be content to pass through the means necessary to attain the end. Every time we aspire, each time we pray, we set out upon this three-fold round. Every new theory we consider, every art, science or occupation we take up, we pass through the same round. There is first the desire, the will, the ideal; then the self-conscious endeavor, the analysis, testing, searching, experimenting; but finally the new habit is established. To arrive at the third stage is to begin to know, to be able to do our work well, to acquire inner repose, ease, equanimity. It is also to see that nothing has been lost, that the self-conscious period was a stage of growth, not of degeneration (as we once thought). And so there is a recovery of spontaneity, enthusiasm

faith. But it is now spontaneity of a higher sort, the calm enthusiasm of wisdom, the faith which can give reasons.

The same series is passed through every time a new truth is uttered. A wise writer once said of his book that if it called out opposition he should know there was something in it. Every sound idea must be tried, tested, must undergo controversy. Each time we have a new insight into the spiritual ideal and resolve to be faithful we are tested anew. Hence even the Christ meets temptation. But when we see the law we are no longer surprised that the temptation comes.

It is sometimes said that the period of innocence is the desirable stage of human life. Jesus assures us that unless we become as little children we shall by no means enter into the kingdom of heaven. But he does not add, Ye must remain little children. The majority of men agree that it is natural and right for every son of God to go forth into the world of experience. We do not know that we are sons of God when we first go forth. It is contrast, conflict, duality, that shows us the law. A time comes when we see that there are two selves within us, the one Divine, the other human. While we hold them side by side there seems to be no solution for our problems and conflicts. But in due course we discern the meaning of that other saying of Jesus, "He that loseth his life shall find it." To understand this law is to enter the third stage. The gradually attained results of the second period are now turned to account. There is no power in human life which the Spirit cannot use. The more intellectual training we have the better, the more knowledge we possess the more efficient we can become—if only all that we have and all that we are is dedicated to the service of the Spirit.

I trust him who trusts God.

THE RESURRECTION.

BY JOHN D. PERRIN.

As I retire into the sweet stillness of the soul, that blessed secret place of peace, of perfect adjustment, harmony and agreement; that consciousness of true Oneness wherein is found no thought of separation; that blessed precinct where the one God of the universe, of all reality, is met face to face, and where shines the eternal light of Infinite Love, Wisdom and Intelligence, I ask myself the question, "To how many has the Resurrection period come?"

Were we permitted to judge from the appearance of things in the objective world, the answer must needs be that it has been reached by only a small minority.

The world at large — that is, the so-called Christian world — is depending for existence beyond the veil upon the coming forth from the tomb of Jesus of Nazareth; basing its hopes upon the historical record, and taking it for granted because one burst asunder the stone and earthen walls, thus triumphing over the power of that which humanity regards as its greatest and most-to-be-feared enemy, that the way has been opened for all. There is no reason for doubting the correctness or authenticity of the Biblical record. In fact, what occurred nineteen hundred years ago was necessary; it was compelled logically. Jesus of Nazareth did arise from the tomb, but was that all? Ah, no; something infinitely greater was demonstrated; something which the world today needs to know; something which the human soul *must* at some time know and understand before, individually speaking, it will experience real liberty, and bask in the warm sunshine of the glorious Resurrection morn. Any soul that has seen the dawn of this morn, and has felt in consequence the reviving rays of the Resurrection sunlight, knows it.

Each year we celebrate the glad Easter time, but

in some manner we overlook the great and everlasting fundamental principle involved. I say *involved* advisedly, because what is involved must by the individual be *evolved*, and unless the latter has dawned upon our consciousness the celebration is a surface and empty one.

In each soul is planted the seed which sometime must reveal itself, its nature and kind. This seed implanted by the Infinite God is the perfect image and exact likeness of the planter. Unconscious of the truth the soul surrounds it with the debris of its own mistakes consequent upon its materialistic beliefs and ideas. Here lies the seed buried in the tomb of the soul, and the latter goes on celebrating year by year the historical event with seldom a thought of its real significance. It rejoices in a surface manner over the removal of the stone sealed by the Roman soldiers, but takes no step towards unlocking the door which leads to its own innermost sanctuary. It fails to roll away the stone which seals the tomb within itself, and continues to heap more and more debris about it. It seemingly does not know that the lesson to be learned from the occurrence of long ages ago is one of individual application.

The Nazarene might break the stony tomb and emerge forth a thousand times, but not until I, as an individual, learn the lesson it teaches, will it be of real value to me. When I have caught its meaning, I will see that a greater than the natural came forth; I will see that the image and likeness of God, which is the seed, was resurrected within the natural, and the spiritual manifested itself as the Divine, the Christ of God. Ah, beloved, this tomb is within, not without, you, and there lies buried within it the only begotten of God, awaiting the hour of your recognition to come forth and flood the earth with a radiant glow, and fill the atmosphere with the perfume compounded from the flowers of heaven's gardens. No wonder Mary did not recognize the Master—the Resurrection had not yet occurred within her own soul!

Troublous times are experienced by many; strikes and lockouts; defalcations in high places; in the distance is heard the boom of cannon and clashing of steel as nations are locked in the throes of war. Still the world celebrates the Eastertide! Ah, when the real Resurrection has come to the individuals constituting the nations of the earth, all these things will pass in nothingness; they will be swept from the consciousness and memory of man, for the sun which shines on that glorious morn is *Love*, and in its light only that which *is* in *reality* can manifest. Its rays send peace, joy, happiness and good-will throughout the world.

Beloved, have you rolled away the stone and called forth the Christ from within? Have you applied the truth of the Resurrection to your own soul? The seed of God is implanted within you; entombed within the soul is the image of the Creator. I would speak for you that awakening in consciousness that will take the Resurrection out of the past and bring it into the present, that you may know the glory of the light which lighteth every man awakened to a knowledge of the Son of God, and thus live in your right relationship to God and all else, and know that your feet stand upon Holy ground.

Stars, like Christians, utter their voices to all lands, and their speechless words to the ends of the world. Christians are called to be like stars, luminous, steadfast, majestic, attractive.

— CHRISTINA G. ROSSETTI.

Wouldst shape a noble life? Then cast
 No backward glances toward the past,
 And though somewhat be lost and gone
 Yet do not act as one new-born;
 What each day needs, that shalt thou ask,
 Each day will set its proper task.

— GOETHE.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 8. May 21.

JESUS BEFORE PILATE.—John 18:28-40.

28. They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover.
29. Pilate therefore went out unto them, and saith, What accusation bring ye against this man?
30. They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.
31. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:
32. That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
33. Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews?
34. Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?
35. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?
36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.
38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.
39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40. They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

GOLDEN TEXT—*Every one that is of the truth heareth my voice.*—John 18:37.

When Jesus, the I AM identity in every man, makes a unity with the Christ, or super-consciousness of his being, a spiritualizing process of the whole manifest part of the man sets in and is slowly carried forward, or rapidly, according to the attention

given to spiritual matters. In the case of Jesus Christ we have portrayed one who was faithful to the higher law, and who went from stage to stage of development without a break in the chain.

When man perceives the universality of Truth, he outgrows both religion (Jews) and mortal laws (Romans). Yet these have been in thought built up in consciousness, and they rebel against the new order or kingdom which the higher law is setting up. The religious thought is the loudest in its denunciation of the Universal Truth. It has its rites and ceremonies, and its points of separation between the spiritual and material. This Jewish thought demands the death of the one who has denounced its phariseism, yet will not enter the palace of the Roman governor for fear of defilement.

This disregard for justice is characteristic of the religious mind. There is a religious hypnotism that argues justification for acts that the law of the land counts criminal.

Pilate represents justice disassociated from religious fanaticism. When religion denounces the one who opposes its bigotry, it calls upon the mortal law to carry out the death penalty which it promulgates but has not the power to execute.

There is a very deep significance in the statement of Jesus, "signifying by what manner of death he should die." The fact is, that it is the Jews and the Romans that die at the crucifixion of Truth. The real ego is resurrected, and the Truth which he proclaims supersedes both Judaism and paganism. The "manner of death" is the cross, which is symbolical of the mathematical accuracy of the law under which the body has been brought. The upright standard and cross-bar of the cross have a deep significance to the student of religious symbols. The cross represents the exact proportions of the man in Christ, and the physical form is nailed to this standard again and again until it conforms to the law of perfect manifestation.

The I AM in its hours of agony seems a sorry looking King. Its claims are mocked by Jews with a crown of thorns and questioned by Romans in sarcastic derision. Yet it quietly assents "I am a a king." Yet "My kingdom is not of this world." "My mind to me a kingdom is," said the poet. It was this kingdom of the mind to which Jesus referred. The mind in Divine Order bears witness to the Truth, and this is above and beyond all earthly rulers.

Lesson 9. May 28.

THE CRUCIFIXION.— John 19:17-30.

17. And he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19. And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, the King of the Jews.

20. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.

21. The chief priets of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without a seam, woven from the top throughout.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did.

25. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28. After this Jesus, knowing that all things are now finished, that the scriptures might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

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

The popular thought, based upon theology, that Jesus died upon the cross for our sins, is not reasonable, nor true. It is a libel upon the goodness of God that He would demand the death of his beloved son in such a horrible manner, to appease His anger toward the balance of the sinners in the human family. Again, how could the death of one man atone for the sins of billions of others? Is the death of a criminal in any way an atonement for his crime, or does it help other men to be better? As we emerge from barbaric methods we abolish capital punishment in all its forms. Jesus taught that the old Jewish justice of a life for a life, an eye for an eye, and a tooth for a tooth, was not according to the law of God. Then why should he allow himself to come under this man-made law in order to help the race?

It is quite evident that theology has not understood the true character of Jesus' death. Instead of dying upon the cross like the two thieves that were crucified with him, he simply passed through the human consciousness of death and came out fully alive on the other side. The bodies of the robbers were turned to clay, while that of Jesus became alive again, was glorified, and, as is plainly taught in the Scriptures, transcended to quickening life and substance for all who will eat it and drink it. This is a great mystery to the sense man, but he who sees beyond the veil knows positively that the body of Jesus is right here in our midst radiant with eternal life.

Then Jesus did not die upon the cross to save men from their sins, but he *lived*. This is an important distinction, and clears up points that have always been stumbling blocks to those who wanted a reasonable theology. What we all need is a way to overcome death. We do not want anyone to die for us. There is, and always has been, enough of tha

sort of atonement. Thousands of men and women have heroically died for their friends and country. But who among them all has been so heroic and powerful as to master that great and "last enemy to be overcome," death itself? None save Jesus.

Then we should quit wailing over the agony on the cross; quit looking for the Master, like Mary, in the tomb; quit talking about the death and departure of Jesus, and realize the Truth, that Jesus went through the *appearance* called death to demonstrate for us its powerlessness in the presence of one who had made the atonement with the Father.

We are to take up our cross—square our likes by the rectitude of Truth both in Spirit and in the material world, and then we shall follow Jesus in the crucifixion of the world, the flesh and the devil, and overcome as he overcame. This supreme attainment is not only possible to all men, but must be accomplished by all who expect to perpetuate their conscious existence.

We may continue to exist in the illusions of sense—being born in the flesh and passing out of it into the psychical through the door of death, again and again for ages, but this must eventually be done away with. We must make the atonement ourselves—we must put on not only the mind of Christ but the resurrected body of Jesus as well.

Lesson 10. June 4.

THE RERURRECTION.—John 20:11-23.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and

saith unto him in Hebrew, Rabboni; which is to say, Master.

17. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, my God and your God.

18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

GOLDEN TEXT — *But now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—
I. Cor. 15:20.

The Hebrew Scriptures teach that the human family were created in purity and perfection—the very “image and likeness of God.” The earth was likened unto a “garden,” or Eden, an oriental figure of speech covering all that we include in the word “paradise.” But this “garden” was not created and endowed with eternal *manifest* perfection; man was to “dress it and keep it.” All this symbology means that man is, in his original soul nature, in possession of a Universal Substance which is like a garden in its producing capacity.

All the mystical cults are more or less familiar with this soul substance, and even our modern physical scientists postulate the existence of the same under the name of the universal ether. Prof. Crooks, Lord Kelvin, Prof. Dolbear, and in fact all deep students in material analysis, have concluded that matter rests upon an invisible substance, which penetrates the universe and sustains all its forms. The Hindus claim that they have taught this for twenty-five thousand years. They call this mother of matter the *akasa* or *astral* substance. In the Hebrew Scriptures it is referred to in many figures, usually

as the source of so-called miraculous physical appearances produced by the prophets. The pillar of cloud by day and the pillar of fire by night, the burning bush, the loaves and fishes, etc., were produced from this all-potential and everywhere present substance. Paul refers to it in Heb. 11:3.

All the inhabitants of this race were in consciousness of this universal ether at one time, but they did not keep in touch with Divine Mind, lost the light of understanding how to handle the forces of being, and gradually fell into darkness and so-called death. Scripture authors usually refer to this state as "sleep." Paul says in I. Cor. 15, referring to the resurrection of Jesus, "he became the firstfruits of them that slept."

It is the soul that is asleep, and when it is awakened it begins to see, hear, feel, taste and smell the so-called invisible substance. The fact is that we are always more or less conscious of this substance, but because our attention has been so long turned away from it we do not know it when we sense it. We are all sensitive to it along some line. Most people feel its vibrations, and are "sensitive" to their surroundings. This is the soul feeling, the ripples of the Universal Substance.

It is possible to open up all the avenues of the soul and have every faculty consciously in touch with this all-penetrating *ether*. This goes even farther than the opening of the five senses, for there are other faculties which the sleeping soul has no use for in its present limited thought. With a wider environment, these are brought into use.

But something has to die before the soul can be made alive. The ages of wrong thinking in which man has indulged has formed a false state of consciousness. This is the man of sin or error, who has to be crucified before the soul can take possession of the *pure substance* and form a body of unlimited capabilities.

This crucifixion of the personality, or error

consciousness, is a giving up day by day of the shortcomings, selfishness, lusts and limitations of sense thought. As the clouds are dissipated from the mind, the real body, and the perfect substance in which it exists, are brought to light. This is the resurrection of Christ.

Lesson 11. June 11.

THE MESSAGE OF THE RISEN CHRIST.—Rev. 1:10-20.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

GOLDEN TEXT—*And the Living One; and I was dead, and behold, I am alive for evermore.*—Rev. 1:18.

In our last lesson it was stated that the universal invisible *astral* substance, or ether of physical science, is the substance of Divine Mind. This may suffice in a general statement of things invisible, but it is not strictly correct. The substance of Divine Mind is not a space-filling element, which the *akasa* is described to be, but an *idea* of substance. All of God's creations are ideal, and have neither form nor

space-filling quality. They are like the rules of mathematics and music; always present, yet not limited in any way by matter or material laws. In the use of these Divine Ideas the Lord God, or I AM, makes the "Garden" or invisible astral substance. This is what we see as points of light in the Silence, and it is actually alive with a force and intelligence imparted to it by thought.

When man crucifies the personality and kills out all human selfishness, his thoughts are resolved into Divine Ideas, and his body takes on its true character — which is a manifestation of Divine Intelligence. In this estate man is not confined to a body of form and shape. He has centres of consciousness around which he can make a form if he so desires, but this is to bring his presence to the comprehension of the sense man only.

