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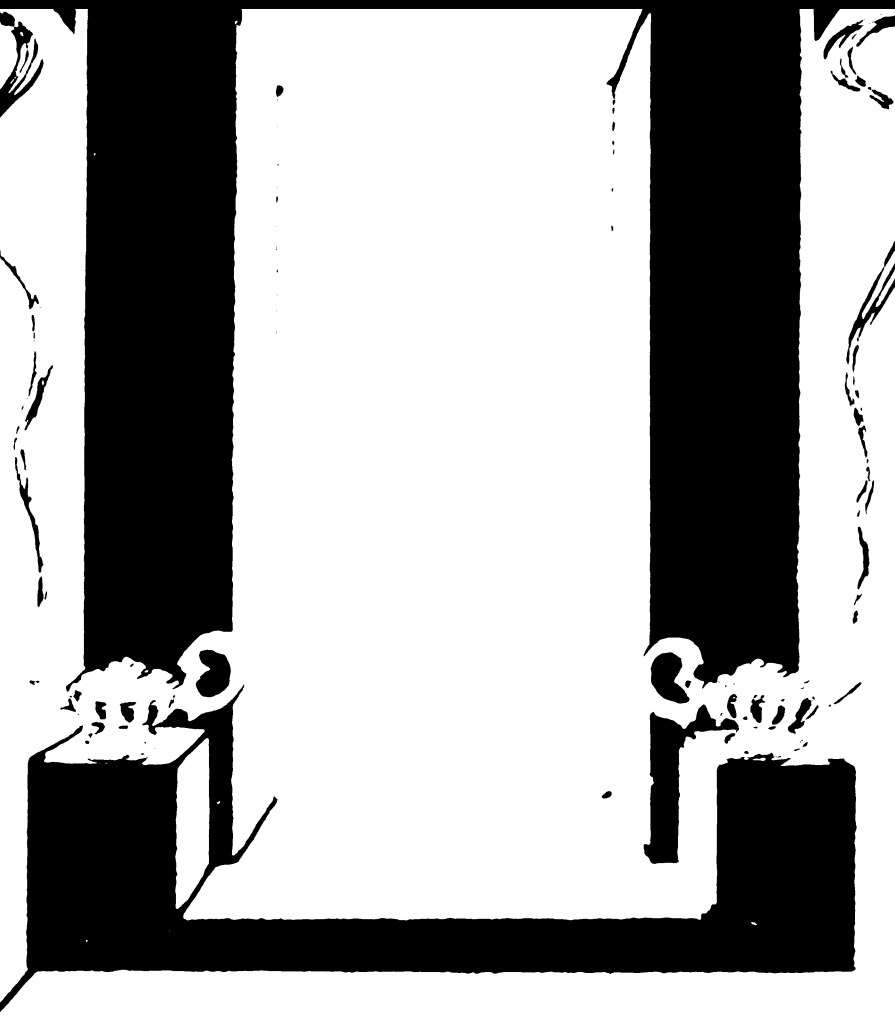
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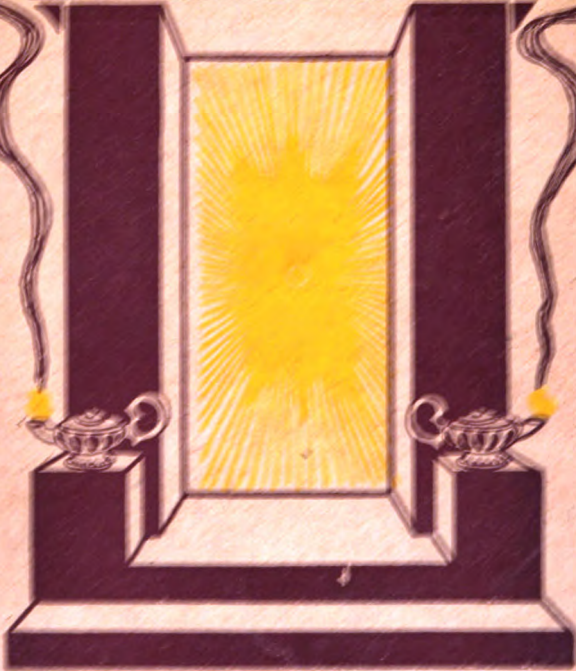
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I AM THE DOOR



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Vol.
XXVIII.

KANSAS CITY, MO., JANUARY, 1908

No. 1

THE REAL AND UNREAL

HERBERT J. SMITH

ASTOR, LENOX AND

TILDEN FOUNDATIONS.

This is one of the problems which has exercised the mind of man since the time he first looked out upon the world and the objects around him. It has engaged the attention of the world's philosophers and its deepest thinkers in all ages. Small wonder, then, that the question is of deep interest to thoughtful minds in our day, when matters are considered seriously by individuals for themselves, as well as by those who devote their thoughts solely along these lines.

There is within our nature something which impels us to search for and find that which is certain and sure with the idea of laying hold on it and having it as a conscious possession. We want something steadfast, something true.

We look upon ourselves and upon the world, and naturally observe the changes which are continually going on. We wonder what we are, and what that world out there really is. What is the truth regarding the nature of man? Where can we find the knowledge which will tell us the truth? There are opinions here, and may-bes there, but where can I find the real truth of the matter? Is there a life after death, and do I really live on to Eternity?

There is a natural repulsion at the idea of death and dying, a feeling which arises because of the nature

of the life within us. According to the appearance the man dies after living for seventy or eighty years, the body gradually disintegrates and at length is resolved into the elements of which it was originally composed. Is this the end of *man*, the thinking, loving, active being?

If this body which we look upon, and which comes to an end, is not the real man, what is he really?

According to the dictionary definition, "real" pertains to things fixed, permanent, immovable, while that which is "unreal" is not substantial; having appearance only." These definitions must be borne in mind all the time we are considering the nature of the real and unreal.

Judging from appearance, when we look upon our shapes and their conditions, we should say they are continually changing, altering in weight, quality and size. They are not by any means fixed, permanent or immovable, and so do not answer to the definition of "real." If this body, then, is not the real of man, what is? Is man a real being? Has he within him a nature which is fixed, permanent and immovable? If he has, and if we desire to find it, we shall have to abandon judgment by appearance only, a judgment consequent upon sense evidence. The senses, by virtue of their own limitations, can only answer to excitation from without; they are the natural means by which we receive impressions from the physical world around us. In themselves they are neutral, they are the instruments which the intelligent being within uses as a means of communication with the physical plane of existence. In themselves they are good and useful. Judgment on what the senses convey depends upon the individual, upon the amount of knowledge he has and the experience he has passed through.

According to sense evidence man is born, grows to maturity, and dies in a certain number of years. The point to be considered is: Is that with which the

senses come into contact with the real man, the real thinker, the one who reasons, judges, feels and enjoys? The one who stands within?

Which of the senses can see the thinker? The eye can only see the result of his thought pictured in his actions, but not the thought itself, much less the source of the thought, the thinker. The eye cannot see the one who feels, who is moved to emotion; it can only see the result in the eyes, the ear can only hear the result as a cry.

If we are to find the real we must abandon the evidence of the senses alone, for they can only bear witness to the physical, that is all they are fitted for; they bear witness to that which changes. The real, that which is permanent and immovable, cannot be seen by the senses, it can only be discovered by the higher faculties of our nature coming into play, through the activity of perception and logic.

The shapes we see around us in the world, the trees, the bodies of animals and men, even the mountains and hills are continually changing. What then endures? What is real, fixed, permanent and immovable? Reason based upon the evidence of the senses, cannot answer the question to our satisfaction. Pushed to make a conclusive statement on such evidence the reason would say, "There is nothing permanent or real; there is nothing fixed, all is changing."

To find a satisfactory answer, then, we must search elsewhere, and use other faculties which we possess besides our senses

For a sound argument, one that will stand the test of severe criticism and analysis, it is necessary to have certainty in premise before satisfactory conclusion can be arrived at. We must have a fixed point from which we can commence. If one wishes to measure a room he must start from some definite point. He would never come to a satisfactory conclusion with regard to its size if the end of his tape kept

moving, or if it was dragged hither and thither in his movements, he must have a fixed starting point somewhere.

So, if we are to come to a satisfactory conclusion with regard to this question of what is real and permanent, we must have a definite basis to work from; we must have a fixed point from which to commence.

That which is real and permanent must be based upon a firm foundation, one that is incapable of change in any way. Its source or origin must be steadfast or unalterable. In order to find this we shall have to penetrate to the source of all things, the Creator itself, the Origin of all.

What is the nature of this Most High we call God? Is it a personal being who loves some of his children — those who do well — and hates others — those who do not well? This kind of a God cannot be the Most High, for it is capable of being influenced by the actions of man, whose punishments or blessings are ordered accordingly. It is a God who is influenced by deeds done in time, who can vary his actions at pleasure.

But "God is the same yesterday, today and forever, without variableness or shadow of turning." God is love, not a being who loves, but Love itself, and in Love is no possibility of hate, nor of anything less than Love. No matter what the circumstances may be, Love can never change its own nature, become anything less than itself; it cannot act in more than one way, the way natural to it. It is always the same, incapable of changing its own nature, or being changed in any way.

God is Life, not a being who lives, but Life itself. In Life is no death. It is the source of the life of all, abundant, perfect Life; active always in the same way, incapable of acting in any other; fixed in its own nature, always the same, Life, itself.

We read in Genesis that God created man in his

own image. If man is in truth the image of God he must express only what is in God. If he images God he cannot image hate or disease or death. As the image of God he expresses perfection itself, all that is good and true and right.

If man is the child of God, he must have a nature derived from that source, his parent, that true inner nature which he has from the All-Father cannot be diseased, ill or poor. From that inner being he cannot hate and steal and lie. To say that he possesses these negative qualities in his real nature which he has as the child of God would be to blaspheme the Most High. How can he derive these things from Love itself and Wisdom itself?

The image of God is the expression of all that God is, as Spirit, Life, Love, Intelligence, Mind. As this image, man is in his inner, true being, spiritual, for only the spiritual can express Spirit. Man is not a material being, never was and never can be; he is in his true being spiritual now. The appearance to the senses is different, but the appearance is not the truth. As the image of God man is living, he is sustained by the Infinite Life. He cannot die because in his true being he expresses Life itself, and as long as Life is, man as its image must remain living. There is no disease in its expression.

The body which we see is not the man, it is a living instrument he uses. The man stands within or behind it. With it he comes to existence, within it he grows, gaining in knowledge and experience.

The real of you, that which endures, lies back of the appearance — the physical body. In your real being you are the image of God, and as such you are a living soul now. You cannot die, because your life is God; the real, you cannot be diseased for you image the divine; the real you cannot be limited or bound in any way for you are the expression of the Infinite Good Itself.

That is the truth of your being; the truth as it was and always will be. But it is the truth that is not seen at first. In the first stages of our experience we look outwards upon things and objects, our body included, and our first natural conclusion is, "This is man." It is the sin of Adam; we are deceived by the serpent of appearance.

But there is progress from this point, the natural course continues until by experience and perception we gradually discover the truth of being, of the real nature of man, of yours and mine, discovered by successive stages, is illustrated in the New Testament in the life of Jesus the Christ.

The real is that which endures always — Good Itself and its expression in the pure nature of man. Mind is expressed in consciousness; the Infinite Mind which is God is expressed in the sum of consciousness which is man. All kinds of consciousness are potential in man's nature. The order compelled by principle is that the truth of being shall be brought into self-consciousness. This can only be done by the thinker, the active worker in Mind; and only as the truth is brought into active self-consciousness can it be manifested to us. Another may come into possession of the knowledge of the truth, and demonstrate it for himself, at the same time showing what can be done; but for individual proof we must bring the truth into our own consciousness so as to demonstrate it for ourselves.

All that is true is in harmony with what is fundamental in creation. Error is that which is out of harmony with the truth. Disease, as the name signifies, is lack of ease, lack of harmony; it is the manifestation of error. Error is the result of ignorance. The root cause of disease, then, is ignorance, the rock bottom from which it springs; the natural remedy is knowledge of the truth and its application, whether by what we call prayer or affirmation.

It is a law that whatever is held in consciousness tends always to manifestation as actuality. Error thoughts regarding the nature of man will be manifested in conditions which will show this lack of harmony within. The error may be quite unconscious, but this will not prevent the presentation of the unconscious error in actual fact.

The unreal is a plane in the finding of the real, and making it the actual fact. We have the capacity of finding and proving our true being — the real, but as long as our judgments and actions are influenced by the appearance, so long will we keep with us the unreal.

We are living souls now, not bodies having souls in them. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are not dependent upon bread for our life; our sustenance is from God. We "live, move, and have our true being in God," not in the world, among these other shapes that we see.

With what do you identify yourself? with this body, with this machine, which, beautifully constructed and intricate as it is, is but an instrument which you use. This is like a carpenter or a builder identifying himself with the tools he uses, instead of recognizing himself as the thinker, the constructor, using them to fulfill his purpose, to make manifest his ideas in the physical world.

Or, will you identify yourself as the image of God, the expression of the Infinite Love and Wisdom? In your true nature, or your real being, this is what you are, spiritual and eternally living, supported and sustained in every moment by the Almighty.

It is for the purpose of finding and proving this real nature that we are placed in existence today. The truth always *is*, whether we are conscious of it or not, but it must be brought into consciousness before it is of any real use to us. The truth of Mathematics was before I was born; in itself it always was, but it

was of no use to me until I perceived it personally and applied it so as to solve problems for myself. It had to be brought into my consciousness first before I could apply it to any problem, and even then I did not *know* that it was true until I had proved it for myself. My master could prove it, and also show me the way to prove it, but the actual proof of its truth for me lay in my own application of the principles for myself.