The resurrected and ascended Jesus Christ showed himself to John in symbolical form, and then explained to him the symbology in verse 20. The purpose of the body is to demonstrate the presence of God. It is thus likened unto a church by prophets and Scripture writers. When Jesus commended the spiritual discernment of Peter, who saw him as the Son of God, and said, "Upon this rock I will build my church," he referred to his body. He also compared it to the temple in Jerusalem, which was a church.

But the body is not one church, but seven. These seven bodies are not discerned until the light of Divine Intelligence is turned in upon them. This is represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows is wholly symbolical, and represents the developed powers which are latent in every man.

When the seven nerve centres in the organism are quickened, purified and transmuted into Spiritual intelligences, they may be compared to relay batteries, through which the Divine Life, Love and

Intelligence manifest. Fire flashes from the eyes, the feet glow as burnished brass, and the voice like the music of flowing streams. The seven stars in the right hand is the sevenfold powers of man in intelligent action, and his countenance as the sun in his strength—the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being scared the disciple of Love, to whom he appeared, and he “fell at his feet as dead.” He was assured that there was nothing to fear. It was not an angel nor a god which he beheld, but a *live man*. He had been in sense consciousness, and had passed through all the stages of death, and had the keys to the various thought states that are represented by “death and hell.” He had risen above them and is “alive for evermore.”

It is well for us to understand that all men who are not like Jesus may be considered dead. They are “dead in trespasses and sins,” and though they for a season walk about in what is called living bodies, they are not truly alive. Those bodies are not under the complete dominion of the I AM—they go through a further process of dissolution known as death of the flesh. But it is possible for man to make his body as truly alive as that of Jesus, and that is the problem set before every one of us. It is very important that we begin at once to make this “life eternal” ours right now and here. This is where Jesus is—he is in our midst helping us and judging of our work day by day.

Dr. A. J. Gordon, late of the Clarendon Street Baptist Church, Boston, had a dream in his early ministry that was as real to him as the vision of Peter when he saw the sheet let down from heaven. “It was Saturday night, when wearied from the work of preparing Sunday’s sermon. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle. Nearly half-way up the aisle a gentleman offered him a place in his pew, which was quietly

accepted. Excepting the face and features of the stranger, everything in the scene is distinctly remembered. After service, approaching with great eagerness, the gentleman with whom he had sat, I asked, 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter of course way he replied: 'Why, did you not know that man? It was Jesus of Nazereth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let him go without introducing me to him? I was so desirous to speak with him.' And with the same nonchalant air the gentleman replied: 'Oh, do not be troubled. He has been here today, and no doubt he will come again.' And now came an indescribable rush of emotion. What was I saying? In what spirit did I preach? What did he think of our sanctuary? How was he impressed with the music and the order of worship? A lifetime, almost an eternity of interest, crowded into a single moment."

This dream of the personal coming of Jesus had such an effect upon Dr. Gordon that it changed his life, and his ministry, and his church.

HYMN OF PRAISE.

Words by Myrtle Fillmore.

Music by R. H. Randall.

[An Anthem sung by the Unity Choir at the services of the Unity Society of Practical Christianity, and at the Union New Thought Song Service, Kansas City, Mo., May 7th, 1905.]

Burst with praise, O gate of song,
 Flow, O voice from sorrow free;
 Let thy currents, pure and strong,
 Roll in healing melody,
 Till in one harmonious voice,
 Pain redeemed shall earth rejoice.

Break thy bonds, O child of might,
 Claim the freedom of thy birth;
 Joy and wisdom shall unite,
 Health and plenty crown the earth;
 Love and peace one circling sea,
 Compass man in Unity.

THE LIGHT OF THE WORLD

God said, "Let there be light." (Gen. 1:3.)

Speaker: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. (Isa. 60:1.)

Congregation: Then shall the righteous shine forth as the sun in the Kingdom of their father. (Matt. 13:43.)

Speaker: Jesus said, "I am the light of the world." (John 8:12.)

Congregation: He also said, "Ye are the light of the world." (Matt. 5:14.)

Speaker: The entrance of thy words giveth light. (Ps. 119:130.)

Congregation: Thy word is a lamp unto my feet, and a light unto my pathway. (Ps. 119:105.)

Speaker: For the commandment is a lamp; and the law is light. (Prov. 6:23.)

Congregation: While ye have light believe in the light, that ye may be the children of light. (John 12:36.)

Speaker: For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. (Eph. 5:8.)

Congregation: Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. (I. Thes. 5:5.)

Speaker: The light of the wicked shall be put out, and the spark of his fire shall not shine. (Job 18:5.) The Lord is my light and my salvation; whom shall I fear? (Ps. 27:1.)

Congregation: For with thee is the fountain of life; in thy light shall we see light. (Ps. 36:9.)

Speaker: For light is sown for the righteous, and gladness for the upright in heart. (Ps. 97:11.)

Congregation: The path of the just is as the shining light, that shineth more and more unto the perfect day. (Prov. 4:18.)



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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

Class Thought. May 20th to June 20th.

(Held daily at 9:00 P. M.)

**I believe in Thee as my
health unchanging.**

Prosperity Thought.

(Held daily at 12 M.)

**I believe in Thee as my
supply unfailing.**

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, March 15th, at Unity Headquarters, 1315 McGee Street.

Jennie H. Croft, leader. Subject: "Unselfishness."

Thought for Silence: "Love seeketh not her own."

It is unnecessary for us to dwell upon the more common forms of selfishness, for as Truth Students we have gotten past grasping things for ourselves regardless of others. We are glad to share what we have with our friends who lack; we willingly forego pleasures that we may serve others, but there are ways in which many of us are unconsciously selfish.

Are we unselfish in our love? Do we love for love of loving or do we look for return? Do I love my children or the members of my family because they are mine, or is my heart large enough to take in all the children, and to love my neighbor as myself? Let us look to it that we free our love from the taint of self.

Are we selfish in our grief? When the heart is aching because a loved one is gone from our sight, are we always careful that our sorrow does not, even in a slight degree, darken the life of any other person? We hug our sorrow to us and often resent the efforts of our friends who would draw us away from it and out into the sunshine of life and love, and thus selfishly impose our gloom upon others. We have no right to make others unhappy because we are. We should put aside our grief, and I find the greatest help in accomplishing this is by serving someone, forgetting self in service. Let us not clothe ourselves in the dismal garments of woe, striking a chill to the hearts of children and sensitives, for this is only a satisfaction to self; the dear one beyond our ken would not have it so.

Selfishness on these two points is most insidious, it creeps in without our knowing, but we may free ourselves from it if we will. We are told to forgive our enemies, but do we realize that selfishness is the giant which stands in the way?

Is a step toward unselfishness a downward step? In one way it is, for it is down from the false standard we have built up of self, but it is a descent only to climb higher into the realm of pure love which knows no mine or thine, but in the brotherhood of man we live in the fatherhood of God.

Mrs. Cora L. Thomas: How many times in matters, both great and small, have we felt like patting ourselves on the shoulder for being so free-hearted, kind and generous. When lo, some little turn of affairs, and we find our feelings hurt, terribly hurt. We are wounded, obstinate, reckless or angry, according to temperament. Now really what was the matter with us? We turn the matter over in our minds a while, and then suddenly wake up to the fact that it is only so far as we are personally concerned are we hurt, and we may rest assured when the heart gets hurt there is selfishness there in some form. It may take the guise of self-sacrifice, but it is the selfishness or self love of the mortal that is touched from the slight disappointment, to the laying down of the most cherished hopes and friends, for in the Spirit, "None of these things move me." All is good, all is pure love, which gives all, asks nothing, expects nothing in return.

H. H. Benson: As the sunlight implies the shadow or lack of light, so unselfishness carries with the thought the dark shadow of selfishness, a shadow which has cast itself athwart all the ages, and upon all the races of men. We love to bask in the sunlight of love rather than consider its lack, but a case which has recently come under my observation gives emphasis to the importance of this subject, one of the effects of long continued and deep-seated selfishness upon the body and mind.

The case is that of a young woman whose bearing and personal appearance is above the average, who might easily be good looking and attractive if she would only build the right kind of thoughts into her body; but she was born of wealthy parents, raised in luxury and idleness, waited upon by servants, and seems to have had no thought but self, utterly selfish. Now this state of mind pictured itself forth in the body and told upon the brain and nerve centers; there has been a closing down, a suppression of the normal outflow of the affections, and a closing up of those "genial currents of the soul," which has led to insanity. The courts have decided that she is insane, and her only god, her property, has been taken from her. I spoke to that starved soul three words which, if she has an ear to hear, will restore her to reason, and bring to her the sunlight of happiness. Those words are, Usefulness and Unselfish Service. Habitual selfishness pictures forth in our features, shrivels our faces, and produces ugliness and wrinkles.

Herbert Spencer has said that the time would soon come when a sick man would be considered a criminal, and I wish to add that the time is at hand when it will be considered a crime to be homely and unattractive, because we have it in our power, by thinking the right thoughts, by practicing selflessness and living in the Divine harmony, to become good looking and attractive. The Law never fails, the responsibility is upon each of us; we are each of us the result of our thoughts, and if we are to be happy and healthy and prosperous, we must think and practice unselfishness.

Mrs. Edith Haseltine: There is one power and one presence in all this universe, the Good Omnipotent. All great teachers have said, "Know thyself, know the self-less one, the perfect one within thee." The Master Teacher said, "Seek thou first the kingdom of heaven and all things needful will be added unto you." "Seek and ye shall find, knock

and it shall be opened unto you." And "He that seeketh findeth, and to him that knocketh it shall be opened." "Give thanks that ye have already received," and while you are giving thanks the words of the Great Teacher will come, "Behold the kingdom is within you." Go boldly in your thought kingdom, take the words, "The Spirit of Truth will guide me. Infinite Wisdom guides me. God prospers me." Every where you go repeat the words every day, every hour, every minute. It will take a little diligence at first, but it will abide with you in a little while. Now there is no more worry and care, for Infinite Wisdom knows what to do.

When I first began to study the science I was given statements to say. I was faithful, and one day I was given a portion of an old anthem. I found I could sing it better than I could say it. So I pursued that way:

"Oh sing of good from morn till night,
Sing out the wrong, sing in the right;
Sing out the false, sing in the true,
Sing out the old, sing in the new."

The awakened *I* sees it can have just what it wants. So if it wants strength, it sings of strength; if love, it sings of love; life, it sings of life, etc. If the words and music are in harmony, the rythm flows on and on in the consciousness until the *I* is renewed in Infinite Harmony.

Julia Edwards: God bless the unselfishness that is in each one of His children; it is broad and deep, also unlimited; it brings forth the Divine love and sees only love and good in everything and everybody, always omnipresent, awaiting our recognition.

Mrs. Marion Drake: Love is my father. Love is my mother. Love is my sister. Love is my brother. God is Love, and in Love there is no selfishness. If we manifest that which is true in our heart-life, we will not allow envy, hate, malice or jealousy to enter in. We will love to speak kindly

to everyone who has not yet found the Kingdom of Love. Selfishness does not dwell there. We will seek to lead our brothers and sisters into paths of peace and righteousness. We will seek to bear one another's burdens by helping them to find the key which will open to them the store-house of eternal Love which never faileth. Love gives, gives all that is beautiful, true and good. Selfishness takes all for me and mine, looks not after the welfare of the neighbor; but when we have found the true self, we "love thy neighbor as thyself."

MEETING OF MARCH 22d.

Prof. LeRoy Moore, leader. Subject: "The Perfect Man."

As the principle underlying all life is the expression of Deity, that which expresses the truth of itself must relate, or be relative to this principle, as Deity relates to the highest, its expression must be perfect. God then, as Deity, could not give place to or express less than that which should manifest Him. This being true, every product of God must of a necessity harmonize with Him as Deity. God must be the all of all that exists. Hence the perfect man must adjust himself to harmonize with God only, not with what seems to be.

In studying the perfect man, it is necessary for us to be scientific in our statements concerning Him. It is not scientific to call Spirit spiritual or the spiritual Spirit, to call God man or man God. The terms applicable to God are all inclusive as Being, and man has in his being what God *is* in Being. The expression of Spirit is the spiritual, the expression of knowledge is the knowable, the expression of life is the living, of love is the loving. Everything is the embodiment of truth, and must give expression of its truth. To express is to out-press, or push forth, from the within. The good word expresses God, just as the good seed gives expression in fruit and flower.

We cannot speak of man as life, love and intelligence, for these terms belong to God exclusively. We can say man is living, loving, intelligent, the manifestation of God, for this is true. Terms which define first cause and its effects are never interchangeable, though frequently so employed by those who are not as yet conversant with the true import of the different words used. Right use of words are necessary in the perfection of man as in all things else. This is what is meant by the term principle — a right application of that which is as effect proves the existance of cause. There must be a principle by which the cause becomes effectual. We say God is principle; then there can be but one, for there is but one God, one supreme power. So the perfect man must find his perfection in God as the principle of his being, and by so doing personify God.

Truth students, especially those who are teaching, should avoid confounding the impersonal God with the personal God, for we have both. The impersonal God is the creator of the personal God, or the perfect spirit man who personifies Deity. This perfect man or personal God is the outgrowth from the impersonal God, or principle of life. Jesus Christ was (and is) the personal God, and he is our example, our pattern man, and we must be like him.

The most practical result that we can obtain from spiritual thought and study is in bringing forth the individual Christ which is folded within the human, as the full rose is in the bud. The perfect man is the perfect soul manifested. This soul must reach the limitless shores of eternal wisdom and knowledge, and it cannot do so by mispronouncing against God and self. Right words and thoughts bring right results.

The importance of a thorough understanding of the law is imperative. The spirit is quickened by studying the spiritual, and as the spirit is quickened, all the reasoning faculties become stimulated, the understanding awakened; yet this does not put man

at once into conscious possession of spiritual perfection, but it has strengthened all his faculties and will enable him to become self conscious of all his possessions. He finds the principles, spirit, life, love, intelligence, substance, mind, which involve everything any soul can need anywhere throughout eternity. He is also furnished with rules, how to make these principles act for him, how to think, how to speak, how to utilize and how to establish. God has done already all that he can do for us so far as provision is concerned. The rest we are to do for ourselves by co-operating with God in thought, force and power. This Law is one continual growth: it is the soul's ultimatum.

Man is to reach that point of spiritual unfoldment in self knowledge where he can meet all emergencies that arise in his daily existence, and master them with ease, not by ignoring them, by turning your back upon them, for they may do more harm behind your back than before your face. The better way is to make them run away from you by the spirit of Love, that which masters because it is master. You turn the X-ray of truth upon all errors, and they will vanish like the dew before the sunlight. Knowledge is dominion, and dominion is power. We as living souls must be conscious of what we are and have. We should not close our eyes and ears to the Christ within. The Christ is the love power within every human soul. It is native to the soul, and belongs to every human being.

At this day and age of unfoldment time would drag on our hands if we did not have something to surmount, something to overcome. Soul must climb to the lofty heights of God's almightiness and multitudinous. It would be very monotonous if there were no pebbles in the way. Dominion begins at home, let us not forget. He that ruleth (knoweth) his own spirit, does not mean the amount of energy used, but the controlling of all that pertains to self. It should be self dominion — and that is not

human will power or human stubbornness, but a knowledge of the I AM word seed, the fruit of which must be good, self dominion— works in silence, not boastfully. “In quietness and confidence shall be your strength.” This is the secret of self knowledge and power.