Demonstrations of the truth of mathematics increase from little to more and more as knowledge increases, and as that knowledge is applied by the individual.

So with the truth of being and the principles which underlie life and experience. The truth of Being *is*, it always was, whether you were cognizant of it or not, but it is of no value to you unless you know it. Like the truth of mathematics, you do not see it with your physical eyes, or with any of your five senses; it must be perceived.

In order to know it, the truth must be brought into our consciousness, and even then it is of no value until it is applied. It must be lived in consciousness before the demonstrations belonging to it can be obtained. We must apply the truth of being to the experiences through which we pass in our daily life; its application is absolutely necessary before we can obtain a satisfactory answer to the problems of life. There is a Science of Life as exact and certain as the science of mathematics. There are those great masters who have discovered the principles, bringing truth to light. For the Christians Jesus Christ is the Master; he is called the Great Teacher. He recognized the truth of being, his relation to the Father and what that relationship involved, he applied the truth and obtained the demonstration.

Thus he is our Example and our guide; the one going before, the light-bearer to those who would follow in his footsteps and obtain the same results.

But it would be foolish to sit down apathetically and say, "Because he has done it, there is no need for me to do it also." Why, the very fact that one has accomplished is proof that another may attain also. The teacher of mathematics instructs would-be mathematicians with the idea that they shall do as he does; also the invitation of the great Teacher of Nazareth is, "Follow me."

There is only one way by which this mighty truth of being can be brought to light and proved as fact; it is the Christ way. It can come to actuality only through the medium of the human consciousness, through the thinker, the one capable of forming ideas. It must first be perceived and recognized, then this immaculate truth conception must be made before the organism through which it can operate is formed, then in course of time the demonstration comes.

Always keep in mind that the truth of being is that every man is created in the image of God, and as such is a spiritual being, eternally living, all-loving, pure and upright. This is the truth which, held to in consciousness, is gradually manifested as actuality.

Of course, when the truth conception of our real nature is brought in and asserted, we should endeavor to live up to it, as this makes the conditions by which it is more quickly demonstrated. If this truth conception is brought in only on certain occasions, or at special times, and then selfish thought asserts itself as the general attitude of mind, mixed conditions will result, making a consciousness that is painful and unsteady. It will result in a double mind, and, as James says, "A double-minded man is unstable in all his ways."

But, held to firmly and put into practice, it will result in the development of the highest kind of a man, who will cast out all your diseases from your body, all evil spirits from your mind, take away sorrows and lead you in the paths of peace.

ABANDONMENT

WILLIAM FARWELL.

When man has found the Lord his God, he is led by the Spirit to abandon himself to the Lord; as we see in the disciples that were first called. It is written of them that they "left all and followed him," for they had "found him of whom Moses and the prophets wrote, Jesus of Nazareth, the son of Joseph," and they were so overcome by the grace that was upon him that all other desires, aims, plans and ambitions were melted away by the one overwhelming desire that took possession of them — to follow him. And this was the grace of God to them; the grace that "came through Jesus Christ," of which John says, "of his fullness we all receive and grace for grace," and just as the Master was abandoned to the Father and could say truly: "I did not come of myself, he sent me," and "of myself I am nothing." "I can of myself do nothing; as I hear I judge; and my judgment is righteous because I seek not my own will, but the will of him that sent me." So, because they were like unto the Master they were open to spiritual influx; they received this grace, immediately to forsake all the things of earth for the things of the heavenly life which began to open to them as soon as they stood in his presence. For to stand in the presence of the Son of Man was to be changed from that hour. If the soul responded to that magnet, that Divine love which was burning in the heart of Jesus, it had no other desire than that it should please him, be like him, do what he did, follow him, for he had the words of eternal life. As Peter said later, at a time of testing, when Jesus put the question to the twelve, "Would ye also go away?" "Lord to whom shall we go? Thou hast the words of eternal life." When they were tested, they knew why they followed him, "because he had the words of eternal life." Flesh and blood did not re-

veal this unto Peter, but it was grace and truth to him to know, and make this response, which is true of every disciple who has thus abandoned himself to the Lord.

Today to come into the consciousness of the Spirit of Jesus Christ within you is to be changed from that hour; it is the beginning of that new manhood which is in Christ Jesus, of which Paul speaks, saying: "Wherefore, if any man is in Christ he is a new creature." He is the same presence to the soul today that he was then. He is ever the same Lord, whether he is in the world as a man in flesh and blood, or whether he is in the human soul as the light of the world. He is the same one that said when he healed the man born blind: "Whenever I am in the world, I am the light of the world." And when he reveals himself as the light of the world in a human soul, the one desire of the heart is to remain ever in his presence, never to lose this union with the Beloved, in which there is joy unspeakable, a constant delight to those who enter in.

Spiritual abandonment, then, comes to man by grace, by the knowledge of the Lord, and the heart is fixed upon this one thing: to do the will of God and to leave everything in his hands; to seek first the Kingdom of God and his righteousness, and to let the other things be added; to take no anxious thought about the morrow, for that is not becoming to one who has forsaken all for the sake of this holy life of the soul in God; but to trust him, to obey him, to listen to his voice, to keep his words, to abide in his presence. This is the purpose of the heart now no longer seeking after the vain things of a life that is to cease. By the grace of God it has fixed itself, its every desire, upon the only One, that it may cease to be separated from him in an earth-bound and circumscribed state of consciousness, and may let its consciousness expand and unfold until it magnifies the Lord. Just as Mary

says in the ecstasy of a soul in this state: "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior." For she had said to the angel: "Be it done unto me according to thy word." With fervor leaving it all to God in perfect abandonment, she consents to bear into the world the child of the Immaculate Conception, "to be called the Son of God," saying: "Be it done unto me according to thy word;" no condition, no reservation, no thought of herself, that she may serve God with her whole heart.

Thus it is with the soul that feels this heavenly life—the life of God's son—generating in it. A new life, the life of the child Jesus, that is formed again in us as it was formed in that humanity which was born of the Virgin—"Christ in you, the hope of glory," is the interior knowledge that dawns upon the soul; the realization that he has come to earth again, and the soul does "magnify the Lord," and the heart rejoices in the salvation of God that is now manifesting itself in the life. No longer is there the desire to hold the old life and the old form, but there is a great desire to be rid of everything that is old and tainted with the consciousness of self, of Adam, of the flesh, that this new life may have room to manifest itself and reveal that which is hidden from the foundation of the world.

So the joy of Philip coming to Nathaniel saying, "We have found him, of whom Moses in the law and the Prophets wrote, Jesus of Nazareth, the son of Joseph," is the joy of the disciple of Jesus Christ today, who finds the Lord as a living presence within the soul; the One of whom Moses wrote; the One of whom Isaiah wrote, and all the Prophets; the One of whom the Psalmist sung; the One whom the disciples of old loved with all their heart and followed faithfully; the One that John saw in the vision of the Revelation—even this One comes today and knocks at the door of the soul and waits to be admitted. The

light of the world, the glory of the soul, the resurrection of the body, the Savior, in all things the helper, by means of Holy Spirit, and the advocate with the Father, this One is here; he has come that we also may in him find the joy and the peace, the great satisfaction that came to the souls in those ages when Christ was known in human nature as a living and abiding presence. That which manifests itself now, and which manifested itself on the day of Pentecost following the crucifixion and resurrection, is ever waiting to be the heavenly visitor, the one that comes with power from on high to render all things new, to transmute the darkness of this night in which we find ourselves in this world, and to be to us the light of life — the light of the world. Those know this One who love and serve him and give themselves to him, have no other hope than to be one with him to eternity. And they consider it a small price to pay if they give all else, everything they call their own for the sake of being discipled unto him in Spirit and Truth, for he says: "Sufficient unto the disciple that he become as his Master, and the servant as his Lord." The desire of the disciple is to be like him in this world, to be sent forth as he was sent forth, to bear a message to humanity, the "Good Tidings," the message that the kingdom of God is at hand, that mortality and darkness is no more, that God has "wiped away the tears from all eyes" and Himself has come to be the teacher, the guide, the helper of mankind.

The man who hesitates and considers what he is about to lose in giving up what he seems to have is in danger of losing this grace. The promptness of the disciples in leaving their fishing nets — which represented all they had — and their father also, as in the case of the sons of Zebedee, is a witness of what the action of that grace is in the soul. There should be no hesitation, for he says: "He that would follow

me, let him deny himself and take up his cross daily and come after me," and also, "Leave the dead to bury their own dead and come and follow me." This abandonment of yourself to Jesus Christ costs you something. "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." The soul must have faith enough in the one who has undertaken to lead it into eternal life, to give up its own will and die to self, and to fix its hope on that which is life and peace to eternity. So the sane mind is quick to surrender to this mighty One who has all authority in heaven and upon earth, who dispels the darkness of ignorance and brings in the light of truth and teaches the soul the way to eternal life.

"What will a man not give for his life?" Jesus asks. In the natural world will he not give all that he has to save his life? and that only a natural life. But what will not a man give for his life when he is in the sane state of mind that comes to him on the great occasion when the light of life illumines him and he understands what life is, and knows that the natural life is only a figure — a transitory figure at that — of the life of the soul that is hidden with Christ in God. What will he not give for the life that shall not cease to be, a life wherein he is sane and follows the guidance of the great teacher of the soul who has come to awaken it out of the slumber of mortality and call it back to God again, even into that interior life that never is broken, that always is life and peace to those that enter into it.

When the abandonment of Jesus reached its height in Gethsemane he denied himself to the utmost, and that is called the passion of the Christ, because this abandonment in his heart was supreme, it was a passion — a holy passion — that possessed the Son of Man — the passion to do the whole will of God.

COMMENTS CONSIDERED

EDNA L. CARTER

I enjoy UNITY very much. There are many questions answered in it that I do not find anywhere else; for instance, the question of Immortality seems answered by that strong, beautiful statement, "The Spirit of him that raised up Jesus, now quickens my body." If it immortalized his body, why not ours?

I have often wondered why, if a person could be cured of a serious illness or an injury, he could not go on living forever? There was some power that restored him, or he would not have recovered what he was apparently losing; then why not call more earnestly, or lay hold more firmly, on whatever power it is. For many years I have held the belief (and nothing can shake me in it) that if every person believed, thought, and felt that there was no such thing as death, there would never be another death.

Mankind as a whole prefers to die; we think it, we study it, we teach it, we imbibe it with our mother's milk, roll it under our tongues as a sweet morsel, a comfort, a solace, often a refuge. Is it any wonder that we die? "As a man thinketh in his heart, so is he."

And again the statement of Edna L. Carter, upon page 218 of the October number: "There is Life for those who live, and there is the privilege for those who die, of being resurrected, that they too may have the opportunity to come into the consciousness of abundant eternal life, in Christ Jesus, and die no more." Now does that mean that those who are already dead can be resurrected, and restored to us again, as Lazarus was to Martha and Mary, through any prayer or thought of ours? O friends! if that could be accomplished wouldn't that be the true meaning of the Millenium? — J. J.

This is an encouraging, inspiring letter. In Proverbs, Wisdom says, "All that hate me love death." This letter must be an expression of Wisdom, for it breathes such strong, true love for life.

It is unwise to love death, or try to love it as the world tries. Such love is enmity against Jesus Christ. He never taught love of death, but love of life; he did not try to make death appear beautiful and desirable, but he banished the appearance of it, and taught men to love life, and to seek it.

He stood up in the face of the unbelief and ridicule and hate of men, and declared boldly that those who believed on him should never die. The world needs, and it will have men and women who are loyal to him, and who will stand as uncompromisingly as did he for the Truth, regardless of the world's opposition.

The real teachers of the race are not those who have taken a course of lessons, and are passing on to others the ideas they have received intellectually from men; but they are those who have a message in their souls for the world. Such teachers will be heard, and nothing can prevent it.

These Truth messages are not always delivered in conventional ways; in fact, they seldom are. There is a fearlessness, a boldness, an originality in proclaiming them that proves their Divine source.

The man who has in his soul the good tidings that death can and will be made to take its ugly appearance and its train of sorrows from the face of the earth, is going to be heard and honored when the man who sets the body at naught, and exalts and glorifies the appearance of death, is forgotten. Now, it is the fashion to follow the teacher who can tell most glibly that death is the new birth; the laying off of an old garment; the "passing on" or "passing out" into a higher, deeper, fuller life; the laying off of limitations etc., etc. (The one who so teaches often turns about in the same hour, and tries either by drugs, or the spoken Word, to heal the body, which he claims amounts to nothing, and never sees the inconsistency of trying to keep man from the "new birth," and the "higher life," and all the other good things which he is supposed to gain by death.) But error shall not always hold sway. The Truth is beginning to manifest its power, and men are beginning to wake up to an appreciation of life, and their privilege to manifest it forever and forever, with no "passing on" or

“passing out” or dying process in it. And teachers of *Life* are beginning to be in demand.

In all the offers of consolation in bereavement that are offered, how often is the resurrection mentioned as comfort? Seldom. Yet that was Jesus’ way of comforting. Error never comforts; it may deaden grief so that it is not felt so much for a time, but only Truth can give *joy* for sorrow; only the resurrection can give comfort for death.

Yes, we can think the thoughts and speak the words that will bring about the resurrection. The whole creation is to hear the voice of the Son of God, and they that hear shall live. The Sons of God are now coming into manifestation. They obey the words of Jesus, “Let the dead bury their dead.” They do not go to funerals, and offer false consolation, thus dulling their own and others idea of life through exaltation of death; but they dwell as much as possible in exaltation of life and when they do get ready to attend funerals, they will go for the purpose of fulfilling the command to restore the dead one to life and friends, and they will do it. That will be consolation worth while.

“The works that I do shall ye do also.”