The perfect man knows better than to attempt any work when feelings of impatience, doubt, anger or fear possess him. Any and all of these conditions act as counter-currents, and delay, if not altogether defeat, his messages. It is far better to hold some quieting thought until all this nervous tension subsides. Then we will be in condition to speak the living words.

Each and all can do a work according to their understanding. Because one does not fully understand the whole science of numbers that does not hinder him from putting into practical use that which he does understand. Nevertheless, the full soul must know the full meaning of all things in order to reach its perfection. This is necessary so that we do not mix our statements. A right understanding calls things by their proper names. A quiet, non-resistant state is the best mental attitude, without any tension or constraint of any nature. We close our eyes in order to shut out surrounding objects that we may better concentrate our full attention on the work at hand. Then we silently speak to ourselves or our patient as easily and naturally as if talking audibly. People are always talking to themselves when not otherwise engaged. We are to simply pursue this same method, only with a *purpose* in view, having some definite object, that of speaking the truth.

Idle words are a waste of time. Science teaches the correct use of words and their building propensities. Jesus fully understood the use of true words, for he understood the spirit by which the word was formed and sent forth. Vain babblings about sickness, sin and death found no place in his consciousness. He used very simple terms in speaking, and this is

one of the most difficult things in the presentation of this knowledge, to get people to see the simplicity of its application. All great things in their last analysis are simple. The Truth is the same, and we find no complexity when our eyes are opened to the true light. The perfect man never discusses disease, accidents, operations, etc. To persist in doing so is the same as asking for a repetition of them. All unpleasant subjects should be dismissed from our conversation.

We will some day stop asking about the state of any one's health, by simply realizing the perfect in all things. Some day when people come to us for spiritual aid we will not ask them to repeat their tale of woe. We will rise above the use of denials, and use the positive "Yea, yea," of Jesus Christ, and say, "Thou art made whole." If, however, people insist in telling *all about it*, be ready and deny every error statement, and back up your denial with positive affirmation. Your work begins right there. The success of all work is in being ready and equipped for it.

In speaking the Word for others, we should hold to the simplicity of the truth, being mindful that such as come to us are babes, quite infant souls who need only the milk of the Word. We can make all the lofty statements we please to ourselves, and those who know the self-sustaining power of the Word, but, "A little child shall lead them." Simple child-like language will be far more effectual with the beginner, and leave a more lasting impression. All Truth students should make the statement of true being *every day*, not so much for the physical condition perhaps, but for the unfolding of the spiritual, that which is latent within.

Every soul is full of undeveloped possibilities and powers. "The spoken word wakes into activity every sleeping germ." Man never tastes of the glories of heaven until these "germs" begin to operate in the soul. Then we feel what a delight it

s to live. For the awakening of all that is asleep within us we need our daily affirmations of spiritual being. This is keeping our lamps filled and burning. We will be ready for all (seeming) inharmony at all times.

This picture of the perfect man simply portrays the Christ. "As he is so are we in this world." Divine Science means the science of being. What the man of Galilee was in being, you and I are to demonstrate as a scientific principle, back of which we find the motive power of expression to be mind. Thus the perfect man is the out-pressed idea of the perfect mind, and is the image and likeness of his cause or creator—God. This being true, the mind that is filled with love and kindness, the mind that is freighted with peace and harmony, surely must express the Christ Idea, or divinity of true being. When we do the best we can, best is sure to be our reward. "With what measure ye mete it shall be measured to you again." "As a man soweth so shall he also reap." If we sow heart aches we reap sorrow, if we sow love we reap peace and harmony. The good word is the living word, the seed of life. The perfect man is the outspoken word of Truth manifested. The beautiful word makes life beautiful; the healthful word makes and manifests health in mind and body.

The lessons of Truth are simply lessons of love. We should always take people at their best, to find the good in them, not to see anything wrong; treat them kindly and they will show themselves kind. Love fulfills all law. We can overcome all things by love. It is the Christ nature to love, and this nature is born of God. We as Truth students ought to be loving and kind, for the Truth has certainly been good to us. I feel like saying with the Psalmist, "Praise the Lord, oh, my soul, and forget not all his benefits. He saveth thy life from destruction and crowneth thee with mercy and loving kindness. Praise the Lord, oh, my soul."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

164. Will you kindly explain Matt. 12:31,32? Am I right in interpreting "Holy Ghost" to mean spiritual perception of Infinite Intelligence brought to human consciousness (in other words to soul consciousness), and that to blaspheme or speak against the Holy Ghost is to effectually auto-suggest against that part of the Infinite Energy which manifests as intelligence, and thereby destroys the conscious existence of the soul?—A. K. S.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31, 32.

There is a diversity of opinion among metaphysicians as to the esoteric meaning of "Holy Ghost." We regard it as the activity of that force which is called "God," manifesting or expressing itself through man. First in order comes Universal Intelligence—Mind, or God, the Father. The necessity of expression inherent in Divine Mind creates the Idea, or Christ, the Son. This Divine Idea—the Christ, becomes individualized in man through the power of the Holy Ghost, and as this power is more and more active in man, so does he more and more express his divinity and manifest the Christ. When the angel announced to Mary that she was to be blessed among women, it was done in these words:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35.

Thus the Holy Ghost is the activity of Divine creative power. Now, to blaspheme against the Holy Ghost is to refuse to recognize this Divine power and to deny its presence in man. This attitude of mind will not be forgiven in any world or state of

consciousness *so long as it is held*, but when we acknowledge man's divinity, the activity of God within the soul of man, and make ourselves as plastic clay in hands of the Holy Ghost, then do we express the Christ; the old concept of things gives place to the new, and this is forgiveness.

165. I would like to ask the following questions:

1. What does the Apostle Paul teach that no Christian church accepts?

2. Where do you get your authority from the Bible for believing prosperity is ours by Divine right?

3. What baptism do you believe in?

4. Please explain your reason for believing it is right to say, "I am God."
— MRS. F. L. A.

1. St. Paul believed in celibacy, and in this he differed from the teachings and practice of the Christian churches.

2. In Luke 15:31 we read, "Son, thou art always with me, and all that I have is thine." As children of the Source of all Supply, our inheritance is abundance along all lines.

3. We believe in the baptism of the Spirit. When one is immersed in Spirit, the baptism with water (which is only the symbol of the inner baptism of Spirit) it is not necessary, but may be performed if any one so desires.

4. We do not say "I am God" in the sense that I am *all* of God, any more than we say a drop of sea water is all of the ocean. The same properties and qualities are in each drop as in the ocean, so, the same potentialities are in man as in the source from which he came, hence God and man are identical in quality. It is not wise to make the statement you refer to unless you are with those who understand what you mean when you say, "I am God."

166. Is it right to be treated for sickness, or should we just wait till God manifests Himself? What does treatment do? If we trust God, may we ask people to help us?
— E. A. F.

Yes, it is right to be treated when sickness attacks us, and it is *because* we trust God that we ask

Him, through the healer, to remove our disease. God through the healer, God in the healer, and God in the patient are as one power working to accomplish the redemption of the sufferer. The treatment brings the receptive patient in close touch with Divine energy, life, wisdom and love, and he is filled with these health giving forces.

167. I have always made it a point to do something for those who do something for me, as a reward for their kindness. Do I do right?
— M. E. B.

Yes, it is right to show your appreciation of another's kindness to you, and such attentions are mutually pleasing and helpful to all concerned. But we are sure this questioner does not stop with doing kind things to those only who have done for her, but showers her love and thoughtfulness upon those who may never have done anything for her, and in this way bring into activity the same uplifting and ennobling qualities of mind and soul in them.

168 1. For one who has continued difficulty in barring the mentality against the spirit of the world, and illusions of the past, present and future, would it not be helpful to give specific treatment to the sub-conscious mind? If so, please give formula.

2. The question in March issue of E. A. I. came close home to me whose loved one has some time passed on. My consolation has been to hold that one, in my study of the Truth, just the same as when present in the flesh. I hold in thought the power to impart, just as if no change had taken place. Is there wisdom in this course?

3. Please give a word of information of the communion Mrs. Militz referred to on the 27th day of the month. — R. A.

1. Yes, it is well to train the sub-conscious mind and to fill it with the right kind of material with which it may work when the conscious mind is not in control, and we would suggest the following statement as a remedy for the mental condition you mention:

"I am not material, I am Spirit, and I am conscious only of the infinite, eternal *Now*, which knows neither past nor future, and in union with the Universal Spirit I find peace."

2. Yes, again, in our estimation you are doing

just the best thing to accelerate the spiritual unfolding of both yourself and the dear invisible one. The writer has done the same thing under the same conditions, and found it of great benefit.

3. It has been suggested that New Thought people all over the world should unite on the 27th of each month in holding communion with the Spirit for the advancement of the cause of Truth, and for blessing upon the workers therefor.

169. 1. Where can I find the spiritual meaning of the words and phrases used in the Bible. I was wondering some time what was meant by fasting and prayer as used in the Bible, and then I read one day fast and pray means deny and affirm. I would like to know how they found what it meant.

2. How can I overcome a seemingly quick and irritable temper?
—B. V. R.

1. There is no dictionary or text-book of the spiritual meaning of words and phrases in the Bible. The only way one can know these things is to ask for the illumination of the Spirit of Wisdom and Intelligence, and then search for the inner meaning of the words of the Bible. Thus the esoteric meaning is given, as in "Fasting and prayer." To fast is to deny ourselves the indulgence of a pleasure. To pray is not to beg, or petition, but to affirm in so positive a manner that it is almost a command. Jesus did not say, "*May* Thy kingdom come," etc., but made the positive demand. In this way we knock at the door of Infinite Knowledge, and the way is opened to us to know, and in no other way can we know the real meaning of the words of the Bible.

2. The way to redeem (a better word than overcome) ourselves from a quick temper is abide in Love. Think love, talk love, sing love, pour out your love upon all things and all people, and *forget self*. Selfishness (often unrecognized) is the root of irritability of temper; so get away from self and the fear which goes with selfishness, and let Love reign in your heart.

THE FIRST STEPS.

BY "UNUS IOTA."

I have been an interested reader of Unity literature since 1901. I cannot express to you how much good I have derived. I shudder to think of my mental and physical condition when "Lessons in Truth" were put into my hands. Today I know that this is surely the "way, the truth and the life." And to follow on and catch the new thoughts that come (shall I say in waves or in flashes) from my inmost soul, is a continual feast—the bread of life to me.

I have been very anxious to get something from some able writer that would clearly define what we mean by the New Thought. So many ask, me and I have nothing to give them that seems like good authority. And I wonder if it means the same to each of us. I feel so sure of my understanding that I am persuaded to try and express myself. Possibly you will understand me, and maybe you will criticise my ideas, and put me in a better light. Of course, I shall use the steps put for me by UNITY as far as possible.

First, I began with that wonderful sermon on "Words," explaining how a word is only the sign of an idea—the real word is the idea back of the expression. Now, "In the beginning was the Word." No, in the beginning was the Idea, and the Idea was with God, the Causing Factor, and moved the Infinite Mind to all the work of creation, and last of all, to the expression of itself; and when it was expressed, lo, it was the perfect human being—the image of the Divine. Not the Divine, but the Divine idea expressed. God was the Idea; man was the word; and the human, in perfect state, was good, and endowed with all needed attributes for the perfect control of earth and world, and perfect harmony existed where God had prepared all things for the dwelling place of His perfect creature. But then

came the fall, and the career in sin. The expression of the perfect idea was lost, though never given up by the Father, who, in due time, again expressed His own idea, the perfect man. Jesus came, and by his perfect life taught humanity the true meaning of existence, and by his sacrificial death redeemed the race back to its original harmony. So now we catch the thought, that all who will may rise up in the strength of the Spirit of Christ and claim their first estate: Perfect manhood, perfect dominion, perfect harmony with the Father, and, best of all, the breath of Life, and again become a Living Soul.

When the Christ had accomplished the work of redemption, the Father made of him a quickening spirit, and as the Father hath Life in Himself, so He hath given the Son to have Life in himself, and he quickeneth all who come unto the Father, or the Father's Idea, as he came. He says, "I am come that ye might have Life, and have it more abundantly." He says, "Abide in me." "If ye abide in me, my words (ideas) abide in you," etc. He said, "I and my Father are one." To me this is equivalent to saying, I and the Father's Idea are one. I am the perfect expression of the Father's ideal man, and each and every human being may become the same through the Spirit that I shall send into the world to operate in the minds of men, and by a course of training, and leading the mind of man up and into better thought, at last the light of Truth has penetrated, and already a broad shaft of the true Light falls on the minds of men.

He has prepared the place, and now He calls, "Where I am, there ye may be also." Where was he, do you ask? Why, he was in Perfect Harmony (Eden) with the Father. He was in this place of understanding. True, we may not be out of reach or out of sight of the boundary line between good and evil. Adam was not, Christ Jesus was not, but we need not pass that line unless we choose, and we need not look over it continually at the deformities

and corruptions on the other side. But let us look only at the loving Father or at His perfectly expressed idea, and each day realize more and more the expression in ourselves. There is a wonderful uplift to the soul in this growing thought, and to realize more and more the promises fulfilled; such as "Ask what ye will," etc. "He will withhold no good thing from them that walk uprightly." Why, in this wonderful light is the only place a man can rise up and stand erect—soul and body free. 'Tis the Truth that makes men free. "To know the only true God, and the perfectly expressed Idea, or Son, this is life eternal." "This is the victory, even your faith." Without faith it is impossible to please God." "He that cometh to God (God's Idea) must believe that he is." Is what? God's Idea expressed.

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Thou Only!
 Omnipresence!
 Omnipotence!
 Omniscience!

I am the express image of Thy perfect Spirit, Mind, Wisdom and Love, and I manifest in Substance that which Thou art in the Real.

Thou art ever present within me, and my prayer breathes forth Thy Holy Spirit.

I believe in Thee as my Life unending!
 I believe in Thee as my Health unchanging!
 I believe in Thee as my Supply unfailing!
 I believe in Thee as my Strength enduring!
 I believe in Thee as my Courage increasing!
 I believe in Thee as my Peace all-pervading!

I am governed by Thy Law, and am kept from sin, from fear of sin, from fear of sickness, and from fear of death.

Thy Will now works through me to do that which ought to be done by me under Thy perfect law.

I receive freely from Thee, and I give freely. Thy Spirit goes before me, and a joyful success attends me in all my ways. Amen!

SEEKING AND FINDING.

I peered between the tiny blades of grass,
 But not a berry did I see beneath.
 And then, discouraged, sat me down and sighed.
 As thus I mused, a child came up and looked
 At me and smiled. His dimpled cheeks were stained
 With juices of the berry that I sought.
 "How is it, boy," I asked, "that you can find
 So many berries here?" He laughed and said:
 "While you were wasting time, I used my eyes,
 And searched; I left no tuft of grass unturned.
 Why, sir, I saw you put your foot upon
 Two luscious bunches, ripe and sweet and large.
 If you would berries pick, you must not look
 So often at the sky, nor should you weep."

And so it is with life. We all complain
 Because we do not find at once the thing
 For which we seek. It lies within our reach;
 And if we would but turn aside the leaves
 Of Error's grass, we'd find the Truth itself.
 Then let us not walk ruthlessly along
 And blindly tread upon the thing that gives
 Us joy and knowledge great. Nor should we gaze
 So fondly at the sky, for better far
 It is to earthward look, and stain our hands
 With honest work, than sit and grieve and mourn
 Because our task is hard. This task but gives
 Us strength; and we can smile as smiles the boy,
 Whose eye, so keen and bright, doth spy the vine,
 And who, with fingers nimble, stoops to gain
 Possession of its fruit, ne'er minding toil.

— CLINTON WEBB, in *The Wise-Man*.

"All nature, with one voice, with one glory, is
 set to teach you reverence for the life communicated
 to you from the Father of spirits.



Devoted to
Practical Christianity.

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\$1.00 per year. 10 cents per copy. Foreign Subscriptions, 5 shillings per year.

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Publishers' Department.

TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

We have received the preliminary announcement of the *New Way*, a magazine devoted to unfoldment of the Higher Life, to be published at \$1.00 per year by the New Way Publishing Co., 1107 E Street, N. W., Washington, D. C.

A BOARDING AND DAY SCHOOL FOR GIRLS

combining the practice and influence of "Practical Christianity" with the usual fine educational advantages of a good New York City school, is being established by Miss Elizabeth L. Koues, who has had long experience as the head of a high grade private school in that city. Miss Koues refers to the Society of Silent Unity, 1315 McGee Street, Kansas City, Mo., and many others. For further particulars address, Miss E. L. Koues, 560 West End Avenue, New York, N. Y.

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I have been reading Miss Cady's "Lessons in Truth." They are grand, and I have been much encouraged and benefited by them.

— C. B.

New Thought Federation Department.

**The New Thought Federation; Headquarters,
Kansas City, Mo.**

<p>President, Henry Harrison Brown, San Francisco.</p>	<p>Secretary, Rev. John D. Perrin, Chicago, Ill.</p>	<p>Treasurer, Dr. J. W. Winkley Boston, Mass.</p>
<p>Vice President, Dr. D. L. Sullivan, Rosedale, Kans.</p>	<p>Assistant Secretary, Charles Edgar Prather, Kansas City, Mo.</p>	<p>Auditor, Carl Gleeser, Kansas City, Mo.</p>

Board of Directors.

Charles Fillmore, Kansas City; T. G. Northrup, Chicago; Paul Tyner, New York; Della Whitney Norton, Minneapolis; Vivia Holt Leeman, Holton, Kansas; Prof. S. A. Weltmer, Nevada, Mo.; A. P. Barton, Kansas City, Mo.; President, Vice-President and Secretary, *Ex-officio*.

The regular quarterly meeting of the Board of Directors of the New Thought Federation was held at Unity Headquarters, in Kansas City, April 28th, Assistant Secretary Prather presiding at request of the Board. Active steps were taken for the preparation of the next New Thought Convention, which will be held at Nevada, Mo., September 26th-29th, inclusive, and the following committees were appointed:

Program: The Board of Directors and Officers of the Federation, with the Secretary as Chairman.

Entertainment: Prof. S. A. Weltmer, Nevada, Mo., Chairman, with power to select five assistants.

General Reception: (Deferred until next meeting.)

Publicity: Carl Gleeser, Kansas City, Chairman, and the editors of all New Thought magazines.

Transportation: Ernest Weltmer, Nevada, Chairman, with power to select two assistants.

On motion it was decided that the general admission to the Convention shall be by ticket, the same to be secured at the door or box-office at each session, and that only voluntary contributions shall be received therefor, as one is led by the Spirit, no fee to be charged; the offerings to be placed in a receptacle where tickets are procured. Provision is made, however, that *reserved seats for the season* may be secured by the payment of \$1.00 each, no seats to be sold for less than the entire season.

The New Thought Federation Headquarters were removed from St. Louis to Kansas City.

It is desirous that the name and address of every teacher and

healer in the New Thought be sent to the Secretary of the Federation, Rev. John D. Perrin, 2105 Fillmore Street, Chicago, Ill., for the purpose of spiritual and manifest co-operation.

The Assistant Secretary reported that the following persons have accepted appointment as members of the Advisory Committee: Rev. Henry Frank, New York City; Rev. B. Fay Mills, Los Angeles, Cal.; Miss Eva I. Fulton, New Haven, Conn.; C. D. Larson, editor *Eternal Progress*, Cincinnati, Ohio; W. G. Wheeler, Baltimore, Md.; Mrs Jennie H. Croft, Kansas City; Dr. C. S. Carr, editor *Medical Talk*, Columbus, Ohio; Mrs. Anna C. Waterloo, Chicago, Ill.; Rev. Nona L. Brooks, Denver, Colo.; H. H. Schroeder, editor *Das Wort*, St. Louis, Mo.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, University Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling our orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

UNITY PINS.

Anyone wishing a pin the shape of the winged globe on cover of UNITY, with the word "Unity" in raised letters on the pin, address, L. ESTELLE DAY, Unity Library, New London, O

REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

JOHN BROWN THE HERO, by J. W. Winkley, M. D.

In this instance we depart from our custom of mentioning only those books which are connected with the propaganda of New Thought, but this book of personal reminiscences of the author's acquaintance with John Brown, and of the troublous times of that period in our country's history, is so very interesting that we are pleased to call the attention of our readers to this record of hitherto unpublished events of the days preceding our Civil war.

The frontispiece to the volume is a representation of a bust of Captain Brown.

Neatly bound in cloth, 126 pages; price 85 cents net, postage 6 cents. Published by James H. West Co., Boston, Mass.

THE STORY OF A LITERARY CAREER, by Ella Wheeler Wilcox.

This talented woman has endeared herself to the hearts of American people by her inspiring, soulful and most helpful writings, both poetry and prose. In consequence, everyone will be glad to know something of her life, her home and her early struggles as an aspiring young author. Mrs. Wilcox tells all this in her own inimitable fashion, making her life history an inspiration to the reader. This is supplemented by a description of her summer home and home life by her friend, Ella Giles Ruddy. Ella Wheeler Wilcox' influence for good is beyond compute, and all who know and love her through her writings want to know her better, and this may be accomplished by reading this charming life-history. Published by Elizabeth Towne, Holyoke, Mass.; neatly bound in paper; price 50 cents.

THE POWER OF SELF-FORMATION, by Leroy Berrier.

This book presents the subject of Self-Formation from a Human Culturist point of consideration. The author says, "Self-Formation of mental and physical conditions is now an established fact," and in this booklet presents and demonstrates the power of self-formation. Published by the author, Davenport, Iowa; cloth 80 cents, paper 50 cents.

THE IDEAL: ITS REALIZATION, by Lucy C. McGee.

A brief and clear statement of Esoteric Thought from the point of view of realization—a resume of the philosophy of realization. The book is a *rationale* of the method for conscious unfoldment, and it sets forth the basis of "work" for the spiritual realization of the Ideal. He who reads between the lines will see revealed the Spirit's way of self-realization, and of holding the latent powers of the Soul. Published by James H. West Co., Boston, Mass.; cloth 75 cents.

HEADQUARTERS



Application.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ.

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

TO THE UNITY SOCIETY,

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If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions in the department in another part of this magazine, under head of "Society of Silent Unity."

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- THE LIFE.** Edited by A. P. Barton and C. J. Barton. Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo. With **UNITY** \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place London, W., England.
- THE HIGHER THOUGHT.** Edited by Evelyn Arthur See and Agnes Chester See. Monthly. \$1.00 a year. 459 La Salle Ave., Chicago, Ill. With **UNITY**, \$1.50.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. 1756 Champa Street, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson and John Wilton Scott. Monthly. \$2.50 a year. 2040 Seventh Ave., New York City. With **UNITY**, \$2.50.
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- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.25.

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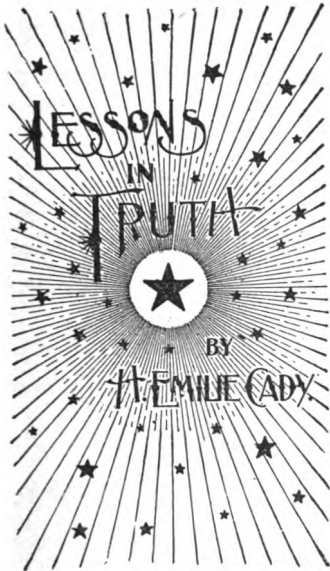
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New Thought Center, 10 The Zenobia, Toledo, Ohio.
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New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
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NO. 6.

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JUNE, 1905.

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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. 6.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

ABOUT "PRACTICAL CHRISTIANITY."

AN AUXILIARY LESSON EXPLANATORY.



STUDENTS are asking what relation this teaching bears to Christian Science, Mental Science, Theosophy, and Orthodox Christianity, and where we get our authority. To answer these queries will require the space allotted to a lesson, and we shall, therefore, count this as a lesson explanatory; not of the regular course, but necessary thereto.

Religion is natural to man. The religious nature has always been considered first and highest in man's constitution. Every man has a religion of some sort, and in his extremity he calls upon his God. In the exercise of his inherent freedom of choice, man selects that form of religious belief that best suits him, or meets his needs, and there are all kinds of religions in consequence, because man really makes his own religious belief. Fundamentally, there is but one religion, but many interpretations of it. In the Divine economy every man is free to form his own concept of God, and his relation to Him. This constitutes religion.

Every man should reason out his own religion, and adjust himself to it. In this way he becomes acquainted with his Source, and learns the law of his being. If he adopts the religion which another has formulated, he is memorizing instead of unfold-

ing from within. The law of right development for the soul is individualism. God is personal to everyone of us, and we must know Him intimately before we can be truly religious. This, then, requires that we shall adopt the course that will most speedily open our souls to this individual acquaintance with the Most High, and the system of religious training that will "show us the Father," is the one we should seek. Jesus said, "He who hath seen me hath seen the Father," and, "The Kingdom of God is within you."

Thus Jesus of Nazareth is the type of man we should follow in our search for God. He was thoroughly individual and independent in his religious views. He proclaimed his own understanding, and asserted his freedom and right to do what his highest reason told him was true, regardless of the standards of the Hebrew church. When the Hebrew Scriptures corroborated his position he quoted from them, but he as often acted in direct opposition to their teaching, and when the Pharisees refused to receive the *living word* which proceeded forth from him, he said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." It is clearly idol worship—bowing down to graven images—to search any religious writing, expecting through it to find the Word of the Spirit; which is revealed in its original purity to all who faithfully seek it in Spirit. Thus the proclamation of Jesus was, "When the Spirit of truth is come he will lead you into all truth."

It is universally admitted that Jesus Christ is the greatest teacher of all the ages, and from a religious standpoint his doctrine far surpasses that of any other. It covers the whole earth, and is now accepted by intelligent people everywhere. It appeals to the religious and moral natures of all who are trying to do right, and those who follow the teachings get the fruits, and thus demonstrate that it is founded in Truth. Thus we cannot help but be followers of

Jesus Christ, and our whole aim is to do as he did, and draw from the same great Universal Fount. In doing this, we find that we follow very closely the doctrine of the Christian church, yet not being trammelled by external rules of church worship, we open our spiritual natures to the inner, or esoteric, side of Jesus' doctrine. We find that there is an occult, or inner, teaching in Christianity, which those who look upon it in its historical light only are, ignorant of. Yet we do not put aside the historical part, but seek to join the within and the without, and make of them a perfect whole. We accept Christ in his spiritual nature, and the ideas which he promulgated as the saving power that is redeeming the race from the effect of the transgressed law. We believe that Jesus Christ was everything that he proclaimed. We do not, however, forget that we are following him, and do as he did. He said, "Ye shall do these things and greater." We do not worship his personality, but seek through him to find the Principle, or Father, who dwells within every one of us. "In Him we live, move and have our being," and He lives, moves and has His being in us.

It is not the object of our work to build up another sect or to establish churches. We come, as John the Baptist came, crying, "Make straight the way of the Lord." The church must eventually accept the doctrine of complete regeneration of both soul and body. We propose to establish schools for the purpose of instructing Christians in this esoteric part of Jesus Christ's religion. We are not working in opposition to the Christian church, but in harmony with it. We recognize that in every church organization there are a few who are in the Spirit, and understand, though it be "through a glass darkly," the real character of Christianity. Consequently, Primitive or Practical Christianity, as we teach it, is in perfect harmony with the accepted religion of the Christian world.

By many of those not acquainted with the dis-

tinctions of metaphysical thought, we are classed with Christian Scientists, because we do healing. But we are radically different from them in nearly all of our expositions of Truth, and it is an error to class us with them in any way, except in the fundamental perceptions of the being of God, which are common to all religions. Christian Science teaches that God does not dwell in man, but is "reflected" into him. We hold that this limits the all-pervading Spirit of God, and is in direct opposition to the teaching of Jesus Christ, who, in several places in the Scriptures, affirmed the Kingdom of God to be *within* man. He said the Father was within him.

Christian Science teaches that the book, "Science and Health," written by Mrs. Eddy, is a direct revelation from God, and the end of all revelation, and that all other writings of a religious character, outside the Scriptures, are spurious. We teach that all scripture, that is, spiritual writings, is "profitable for instruction." In all matters pertaining to spiritual things Christian Scientists refer to Mrs. Eddy, and her writings are authority instead of the Spirit of Truth, as commanded by Jesus. Thus they follow man instead of Jesus Christ, and to this extent are anti-Christ. We teach that the Holy Spirit is here with every one of us, and through right understanding of its character, we may be led and inspired today as were the spiritually-minded of the past.

Christian Science teaches that the body is the creation of mortal mind, consequently mortal error. Yet, through the power of the Spirit they heal the body. This is an inconsistency which has no place in our doctrine. We hold with Jesus Christ that the body is the temple of God. His teaching faithfully followed will give us the same power and dominion over this temple that he had, and we can say with him, "I can take it up and lay it down." Christian Science does not teach the spiritualization of the physical organism, yet this is the ultimate object of Jesus' instruction and demonstration in overcoming

death. We are not to put off this redemption to some future time, when we shall become strong, but realize that God is always with us, and that the power to overcome the errors of the carnal mind is indwelling, and an integral part of the constitution of man. The Scripture says, that God created man in His "image and likeness," and gave him dominion over all things in the beginning. "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for our adoption, to wit, the redemption of our body." (Romans 8:22,23.)

Christian Science instructs its practitioners not to treat contagious diseases, thus limiting the power of God. We teach that God is all-powerful, and equal to the healing of every disease of mind or body; that the body is the temple of the Holy Spirit, and that it should be pure and perfect, and express the Divinity of God, which it will if we let the fullness of His Spirit manifest through it.

Thus it will be seen that our teaching differs from Christian Science at every vital point, and we should not be confounded with that sect because we do healing. We are not in bondage to any man or woman, and our religion is not an appendage for a commercial trust — which Christian Science is. They make a regular charge for their services, and enforce their demands with worldly, selfish persistency, while we go forth without "purse or script," trusting the Divine Law to bring us our just compensation. We rejoice in and accept gladly the good that is set forth by Christian Science, and all religious doctrines, but we do not follow them, nor are we borrowers of their teachings. The Spirit of Truth is our teacher, and we look to that source alone for our authority. Christian Science instructs its followers to pay no attention to diet or hygiene, while we give special study to pure foods, and endorse the general hygienic rules laid down by the progressive scientists of the day. The Spirit of Truth reveals to us that the

character of food substance makes a great difference in body building.