Every one who has been laid in the grave will be resurrected, and those who are laying hold faithfully of the resurrection life will never go to the grave. True, some who have sought earnestly to be delivered from death and the grave have not been able to receive their deliverance. (Jesus told us some would seek to enter into this life, and would not be able.) They were not able because they had not sufficient understanding to make the demonstration. But nothing is ever lost, and all the progress made by these who seemingly failed, prepares them to be the first who will prove the glories of the resurrection. These apparent failures are the world’s greatest heroes, and they shall sometime be honored as such. They

shall have the honor that loyalty to Truth gives.

* * * *

"The soul that sinneth it shall die." What is the truth of this scripture?—C. F.

This statement is found in the Bible, and comes in for its share of men's disapproval. The objection to it seems to arise from the belief that when the soul dies it is annihilated, and this belief comes from ignoring the resurrection.

The soul that sins *does* die. The wages of sin is death. It is proved all about us every day. Humanity is, and has been for ages, sweeping on out to the grave, and the force that is carrying them out is thought, error thought.

Sin isn't always murder and theft, and like wickedness; it is any falling short of Absolute Truth. Every error thought is therefore sin and has its tendency toward the wages of sin.

Chief amongst the error thoughts that are carrying men to the grave is the belief that death is inevitable; and out of this have come other thoughts of error which spring mainly from man's desire to comfort himself in what he believes cannot be avoided. So he has built up "mansions in the skies" and a "home over there" to help him yield gracefully to the inevitable. Or he talks about death as the entrance to a new, full, free life, where opportunity is so much greater than here.

Jesus came and spoke the Word to arrest this tide of error thought. He taught the resurrection. He said, not on, but up. Life eternal is to be found, not by going on but by going up—up above the error thoughts that are sweeping men into the grave, and up into that consciousness of abundant everywhere-present life into which no appearance of death can enter.

Jesus did not go the way of the world. He was raised up whole and complete. To follow him is to look up and go up, and not on nor out. Whichever way one looks, he goes. If he is looking to the grave as his door to life, it is only a question of time when he goes that way. But if he, in faith, lifts up his eyes to the risen Christ, he will rise with Christ into newness of life.

Putting on the new resurrection life is a matter of daily growth, and depends much upon the steadfastness with which the eyes are kept raised to the living One who was lifted up that he might draw all men to him — not up into the skies, but up into his consciousness of life. If the gaze drops down to the grave as the way into the promised land, the whole consciousness is lowered, and victory over the grave will not be gained until the gaze upward becomes steadfast. We become like that which we behold. By beholding not a dead Christ, but a risen Christ, we are changed into the same image. We are renewed daily until mind and body are transformed into the likeness of Truth, and appear as they are in Spirit and in Truth.

“I am the Way, the Truth and the Life.”

THE TYRANT OF DUMB ANIMALS

Man was born to live with innocence and simplicity, but he has deviated from nature; he was born to share the bounties of heaven, but he has monopolized them; he was born to govern the brute creation, but he is become their tyrant. If an epicure now shall happen to surfeit on his last night's feast, twenty animals the next day are to undergo the most exquisite tortures, in order to provoke his appetite to another guilty meal.—*Oliver Goldsmith.*

KANSAS CITY MID-WEEK MEETINGS

November 27, 1907

GOD'S GREATEST GIFT

LED BY E. T. SMITH

Silence Thought:— I am the way, the truth and the life."—John 14:6.

It was my thought when asked to lead this meeting to let the season suggest the topic—'Thanksgiving. As we have already had a meeting devoted to this subject, I decided to deal briefly with what seems to me God's greatest gift—life. Life is a mystery. When we ask what it is, our only answer is that we do not know. When we ask where it comes from, again we must say that we cannot tell. When loved ones pass from our view and we see them no more, and wonder where the life which held them here has gone, once more we repeat that we do not know. There must be something very sacred in a gift, the knowledge of which God has kept so exclusively to himself, that neither men nor angels can tell us anything about. Life is God's gift. No one else can give it to us.

When a gift is received, the first question which arises is, What shall I do with it? If it is something to eat or to wear, we can easily decide the question. When we ask the question, What shall I do with life? we stand face to face with our greatest problem. There are three institutions which have been established to teach us what to do with life—the home, the school and the church. With the school I would include industrial, commercial and social interests as essential factors in our development. These institutions are familiar to all, and I need not here take the time to describe or criticise them. It is essential, however, that we should have a basis of judgment by which to determine how well these institutions perform their functions. Why have they been established?

What is God's purpose? In the last verse of the fifth chapter of Matthew, Jesus says, "Be ye therefore perfect even as your Father which is in heaven is perfect" — thus indicating a perfect humanity as the object of God's creative work, at least from the human viewpoint. This means that the tendency of our lives should be consciously toward perfection; today better in all respects than yesterday; no thought, nor act, nor work satisfying our ideal unless improvement is shown. Where the established means for attaining this end are defective through weakness, or dishonesty, or ignorance, it should be our supreme duty to improve them in every way that we can.

In addition to these formal methods of human development, we have access to God, and may learn the way of life more perfectly from the presence of his spirit in our consciousness. This is the true source of instruction; this is the channel through which the life more abundant comes to us. Its presence leaves no room for disease, or doubt, or weakness; we become the Sons of God, and inherit all things. There is a beautiful thought suggested by one of the Bible Lessons a few weeks ago. It will be remembered that during the journey of the children of Israel in the wilderness, they were guided during the day by a pillar of cloud, and by night by a pillar of fire. The pillar of cloud is said to symbolize our thoughts, or our consciousness; and the pillar of fire, the spirit of Truth. To the more precise, I would say that the pillar of cloud symbolizes the thoughts or mental determinations by which our lives are guided. In the common needs and experiences of life — when it is daylight — these may suffice for our safety. But when the night comes — the season of perplexity, of sorrow, of grief, of failure, of despair, and the cloud gives us no light, then the spirit of Truth, our pillar of fire, casts its radiant beams into the darkness, and the way is clear.

Mrs. Myrtle Fillmore: The subject for today was

well chosen. Without life we would not be. If there were no life there would be no God — there would be nothing. We are all seeking to know this life and its manifestations — the body, which is the temple of that life. We like to hear the hum of insects, the songs of birds, and we love life in all its myriad forms. It is our privilege to express as much life as we desire. We love the active life in children, glad, free life which they so naturally manifest. Health is only harmonious life, and this is what we are all wanting.

Mrs. Pearson: Let us not set apart only one day to be thankful, but let us begin every day with thankful hearts, and out of the abundance of the heart, the mouth will speak. To give thanks as soon as I awake, seems to restore or establish my equilibrium. Taking a retrospective view of the years that I have lived in this truth, I can see how I have grown and expanded in consciousness. This is my greatest thanksgiving today.

December 11, 1907

LED BY MRS. RUDESILL

About eighteen years ago I embraced Mental Science. At that period I was "in the valley of the shadow," "An infant crying in the night and with no language but a cry." I had exhausted the skill and patience of the medical fraternity and travel was a tradition of the past. I wanted to die and in my desperation felt sure of redemption in the transition. I did not realize that health was inalienable, resting within my being, but that I must go forth in pursuit of the boon.

At this juncture I met a lady from Boston who induced me to consult a mental healer from San Francisco and from whom I received instructions. I gave

strict attention to the course of talks and when I had received the sixth lesson, could eat all kinds of food with the utmost ease, coupled with uninterrupted rest during the night.

At the close of the instruction I was stronger than previously, and concluded I had found a panacea for my ills. Most graciously I acknowledged my new-found joy, deciding upon a course of study which enabled me to do, as I supposed, as I chose, when to my chagrin a "change came o'er the spirit of my dream" through a series of disappointments, and I concluded to abandon the Science; and as I sat in my room cogitating on my future destiny, the first line of Hamlet's soliloquy rushed through my mind:

"To be, or not to be,—that is the question."

And in my resolve "not to be," or in other words to drop my work for something better, my attention was arrested by the following: "Behold I set before thee an open door, and no man can shut it."

I was silent and during my solitude came another inspiration: "I the Lord have called thee in righteousness and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

"I the Lord command thee to keep silence where it is my pleasure to place thee, for I bequeath power unto thee."

I was so deeply impressed by the ministration, that obedience became a privilege instead of a compelling force, and I gladly resumed the course mapped out for me. Now, at the period to which I allude I was teaching and healing with success. In fact, some demonstrations of healing were beyond cavil, giving me courage, also an incentive to action. I could furnish numerous testimonies of healing, but do not deem it requisite to my present status and understanding.

However, I give two instances. At a brief interval

of study a woman came to me for help. Her hand was swollen and purple beyond description from an injury sustained by a steel fork upon which she had fallen, passing through the entire hand. From continuous pain she had found no rest for three days. I gave her four treatments; swelling abated, and the third day she did a large washing with no return or inconvenience thereafter.

A man who was a victim of stomach trouble of thirty years standing (pronounced cancerous by the ablest physicians), subsisting upon oatmeal and tea for fifteen years, sought me with no hope of recovery. After a brief diagnosis, I assured him of a complete demonstration.

I treated him six weeks, including a course of instruction, at which time he could eat all kinds of food with apparent relish and satisfaction. In pursuit of the glories awaiting and greeting my efforts as an exponent of mental culture, I am substantially attired in process of unfoldment.

Miss Ford: I cannot tell much but the same old story, still that may help some one. I was given up with a cough, and its usual complications, and was healed here at Unity. I became a student of the higher thought, and a short time ago had an opportunity to prove its power. I was upstairs in my room, when the gas stove exploded and burned my mother's face quite badly. I heard the commotion and went down stairs. I found my sisters frightened, and they were industriously applying remedies to mother's face, and binding it up with cloths. I immediately applied the healing thought, and the next morning it was well, and the cloths were removed. My sisters said: "Why mother, if you do not keep the cloths on, the neighbors will not believe you were burned, and will give you no sympathy." We have learned to prize the practical benefits of this power more than sympathy, however kindly given.

Mrs. Carson: I was on my way to Leavenworth to my husband recently, when there was a wreck on the road, and our car turned over on its side, and bumped along the track. I immediately took the thought of the protecting Love that enfolds us, and went through the ordeal without fear and calmly poised. If we recognize protection and defense at all times, we shall find ourselves "strong in the Lord."

Mrs. Campbell: I used to believe in the Holy Spirit as a guest. Guests, you know, come and go; but now I have found the Christ as an *abiding* Presence in my own soul, and I know that he has come that his joy may remain in me.

Mrs. Myrtle Fillmore: Let us not allow ourselves to talk personalities. To do this is a limitation that we want to avoid. If you unwittingly, doing so, immediately "put on the brakes," and turn to better thoughts. There are those who talk themselves to death — and sometimes those who are associated with them. "Death and life are in the power of the tongue," and so is life and health. Let us hold up the hands of the workers. Let us declare that Infinite Wisdom pours power and blessings through the speakers, and that all who hear the voice shall receive them. Mrs. Rudesill has given us something we shall not forget.

December 18, 1907

UNITY

LED BY MRS. ANNA E. DENNING

It is with a heart full of gratitude that I now make my acknowledgments to Unity and its dear ones.

Through its healing influence and encouraging help I have been raised almost from the dead. I am continually sending out thoughts of gratitude for all this help. These thoughts are like Hamlet's ghost, they "will not down," but they rise from the well-spring

within me, that overflows in love. Recently, when sitting for the silence in my room, the words came, "God bless Unity." A train of thought followed of what a wonderful and widespread work for humanity might be done if everyone present at these meetings, who partakes so freely of the good things given forth, would come together in "one place," having but one purpose—one thought—realizing what wondrous wealth the word "Unity" means—the wealth of Life, the opulence of Health, the boundless riches of Eternal Good. Wealth, riches, do not mean merely money, houses, lands. These are the things that are added as a consequence—these are the results of realizing the great and boundless Truth. Riches mean an endless stream of all that is contained in God—Unity. It means a wealth of desire and aspiration for higher living, for a large life every day, in all its greatness, nameless and changeless, unclouded by the veil of ignorance which man has worn so long. Oh, to brush away the cobwebs which becloud our view, and make us see double. If we were all thus free, what might we not accomplish here at every meeting? There would be no mine and thine to be healed, names would not be necessary, but virtue would flow out from us to all with whom we have made thought connections, and they would be made whole. My first thought was, how easy it would be to build up this Unity work into almost unlimited proportions if we were all absolutely of one heart, one mind, one thought. With this state of consciousness we would image the abundance of all we desire, and the likeness would be made manifest in Supreme Abundance for Unity.

It doesn't mean just the healing of the body, filling of the pocket-book or success in any given line. But it does mean desiring the Eternal Truth above all else—an unquenchable aspiration for knowledge of Truth, entirely detached from things and of thought

of what it will bring to us. "When ye seek me, then ye shall find me, when ye shall seek me with all your heart." This kind of seeking unconsciously builds a noble character, a grand character that is impartial, impersonal and unprejudiced in all the relations of life. This character neither accuses nor criticizes in anyway. (For do you realize that Unity means that we are one, and if we accuse others we are only condemning ourselves.)