One may be a cosmopolitan in religion, and choose what is good in all. It would seem that we have done this, but it has not been from an intellectual standpoint. We have closely followed the guidance of the Spirit of Truth, and on all points proclaimed boldly the instructions given to us. Much of what has thus come to us has been found to be in the teachings of the various religious and metaphysical cults, and we have been classified with nearly all of them, because of this apparent endorsement of their doctrines.

It was revealed to us that the soul did not die with the dissolution of the body, but continued to exist as an entity in a body on another plane of consciousness, and under certain conditions could communicate with those in the flesh body. For teaching this phenomenal fact, we have been called spiritualists. Yet we do not endorse all the teachings of that cult, and consider mediumship a direct violation of the law of spiritual development.

Then again, it was revealed to us that those same so-called spirits went through a second death and lost that body in which they lived for a season. Then the Ego, with its desires for further expression, was born into another flesh body; and that this process was repeated over and over again, until the soul awoke to the Christ-consciousness, and overcame death. For this teaching we have been called Theosophists. But we differ radically from the Theosophical schools now in practice. The Spirit shows us that the law of Karma, by which the Theosophists lay great store, endures only so long as the Ego submits to it. Thus it is not necessary to endure much penance in many incarnations for the errors of the past, but through the Christ power dissolve the thought energies that are carrying those errors, and start anew. Theosophy teaches that it is dangerous to do this. Yet we have the example of Jesus, whom

they admit was a very great adept, dissolving these sins in a large way. He taught that the Christ-man was greater than all the personalities through which the Ego had passed, in Matthew 16:13, where he asks his disciples, "Who do men say that the Son of man is?" "Some say John the Baptist; some say Elijah, and others Jeremiah, or one of the prophets," they replied. "But who say ye that I am?" Peter discerned the true Ego and said, "Thou art the Christ, the Son of the living God." Upon this foundation and power men are to build the true "church," or temple, which means the body, and the promise is that whatever they "bind," or affirm on the lower shall be bound on the higher, and whatever they "loose," or deny, in the lower, shall be loosed in the higher.

The comparisons which we have made between the doctrine we promulgate and that of other schools are not in a spirit of condemnation or disparagement of their teachings. We are asked to explain the difference between ours and theirs, and we have here set them forth in a spirit of fairness.

We know that every movement that has for its object the upliftment of humanity has good at its foundation. The seamless garment of Truth is found in even very external and worldly philanthropies.

We do, however, most radically protest against the Phariseism that seeks to find eternal life in its little scripture, and condemns everybody that differs from it, or refuses to receive it as the last and highest revelation of God. Inspiration and revelation did not cease with the four Gospels; Paul had viewpoints of his own. Luther was not intimidated by the cry of "heretic and devil," neither did John Wesley let the denunciation of the church institution deter him from expressing his revelation.

So in our day, there are a surprising lot of prophets and inspired ones proclaiming what God has revealed to them, and we should not fear to hear their message. Those who wish to make a trust of their religious system, will tell you that all the others are

of the devil or evil, and satanic in some respect, and try to scare you into their syndicate. The timid and fearful are being coerced and bound in mental fetters by these tools of a false system, but the independent souls are standing for liberty, and will surely win in the end. "Where Christ is there is liberty." Jesus Christ was a radical individualist. He protested against the theology of his time, and he protests as vigorously today against the theology which has been built up upon his teachings as a foundation.

Moses said to the children of Israel in the wilderness, "Go forward." This onward movement pertains to every department of human development, religion included. Jesus Christ proclaimed and demonstrated the ability of man to overcome death, but his words on this point slumbered for nearly two thousand years, until now the New Thought of God, and man's relation to the law of life, makes imperative perpetual living, and those who are true to the logic of Being, cannot evade the conclusion. So what was demonstrated by one man in Galilee has suddenly been presented as a possibility to all men, and it is found to be the essential and pivotal doctrine of the Christian religion. The last enemy to be overcome is death. "If Christ hath not been raised, your faith is vain."

The spiritual quickening of the mortal body, which is the coming out of the tomb of material sense of the vital energies, is being felt by people everywhere, and some have a large realization of the spiritual body forming within them, but few know the law. We have made discoveries in the relation of the mind and body that have never been given in any system of instruction. These are of vital importance to man in taking that great step in human development which is now being opened to the race—the overcoming of physical dissolution.

We assert, in the full knowledge of the weight of our words, that now, here on earth, can instructions be had that will reveal and bring forth

to activity the brain and nerve centres in the organism through which the Spirit builds the celestial body. We have been for the past eighteen years working out this problem under the guidance of the Spirit of Truth. Our bodies are being transformed and transmuted into finer matter than that of the human organism, and we shall demonstrate what the Spirit has been proclaiming through us so long—that the resurrection of the body of flesh from all its fleshly limitations is a possibility here and now. We do not make the proclamation as one who spiritually *perceives* this overcoming of death as a possibility, but we are working the problem out in flesh and blood. This we shall outwardly manifest in the near future. What Jesus Christ made possible by his mighty work will soon bear its fruits here in America. The Kingdom of which he was King is to be set up as a tangible reality in our midst. The time of restitution is at hand. Let us rejoice.

If you would be happy, be free. Slaves are never truly happy. If you have a boss, whether his name be man, woman, appetite, habit, fear, poverty, necessity, taskmaster, body, passion, fashion, old age, disease—heredity, or what not—rebel at once. Raise your standard of revolt, and issue your declaration of independence. Then stand by it like a hero. You have it in you to win out, never fear.—*The Life*.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present, and always took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—THOREAU.

AFFIRMATION.

BY WALTER DEVOE.



WHEN we see a divine truth, we should grasp it with all the tenacity of the mind, and by positive affirmation incorporate it into the structure of thought so that it becomes part of our mental organization.

Affirmation of truth creates faith in the power of truth. It fills negative brain cells full of the energy of positive thought. There is character and strength in affirmation. Through its persistent use the latent life and perfection of the soul may be woven into a thought structure of great beauty of character, which will gradually become manifest in the flesh.

We meet with students who hesitate to make affirmations, fearing that they will interfere with God's will or disturb the outworking of karmic law. Deeper insight into the truth reveals that the law of cause and effect (called Karma by students of Hindu metaphysics) acts in obedience to the thought and will of man, and should never be accepted as having dominion over man. And anyone who wills and affirms the truth is not interfering with the will of God, but is most powerfully co-operating with the Divine will, for God wills eternally that life, health, success and every form and attribute of His divine goodness shall become manifest on this lowest plane of manifestation and even to the least of His creatures.

The reason the goodness of God is not manifest in this world is found in the fact that the race is so immature in its development, and so young in the unfoldment of its intelligence, that the higher degrees of God's intelligence, called love and wisdom, have not been comprehended by the race, and thus God has been unable to have His children reap good because they could not yet comprehend the perfectness of His life and love, much less show it forth. The mortal nature of the race is so closely allied

with the negative nature of God — the earth — that it could but faintly realize the goodness stored in God's positive nature awaiting realization, and so from no other cause than lack of knowledge the merciful will of Divinity has not been manifested to any great extent.

Now that we have seen His saving grace, let us shout it to the skies, and proclaim in every quarter the goodness and power of our God. Thus will knowledge of His truth, and through it His power, increase in the world.

God has given us dominion by planting in our nature a divine soul, an image of the wonderful activities of Omnipotence. Let us rise up into the majesty of our soul nature, and cast every burden away from us by a recognition and positive avowal of the great truth that All is Good.

This brings forth the manhood of men, the womanhood of women, and the godhood of the soul from within. Let us deny every limiting belief evolved from the ignorance of the race, casting aside the belief in a karmic law of retribution as well as the belief in the chastening hand of the Lord. God wills mercy and not punishment. There are no "Karmic Angels" guiding us so that we reap suffering for every evil done in the past or leading us through hard experiences for the strengthening of our souls. Every angel worthy of the name is awake to the mercy of that Power that desires with tenderest affection to make the pathway of souls incarnate a way of life and joy. Free your mind forever from that delusion that suffering is part of the divine plan of redemption. Suffering is the result of the undeveloped animal nature, born from those qualities that man has retained from the lower animal species. Selfishness, vindictiveness, anger, jealousy, deception, etc., are from below, not from above, and these elements in human nature result in all the diseases, pains and evil environments that man is heir to through natural heredity. These are

not the attributes of divine justice conspiring to repay for an evil done in the past, they are the attributes of ignorance.

The knowledge of the love of God harmonizes and overcomes these negative causes, creating peace, thus making the goodness of God manifest. Let us deny over and over that the race has fallen from grace and is under condemnation for the sins of a mythical pair in Eden. All the facts of evolution point to the truth that man has progressed to a greater degree of intellectual individuality since the time of the simple minded Adamic race. The belief that the race was cursed by God has grown stronger through the ages, and *this belief* has through the power of thought itself been the curse that has held unnumbered souls in dreadful bondage, a source of great suffering to all who came under its influence. It had its rise at that time in the world's history when the Hebrews were led (or misled) by undeveloped spirits who claimed to be gods, and instigated wars and curses and the many occult laws of sacrifice and condemnation written in the Old Testament, which Jesus repudiated when he taught the truth of love as the fulfillment of the law of God. The founders of the Christian religion were so hypnotized by the old Hebrew belief in sacrifice and propitiation for sin that they saw in the apparent death of Jesus the supreme sacrifice to God for the sins of the world.

We are mental creatures, and through the law of heredity we come under and are bound up in all the false ideas current in the world, and we are also limited more or less by the environment that these false concepts have created in the outer world, for greed and selfishness have built a false standard of living with which each aspirant for freedom must compromise in his effort to live to his highest. He must conform to some degree to the world's ways or become an outcast. But no matter how much we appear to be bound either by externals or by hereditary beliefs, we can find peace and very often

entire freedom by recognizing that our inner, immortal nature is of God, and by affirming those attributes of Divinity which we find in the soul, we turn our thoughts to operating the law of heredity under its divine aspect, and we begin to realize the bliss of being true to our divine parentage, even though we have to deny out of mind the ties of kinship through which the negative law operates.

There is glory and power in this wonderful truth of our sonship as souls with God, and in proportion as we affirm the divine perfection and natural freedom of the soul we are lifted into the glorious light of the eternal truth consciously, and we gain the strength that nothing but this eternal truth has power to impart. But we must be faithful in making our denials ere we can gain the mastery over all the mistaken ideas that are woven into our subconscious mental nature. We must make the mind clear and free by erasing all errors, cleansing it so perfectly and guarding it so vigilantly that no negative ideas can take root in its fertile soil before we shall have discovered their true character.

We are not required to reap from all the ignorant beliefs of the past any more than a gardener who has mistakenly planted weeds in his garden instead of flowers is obliged to let the weeds grow. We can uproot the false beliefs as the gardener uproots the weeds, thus making more and more room for growth of the seeds of divine truth and for the development of the tree of knowledge which gives to us perfect faith in the ALL-GOOD. It is our duty to use the leaves of this tree to heal everyone that comes to us for healing, it matters not how negative or helpless, weak or undeveloped they may appear, for if we have risen to the realization of the majesty of truth and cast away every unbelief by the positive avowal that we know that All is Good, we have then educated ourselves so perfectly in this great truth of the universality of the divine nature that we realize that Good is all and contains all there is.

And thus knowing the higher law of the goodness of God, and through this light having gained a perfect comprehension, we will now see things or states as they are to the Eternal, and through this knowledge, which has wiped out our own beliefs, we can also wipe out the beliefs of those who are led to us for healing, for we have come to see that beliefs based on the eternal Reality are self-existent forces which cannot be overshadowed by the beliefs of the world, but can and do conquer all mortal beliefs and make manifest the goodness and mercy of the living God of Love.

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THOUGHTS ARE THINGS.

BY AARON L. LINDSLEY.

Do not let your thoughts become things, a thing, a disease, a physical condition, in any sense of the word. *Do not* fix negative thoughts in the body, or elements, which is the realm of *effect*, the negative-sensitive plane which can be developed into whatever we allow to imprint itself upon our imagination, where it soon develops into a bodily condition by *thinking* about it, which is developing it, accepting it in con-fluence with the senses. Physical assent, as Drummond words it, is making much of our ills, failures and sorrows, which are but shadows flitting into the timid psycho-physical minds, which we now are learning to recognize as *fear*, the child of inexperience — ignorance.

A symptom, we term it, which has been called an indication of disease, can be made manifest by our "asserting" to its negative, false imperfect condition, in our bodies, which we should learn to have dominion over. Command with sound mindedness. *Will!* force! authority! speaking with *authority*, because your higher self, through intellectuality, or spiritual knowledge, asserts itself.

TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

PAPER I.

God made him to prosper.— II. Chron. 26:5.

They shall prosper that love thee.— Psalms 122:6.

Seek ye first the kingdom of God and his righteousness, and these things shall be added unto you.— Matt. 6:33.

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom.— Luke 6:38.

Jesus did not fortell evil, nor was he one to hold before the mind of the people pictures of poverty, want and degardation. The foundation of many of his sermons was prosperity and success. That is, heaven here and now. And surely a life of success, which means health of mind and comfort to the body, means heaven here, if rightly understood. In his discourse there was no alluring phantasy of future joys or rewards; no will-'o-the-wisp, unattainable thing, set before them, but, rather, present joys, present comforts, and all necessities for the Now. Did Jesus not say, "Enter thou into the joys of thy Lord"? And this was no suggestion for the morrow, but rather for the present moment. Did Jesus not say also, "Ask and it shall be given unto you"? (Luke 11:9.) And, "With God nothing shall be impossible." (Luke 1:37.)

Who can consider want in the face of such promises? Let us look this subject squarely in the face; this matter of poverty; this matter of the appearance of lack of any good thing. Where is man's faith who bemoans a condition? In the first place, let us find out where this condition comes from. Do not wail, "God made me poor, and placed me in this condition, in these environments; He has sent trouble and sorrow for my good." Do not blame God for your own creation or your lack of faith in good. If such were the case that God had caused

your sad state of affairs, you would have no right to interfere with God's plan, or even to put forth one single regret or complaint. God does not create evil. The Almighty is not engaged in pouring out trouble, for His name is Love.

Let us look about us. Man necessarily makes his own environment. His ideas, or thoughts, have a great deal to do with his rising or not rising above these surroundings. Provided they are unwholesome, he should endeavor to have them of another sort. Any man may change his condition if he will. Who says that circumstances hold him down—business, friends and family? Certainly they hold you down, if you do not exert your God-given talents to shape ends for your own good. Do not despair. Remember, "All things are possible with God." But where is God? Here, everywhere, within man—man's real self. Jesus said, "I and my Father are one." *I am in you.* Draw your own conclusion of power. Where does that power lie? That power (Divine power) lies within you. You shape your own destiny. You make your own poverty or misfortune or unmake it, and are the creators of riches and satisfaction. Which will you have? Which should be the possession of the child of a king? Which is God-like? Surely, a God is not poor or destitute, nor is He sorrowful and full of woe. This would be but a pitiful limitation. God being unlimited—the King of kings—His child is heir to every good. The heir's environment should be peace and harmony; his circumstances should be rich.

If man's heart is full of bitterness, condemnation and self-abasement, he cannot realize the blessings, for only gratitude and pure thought can attract that which is of real value. *Thought*, there lies the secret! It would take a thick book to explain in detail how thoughts are things. As we think, so we act. Thinking poverty makes poverty. Thinking non-success creates the condition. Watch the optimistic person; hear his remarks; see the result that follow. The

cheerful believer in good is the possessor of many friends to begin with, then follow easy conditions.

“Consider the lilies of the field, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these.” We understand these words: the lilies know no worry or anxiety. They are placed before us as a symbol of calm, peace, purity and beauty. We have observed that this cheerful, happy frame of mind attracts to us friends. It is also true that the man who has friends is not long out of a position. All are combining to help him, and there is power in united action. Be a philanthropist in thought, word and deed. Turn your thoughts first into doing good with what lies ready at your hand. Forget self. This is the beginning of wisdom; this is the beginning of true riches, a mind teeming with the wealth of kindness, or love. Whoever heard of Love being poor, that is, God-love? Love is rich in love, and Love contains all. This is proved by the qualities in Love. Love contains every quality: health, wealth, peace, harmony, happiness; therefore is she rich.

We have found, then, the secret of success, or prosperity, to be spirituality, or love; not a stingy bit of loving of one individual for another, but the loving of all, which is necessarily bound to attract the love of all, for like attracts like. If you love, you will not be afraid to give of that which you have; not to one, but to all. This does not mean to throw all your money into the lap of the poor, for such an act would be the height of folly, engendering poverty and beggarliness in those unto whom you give. But give to all—to rich and poor alike, of your time, of your money, of your gifts, your talents, of your love; the latter the greatest gift, for it enfolds all the rest, giving to them a rich condition. Unselfish love, then, is the secret of success. Imagine it, no success without love! But this, nevertheless, is true. If you would have lasting good fortune, you must love as God loves—not one, but all. You argue

there are wealthy men and women with millions of dollars who think little of loving. How much happiness does such wealth bring? and how uncertain it is. Certainly it is not lasting. Today you have it, and to-morrow you have it not, for such is the materialist's life—a life of uncertainty.

The first law is, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added." "Take no thought." What cause have you for thought if all these earthly things are added? They are bound to come anyway. Your part is to obey the word of Jesus. Fear not. Who wants much wealth? Our need is to have plenty, not too much. Too much is as troublesome as too little, for then one has care and responsibility. That one who gives himself a treatment, prays for or holds a thought to gain money, is a sadly mistaken person, and far, in realization, from the kingdom of heaven. All that man needs is contained within, therefore let your treatment, or prayer, be, "I thank Thee, O Father, that Thou hast given me all things needful. I now realize Thy goodness." Thus will your need be brought into manifestation, and your problem solved, for such things transpire only through faith and gratitude. Believe it or not, as you please, but, at least, put it into practice and see the result. If you are faithful and trusting, without anxiety, results are sure to follow. But bear in mind this: that with what you already have you must be generous and free. Open your heart, open your hand, your purse (the hardest of all for some) and give. Give for what you receive generously, especially to any God-work, give. There are those who seem to creep out of this sort of giving; not being free enough to return an equivalent for that received, but when the heart is opened in true love this smallness is no longer indulged in. There are none so poor that have not something to give unto the Lord, and all gifts given in love are given unto the Lord.

The whole secret of prosperity lies in giving, but few there be that know it. There are some in this world who seldom or never meet stinginess. Why? Because they are always giving of the little or much that they have, and, therefore, do they also receive. The law is just. Like attracts like. Who does not love a generous soul? If you would be prosperous, if you would be happy, open your heart and give.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 12. June 18.

THE HEAVENLY HOME.—Rev. 22:1-11.

1. And he showed me a river of the water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

4. And they shall see his face; and his name shall be on their foreheads.

5. And there shall be night no more; and they need no light lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

6. And he said unto me, These words are faithful and true: and the Lord, the God of the spirit of the prophets, sent his angel to show unto his servants the things which must shortly come to pass.

7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8. And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.

9. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

10. And he saith unto me, seal not up the words of the prophecy of this book; for the time is at hand.

11. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

GOLDEN TEXT—*He that overcometh, I will give to him to sit down with me in my throne.*—Rev. 3:21.

In Divine Mind there is but one idea of man, and that is a being perfect in mind and in all his manifestations. This is the Spiritual Man abiding in the Mind of God. The Scriptural name of this man is Christ, the "Only begotten," or only thought of in God's Mind. As there is but one God, there is also but one man, the offspring of that God: All-called men, seeming to have separate personalities,

are members of the constitution and body of that One Man. Paul refers to this in I. Cor. 6:15, "Know ye not that your bodies are members of Christ?" Again in Eph. 5:30, "Because we are members of his body." With this understanding we may comprehend the symbology of Revelation 22, which is a continuation of Chapter 21.

The New Jerusalem described in the preceding chapter is a mental picture of humanity regenerated, purified and rounded out as one perfect state of mind, or dwelling place, of which a city is the type. But this city is symbolical, as stated in verse 17, "the measure of a man, that is, of an angel." An angel is the perfect thought of God. When we accept Jesus Christ as the One Man is Spirit, and willingly take our respective places in his universal consciousness, the New Jerusalem will descend out of the heaven of harmonious mind and be established on the unchanging substance, or earth of our inner soul.

The "throne of God" is the spiritual centre of man's soul; the "Lamb" is Divine Love. In the unregenerate state man lives upon the food he eats but in the regenerate condition there is an influx of life from Universal Mind—"A river of water of life, bright as crystal."

The "tree of life" is the nervous system. The voluntary nerves, radiating like branches of a tree, are on one side, and the involuntary, or sympathetic nervous system, on the other.

The nervous system accumulates energy similar to a storage battery, and sets it free into the outer realms, or "nations," of the consciousness. In this manner the body is perpetually sustained, "healed," of its thoughts of depletion and exhaustion.

All "curse," or condemnation, must be removed from this body. If you are now holding your body in imperfection, within or without, the "throne" (dominion) and "Lamb" (God-substance) are obscure.

The forehead is the seat of conscious intelligence, and it shall have the name, or character, of Christ. We should proclaim the presence of Jesus Christ with us today as an indwelling life-giving power, more potent for good than the personal Jesus of Nazareth. Jesus of Nazareth said that the Comforter would not come so long as his personality was worshipped, so he went away.

Mortality loves to bow down to mortality, and call it God. When it cannot fulfill its own ambition to dominate its fellowmen, it helps some one else to do it. This is all to be done away with in the New Jerusalem.

All ignorance, "might," will disappear, and all artificial or external aids to understanding be done away with. The Lord God, or spiritual I AM, shall give necessary understanding, and there shall be no end to the condition.

Verse 11 implies that man's idea of righteousness or unrighteousness cuts no figure in Divine Mind. Trusting in the regenerating power of the Christ we are to do nothing in a mortal-will way. "Behold I come quickly; and my reward is with me, to render to each man according as his work is."

Lesson 13. June 25.

REVIEW.

GOLDEN TEXT—*But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.*—John 20:31.

LESSON I.—*Jesus the Good Shepherd.*—John 10:7-18.

Central Truth: The spiritual I AM, the only source of guidance, care, discipline and protection for the thoughts of the mind of man.

LESSON II.—*The Raising of Lazarus.*—John 11:32-45.

Central Truth: All thoughts that have fallen into lethargy, inactivity and sleep, through belief in the absence of indwelling energy and perpetual life, are

quicken and set free from their bondage through the command of spiritual I AM. I AM is the resurrection and the life.

LESSON III.—*The Supper at Bethany.*—John 12:1-11.

Central Truth: Thoughts of love radiate an essence that penetrates and fills the whole temple.

LESSON IV.—*The Entry of Jesus into Jerusalem.*—John 12:12-26.

Central Truth: Our good thoughts and deeds go before us and prepare the way.

LESSON V.—*Jesus Washing the Disciples' Feet.*—John 13:1-14.

Central Truth: We should help one another into understanding through the cleansing power of our words of denial of all earthly limitations.

LESSON VI.—*The Vine and the Branches.*—John 15:1-12.

Central Truth: All thoughts that do not come up to the I AM standard, should be denied and pruned from consciousness.

LESSON VII.—*Jesus Prays for his Followers.*—John 17:15-26.

Central Truth: We should not desire to be removed from our contact with the world and its error thoughts, but we should so identify and make ourselves one with God that we shall not be moved by such thoughts. Thus through overcoming the error we are glorified.

LESSON VIII.—*Jesus Before Pilate.*—John 18:28-40.

Central Truth: We are kings and rulers of a world within the mind.

LESSON IX.—*The Crucifixion.*—John 19:17-30.

Central Truth: A universal denial of personality and fleshly consciousness.

LESSON X.—*The Resurrection.*—John 20:11-23.

Central Truth: There is always a lifting up of

the whole man after a universal denial. Do not look for the old material body—it has been raised to a higher plane of energy—has gone before you into Galilee (vibration).

LESSON XI.—*The Message of the Risen Christ.*—Rev. 1:10-20.

Central Truth: Realization of Spiritual Manhood.

LESSON XII.—*The Heavenly Home.*—Rev. 22:1-11.

Central Truth: The Spirit reveals that the source of life and existence is in the inner temple.

Lesson. 1. July 2.

SENNACHERIB'S INVASION.—II. Chron. 32:9-23.

9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (now he was before Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10. Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem?

11. Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Jehovah our God shall deliver us out of the hand of the king of Assyria?

12. Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and upon it shall ye burn incense?

13. Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands any ways able to deliver their land out of my hand?

14. Who was there among all the gods of those nations whom my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15. Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hands of my fathers: how much less shall your God deliver you out of my hand?

16. And his servants spake yet more against Jehovah God, and against his servant Hezekiah.

17. He wrote also letters, to rail on Jehovah, the God of Israel, and to speak against him, saying, As the gods of the nations of the lands, that have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand.

18. And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19. And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands.

20. And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven.

21. And Jehovah sent an angel, who cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22. Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23. And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah: so that he was exalted in the sight of all nations from thenceforth.

GOLDEN TEXT— *With us is Jehovah our God to help us, and to fight our battles.*—II. Chron. 32:8.

The children of Israel represent our Spiritual consciousness. Hezekiah, "the strength of Jehovah," represents our faith in God. The Scriptures recite that Hezekiah was a religious reformer among the Hebrews. He cleansed and repaired the temple, restored the temple services, and provided for the support of the Levites and for popular religious instruction from the books of the law, thus bringing about a great uprising against idolatry.

There is a universal thought consciousness in man and in the race that does not acknowledge the Spiritual Head of the universe. This thought is based upon sense observation. Instead of using the pure reason and intuitive understanding of the inner mind, man looks without and builds up a belief that the ruling power of all things is in matter and material forms. Thus idol worship is instituted. Men believe in the forces of nature, and deify them, like the Greeks and Romans. Or they worship the material images carved by the hands of men, or they worship money. This idol worship takes many forms, but its basis is always to the without instead of the within — in the formed instead of the formless.

The Assyrians represent this Gentile, or un-spiritual realm of thought, and Sennacherib, "bramble of destruction," is its head. The Israelites had been intimidated by the Assyrians, and for the sake of peace, were paying them a regular tribute. Thus we find that in our desire to avoid trouble, we make

concessions to the unregenerate, material realm of consciousness. But a time comes when we decide to cast off the yoke of this bondage, and we declare our freedom and spiritual individuality. Then we have a war on our hands, or minds.

The material forces always seem much more powerful than the spiritual, and as we look the human family over, they seem to be dominating. When we attempt to live an independent spiritual life, in the face of this apparently unconquerable army, they come down on us "like the wolf on the fold." They boast of their success everywhere, and we are appalled.

Here the forces of the invisible and all powerful Formless One are brought into action. Hezekiah and Isaiah prayed and called to heaven. Faith and Spiritual Understanding join in a demonstration of the higher law. Then the "angel" or messenger of the Lord was sent and cut off all the mighty men of valor and the leaders and captains in the camp of the king of Assyria.

The Assyrian came down like the wolf on the fold,
His cohorts were gleaming in purple and gold;

* * * * *

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen.
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.
For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed.

* * * * *

And the tents were all silent, the banners alone,
The lances uplifted, the trumpets unblown,
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

—BYRON.

Lesson 2. July 9.

HEZEKIAH'S PRAYER.—Isa. 38:1-8.

1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live.

2. Then Hezekiah turned his face to the wall, and prayed unto Jehovah,

3. And said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4. Then came the word of Jehovah to Isaiah, saying,

5. Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7. And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken:

8. Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.

GOLDEN TEXT — *God is our refuge and strength, a very present help in trouble.* — Ps. 46:1.

In Kings, Hezekiah is called, "The captain of my people." This means the controlling, or directive power, in spiritual consciousness. We may properly term it faith. Man's spiritual consciousness belongs to the Lord. However, we may seem to possess it. There is but one principle of mathematics, and the rules thereof belong to it, and cannot be separated from it. So there is but One Principle of Being, and all true thoughts are perpetually sustained and fed by it. Thus they belong to it as the one and only fount of Truth. Our faith in Spirit is the captain of this realm of consciousness.

"Hezekiah was sick unto death." The one and only cause of death is separation in faith from Omnipresent Life. It does not make any difference how pious or good we may be, we will not demonstrate continuous life unless we acknowledge the Life Principle. Hezekiah's sickness was brought about through his failure to acknowledge God in all his ways.

Isaiah, the prophet, or discernor of the law of sequence — every cause producing an effect, reminds Hezekiah of his shortcoming, and he immediately utilizes the clue by openly acknowledging the Lord as his resource, and at the same time affirms his own loyalty to Truth. Repentance and open confession are wonderful dissolvers of the wall which material

thought builds about us. Hezekiah "turned his face to the wall." This means that he looked his material state of mind square in the face, and was not afraid to affirm spiritual perfection in spite of the seeming wall of materiality.

Man can change the outworking of the law and rise above his karma through repeatedly allying himself with the Lord, or source of his being. This heals his malady, and gives him a further lease of life.

We frequently feel that our prayers are answered, but we are not sure, because the work done in the mind is slow in coming to the surface in the body and affairs. So the desire for a "sign," or some proof that we are demonstrating, and that we shall see the fulfillment in due season.

Turning the sun dial back means the light of spiritual Truth in consciousness is intensified—"The shadow turned backward ten steps." The sunlight, or understanding, blazes forth so vividly that we are assured of the step by step process that is to follow, until the complete demonstration in externals takes place. We are after this inwardly convinced of a certain thing coming to pass without being able to explain how or why.

Lesson 3. July 16.

THE SUFFERING SAVIOUR.—Isaiah 15:13-15; 53:1-12.

13. Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

14. Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men,)

15. So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth.

8. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many: and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

GOLDEN TEXT — *The Jehovah hath laid on him the iniquity of us all.*— Isa. 53:6.

The "Man of Sorrows" is the body of Spiritual Man. God made a spiritual man after His "image and likeness." This man is Christ—the Lord God. This Christ or True Man made a body, a perfect *ideal* expression of all the beauty, symmetry and comeliness possible to Being. This body was not formed, but *idealized*. It is the Universal Body of Substance, out of which man forms flesh and blood, the physical body. In the New Testament it is symbolized under the personality of Jesus.