Do you realize what it means to be unfettered and unbiased in judgment — to be free from all prejudice, for or against, and just to keep the realization that everybody and everything are in their right place — for the moment — and that they are inevitably tending onward and upward, and there is nothing whatever to blame or criticise? If I say one person is hypnotized or led astray by another, simply because he does not take just the course I would like him to take, what am I doing? Why, I am trying to put him in bondage to something I have imagined; but what I really have done is this: I have hypnotized myself into a state of bondage that will take much struggle and suffering from which to extricate myself. Emerson said: "If you put a rope around the neck of a slave, you have fastened the other end about your own." By unkind suggestions we hurt ourselves far worse than we do our intended victims, and let me assure you that he who realizes the power of suggestion and auto-suggestion, and that through this fastens upon himself the thing he tries to put upon another, will avoid using this power to the detriment of anyone. It surely behooves us to take care of our motives, our thoughts, our words. If we were shown a picture of what we do by our words and thoughts how careful we would be about what we say and think. They are the makers of all our experiences. They go forth and draw unto themselves more of their own kind, and so are our daily lives made up from our use of our own vocabu

lary. Think of this! "Every thought has a form, and every thought is a form expressed and every thought has two modes: action and reaction — action upon others, reaction upon ourselves." Again: It is said that as soon as an idea is conceived it begins to materialize. Another says, "Thought sculptures the flesh." Again: "To know that the within holds all, makes all and is all, is to know wisdom." Then let us, one and all, contemplate Unity, and endeavor to comprehend its fullest meaning. When we see that which does not correspond with our idea of good (if we must speak of it at all) let us charitably explain it away the best we can, and silently declare the perfect which admits of no biased or personal judgment. Paul said, "Why should I be judged of another man's conscience?" Am I to shape my life as in the old time, to suit the prejudices of others? Or am I to develop myself by doing what seems good to me, taking the results bravely and uncomplainingly, as a child of the Infinite should, knowing that I alone am responsible for all I receive?

I believe Mrs. Croft recently said: "Whatever we recognize, that thing we bring into our own lives." Then, if this be true, should we not be careful what we recognize? Or careful from what point we view the things we see? What we feel inclined to condemn in others may be just the right thing to the person doing it, at that particular time. We cannot understand all the influences and motives which actuate them, or which seemed to draw them on to do it. We are absolutely free to pronounce things good or evil, but it makes all the difference in the world to us which attitude we take. "Judge not lest ye be judged," but if we are in the Christ Jesus consciousness we will never condemn in the sense of blame. It is that same mind that was in him, that knows that all are on the upward pathway, and all are doing what seems best to themselves whatever they may be doing, we may condemn only

that thing for ourselves, but not the person doing it.

Judge not: what looks to thy dim eyes a stain,
In God's pure light may be a scar
Brought from some well-won field
Where thou wouldst only faint and yield.

It has been said: "We must study to know, we must know to understand, and we must understand in order to judge." If we will take this course we will make no harsh and unkind judgments. This state of mind redeems us from the petty things, and leaves us free to see Truth.

It sometimes seems very far-fetched to say that the painful things we see and feel are not the real — have no existence. If they were real they would not be transitory, or curable, and I feel that I know it to be a truth, or in accordance with the Truth. At certain periods I have been very greatly uplifted and filled with joy unspeakable. At these times I seemed to see things in their right relations one to the other. I saw the divinely good in all people, conditions and things. Everything seemed to be dovetailed together, so to speak, in most orderly fashion, a perfect interblending of all — even so-called evil. When Jesus gave up his last breath he said, "It is finished." He could say this, because he no longer had any sense of evil, but knew appearances were only conditions of unripeness that would give place to growth into advanced states of consciousness. Each appearance is only one of the steps on the ladder of Life, and because we have not eyes to see, we say that the partial good is evil. Pope writes:

All discord is harmony not understood ;
All partial evil, universal good.

The divine order of the universe brings final good out of every experience, but if we will put ourselves in harmony with this divine order we will expedite the coming into manifestation of our own good, or our

own desires. Then everybody and everything in the world is good and true and beautiful when my body and spirit are in harmonious accord. This also goes to prove another one of our statements, one that we frequently do not relish, and that seems obscure to us. It is this: that all that I see is but a picturing forth of what is in my own self; that if it were not in my consciousness I could not see it, for consciousness is the producer of all forms. According to this, then, I build my own world according to my own state of consciousness. St. Bernard tells us this: "The damage I sustain, I carry about with myself." Then no one can hurt me but myself. Nothing can really harm me if I refuse to let it. Take myself, for instance, the things that once grieved me no longer do so, and I can smile at the remembrance of some of my greatest woes. It is all as we think about these things. If we want a better environment we must hasten to change our mode of thinking, which is the way to a higher state of knowing. Only in this way can we have what we want in our daily lives. We are without doubt the arbiters of our own fate—the makers of destiny—so-called; we are destined to do just what we elect to do. We are self-illuminating, for the illumination of the Spirit of Truth comes only at our own bidding. So we see how we heal ourselves. The undesirable also comes at our call. By thinking daggers of unkindness and criticism we receive them back into our own hearts. By thinking castigation and punishment for others we weave lashes to whip ourselves with. "Curses will come home to roost." "Curse not the king, no, not in thy thought, and curse not the rich in thy bedchamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

Thoughts are things,
With body, being, breath and wings.

Sings Ella Wheeler Wilcox. Mind is a veritable

substance, and it is intelligence, and we are the directors and moulders of that substance, and it obeys our will. We may make our thought cruel and murderous, too, and so wither and blight many a fair flower of meritorious effort just budding into life. We may discourage many a dear soul who is trying to express itself as best it may. We often help to put our heart's dearest into the grave by our fear and grief. By sending a shining ray, we may cause sorrow and burdens to drop away from some tired, discouraged soul. We know not into whose aching heart may drop the thoughts of love we send forth, nor how much pain and suffering we may dissolve by them. But we grow careless at times and do not realize the power we each carry about with us, and I am sure that there is not one person present who wants to hurt another. Are we without faults that we cast stones at another? You know the lesson Jesus gave us upon this point. At the core we are all good and true, and really, in our inmost hearts, mean to help all and hinder none. We only forget for the time, and let old habits of speech get the upperhand of us, but to attain to our desires we must bridle our thoughts as well as our tongues. I recently read that a machine had been made to cure lying, and I wonder if it could be made to fit in the matter of criticism and condemnation. We can all think that out for ourselves, while we are analyzing our motives and their consequences.

In the first epistle of John he calls all who do not love the brothers liars, murderers, and says, in fact, that they are not really alive. "He that hateth his brother, abideth in death." Our machine for curing all these lying and murderous, dead thoughts is within our own minds. Then let us have brotherly love in abundance. Let us always remember how closely related we are — how near we really are to each other. Not the lowest or meanest manifestation could be dispensed with. If one atom could be destroyed, the

One Almighty Purpose of Life could be destroyed, and chaos would come again. (Of course, there never was any chaos. That was only the view of undeveloped man.)

If what I have said is true to you, you will readily see that we are self-illuminating, and what rich illuminations would be ours if we would live up to our best; we would ever be conscious of the truth of our basic statement—that in the final analysis, All is Good. The mode of procedure to attain to this is given to us daily here in these meetings. Exercise the law of your being, the law of self-control. Marshal your thoughts as a general does his army and command perfect order. Given the earnest soul, the unwavering purpose, and victory is sure.

Earth is crammed with heaven,
And every common bush is aflame with the fire of God.

LET'S BE UP-TO-DATE.

Jesus Christ is COME in the flesh.—1 John 4:2, 3.

There is no power but of God.—Rom. 13:1.

The Christ hath ALL power.—Matt. 28:18.

The devil, evil, sin, disease, and death, have NO power.

They are harmless.

The power once imputed to them, is now, by faith, all transferred over into the Christ.—Rev. 11:17; Heb. 12:2.

He is the power of God [1 Cor. 1:24], He is our Life [Col. 3:4], and He is our power over all the power of the enemy. — Luke 10:19.

He is ALL.— Col. 3:11,

In Him we live, and He in us.— Acts 17:28; John 17:23.

The risen-living-indwelling Christ Jesus healeth all our diseases and redeemeth our life from destruction.—Ps. 103:3, 4; Rom. 8:2.

Nothing shall by any means hurt us.—Luke 10:19; Ps. 91:5-10.

If any man be in the Christ, he is a new creature; old things are passed away, all things are become new.—2 Col. 5:17.

Behold, I make all things new.—Rev. 21:5.

It is our duty to leave the "first principles," and go on unto Perfection.—Heb. 6:1; Heb. 5:12; Matt. 5:48.

See whether your faith is up-to-date.— 2 Cor. 13:5.

— JOHN DEEM

I WILL
BE THOU
WHOLE



(Text from the American revised version.)

Lesson 3. January 19.

JESUS AND HIS FIRST DISCIPLES — John 1:35-51.

35. Again on the morrow John was standing and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Master), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the Son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite, indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God: thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye

shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT — *We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth.*— John 1:45.

The Christ-Mind is formed through faculties, represented in Scripture as disciples. These faculties exist as seed thoughts that have to be developed through discipline. John the Baptist perceives the innocence and tractability of the consciousness which is ready for this higher manifestation of the Man Idea. The trustful innocence and obedience of the lamb is a fitting symbol of the mind ready for the unfoldment of the Christ.

Where does the Christ, the Master Mind, dwell? "Where abidest thou?" This question is asked by the disciples who are not familiar with the free, universal estate of the mind. "Come and ye shall see?" Wherever we *see* the Christ there it abides. That "day" is the light of understanding with its tenth degree of possibility. Ten always represents unlimited capacity of increase.

Andrew is the *strength* of the inner man, and Simon Peter is the *believing*, or faith, capacity of the mind. When Strength finds Faith, and they are brothers consciously in the mind, a bond of Unity is established that carries one through the most adverse experiences.

Peter is the impetuous fiery enthusiasm of the soul, which finds a balance-wheel in Andrew, the sturdy strength and endurance of the integrity within.

Faith is the central faculty in the consciousness of a master. Jesus said that upon it he would build his church, *ecclesia*, an aggregation of spiritual ideas. He stated a law of mind action that we use every hour, "Whatsoever ye shall bind in the earth shall be bound in heaven, and whatsoever you shall loose in the earth shall be loosed in heaven." "The kingdom

of heaven is within you," and these "keys" given to man by the Christ are *affirmation* and *denial*. What we affirm in the outer or earthly binds the within or heavenly, and what we deny in the outer relieves the inner. All spiritual healers use this law and through it get their most striking demonstrations. Strictures and torpid conditions in the body are the result of binding thoughts in the outer planes of mentality, and all flabby, watery, loose conditions in the body are the reflections of negative "I can't" words and thoughts in the mind. Anxious, tense, affirmative thoughts bind the inner avenues of vital action, and they cry out in headache and neuralgic pains. Let go! relax the tension, and equilibrium is soon restored. This is mind-healing.

Bethsaida means *a place of nets*. It represents the capacity of the mind to gather and hold its ideas; in other words, concentration and mastery of forces. Philip means *a lover of horses*. He represents the capacity of the mind to vitalize, vibrate and vocalize the universal energy.

Nathanael is *the gift of God*, spiritual discernment. He perceives things without the aid of the outer faculties. Jesus saw him under the fig tree before he was called. This faculty is too subtle and mysterious to be described in ordinary language. If we talk about it as clairvoyance and clairaudience, we materialize it. It is not of the without, but the within. It fixes its eyes upon the Son of God as King of the Real (Israel).

Lesson 4. January 26.

JESUS CLEANSETH THE TEMPLE — John 2:13-22.

13. And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting;

15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money and overthrew their tables;

16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.

17. His disciples remembered that it was written, Zeal for thy house shall eat me up.

18. The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?

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

20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?

21. But he spake of the temple of his body.

22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

GOLDEN TEXT — *Holiness becometh thy house, O Jehovah, for evermore.*

It is the nature of thought to repeat itself, and at each repetition it will grow stronger or weaker as it is consciously recognized or ignored by the *I Am*. Thus we can cultivate a good movement of the mind, like breaking away from some bondage (Egypt) by giving it special affirmation (feast) when it reoccurs. This was the feast of the Passover that Jesus went up to Jerusalem to attend. When we begin the discipline of our minds we make it a point to always "go up" in consciousness, because in spiritual upliftment we see things clearly and in their right relation.

When we throw the light of the Spirit into the subconscious courts of the body-temple we find queer and often startling conditions there. One would hardly expect to see butcher stalls and money-changers in a temple built for the worship of God, yet similar conditions exist in all of us below the line of conscious thought.

The temple must be cleansed — it is the house of God and should be put in order. The first step in this cleansing process is the recognition of its need, and the next the "scourge of small cords." This is the formulated word or statement of denial. When we deny in general terms we erase or cleanse the whole

consciousness, like on taking a bath; but secret sins may yet lurk in the inner parts and remain. The words that reach these are not great ones, like "I am one with Almightyness; my environment is God," but some *small*, definite statements, that cut into their sensuous, fleshly mentalities like whipcords.

It is necessary to deal with our minds in both the absolute and the relative to get perfect results. You may in the early morning affirm, "All the affairs of my life are under the Law of Justice, and my own comes to me in ways Divine," and before noon search the papers for advertisements of bargain counters. You have not gone *into* the temple and tipped over the tables and scattered the coin.

Great activity in religious *forms* of worship eats up the truly spiritual. When we get very zealous in observing the *rites* of the church we are apt to forget the church itself, which is Christ.

That this lesson refers to the body is clearly stated in verse 21, "But he spake of the temple of his body." The "sign" that man has mastered his mind is his ability to preserve his body from destruction. So long as our bodies show "signs" of decay it is evident that we have not cast out of the inner realms those thought-butchers that kill for sacrifice doves and sheep, oxen and goats. This refers to the destructive thoughts lying deep in the consciousness, at the very issues of life.

The "three days" are the three degrees or parts of man's consciousness: spirit, soul, body. When *I Am* has purified and mastered these three he is in that *dominion* proclaimed for him in the first chapter of Genesis, and the Scripture, or Word of God, is fulfilled in him, and his faculties (disciples) recognize and respond to it every time the "lifting up" word (resurrection) is proclaimed.

Lesson 5. February 2.

JESUS THE SAVIOR OF THE WORLD—John 3:1-21.

Print John 3: 14-21.

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 may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

18. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

19. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

20. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.

21. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

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

The visit of Nicodemus to Jesus by night represents the meditation in the silence of the intellect with the Spirit of Truth. Certain signs of a higher power have been made manifest, and intellect reasons from effect back to cause and says, "No man can do these signs except God be with him." This opens up another realm of consciousness, "the Kingdom of God." What is "the Kingdom of God," and can man enter into it here in the earth?

The Kingdom of God is where all the laws that govern emanate from God. It is not a place, but a spiritual consciousness, which has power to manifest its harmony in the external life. Man can and does enter into this kingdom just to the extent that he conforms consciously to the law of God. That word "consciously" plays an important part in the knowledge of this kingdom. Man must *know* the law of the Spirit, and do it. "We speak that we *know*, and

bear witness of that we have seen." The conception and birth of the Ego in the flesh is proven by physiology to be a development of consciousness. Around the single primal cell is gradually aggregated that complex and wonderful thing called the human body. What is it that brings together with such wisdom this beautiful organism? An Intelligence beyond the comprehension of the inhabiting Ego — we call it God. Then God is a causing principle in man from the very beginning, and the first step of the New Birth is a recognition of this fact.

God makes the natural man and the natural man makes a higher type of man called the Master or Christ. This is the natural order of creation where there has been no break in the law. But we are a lawless race — we have fallen away from the strict observance of the Father's will and are suffering the effects of the bite of the sense-serpent. There must be a special process put into operation for our redemption, which is the lifting up of the Son of Man in the wilderness. The Son of Man is the human consciousness, which is submerged in ignorance and fleshly sensations. The savior of our world is the Jesus Christ consciousness, which is sent into the innermost parts of those who believe on him. This is done through the love of God. Thus the New Birth is a union in consciousness of Divine Love and Faith.

The Creative Law is that every thought shall have a visible manifestation. This is a good law, and through it the harmony and majesty of the universe is made manifest, which includes man's body as an epitome of the whole. But the Law cannot be broken, and a thought of error brings forth pain and inharmony. Thus the Law is its own judge, and those who are in error, and are not seeking the help of God, are now in judgment and suffering the penalty of their disobedience in sorrow, sickness and death. This is the punishment of hell fire.

Salvation from the results of error thought begins at once when we have faith in the power of the Lord Jesus Christ to save us from the judgment. He comes to us in Spirit to do away with the effects of transgressed law. When we perceive the way of righteousness and Truth and follow it, there comes to us a new light, the understanding of the Law, and we enter the Kingdom of God here and now.

Lesson 6. February 9.

JESUS AND THE WOMAN OF SAMARIA — John 4:1-42.

Print John 4: 19-29

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship him in spirit and truth.

25. The woman saith unto him, I know that Messiah cometh (who is called Christ): when he is come he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

27. And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou, or, Why speakest thou with her?

28. So the woman left her water pot, and went away into the city, and saith to the men,

29. Come, see a man, who told me all things that *ever* I did: can this be the Christ?

GOLDEN TEXT — *If any man thirst, let him come unto me, and drink.* — John 7:37.

The woman at the well represents the psychic or soul nature. It is not the true source of wisdom, although many searchers for truth fail to distinguish the difference between its revelations and those of the higher spiritual.

The Samaritans claimed to be the descendants of

Jacob, and they used portions of the Hebrew Scriptures, but the Jews repudiated them. In the eyes of the Israelites the Samaritans were pretenders who claimed to be what they were not, true followers of Jehovah. Thus spiritually enlightened people see in psychic phenomena and the revelations of that phase of occultism, an imitation of the Truth without its understanding.

But the soul must have the Truth, and it is recognized by the Christ as worthy, hence this wonderful lesson to a single auditor. The soul in its natural state draws its life from the earthly side of existence (Jacob's well), but is destined to draw from a higher fount, Omnipotent Life. Jesus asks the woman for a drink — indicating the universality of the Spirit.

“If thou knewest the gift of God.” The “gift of God” to man is eternal life. The soul informed of this truth asks the Father for the manifestation in it of that life, and there gushes forth a never-failing stream. But where sense consciousness is dominant the soul is slow to see the realities of ideas, thoughts and words. The sight is fixed on material ways and means, “Thou hast nothing to draw with; from whence then hast thou that living water?” “Are you greater than our ancestors, our father Jacob?” This is a fair setting forth of the questioning souls of this day who ask the explanation of spiritual things on a material basis.

The husband of the woman represents the intellectual side of the soul, with its sense perceptions. She had been the wife of five husbands, that is, the soul had been attached to the five senses, and its present attachment, which was evidently sense perception of Truth, was not her true husband. The soul is easily led away from the higher Truth, and often becomes attached to the phenomenal phases of the mysterious unknowable, under the delusion that it is good and in line with the true doctrine.

The Christ is a discerner of thoughts, and from them the history of the soul is read like an open book. When Jesus displayed this ability to the woman he had her faith at once and she accepted him as a prophet, not because she understood his doctrine, but because he told her past —“ Come, see a man which told me all things that ever I did.”

The soul is, in its natural state, attached to localities, forms and conditions in the world. It believes in the importance of places of worship and the observance of outward forms. The mind of the Spirit puts all this aside, and proclaims the universality of spiritual forces, “God is Spirit.” “Neither in this mountain, nor in Jerusalem, shall ye worship the Father.” The soul falls into *forms* of worship and thereby fails to get the true understanding, but the Christ-minded *know* the Spirit and enter into the consciousness of the formless life and substance and are satisfied.

Lesson 7. February 16.

JESUS HEALS THE NOBLEMAN'S SON — John 4:43-54.

43. And after the two days he went forth from thence into Galilee.

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

45. So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

46. He came therefore again unto 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. Jesus therefore said unto him. Except ye see signs and wonders, ye will in no wise 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. The man believed the word that Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, saying, that his son lived.

52. So he inquired of them the hour when he began to

amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

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

54. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

GOLDEN TEXT — *The man believed the word that Jesus spake unto him, and he went his way.*—John 4:50.

We are gravely told by the orthodox Bible commentators that this healing of the nobleman's son twenty-five miles away was a miracle, "A sign and proof that Jesus came from God, and they endorsed his message." Another commentator, Prof. Green, counted very wise in Bible interpretation, says: "Miracles have been wrought only to authenticate the bearers of supernatural revelation, so when a revelation is really being given, the dull minds of men should be compelled to discern, and attend to it by works so evidently due to divine power as to demonstrate that the speaker must bring a message directly from God." All in the face of Jesus' words, "Ye shall do these things and greater."

The fact is that the healing of the nobleman's son is being duplicated every day of the year by modern followers of Jesus' methods. All phases of healing done by Jesus, and counted "miraculous by moss-back Christians, is so common now-a-days that it is not considered worthy of more than passing comment. On every hand are practitioners of the Jesus Christ Healing System, and they have millions of absent patients whom they never see, yet heal as effectually as Jesus healed this nobleman's son. The writer of this has similar cases a plenty every day, and bushels of unsolicited testimonials of the efficacy of the so-called "miraculous" absent healing. The light of Truth is shining today as never before, and all who open their minds to it, and relax their bigotry and intolerance, are having demonstrated to them that the

same faith that healed the nobleman's son will heal every man's son.

Faith on the part of the patient, or some one connected with him, is found to be an important factor in absent healing. This nobleman had faith, from what he had seen of Jesus' work, that he could heal his son, and when Jesus uttered the positive truth, "Go thy way: thy son liveth," he "believed the Word."

It must be admitted, there is a certain element of supernaturalism in this kind of healing, it is so marvelous and beyond the range of human explanation. How it is done the best of us do not know, but when we reach a certain place in the invisible force that moves the mind, a new and higher energy sweeps through it—the thought is ablaze, and even the spoken words seem alive. When this "Word," or Spiritualized Thought, is sent to a receptive mentality it is conducted from one to another like the sparks of the wireless telegraph — there is a universal thought-ether that carries the message.

When this "Word" goes from a Spiritual center, which Jesus and his disciples represent, it becomes a continuous life-giver to all who *believe* in the Spiritual as the source of life. "My words are Spirit and they are life. Heaven and earth shall pass away, but my words shall never pass away."

THE NEW DOXOLOGY

Praise Good, from whom all blessings flow;
Praise Wealth, which helps us here below;
Praise Truth, the highest virtue known;
Praise Health, which everyone may own.

— D. B. P.

"Faith does not come to those who do not desire it."



SOCIETY OF SILENT UNITY

"Be still and know that I am 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.

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 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50c.

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 \$1.35 for both.

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The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

CLASS THOUGHT

[Held daily at 9 p. m.]

JANUARY 20TH TO FEBRUARY 20TH

I will; be thou whole.

PROSPERITY THOUGHT

[Held daily at 12 m.]

He that hath a bountiful eye shall be blessed.

—Prov. 22:9.

A SUGGESTION FOR THE SILENCE

I have a suggestion in regard to concentration, in which I, like many others, often find it difficult to engage with desired results.

At the appointed time I would seat myself in the prescribed way with closed eyes, and every muscle relaxed, with almost strained effort to be still physically and mentally, and listen to the inner spiritual voice, or to concentrate on some particularly uplifting thought. But the more careful and strenuous the preparation and attempt, the greater confusion and inability to keep my mind "at home," so often I would leave the silence more discouraged than I entered it. At last I determined to try my own way. Taking a printed sheet containing "Ideal Suggestions," from Henry Wood, I seated myself in a natural position with no attempt to be motionless; in fact, I forgot my physical attitude entirely, and thought only of the Words before me which I read until my attention was drawn to some specially appealing thought, when I would close my eyes, and find myself involuntarily in deepest meditation. As soon as the mind wandered, I turned again to the printed word, and proceeded as before.

In this way I often find that much more time than usual has elapsed, so completely absorbed do I become. Perhaps others may find this method helpful.

—MISS T. W.

CONTINUANCE IN THE WORD

Extracts from a stenographic report of a discourse delivered before the Unity Society, Kansas City, by Charles Fillmore.

Text: Eighth Chapter of John.

The central truth in this lesson is *continuance*; that we are to continue in something; to bring about a concerted state of action in some department of our being. Now, the vital question is, Where is that central point; in what department of our consciousness are we to set up this continuous action?

Jesus said, "If you continue in my word." It is then in the mental department of our consciousness that we are to continue. We are not only to concentrate upon something there, but we are to continue that concentration. What is that something? It is the Word — Intelligence in action.

Who is the author of this message? We are told, Jesus of Nazareth. But he said, "It is not I that speak unto you, but the Father dwelling in me." We are to apprehend this indwelling Father, the Law of God in us. When man realizes that, when he lets this universal ideal man, which he is, into his consciousness, he does not really speak his own words. His words are then the words of God. He ceases to be a mere man, he becomes something higher, and this was what Jesus Christ was at this time — he was more than Jesus of Nazareth. His words were God words, and it was God speaking through him. And what was that word? It was the word of Truth, which, joined to our words, brings us into an understanding of its truth.

The whole world is really seeking the truth, seeking to know the truth, because only through the truth may we be made free — loosened from bonds of mortality. "Ye shall know the truth and the truth shall make you free;" and that freedom is to come about — how? Through the continuance in the Word. We

understand by that, that we are to take on an entirely new state of consciousness. God's Word is the only real state of consciousness. It means that there is an overshadowing law, a Divine Law, the Divine Logos, which is the Word of God. It was with God in the beginning and is now with God. It is the power of God bringing forth his ideal, bringing forth his design. We then are to take on this state of consciousness. We are to come into it, to come into this Kingdom of Heaven.

How shall we do this? We are told in orthodoxy that we must repent; let go of our sins; we must acknowledge Jesus, we must come into the consciousness of the Father through Jesus. Well, this is true, if you take it in its broad sense; but if you limit it to the personal man, Jesus of Nazareth, it is not true. It is true that we must come into the presence of God through the Christ in us. In other words, there is in every man the Kingdom of Heaven; there is a place in your mind, which when you open out, which when you have found and made part of your conscious mind, will connect you with the Kingdom of the Universal Good. You must come into the Kingdom; there is no other way. If you try to climb up some outside way you are "a thief and a robber;" you are stealing from yourself, because it is not the true way. This true way is the Christ way, and this Christ way is the word of God establishing itself in your consciousness. It is the Universal Word we say, and when we keep that word, when we continue in that word, we come into a new state of consciousness.

Then the point we want to know is, how to come into this state of consciousness. How shall I enter into the Kingdom of Heaven? Jesus Christ, in speaking of John said, that since John the Kingdom of Heaven was open and men were pressing into it; that is, they were *forcing* themselves into it. We must get, he says here, a concentration along some line of ac-

tivity; we press into this Kingdom of Heaven through setting up a new state of vibration in the mind. How do we do this? By good words, by thinking true thoughts, by concentrating and absolutely forcing the mind into right channels of thought.

The word of God means all of that power which produces the visible universe. Back of everything we see is the power that produces that thing. It is an active power invisible, and that power is the Word of God; and that power is the Over-Soul, the Christ, and it is this consciousness that we are to grow into. We are to continue in this Word, and by our continuance in it from day to day, will be freed from the so-called bond of matter, disease and death. But this Over-Soul, this one Word of God, is something to be attained; it is not passed out to us freely. We cannot say, "Lord, pour into us Thy word," and immediately receive all of it. We must continue in it by holding in our minds good thoughts and speaking words that are in accordance with the word of this God. What is that one word? We say that its foundation is Being itself; that God is Life, that God is the everywhere present Life. Then this Christ of God must be speaking of Life all the time. It must be forcing out Life, pressing into existence or manifesting Life. We see manifestations of life everywhere. We see it springing from the bud and the earth; we see it in other men and in ourselves, and we are anxious to more and more give forth life. This everywhere manifestation of life is the spoken word of the Universal Life. It is a dynamic life current, which we can force into our minds and out of our mouths by persistently thinking, "I am Life, I am one with the Universal Life, my Life is God Life, I do not express or manifest anything but Life."