It is this Universal Body of which Isaiah writes. He includes both the Christ and the Jesus in his Kabbalistic description. It is the Adam or personal Egos in the creative process that "like sheep have gone astray." The Universal Body of the Lord has been "marred" by men, and their bodies show it forth. There is but one body, and we all live in its substance as we breathe the universal air. Whoever pollutes his body pollutes the bodies of all people

because there is no separation in substance. It is a unit—not one essential particle can be taken away nor a single one added. This is the conclusion of cold science.

We are living in the Cosmic Man, or Grand Man of the Universe, as fishes live in the sea. We have power to pollute that sea-substance, and it consciously suffers and is degraded in consequence of our wrong doing. This is an apparent mystery to the personal sense, but a wider understanding reveals its truth. "Who believes our report" of this Universal Body Substance Invisible, that suffers and is thrown into unnatural shapes when we project our error thoughts into it? This "Presence Invisible" is revealed to our consciousness as a plant grows. It comes forth from what seems absolute formlessness. "He hath no form nor comeliness."

This Universal Cosmic Body is "despised and rejected of men," and we can see the daily fulfillment of all that is stated in verse 3.

Occultists know that this Universal Body Substance is a kind of safety valve for error thoughts. It conducts away and purifies the accumulated anger, lust and selfish mental emanations of the race as the wind blows away the foul gases of a sewer. But there is a certain amount of reaction. The violent throes of nature are the efforts of the Cosmic Body to free itself of human thought inharmony. Cyclones, tornadoes, earthquakes and all throes of nature have their initiative in human error thought.

This Body Universal can make no protest. It is a larger human body, and subject to the race thought exactly as our bodies are subject to our thoughts. We can sin against our bodies to the point of destroying them, and they silently obey our will until they disintegrate. So the Cosmic or Christ Body is "cut off out of the land of the living."

As our bodies are not evil or wicked, but merely show forth and suffer for the wickedness of mortal ignorance and wilfulness, so the Body Universal

“had done no violence, neither was any deceit in his mouth.”

But the Father is working out a great redemptive plan through the power of the Universal Body to receive and harmonize error thoughts. Jesus of Nazareth played an important part in this saving of man from the result of his wrong thinking, and we are greatly helped in our overcoming by doing in “his name.”

A MESSAGE.

After reading your Lesson in the May number of UNITY, I was seized with a great desire to know more of God. For days and nights it haunted me, both in the silence and in the busy hours, till I could think of nothing else. One night, while preparing myself for the Silence, I drew a deep breath, and these words came so plain to my ear as if spoken by my breath, “I am God, I am God; can't you see and understand that I am God.” Since then this has become a truth to me. My breath is my God, and I have gotten more help from it than I have had for years. I send enclosed some verse. If you think proper for UNITY, you may publish it. If not, please return. To me it is a truth, and from it I seem to grow, and I want to give it out, thinking some one else will make more discoveries in that line. Your Lessons in UNITY are a wonderful help to me.

Lovingly yours,

ANNA MCGOWAN.

“I am God,” said my breath, as I breathed one day,
And I listened amazed, at what next it might say;
Not heeding at first that in those three words
Lay the secret and solace of students and bards.

Then reason, forsooth, took up the refrain,
And questioning — Breath but repeated again,

“I am God, I am King, I am Monarch, and own
From the tinniest worm to the king on his throne.

“I hold worlds up in space, as none can gainsay,
No life could exist were I taken away;
No growth from the earth could be had without me,
No light from the sun or the stars could you see.

“I live you, I breathe you, I hold you in love,
Yet greater than I is the Father above —
God, the Father, the Ether, that filleth all space —
I am all of the Father your life can embrace.

“The Elixer of Life I hold safe in my care;
So drink from this fountain full draughts of pure air.
For I'm God, the gift of the Father to you,
Now take me, and breathe me and prove I am true.”

INSTRUCTIONS HOW TO GO INTO THE SILENCE.

1st.—Retire every day to a quiet room alone, detaching yourself from everyone and everything for half an hour, or longer if possible. Be alone with God, your Father, in THE SILENCE.

2nd.—Take up a restful position, relax all your physical body, and breathe deeply and rapidly for a few moments.

3rd.—Shut out all your daily thoughts and cares; allow none of the anxieties that harass you to occupy your mind. Let the door be barred against all sensation, and bodily, mental or moral, imperfections. See yourself perfect as the child of God.

4th.—When you are calm and peaceful, take the THOUGHT for the MONTH into your mind, and hold it there to the exclusion of all others, and concentrate the mind upon it. *Give yourself up to it*, and endeavor to realize what it means to you.

5th.—Do not try to think the thought; *let it think you*. Let it fill you, pulsate through your being, till gradually a sweet rest and peace steals over you, and you will feel the Infinite Life vibrating through you, the Infinite Mind thinking through you, and the Infinite Love loving through you, till life, strength, and love overflows your entire being.

LASTLY.—Use the THOUGHT every day to ensure success, for this is a daily growth into Wholeness. Let no discouragement or fear have place in your mentality. YOU MUST GROW.

—From *The Truth Seeker*, Sydney, Australia.

God is Love, and His nature is the economy of the cosmos. Even the "Stars in their courses" turn against him who trample on universal law.

—HENRY WOOD.
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Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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

Class Thought. June 20th to July 20th.

(Held daily at 9:00 P. M.)

The purity of the Christ permeates my body, and I am free from sin and pain.

Prosperity Thought.

(Held daily at 12 M.)

The richness of His Grace is my sufficiency.

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held at Unity Headquarters, 1315 McGee Street, Miss H. A. Lewis, leader. Subject: "Little Things."

Often we unconsciously do some little act which seems to us so little that we let it pass by, and be forgotten in time. We see and feel the result from that act, and if our motive was unselfish in doing the act, we often get some of the largest and grandest results. So from little things we see how large things will come into manifestation. Plant the little acorn, and in time we get the big oak. Now, why not attain perfect control over every thought, every word, every action and every desire. It is by doing all little things by order and principle that we become a Law unto ourselves and radiate to others. So the cares of our homes and our business affairs should be done with order. Let us remember order is the first law of heaven. That being true, we will live a life of harmony and peace. Let us build a pure and true character, and our souls will unfold and lead and direct us to spiritual power and understanding. Jesus said to those Jews that believe on him, "If ye continue in my word then are ye my disciples indeed, and ye shall know the Truth and the Truth shall make you free."

This is the consciousness of knowing the soul is the Christ within the true way to Divine mind. Let us make our ideas large and beautiful and realize we are free, and give freedom to every living thing. Let us search our hearts and our minds in every way and see if there is a little thought of selfishness, if so, cast it out, for remember little things grow into the big things — if we cast away all error thoughts light will come into our souls, and where there is light there cannot be any darkness. So we will realize the image and likeness of our Father. It is my Father that doeth the work.

Let every soul be subject unto the higher Power, for there is no power but of God; the powers that are are ordained of God. Let us praise and give thanks for all we receive of Divine Grace. As our faith is, so our strength shall be. Seek not this world's praises, for they weaken instead of strengthen. Let wisdom and love guide us and we will be surrounded with a pure atmosphere, and realize joy and life.

I feel that I owe an acknowledgment to Miss Annie Goodhead for being led to these rooms. She came to see me and brought me several UNITYS. I read them over and over. Then I subscribed for it, as I found it was what I had been looking for. I had been in darkness for so many years. I was taught that God was my Being and the only Power, and He was in everything. I fully believed that all my help and all knowledge and understanding was of God, but how to get it was the question. Why God sent Christ on earth, His mission, was a mystery. I went from church to church, and all I found and understood was that they were in darkness as well as myself. I did not condemn them nor I did not know how to help them. We were like the chicken in the shell, too weak to break materiality away, we had to have help to turn from our old thoughts and think new thoughts.

Some say, "Get forgiven of your sins and save your soul, so you will go to heaven when you die and have Eternal Life." I would say, "I want to be in heaven on earth." They would say, "Oh, that can't be," and yet they will say a Christian is in peace with everything. Sometimes the most of us remind me of a woman who was milking a cow. The cow kicked her. She picked up a stick and struck the cow, then cursed her, then she said, "O God, forgive me." Now I don't know what God did, but I know she did not stop her blasphemy. She was not willing to give up swearing, but she wanted God to change His Law. But orthodoxy is working

out its own salvation, peace to it. I want to give thanks to Mr. and Mrs. Fillmore and all of the UNITY friends. Praises to our Father who art in heaven, for all of my knowledge that I have received since I have been coming to these rooms and the Sunday School.

MEETING OF MAY 10th.

Mrs. Martha Heller, leader. Subject: "Courage."

Silent Thought: "I am courageous. Courage is the birthright of every son of God."

The Century dictionary defines courages as, "That quality of mind that enables one to encounter danger and difficulties with firmness, or without fear or depression of spirit; and further, that courage which grows from constitution often forsakes a man when he has occasion for it, but the courage which arises from a sense of duty acts always in a uniform manner."

We are stirred by acts of physical valor, but the courage we will consider today is of the kind called moral or spiritual. To us, as metaphysicians, the story of the sojourn of the children of Israel in the wilderness is symbolical of our own age of ignorance. We have come out of Egypt, have wandered in the wilderness, and are looking for that promised land where "milk and honey flow;" where there are cooling streams and leafy shade, where is plenty and rest. But Jordon (or self) has to be crossed. Our old leaders, creeds and dogmas, are to us dead; we have a new untried leader, even inner wisdom. This is the Promised Land, but the way through it is not easy or we should not have so many promises given to uphold us: "Be strong and of a good courage." "Only be thou strong and very courageous." "Be not afraid; neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Notice, this is a command, "*Be strong.*" If it were not possible to obey, the command would not have been issued,

Strong! Where shall we obtain strength? "In the Lord Jehovah is everlasting strength." "I will trust and not be afraid; for the Lord Jehovah is my strength and my song." I am thy God: I will strengthen thee." "Fear not, but let your hands be strong." "Be strong and of good courage; dread not, nor be dismayed." Affirm strength and courage. "Whatsoever a man thinketh in his heart so is he." This is law. Remember the Lord said, "Observe to do according to all the law that my servant Moses commanded thee." "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." It seems so simple, so easy why do we ever depart from it? Why are we ever dismayed? With omnipotent law on our side we have good grounds for courage. There is that double-headed monster, fear to be encountered and overcome. Double-headed, because fear not only makes us miserable, but brings to us whatever we fear. Fear a thing and it will certainly come to pass.

I will enumerate some of our fears and the promises that show how groundless they are. We fear that misfortune will come to ourselves and others. "A good man shall not be afraid of evil tidings." "O God, who art the confidence of all the ends of the earth." "Under His wings shalt thou trust." "He shall give His angels charge over thee." We fear that disease, accident or pestilence will overtake us. "I am the health of my people." "Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day, nor the pestilence that walketh in darkness; nor the destruction that wasteth by noon-day." "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned." We fear the the malice of men. "The Lord shall help the righteous, and deliver them from the wicked, and save them, because they trust him." I will not be afraid what man can do unto me. "Fear not the

reproach of men, neither be afraid of their reviling." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." We fear death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and staff they comfort me." We have a fine example of people living up to the courage of their convictions in Mr. and Mrs. Fillmore, who have stood firm all these years, and having "done all" stood, and, here today, we are reaping the fruit of their courage. "If God be for us, who can be against us?" "Therefore we are always confident."

"I know not where His islands lift
Their froned palms in air;
I only know I cannot drift
Beyond His love and care."

HEALING STATEMENT.

"My mind and body are no longer clogged with thoughts of the reality of material conditions. I am Spirit, and the untrammelled ideas of Spirit penetrate and set into quick action every function of mind and body."

Just think of yourself as the center of a universe, as having within yourself every force contained in the universe; in fact, as the microcosm of the universe. Think of your relation to universal forces, and how you are manifesting the power that is yours. Is there anything lacking in that manifestation? Are you experiencing any kind of poverty—of purse, of mind, of love? If so, it is your own fault, because you have within you all power, and everything needful is yours if you will only recognize it and take it.— *The Essene.*

Not until each entity shall work for all, and not until each unit shall realize himself as an organ of God to evolve harmony for the race, will sorrow cease, and pain be a thing of the past.— *The Light of the East.*

LOVE.

BY THERESA B. H. BROWN.

(I. Cor. 13th Chapter.)

' Though I, with eloquence sublime,
Speak with an angel's tongue,
But sounding brass and tinkling chime
My speech will have become.
If I abide not with the king
Upon the highest plane,
Where heart and soul are all attuned
To Love's celestial strain.
Of prophecy I have the gift,
I, mysteries understand,
Have faith, that I may burdens lift,
E'en mountains can command;
If Love be not the moving force,
Then all my gifts are naught,
For holy Love, the only source
Whence living works are wrought.
Though with bounteous hand I lend
My goods to feed the poor,
Nay, give my body to be burned,
'Till I can do no more;
If Love be not the life within,
The hungry are not fed,
'Tis only Love can satisfy;
Love is the living bread.
Love no unseemly bearing shows,
Nor hate, nor selfishness,
Pure light of God, Love ever glows,
Warms all in tenderness.
Love beareth all; as on the wave
The vessel safely rides,
So Love her children beareth brave,
And nourisheth besides.
Love 'dureth all, for she is strong,
Stronger than cable cord,
And broken wreck or seeming wrong
Are mended by her word.
Tongues cease and prophecies will fall,
Such vanish all away,
But that which hopeth, trusteth all,
Lives in eternal day.
And now the perfect time has come,
When less than Love must cease,
The time of which the prophet sung
When all shall dwell in peace.
'Tis but the childhood of the race,
That talks of pain and sin.
When Ignorance to Light gives place,
Love, then, shall dwell therein.
Love never faileth; she is Faith,
The Substance, the Unseen,
The Unity of Truth, the Rock —
Love is the whole, I ween;
Priceless are Faith and Blessed Hope,
On earth, in heaven above,
But greater far than all of these —
Enduring, changeless Love.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

170. (a) What is meant by the three persons of the Trinity?

(b) When we look within for help, to *whom* are we speaking?

Emilie Cady speaks of looking to the *Christ* in us, and also uses "the *Father* in us." Christ spoke of asking "the *Father*" in his name for whatsoever we had need of. He did not say to pray to himself. I know that to Christ was given *all* power, and that Christ abides within us; yet, did he not tell us to ask the "Father"? Can you help me to straighten out the tangle, for when I try to get help in the Silence I find I cannot, because I wonder to whom I should be speaking? — I. H. N.

TRINITY	{	God the Father	{	Source, or Cause; Infinite Energy; Universal Intelligence; Mind.	
		God the Son		{	Necessitous Expression; Idea in Divine Mind.
		God the Holy Ghost			Activity of Infinite Energy; God in movement.

These three are one because they are inseparable, for you cannot separate cause, effect, and the activity in the cause which produced the effect.

(b) God, as creative energy (Father), dwells in the soul of every man, and it is to this power that we look for supply, for ability to do, and for help in time of need; and this is what Jesus meant when he said, "It is not I but the Father within me, he doeth the works."

The Christ in us is the real Self, the man that is the "image and likeness of God," and which is simply awaiting conscious recognition and co-operation to unfold into the manifest Son of God who is one with the Father.

Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This does not mean in the mere name, but in what the name stands for, and that is, a hidden, occult power which is brought into activity by the use of the name. Just the connection between the name and this power we do not yet know, but it was said of a case of healing in the Bible, "His

name through *faith* in his name hath made this man strong."

Recognizing our Divine Self (the Christ) as one with Creative Energy (the Father) we look and speak to this limitless power when we "pray" and "ask believing."

171. When one's family and friends are not in the same trend of thought, and yet one is bound to them by the strong ties of love, how can that one work separately from them or how can one overcome for both when all interests are combined? — E. V. B.

Every one has to come to the place where he must "tread the winepress alone;" alone, where he has to stand without the support of family or friend if he would develop the strong character of the perfect child of God. This does not mean that he must necessarily go away from family or friend, nor should he make himself obnoxious or aggressive in endeavoring to bring others to his way of thinking. There must be a state of mental regard and respect for the freedom of each individual to pursue his own course of thought, for even the ties of love become bonds of slavery if they prevent this freedom. Be as willing to grant the other members of your family this freedom as you expect it for yourself. You can overcome opposition by holding them in love, and declaring infinite wisdom and intelligence for them. Look for points of agreement rather than for differences, and let your life speak for your trueness to Truth. In this way you overcome evil with good and there will be no separation.

172. Wherein does the philosophy of Emerson differ from the New Thought of today? — C. W. B.

It does not differ, for the great soul of Emerson gave to the world, not then ready for it, a philosophy which the present generation are beginning to recognize as a guide to the higher life. Emerson was grandly individual, and refused to be dominated by church or creed, recognizing God in nature and in the powers and potentialities of the real, the inner

man. The philosophy of Emerson and the philosophy of so-called New Thought are identical, with the one exception that most of the phases of New Thought believe in mental healing of disease.

173. (a) How can one help irregular heart action when they do not know what causes it?

(b) How can one help from taking cold upon slightest exposure?

(c) Should one bear indignities from another in silence, forgiving seventy times seven when they are perfectly unjust?

— E. C.

(a) By realizing and affirming positively that there is no opposition nor obstacle that can prevent Infinite Life and Love from manifesting Itself in and through you in perfect action. Banish fear of every nature, establish a spiritual poise which cannot be shaken, and believe in God as your life unfailing.

(b) Recognize your dominion over *all* things. You are Spirit, and greater than drafts, or wet feet, or whatever you have believed possible to cause a cold. Deny the power of these ideas over you; cease to be afraid of night air, cold wind or storm; look upon them all as friends, and you will find them friendly.

(c) Always and ever forgive. But this does not mean that you are always to silently bear indignities. A few loving words spoken to those who have been unkind will oftentimes cause them to see their error and awaken the better self within them.

174. A man in our vicinity was killed by a bolt of lightning. The minister, in preaching his funeral sermon said, in part, that God saw fit to kill him by lightning. Is this right? Does God control the lightning?

— H. M.

God never saw fit to, nor did He ever kill one of His children. God is life, and neither death nor killing have any part in Him. God, as a Being who directs the electric current to one person for the purpose of taking him from the earth life, is beyond belief of any rational mind. God, as natural law, controls the lightning, but is not to be held responsible if man makes a lightning rod of himself and attracts the current. God does not *do* anything; God IS, and as we know God to be the source of all good, we cannot conceive of anything bad having part in Him. Man has too long attributed his own ideas of wrath and punishment to our loving Father, who takes account of even the sparrow's fall.

THE NEW SONG.

Speaker: Sing unto the Lord a new song, and his praise from the end of the earth. (Isa. 42:10.)

Congregation: Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song. (Psa. 33:2,3.)

Speaker: And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. (Psa. 40:3.)

Congregation: How shall we sing the Lord's song in a strange land? (Psa. 137:4.)

Speaker: Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. (Eph. 5:19,20.)

Congregation: Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. (Isa. 12:2.)

Speaker: The Lord is my strength and song, and is become my salvation. (Psa. 118:14.)

Congregation: From the uttermost part of the earth have we heard songs, even glory to the righteous. (Isa. 24:16.)

Speaker: And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice. (Ezek. 33:32.)

All: 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.)

The victory of the will is achieved when the will of man relates itself to the will of God, and the two become one. — LILIAN WHITING.



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The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Henry Harrison Brown expects soon to resume the publication of his excellent magazine *Now*, and all subscribers will receive their full number of copies due them.

The Rev. John D. Perrin, who recently removed from St. Louis to Chicago, has resigned as Secretary of the New Thought Federation, and all communications concerning the Federation should be addressed until further notice to the Assistant Secretary, Charles Edgar Prather, 1315 McGee Street, Kansas City, Mo.

On June 1st, Mrs. Helen Wilmans Post and daughter, Mrs. Ada Powers, took up their residence in Los Angeles, Cal., for the summer, and perhaps the winter, or longer. The many friends of these progressive thinkers on the Pacific coast will give them a cordial welcome.

California seems to be exercising some magnetic force over many of our brightest New Thought writers and workers, for several noted people are locating there. William Walker Atkinson, for several years editor of *New Thought*, has moved to the Golden State with his family, taking up his residence in Pasadena, where he will pursue his literary work.

Unity friends will be interested to know that the Noon-Day Club, 54 West 37th Street, New York City, takes a summer vacation from May 1st till September, when it will come together in its new quarters with a new enthusiasm for its spiritual work. Communications for the Club may be addressed to its secretary, Mr. R. C. Douglass, at 54 W. 37th Street, and he will receive them.

TO ALL WHO LOVE THE GOOD.

Money is being hoarded, and is laying idle in banks all over the land, that ought to be used to educate and spiritually enlighten the human family. If you have a surplus over and above your needs, you are not fulfilling the righteous law by letting it lay idle. Set it into circulation by giving it to some good cause—lending it to the Lord—and it will return to you again in due season multiplied. No one ever regretted the money that was given to help the good. Yet had that same money been lost in speculation, it would have been mourned.

If you want your money to bring you lasting happiness and real satisfaction, give it to the Lord.

We have for the past eighteen years been working night and day, "without money and without price," for the alleviation of human ignorance. To test and carry out a principle, our ministry has been strictly on the free-will offering plan. It has not been an easy matter to educate people to give freely, or even at all, for what seemed so intangible as spiritual treatments and instruction. The way has not always been strewn with roses, yet we have never failed, nor refused to help any. Now the time has come for us to ask in a larger way. We want One Hundred Thousand dollars (\$100,000) to carry forward plans connected with the Unity Society work, and we expect generous people everywhere, who have the good of their fellowmen at heart, to send it to us gladly.

It is a real privilege to give to a good cause, and we feel that we are making much happiness possible to those who heed the call. The Lord tells us that many have been impressed to help this movement, but are withholding for one cause or another. Now open your hearts and purses.

In the bonds of the Brotherhood of Jesus Christ,
CHARLES AND MYRTLE FILLMORE.

Unity Headquarters was favored with a short visit from our good friend, R. C. Douglass, of the "Noon-day Club," New York City, who stopped over on his way to California. Mr. Douglass wrote the Bible Lessons for UNITY at one time, and is an earnest and able worker in the cause of Truth, and holds a large place in the hearts of his UNITY friends.

If you are not a member of the New Thought Federation, send your application with the fee of \$1.00 to the Assistant Secretary, Charles Edgar Prather, 1315 McGee St., Kansas City, Mo., and you will receive the following magazines three months free: *Unity*, *The Life*, *Now*, *Eternal Progress*, *Thought*, and possibly *Mind*.

A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled **NEW THOUGHT DIET**. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not—we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This **NEW THOUGHT DIET** will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY,

1315 McGee St., Kansas City, Mo., U. S. A.

NEW THOUGHT INDUSTRIAL WORK IN AUSTRALIA.

I desire to be held in thought for prosperity, with my little class, and for wisdom and guidance in our work. We are very few—just the three of us meet on Thursday evening and Tuesday afternoon for mutual improvement. We sing the Truth songs, have a silence, and read some of the Progressive Thought books—anything that we feel we can get good from. Mrs. Simpson is the Matron of my Children's Home, and Miss Davy is a young friend who has stood by me ever since we went to Dr. Mills' lectures together seven years ago.

I started this Home work just before I came into this beautiful Truth, and the work has progressed steadily. First, we had a laundry only, for the mothers and infants. Then, in course of time, as we got that to be self-supporting, we took a cottage for the little ones. For that we get a small government grant, which about pays the rent.

The object of the work is to give a helping hand to girls who desire to reform, but who, through their folly or ignorance, have made themselves outcasts from society. We have been greatly encouraged in the work with the mothers, but of course we feel the greater work will be with the training of the children. At present they are all infants. The mothers take instructions after serving a time in the laundry, and then they help to support their children. So we are not relieving them of their responsibility, but helping them to face the world with fresh courage. In the near future we hope to build good Homes where the necessary training work can be done. I have set my face to do this, and I know that God is my all-sufficiency.

— MRS. ELIZABETH NEBETT, Ballarat, Victoria, Australia.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, University Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

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I want to take UNITY as long as I live. What will it cost me?—J. H. C.

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We are pleased to note that our esteemed friend, Mrs. Meroe Parmelee, has returned to Chicago from a stay of over two months on the Pacific Coast, where she has been visiting the Homes of Truth, teaching classes and making new acquaintances and friends among the Truth Students there. She has now resumed her place at the head of the Chicago Truth Center, 1157 N. Clark St., 2d Flat, Tel. 2463 Belmont. Classes, private lessons and healing are given at this Center. Appointments may be made with Mrs. Parmelee or Miss Mary E. Troyer. The next regular class will begin in June.

Dr. W. C. Gibbons is at present located at Inwood-on-the-Hudson, N. Y., with Ernest Y. Loomis. Dr. Gibbons writes: "This is a most lovely and interesting spot of this beautiful world. A grand old mansion and six acres of ground filled with native trees and cultivated cherry, plumb, apple and peach trees. As I write, from my window I see a vast stretch of the city across the Harlem River. From the other side of the house, just below, is the picturesque Hudson. We are on the highest point of Manhattan Island. What a dear old world we live in."

Horatio W. Dresser, 73 Wendell St., Cambridge, Mass., has on hand copies of the earlier editions of his books, "Voices of Hope" and "Philosophy of P. P. Quimby," cloth bound, which he will mail to any address for only 25 cents each. Address him as above.

THE SIGNS THAT FOLLOW.

At the time of sending the five dollar gold piece UNITY began to speak of the prosperity question. I can only say that it opened such a door of hope, and relieved such a tension, that it simply saved me from insanity. I feel so grateful to UNITY for everything. We are loaning it to our neighbors, and it is doing a world of good everywhere. — E. M.

Having taken UNITY for several years and finding so much good in it, I am desirous at this time of expressing my appreciation of it and your work. Every copy I receive I wonder what I will find in it, and I assure you just what I want is there. I was delighted when I read of your intention of giving the lessons on how to control the nerve centers, and I am looking forward with intense interest to the practical application of the instructions. And right here I want to tell you an experience of mine in connection with this subject. You have been throwing out, or rather giving out, in the magazine strong hints about the nerve centers, and almost two years ago I conceived that there was "method in your madness." So I went through all my UNITYS, as I always keep them, and wrote out under a heading of each nerve center all reference you had made to it in any of the numbers. When I got through I had quite an array which was in an orderly shape. Then I went to work concentrating on the Power Center, which I did for several evenings, and succeeded in arousing vibrations. One evening it seemed as though a presence from an outside source was laid on my throat, and this is what I got: "Would you know how to use power if you got it?" or an idea to that effect. I felt that the time was not yet ripe for me to go on, so I stopped my endeavors along that line. Now I feel ready to take up the work again as fast as you give it. **

After living five years in a little orthodox country town, you may imagine my pleasure at being so situated that I can attend some of the meetings of the Home of Truth. Mrs. Burnell is an eloquent speaker and her husband a very forceful one, but one can not help thinking what a loss he is to the theatrical world. The Home is delightfully situated, and the Chapel all that comfort and the eye could wish for. New Thought is in the air here—you could almost cut it with a knife. Ella Wheeler Wilcox, Colville, Tindall, B. Fay Mills with his Fellowship church, J. Stitt Wilson, the Burnells, and there are probably others. All are giving the message to large audiences, except Mrs. Wilcox who is just visiting here in Los Angeles. **

On February 10th my son in Newark, N. J., wrote me that his boy was sick with scarlet fever. I received the letter on Saturday 11th, and at once wrote you asking for treatment for the

sick boy, also his brother. On the 13th my son wrote me that he was much better—"began to improve Saturday night." It was Saturday afternoon I wrote you. So you see our God is still the God of Israel—just the same today as when he said, "And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear." The other boy was also taken sick, but both had it very light and have been out of doors for a week now, with no bad after affects whatever. I feel like giving praises to our God morning, noon and night.

—E. A. C.

"JESUS THE WORD OF GOD."

BY PROF. CLARENCE E. CHASE.

A few years ago the author was teaching a Sunday School class in the First Methodist Episcopal church of St. Joseph, Mo. It occurred to him, in studying the life of Jesus, that a convenient arrangement of the Gospels would be in parallel columns, so that one could read all of a subject without turning back and forth through the four books. He began, therefore, cutting up two Testaments and pasting Matthew, Mark, Luke and John side by side in four columns, as the events occurred. The work grew. The pastor said he would like such a book, and entered enthusiastically into its publication. Friends subscribed until a printing company offered to publish the book, and did so. It contains four hundred and seventy-seven pages of clear print on rice paper, and is bound in cloth at \$1.50 and full Morocco at \$2.00. For sale by Unity Tract Society.

KANSAS CITY HOMES OF TRUTH.

Marion Austin Drake, one of our oldest workers, who has been so well and favorably known by her good works as a teacher and healer, has, with her husband as a co-worker, opened a Home of Truth at 225 West 18th Street, Kansas City, Mo. Desirable rooms in the Home, with board next door. See card in Directory.

The Home of Truth, Mrs. May D. Wolzak, Teacher and Healer, is located in a beautiful part of Kansas City, at 2312 Wabash Avenue. Students and patients will find here spiritual help and instruction. Mrs. Wolzak is very successful both as teacher and healer, and is a member of the Board of Trustees of the Unity Society of Practical Christianity.

A Divine Science Home has been established at 1560 Race Street, Denver, Colo., by Frank L. and Maud F. Galigher. All who desire to live or sojourn under the influence of a home consecrated to the work of Truth will be welcome at this Home.

HEADQUARTERS



Application.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ.

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

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If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions in the department in another part of this magazine, under head of "Society of Silent Unity."

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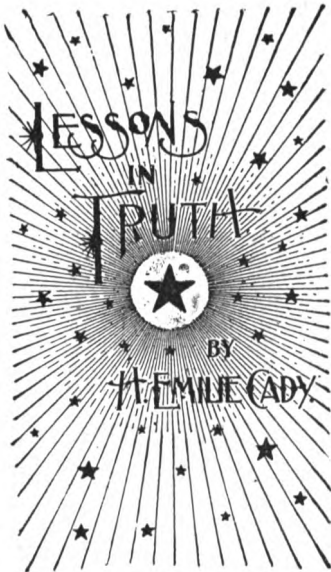
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