That, then, would be the *continuance* in the Word of God as to Life, as to the Father-Life. If we deviate from that thought in the least, we are falling

short, and will not then reap the promise that we shall be free from death. The opposite of life is death, and if we would be free from death, free from this mortal sense condition, we must continue in the word of Life. We must concentrate, we must bend every energy along that line of life, acknowledging life, speaking life, thinking life. If anything comes up that opposes it, we must dismiss it, deny it; the thought of the absence of life does not belong where life is. Some people say, "But there is death." Well, the one who knows the Truth, who abides in the Word, who *continues* in the word, does not recognize death as part of his being at all. He follows the Christ. When his thoughts would follow this idea of death and say, "I must bury one of my friends;" he lets the Christ in him say, "let the dead bury its dead, follow thou me." Do not give any attention to these dead thoughts. If you find a thought dying in you, let it die. Do not follow it. The idea is, that we sometimes have this experience in holding to these high words of truth: there seems to be something falling from us; we seem to lose a part of ourselves, but the fact is we are only losing a part of the mortal consciousness.

Do not try to sustain any old dead thoughts. Do not try to resurrect dead ones. Do not look back to the things that have passed away. Jesus said, "Remember Lot's wife." She was turned into a pillar of salt; that means that she was preserved in the old thought, because salt is a preserving quality. She looked back, her heart went out to the things of the past, and immediately they became a part of her environment. This is the law. We must dismiss all of that if we would keep on and continue in the word of God. The Word is Christ. We are to cling closely to the idea of Life in spite of all opposing appearances. Say, "I am Life, there is no death in me;" "There is no cessation of life in me." We think

that life comes and goes; that we have more life in the morning sometimes than at night, but there is no cessation of life. Life is one continuous stream flowing through me steadily. I am the fullness of life, because that is true of the Word of God, and if we want to continue in this word we must accept this truth. We must stand by the principle.

Now, that is one department; that is the first step in continuing in the Word of God, and the next step is to acquire more of this God-wisdom, this Divine Understanding, that we may properly direct this Life.

You have, for instance, a certain amount of force. It has its work to do in propelling the different activities of the Word. Life is a force, it is a power, but it must be directed by intelligence. To direct it wisely, you place yourself in the consciousness of Intelligence. You say that there is only one Universal intelligence. That Intelligence is part of the Word of God. I, as an expression of the Word, am Intelligence. We acknowledge intelligence in ourselves. I am wise with the wisdom of the One Mind. I think in it. There is no ignorance in my world. There is no lack of understanding in my world. I know all that is necessary for me to know every day. I never let into my world the idea that there can be any lack of understanding. People say that it is egotistical to declare that I have understanding, that I am wise, that I know. Such a supposition, such a criticism is from the mortal. But you are not talking from that standpoint. You are talking about the I in you. We must do as is said here, "Lift up this son of man." And when he is "lifted up," "ye shall know that I am he." Christ is the real of each one of us when man is "lifted up." When this Adam is restored to his proper place, when he is illuminated by this Divine Word, then he ceases to be a mortal man—he is again the conscious Son of God.

You then discover that even the mortal appears as

Christ; that it belongs in the Christ consciousness; that there really is no such thing as mortality; that mortality is absolutely wiped out; that you dwell in the presence of a God who is all in all; there is no absence of this God anywhere; that matter itself has as its foundation, Substance, the Divine Idea of Substance. Then if we would dwell in the Word of God we must recognize this material as Spiritual. Jesus said that there was no such thing as matter, that it could not propagate itself. "It is the Spirit that quickeneth, the flesh profiteth nothing," and "If you drink of my blood and eat of my flesh, you shall become one with the Father even as I am one." You shall understand that the very flesh itself is quickened with spiritual power, and that back of everything is Life and Substance Divine. This is the word of Christ: To see things as he saw them, to see your own body as Spirit, to see it as Divine Substance, to deny away in mind the concept of materiality, to let your word go forth until it vibrates in accord with the Divine Mind; and then you will find that you have lifted up the son of man until he has become the Son of God. When all of these material limitations have passed away, all which we term mortality will have gone to the bottomless pit, and a pit without a bottom is nothing, it has neither top nor bottom.

The promise is that God shall write his law in our hearts and minds, and that all weeping, sorrow and every condition that we are burdened with shall pass away. And when is that time to come? When we *continue* in the Word. There is no other way but by continuance in thinking and speaking — continuously dwelling in the absolute truth. We must be true; so exact in our talking and thinking that we shall never deviate in the least; that we shall never sound a false note under any circumstance. That is the mental state of the true Christian. The true Christian is one who dwells in the presence of God continually; who

knows no other presence; who sees only the Good and speaks of nothing else. That is the way to continue in the Word of God, to see only the Good in our neighbor and ourselves; to look for the good in our neighbor and ourselves; and if we see anything that is not good, let it go; let it bury itself. Let it go out of your mind and it will dissolve, because if you do not talk about it and sustain it, it will disappear. It has no foundation except in the thought of the human mind. It has no foundation in God. There is no reality of evil in the mind of God, and when we live in that mind, and let its Word dwell in us, all evil, all error, all of this so-called discord that is in the world will drop away from us.

This lesson must be repeated over and over again, that we may dwell in the Word of God until we see Good everywhere, see every man as living up to his highest standard, as doing his very best. When we see man so in our mind his mind will be quickened, he will commence to exercise and make manifest that which he is; for the Spirit of Good in his mind is the dominant Spirit, and when we see it in him and think about it, and dismiss everything but that, we will find it will spring forth in him.

You will find the same law operative in your family. If you see only the true, the good and pure in every member you will bring that good forth. In the family the mother usually holds the dominant thought, and she it is who sends forth the current of love and life to all the members, and unconsciously they depend on her for these qualities. Hence, as a rule on the family plane, the thought of the mother is the key to the fortunes of the family. If she is fault-finding, you will find that it will produce a fault-finding disposition in her family. If she complains when things do not go just right, that complaint will show forth in the family. The mother is the source of the Love current in its descent into the human conscious-

ness. The woman represents Being as to its Love, and the man represents Being as to its Wisdom.

A man unconsciously depends upon his wife for the vitality which he expresses. The success that a man has in business always comes forth from some woman thought. Every man in the world who has been successful has had some woman as his backer, and when that woman lost confidence in him, when she thought he would not be a success, that moment he commenced to go down hill. You will find this is true of the history of all prominent men, when their wives lost confidence in them, or when they changed their love, as did Napoleon when he put away Josephine, their star went down. Knowing this power, should not the wife, or the sister, or the sweetheart, or whoever it may be, should she not constantly hold for the one she loves the thought, "You are successful, you cannot fail, there is no fault in you," and hold it steadily; think it continually and speak it openly? If you do this, you will find you will make success where failure appears. Many a man is a failure in business because his wife has no confidence in him. He may have a weak spot, which she sees large and talks about, thereby robbing him of that vital current of life and love, which, bearing on its broad bosom the thought and word of Truth, would overcome his weakness.

God looks to each one of us in this world to do our part. The man is the executive power and the woman is the quiet sustaining power, and she especially should continue in this Word of God, this word of Christ, and that word is that every man is a success, everything in the universe is tending toward success; there is no failure. I say especially about the one who loves, find no fault with your husband or son or daughter or friend, if you want them to be successful. Find no fault about anyone who is associated with you. See every one as the full expression of all that is Good, and this is absolutely true of each one of us. /

am the Image and Likeness of God — that is the starting point of man's existence. I came forth from just that kind of an idea. You live, move and have your being in that kind of an idea. All the forces about you are of this character, and you must eventually manifest them. Why not accept then at once, and be swift about it? Bring forth the Divine Idea NOW.

ILLUSION

Ella Wheeler Wilcox

*God and I in space alone,
And nobody else in view.
And, "Where are the people,
The earth below and the sky,
And the dead whom once I knew?"*

*"That was a dream," God smiled;
"A dream that seemed to be;
There were no people living or dead,
There were only you and me."*

*"Why do I feel no fear?" I asked,
"Meeting you here this way!
For I have sinned, I know full well,
And is there heaven, and is there hell,
And is this the judgment day?"*

*"Nay, those were but dreams,"
The Great God said,
"Dreams that have ceased to be.
There is no such thing as fear or sin,
There is no you — you never have been,
There is nothing at all but Me."*

Educate competitors by superior methods. "Never imitate."

ANSWERS TO QUESTIONS

JENNIE H. CROFT

275. I would like to have explained this: Many teachers state, that what we see in others is in ourselves. I know that I have seen manifested in others that which is not in me.—Mrs. J. S.

Two people may be standing upon the seashore or upon a mountain-top when the sun is sinking into rest below the horizon. Every wave may be glinting in the glow of refulgent light, or every adjacent peak resplendent with riotous color, but one of the two simply notes the fact that the sun is setting while the other stands entranced with the beauty of the scene. In the one case the sense of beauty is not developed; in the other, beauty is a part of his very soul and speaks to him in the cloud and the wave and in all nature. So it is with all things. There is that in us which recognizes the beautiful and the good, or which takes knowledge of the obverse side. If we utterly disbelieve in evil, evil will never present itself to us, but it is our acknowledgment of such a thing which attracts it into our world. We may not manifest, or be inclined to manifest, the same specified form of evil which our neighbor is indulging in, but it is our belief that such things exist which opens the way for them to come into our field of recognition. It is in this sense that the statement is true that "We see in others only that which is first in ourselves." It behooves us, therefore, to keep our mind fixed on the good only.

276. Please explain the statement made some time since, that, "We are counting the same people over and over again." It is not clear to my mind how one could be several, or several be one. Am I someone else, or is someone else using my body? Does not each individual have his own soul? Then how could one soul borrow someone else's body? What would the soul do that belonged to the borrowed body?—M. L. L.

This is only part of a very interesting letter to this department, and it betrays quite a tangled state of ideas in the questioner's mind, but which a few words of explanation will straighten out. That we are counting the same people over and over again means that the same souls reincarnate upon the earth plane of life again and again. There is no mixing of identities and no

“borrowing” of bodies, no forcing of a soul out of its own body, but each Ego, or I, clothes himself again and again with the garment of flesh, retaining his own individuality each time. Thus an Ego may be known as Jones during one incarnation and as Smith in the next, and those who do not accept the theory of reincarnation would count two separate souls when there is but one, which is gaining its experiences in two personalities. Man was created to live in an imperishable body, which would become more and more beautiful as he developed in character; but, through transgression of the Law, he has lost this knowledge and power of perpetuation, and his body dissolves like a rope of sand. But he cannot escape the law of his being, and under it he is forced to build bodies until he learns to make one that he can spiritualize as did Jesus Christ. The body is not the man, any more than Booth was Richard the Third, Hamlet, or the many other characters he assumed. It is the Soul that plays the many parts in human life, and we shall never get understanding of what we are, and what we are here for, until we learn the true character of the soul. A perishable body denotes a weak soul. God is the source of strength, hence, “Be ye strong in the Lord and the power of his might.”

The ultimate end and aim of music should be the glory of God and recreation of the mind. When these are not kept in view there can be no real music, only and infernal jingling and bellowing.—*John Sebastian Bach.*

“Carnal mind” is sense consciousness educated through observation instead of sound reasoning.

The true test of business ability is to so order every transaction that all parties equally concerned are equally benefited.

Clamor not too loudly for Justice. Some one may get a whipping when she comes.

EDITORIAL NOTES

THE RED LEAF— CONCENTRATION LEAF

We have always called it the Red Leaf. A better name would be the Concentration Leaf. That is what it is—an aid to concentration of thought on several planes of consciousness. When we first sent out the Leaf as a help in treatments, there was a widespread protest, and some of our most devoted friends still think we are departing from the true doctrine, and supplying a material aid. We hold that the invisible requires a visible manifestation, and that we can put into that manifestation any quality that we desire, if we understand the law.

Because nearly all printed leaves convey merely messages of the intellect is no criterion by which to judge leaves of a broader capacity. We feel the soul of the artist in his pictures, and the spirit—or lack of it—in the author's productions. Confucius exclaimed, "How can a man conceal himself? How *can* a man conceal himself?" He can't. The soul writes invisible words on every page the mortal pens, and those who have spiritual discernment get both messages.

The fact is, that all bodies are constantly radiating an invisible force. As the copper wire is charged with electricity, so the soul and body are charged with vital energies acting as vehicles for the transmission of intelligence. As an ordinary wire may carry a beautiful message, so a common piece of paper may have an invisible *Word*, or message, right within it, and that message may be felt by the soul and produce great changes in thought and bodily conditions. (Reading a letter from a tobacco user causes my arms

to have shooting pains to the elbows, and I have to immediately deny the power of nicotine to poison my flesh.)

That this is a fact we are having proven to us in every-day experiences. Nearly all people apply these Concentration Leaves in bodily healing, but few at once realize the Spirit power that does the work. But that power is there because we put it into the Leaf by charging it with a message of Truth. We are in a constant spiritual radiation in our healing room at Headquarters, and this we put into the Leaves through prayer, and in other ways not expedient to explain. As the soul of the spiritually-minded radiates a Divine Essence, so the Christ Power, which we proclaim day and night, is sent forth in Spirit and in Truth, and all who come in touch with us receive of the same Spirit that we have from the Father. We have many letters from people in various parts of the world who have felt this power in its multifarious expressions — no two exactly alike. Here is one received today from a man in Michigan:

I want to tell you a wonderful soul experience that came to me last Saturday night. About 10 o'clock I was sitting here in my room alone and I picked up a copy of UNITY — held the Red Leaf in my hands and repeated the words over several times, "My willingness to do Thy will hath made whole," and in a moment's time such a torrent of spiritual energy swept through me as to charge my whole body with a new life and power. It was like a living fire that penetrated every part of my being and gave me a new sense of joy and freedom. I was in love with all the world, and such visions of plenty poured in upon me from the unseen, as though some angel had come to empty her treasures into my lap. For a long time that night I could not go to sleep, and I did not wish to; it was such a joy to lie awake and bathe the soul in that spiritual brightness. — G. W.



TIME IS A FAKE In our Silent Unity instructions we say, "Time is not a factor in spiritual consciousness — observe the silence according to your local time." More people have objected to this than any other one thing, and

some have even refused to sit with us until we gave them the differences in time according to the Greenwich Observatory. This matter of time is aired in the *New York World*, December 13th, as follows:

CORRECT TIME IS A FAKE
BY THE GREENWICH MAN

The man in the observatory in Greenwich was asked the time. "Well," he replied, "It depends upon whether you want solar time, sidereal time, local time, standard time, apparent time, or mean time," and he looked like the draper who has several other desirable lines under the counter.

He admitted that the Greenwich moon does not correspond exactly with the sun or the stars, the heavens or the earth, and that Greenwich time is a merely human compromise with the clock, the spangled heavens and the wobble of the earth's axis. This awful confession from an eminent astronomer was rather startling. For, glancing around to make sure that no one was listening to the admission, he whispered:

"There is no such thing as the right time — we fake it."

THE UNSTABILITY
OF THINGS
MATERIAL

✎

We are often asked if we do not think the end of the world is close at hand, judging from the "signs" prophesied in scripture. Our answer is that the end of the world is a matter of individual consciousness. When we have uncovered all the so-called mysteries of the world, within and without, and found their true foundation, we will come to a place of *understanding* that in itself will be substance — our true world — and the world that people in mortal consciousness count real will be but shadow to us — we will *know* the real. During the Millerite agitation about the end of the world, some sixty years ago, one of the sect excitedly asked Ralph Waldo Emerson if he knew that the world was about to come to an end. Mr. Emerson replied that he did not, but that it would make no difference to him as he could get along without it. The end of the world of materiality had already come to Ralph Waldo Emerson — he knew the unstability, the ephemeral foundation of all things material, and he ceased to worry about their beginning or their ending.



DEVOTED TO
PRACTICAL
CHRISTIANITY

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All letters pertaining to HEALING OF TREATMENTS of any kind should be addressed to the SOCIETY OF SILENT UNITY; those pertaining to *business*, orders for *subscriptions* or *books* should be addressed to UNITY TRACT SOCIETY. Please do not mix the letters for *treatments* with *business*.

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The friends of Miss Lucy C. McGee note with pleasure an event of interest which took place in Boston on December 1st, when she was ordained to the ministry and installed as pastor of the Church of the Higher Life of that city. UNITY extends hearty congratulations and best wishes for her increasing success in the helpful, healing ministry of the gospel of Truth.

* * *
* * *

I get more good from the dollar I put into UNITY than any other dollar I spend. It is always a welcome visitor.—N. L. D.

The New Thought Alliance, R. Heber Newton, D. D., President, New York, with headquarters in Boston, Mass., is a union, throughout the Eastern States, of individuals, clubs and organizations who are interested in the New Thought Movement. *Its purpose* is to bring all such into hearty sympathy and active co-operation for their mutual benefit, and for the furtherance of the great work to which all are devoted. Membership is secured by sending application to the Secretary, accompanied by *the annual dues*, which are as follows: *For an individual, \$1 per year*; for a club, \$5; for a Sustaining Member, \$25 per year; and for a Life Member, a single payment of \$100. Everybody is urged to join this Association, and thereby both to receive and give assistance. Address: Alfred H. Brown, Secretary, The New Thought Alliance, 687 Boylston Street, Boston, Mass.

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The Western District of The World New Thought Federation, embracing all the territory of the United States between the Mississippi River and the Pacific Ocean, is doing much active work in bringing all societies and individuals who believe in the power of thought to uplift and bless, regardless of method or creed, into a conscious unity of purpose and principle.

The district organization has announcements to make important to all interested persons, and to this end request that the names and addresses of all such be sent to the Secretary, Mrs Florence E. Hoyt, 2215 Julian St., Denver, Colo.

Yours for the uplifting of humanity — spiritually, mentally and physically,

NONA L. BROOKS,

President Western District.

* * *
* * *

I meant to have told you in my last, how much dear Miss Cady's lessons are to me. Such a wonderful little book, full of the sweet, gentle Christ spirit, and containing more between its covers of wisdom, love and strength for the reader, it seems to me, than anything I ever read. Bless her dear heart!

* * *
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THE SIGNS THAT FOLLOW, our bi-monthly paper, is filled to the brim with convincing testimonials, also helpful articles. If you want it send us your name, with or without offering — there being no regular subscription price.

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided.

The New Era Publishing Co., Denver, Colo., are sending out a little paper called "Child Culture Before and After Birth," which contains "truths of profound significance to parents and prospective parents." This paper is sent out free to all who write asking for it, and is very helpful to those interested in pre-natal child culture. Address the New Era Publishing Co., 502 Temple Court, Denver, Colo.

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The New Theology Magazine greets the year 1908 with its initial number, edited and published by John Franklin Pease, Box 2592, Boston, Mass. The Magazine starts out as a quarterly, but the editor hopes soon to issue it as a monthly. Price, \$1.00 for twelve consecutive issues, 25 cents for four issues. The Editor, says: "This magazine has naught to do with evil. . . Its mission is to build up the good," and to this purpose UNITY says, "God speed." Send for sample copy to address given above.

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The Nature-Cure Magazine is just completing its first year, the December number well sustaining the reputation established by previous issues. The magazine is devoted to "man-building on the physical, mental and moral planes of being. Published in Chicago by the Nature-Cure Publishing Co., Sylvester A. West, Managing Editor, Price, \$1.00 a year.

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Three yearly subscriptions to UNITY will be entered upon our books for \$2.00. This will afford our readers a most excellent opportunity for making acceptable gifts to three of their friends at a small cost, and the magazine will come as a monthly reminder of the sender's good wishes, bringing with it an atmosphere of helpfulness and blessings.

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If you receive a copy of UNITY marked "sample," it is meant for you to pass along where it will do good work. It is not a reminder of the expiration of your subscription.

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LESSONS IN CHRISTIAN HEALING

The next course of lessons by Charles and Myrtle Fillmore, at the Unity Building, Kansas City, will begin Monday evening February 3rd and last one month—three lessons each week. In these lessons students are taught the healing law and how to heal others—they are also healed themselves. The compensation is free-will offerings. Everybody is invited to attend. Out-of-town students are requested to notify us in advance.

THE UNITY EMBLEM PIN is a neat symbol for Practical Christians to wear, and an appropriate gift for either lady or gentleman. Then, too, all of the proceeds from the sale of the pins go toward liquidating the debt upon the Unity Building, and we know that all our readers are interested in that. How many pins shall we send you? Rolled gold plate; background of world in pink-tinted enamel, poles in red enamel. Pin, postpaid, \$1.00.



 WE WISDOM's subscription list is growing steadily. People are beginning to realize more than ever what this little magazine does for the children. It instills in their minds and hearts the principles of Truth so that they never forget them. But at the same time it is always bright, entertaining, and couched in language suited to the childish mind. Fifty cents per year.

 Nearly all the books along the line of advanced thought may be purchased from the Unity Tract Society. Write for prices. Address, 913 Tracy Ave., Kansas City, Mo.

 Have you seen the special edition of "Love: the Supreme Gift?" It is a handsome gift book for all seasons. The text is Prof. Drummond's unexcelled exposition of the 13th chapter of I. Corinthians, printed in two colors on imitation hand-made paper with cover in two colors. Price, 35 cents per copy, postpaid.

 We have on hand quite a supply of copies of UNITY and THE SIGNS THAT FOLLOW waiting to be sent out where they will do good. Send for them.

 We make *special rates* on UNITY and WE WISDOM to Sunday Schools. If you are thinking of starting a school please write us for prices.

 A catalogue of UNITY Publications will be sent to any address upon application.

 If you are a subscriber to the SIGNS THAT FOLLOW or WE WISDOM, please state this fact when having your UNITY address changed.

 Please examine the date which appears with your name on UNITY wrapper. It shows the date of expiration.



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THE CHRIST-MIND

IMELDA OCTAVIA SHANKLIN

Being is an aggregate of forces. The consciousness of force discriminates man, the individual. An equilibrium of forces distinguishes the perfect man. Until equilibrium is attained it is found necessary to dwell in one state of consciousness for the period that serves to bring that force up to the level of the present need. Then another state of consciousness is entered until identification there takes place. This process involves the affirmation of the metaphysician. In whatever particular the *I Am* is elevated it draws to it the conscious mental activities. Therefore the *I Am* must be successively lifted up that the evolutionary process be an uninterrupted progression. This is the order of advance until the times are fulfilled in which man knows in part and prophecies in part. When the full day of knowing dawns, that which is in part is not longer required.

All movements of mind reach toward the essence of being, poise. The effort is an instinct in the untrained mentality. The harried man of business retreats to the forest and the calm of the still places restores the measure of poise he demands. He calls the power that eases him Nature. The name is all but true. Man is native to the things of God. When the mind awakes to its own identity it knows it does not

have to run abroad for rest. Repose is not there, under the trees. It is here, in the thought. Jesus referred to this when he said, "Be ye perfect, even as your Father in heaven is perfect." That Jesus enjoined the equilibrium of heaven is testamentary proof that it can be reached. When mind communes with itself the conclusion never lays hold of less than the perfect.

Individual mind exercises two modes of action. One of these modes is knowing, the identification of self with Spirit. The other mode is argument, an effort to convince, either positively or negatively. These two modes may be called the cause side and the effect side of mind. Another classification is Christ and Adam.

Christ is the active principle of the God-head. The mind of Christ is intelligence, the knowing of God. It is the force that creates and maintains the conscious spiritual universe.

The allegory of our first parents in Eden presents Christ and Adam. When mind yields to the injunctions of Spirit and follows the word of God there is the freedom of innocence; when mind sets out to argue and is reduced from Spirit by speculations, experiments and doubts, the twofold creation appears, and there is division between the fear of angering God and a desire to federate with the devil. That which theology calls the fall of man is an individual violation of the Christ principle of activity. If man sees authority in his desires and conclusions he establishes a triune power. One power he natively recognizes; this power is Spirit. The other power he creates; this power is sensation. Spirit and sensation are God and mammon. A concurrent service of these two is impossible. After the consciousness of duality sets in man begins to clothe his body with the garment of expediency. He covers himself with excuses and justifications. He cannot sever life from God and

he would not forego the thrills of the devil. It is a perversion of the Christ activity which produces the illusions of sense. Under this influence the visible creation becomes material and man sees himself as a being of parts. This many-featured man is Adam. The Adam mind prowls among the shadows of effects, reasons on God, separates into dualities and trinities; Spirit and matter; Spirit, soul and body. The Christ-mind takes no cognizance of divisions; it knows God.

Adam argues that spiritual laws are subject to man's desires, that a sense thought persisted in will outwit God. This is the Adam effort to usurp the kingdom of the Christ-mind. The effort brings results, and then Adam tries to dodge. For all his arguments the blazing sword forces him to vacate and the angel placards, "To Let" over the gate to Eden. There are many even now saying, "Lord, in thy name have we not done many wondrous works?" There is one approved work, done in the consciousness of the Christ-mind.

It is futile to attempt justification by a renaming of activities. Serving sense in the name of Spirit is a mental perversion depicted in Revelations as a woman drunken with the blood of saints, sitting on a scarlet colored beast—the mother of harlots. When the quickening activities of the Christ-mind are made to sauce the things of sensation, riot and destruction ensue. Sowing to the flesh brings a harvest of corruption, world without end. God is not mocked.

The Christ-mind in man is the exercise of Spirit mastery over all thought functionings. To identify the self with the Christ lifts man along all lines of mind activity and establishes him in the equilibrium that is one with the perfectness of God. The Christed intellect of man is the Intelligence of the Infinite, beholding the universe as the full expression of God. When individual mind blends with the Christ-mind it

ceases to act in the affairs of sensation. It draws all its world unto itself, and its proclamation is: "I am the Way, the Truth and the Life. No one cometh unto the Father but by Me."

Operating in man, the Christ-mind has but one purpose, the glorification of the Father in all things. It does not invoke the law; to those who violate the sanctity of the temple it says, "Neither do I condemn thee." It seeks no revenge; for those who crucify it the reconciling word goes out, "Father, forgive them, for they know not what they do." It claims no glory for itself; "It is not I, but the Father within me, he doeth the works." It has no mission but the manifestation of God; "It is my meat to do the will of him that sent me." It is impartial discrimination toward the world of effects. On the acts of man it is judgment without condemnation. It sees no great and small. It sees God.

Jesus exemplified the Christ-mind to the greatest degree this world has known. The Christ in Jesus declared: "I and my Father are one." This is the supreme affirmation. It nullifies every negation the Adam mind has launched. It is the word that sets howling the priests of heredity and the scribes of tradition. It brings the sense phase of mind to the cross, and the Christ is indeed lifted up thereby. Jesus knew the Christ-mind to be a principle of omnipresent activity that illumines man and gives him dominion over secondary creations. By uniting his individual mind to the Christ-mind Jesus became the Savior of the world, the pattern of salvation. Let the same mind be in you that was and is in Jesus.

The Christ principle of activity is at the command of man. All circumstances of experience can be brought under its adjusting power. It is the revelator of God to man. It is the voice of the Spirit in dreams, visions and longings. It is the interpreter of all that struggles to come forth in the world.

The Christ-mind is the essence and wisdom of practicability. It can be practiced in the routine of office hours and applies to the digging of a sewer ditch as fully as in the transcendent aspirations of the artist-soul. It cleanses the aim and sanctifies the thought. It gilds the gold of love with the purity of its own essence. It tints the sky of ambition with the unwavering reflection of an immovable calm. It is not the works of man; it is their genius and their Redeemer. It is the alpha of consciousness and the omega of desire. It is the end and the means to the end of an unbroken union with our God.

THE EQUILIBRIUM OF THOUGHT

ANNA E. DENNING

I affirm that I am Spirit, Spirit, Spirit — first, last and all the time. This continuous affirmation — affirming and re-affirming, unfolds to me the realization, the *verity*, that Spirit includes all there is, and *is* all there is, seen or unseen. The mind of man is capable of infinite expansion and unlimited power to image anything he desires: Not having evolved to the heights, he has wandered here and there in the darkness, and vainly imagined or imaged the various things we see about us. Mind said to itself: “I wonder if certain things would not conduce to my happiness?” Mind dwelt on these things, fixed the idea, or image, and by doing so brought out the likeness in concrete form.

The thing formed gave pleasure for the moment, but presently Mind became dissatisfied with its new toy, and cried out, “more.” It continued this process of forming and re-forming, until the world of things became visible, and undeveloped Mind began to consider itself separate from the All-Mind, and selfishness crept in, and it said: “I want all the things

I see. I must have them in order to be happy — I *will* have them." This state of mind brought about a condition of disorder, with all its outgrowths in idea of pain and pleasure, sickness and health, youth and old age, and all their concomitants. Mind then drew a distinct line of demarcation, between good and evil, and thought: "I will keep the good, and give all the evil to the other fellow — that's good enough for him." Mind was unaware of its own fullest possibilities. It did not yet know that when it was unfolded, it would find at the core of itself, a heaven in which no striving was necessary. This heaven, is, indeed, a "Secret Place," in which dwells the "Most High," and in which rest the tablets upon which is written the Almighty purpose of life. When the expansion of consciousness comes, and but a glimpse of this wondrous place is obtained, we see all our little air castles razed to the ground, and know them as but the "baseless fabric of a dream" — the dream of immaturity, for which there is no condemnation. When we see into this "Holy of Holies," we see Truth naked, unclothed from our petty rules and regulations, utterly free and unconfined, absolutely unfettered by "Thou shalt and thou shall not;" no mine and thine reside therein, but all things are inherent *in* that state, and all are mine to have and to use, because mind can image and dissipate that image just as mind desires.

Here, all shadows of belief are dispelled, the veil of selfishness is rent, and the true heaven is opened unto us.

When we are established at this point of equilibrium, we shall be liberal in the broadest acceptance of that term, for there will be nothing to create the opposite. We shall *be* that *knowing* sense that sees there is only God, the one eternal Good.

Not what we make, but what we give, makes us rich.

LOVE ONE ANOTHER

WILLIAM FARWELL

“Little children be loving one another,” John says to his followers, “for love is of God and every one that loveth is born of God and understands God. He that doth not love, doth not understand God.

The human heart, or love nature, is a receptacle that must be full of something at all times. Some feelings or other possess us all the time; that is, we are receptive to divine influence or to carnal influence constantly. Now God gives us the right of choice what we shall be receptive to; or, in other words, he would give us to determine what shall fill our hearts, whether it shall be a generation from beneath or a generation from above, for something must needs be generating in our hearts all the time. Before regeneration man does not know this. Certain feelings predominate in his love nature and that determines his character and he thinks that he is not able to do otherwise than he does. If he is angry, he says, “I could not help it.” If he is fearful, he says, “Fear controlled me and I could not help but fear.” If he is jealous, he says, “I was filled with that feeling and could not put it out.” Thus in the unregenerate life man confesses his helplessness under the influence of good and evil. In the regeneration it is not so. In the regeneration it is given to man to choose what shall influence him in his heart; what shall occupy his love nature; what shall control him; in other words, whether he shall be controlled by the love of God and its wisdom, or whether he shall be carnally minded. Of course, every one who is wise chooses the divine influence to any other, and desires the love of God to possess his heart that he may feel this love only and not be subject to the other feelings which tear down and never build up. When man purposes in his heart that divine love shall pos-

sess him, and consecrates his heart as a receptacle for divine love, that it may manifest itself here in him, and glorify his Father who is in Heaven, his character begins to change. In the old life he may have been unforgiving, but having determined to live by the love of God, it is necessary for him to forgive, to forgive every one that has injured him, disturbed his peace of mind, dealt with him falsely, spoken of him unkindly, or whatever the thing may have been that aroused resentment and unforgiveness in him. He that loveth in this way is born of God and understands the nature of God; that God is love. It is only by loving that we can know God in a satisfactory way, for then God fills our love nature with his love, which is himself, and the manifestation of that love in our hearts causes a change of character that makes for goodness and truth continually.

Then comes a struggle, as it seems to be, in our nature, which shall control us, whether this love which we have chosen shall possess us wholly; or whether hate, unforgiveness, fear, anger, or whatever it may be that has influenced us hitherto, may come in and rule our minds.

Concerning this, Christ says that the strong — the old carnal self — cannot be dispossessed until he is bound; but when he is bound, then his house — the carnal mind — can be entered into by the one stronger than he, the Son of God, and his whole armor taken from him. Then the victory is gained over that carnal life which has influenced us in false and evil ways. To bind the strong man, for such he seems to be, means a struggle for a time, inasmuch as the influence that arises from the carnal self is entrenched in old habits of thinking and feeling. But when he is bound this is not so; and the binding takes place when we propose to die to that self, and endure throughout that dying until it is finished. Then the love of God can possess us wholly and that false self

which so long a time disturbed and weakened the manifestation of the image and likeness of God in us, is powerless to influence us. The death of self is the victory of divine love; and we die to self every time we prefer to love according to the divine influence. Then unforgiveness, fear and resentment, anger, or whatever it may be that forced itself upon our love nature, dies and our love nature enters into the love of God. This change is going on continually in the minds of those who are being born of God. "He that loveth is born of God." The one that lets the love of God control him, and desires that and nothing else, is born again from within and is a child of God in very truth. He is born of love itself and is like love in every way. There is no unforgiveness, hate, anger or the like found in him when his regeneration is complete, when the dying to self is finished. It is a daily matter; it is something that we need to watch and pray over lest we enter into temptation to be carnally minded. For though today we purpose in our hearts that the love of God shall possess us and declare we do not want any other influence in our life but the divine love, tomorrow the struggle arises and we find ourselves in temptation. Something disturbs us very much, something has been said, something has been done that goes "against the grain" and we are troubled; this is a state of temptation. It is well to recognize it immediately and to know that you will make a mistake if you do not let the love of God control you, that is a time to pray, lest you enter into temptation and entertain feelings that are not of God. When you overcome this temptation you glorify the Father who is in heaven; you follow Jesus the Christ who has passed along this same way that you are passing along today; who now in your soul prays that the love of God fill your whole heart and that nothing else control you. Be of good cheer, divine love has overcome the world and has the victory and this will

be made manifest in you as you keep the even tenor of the Way that is Jesus Christ in you. He is the Way, the Truth and the Life; the living Way, the living Truth, the very life of divine love made manifest in the heart. And as you die his death, that is, the death of self, you are raised by his resurrection, into your true state as God's child, forever.

Jesus overcame self by faith and love, and we must overcome the same old self by faith and love; there is no other way. The human heart is destined to receive, contain and express the love of God, and this influence is not something that we ask for that we may hold it and possess it in a spirit of selfishness, but that we may be the helpful avenue through which the loving influence of the divine mind may express itself, for its nature is to move, to reach out, to leaven, and to raise up that which is fallen. We should not hold it back but give it out, for this is the nature of love. It gives itself and as we receive it we must let it go in its true course, whatever that may be, for it is wise with the wisdom of God and always goes to the mark, but it needs a consecrated life through which to manifest itself. That is your life as a child of God. You should not withhold that which God made purposing that it should be the avenue through which his love should flow forever. When you do yield yourself to the Divine and serve it, then you let your light shine before men and glorify your Father who is in heaven, for then men will see your good works; your light shines by its own inherent power and is known to man in the world, for even those who are yet unregenerate can see the difference between anger and forgiveness, between resentment and peacefulness, between fear and courage. Anyone in the world can see the love of God when it is manifested in a human character. To let your light shine means to be helpful to others, and you do this when you let the love and wisdom of God

possess you. At some time or other you have felt, no doubt, justified for holding thoughts of unforgiveness or resentment — which is an incipient form of unforgiveness. Jesus says, “If you forgive men their faults you heavenly Father will also forgive you. But if you forgive not men their faults, neither will your Father forgive your faults.” But love enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High, for he is kind toward the unthankful and evil. Be ye merciful even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned; release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom. For with what measure you mete it shall be measured to you again.” God does not justify us in holding unforgiveness, for he did not create us to hold anything but his love in our hearts. We did not make ourselves; he made us like unto himself and he is love, therefore, our hearts, if we are true unto God, must needs be consecrated to his love as that which belongs to him, having been created to the end that it may be the abode of that divine influence which makes all things new.

When you consecrate your heart in this way it is, as though you were on a mountain top looking over a vast country to a higher mountain beyond, which you are to ascend. But the way between the two mountains is rough in some places, and in other places it seems hidden. But the higher mountain you are to climb. The first may be called the Mountain of Illumination, the second, the Mountain of Realization. The country between is the valley of Experience. From the mountain tops one obtains two views of life: the view of prophecy and that of accomplishment. The first is like a look into the future, a preparation for

overcoming self and the world. The other view is the survey of the whole perfect life of God's child after the overcoming (or the coming-over) is finished. Jesus taught that his disciples follow him in the true course by a way of various experiences, but that which was determined upon the mountain top must be held fast and it will prove itself true in everything. We cannot always tell while we are in the Valley of Experience, in the thick of the overcoming, what the realization shall be in its manifestation, but we know that God is good, and that he is for us, and that he is with us, even though we walk through the valley of the shadow of the death of self. That is where the struggle comes. We see what is before us to accomplish; we should do and not falter. Divine love must triumph in the end as you continue to hold fast that good purpose that you were inspired to set your heart upon when you stood upon the Mountain of Illumination and saw what was for you as God's child: the victory over self and the world. It shall all be given you in the consummation when the old self is no more and you stand upon the Mountain of realization and behold the kingdom of God and its glory; in which state the dominion of divine love and the perfect order of life as God made it are made known by realization.

HAVE you ever thought seriously of the meaning of that blessing given to the peacemakers? People are always expecting to get peace in heaven; but you know whatever peace you get there will be ready made. Whatever making of peace they can be blessed for must be on the earth here; not the taking of arms against, but the building of nests amidst its "sea of troubles" (like the halcyons). Difficult enough you think? Perhaps so, but I do not see that any of us try. We complain of the want of many things — we want votes, we want liberty, we want amusement, we want money. Which of us feels or knows that he wants peace? — *John Ruskin.*

THE OVERCOMING OF DEATH

MARY BREWERTON DE WITT

Jesus saith unto her, Touch me not, for I am not yet ascended, unto my Father, but go to my brethen, and say unto them, I ascend unto my Father, and your Father, unto my God and your God.—John 20:17.

These words uttered by Jesus directly after his resurrection, are full of a deep and pregnant meaning. One reader in a thousand understands their significance.

He spoke unto Mary, for she it was who was first at the tomb, and she also was the first to recognize the Master. She would have, most likely, clasped his hand, in her great joy at meeting him again in very life, but he told her that she might not, "For I am not yet ascended to my Father."

Jesus spoke no idle nor unnecessary word; therefore, when he cried, "Touch me not," there was a supreme reason for such an utterance. The body of flesh is a frail thing, but the body of substance is firm and sure; whereas, in the amalgamation of the two, where flesh is absorbed into substance, substance taking its place, there is a yet more frail condition existing.

When Jesus spoke these words, "Touch me not," he had not yet completed the at-one-ment between the flesh and that wonderful body of substance, which we may also name as Light, for it is verily a creation brought forth by the lighted thoughts of the soul within.

The soul being the consciousness of the individual, and that consciousness being for Truth, or Light, recognizing no darkness anywhere as evil, literally creates a body of light.

Jesus was the first to perform this wonderful act, which is in other words, the overcoming of death in the flesh; which he accomplished on the cross, that being the most cruel death devised in those days. He

chose for himself the hardest task of all ; that is, he did not avert it when he could, for the sake of proving to himself and to all people that there is nothing impossible for the God in man. Man is the son of God, and "with God all things are possible."

When Jesus said, "Touch me not," he felt this great change taking place yet within his body, even though he had arisen from the grave.

He was in a most sensitive condition, for the molecules had not all settled into their proper places, and many of them still trembled in the balance, and therefore it behooved him to be cautious, and to give them every care and consideration, for otherwise he would be drawn away from the earth plane before his time, "For I am not yet ascended unto my Father!" What strange words! This certainly did not refer to his going away to some other environment—it referred to what we have already explained, the centering of his body into full consciousness of its new plane of existence, a state that no longer would express the changing of the flesh.

As Jesus had so often declared, "I and my Father are one," surely he meant to imply in this speech that at-one-ment with the Father now made completely in full understanding.

Had he not also said, "The kingdom of heaven is within thee?" Thus it was not necessary that he should wait to enter another sphere before having full consciousness of his heavenly Father. This itself is the reason for the overcoming of death, that is, the creating of these new bodies here and now, so that we may become consciously at one with our God, and be enabled to come and to go at will from one sphere unto another, clothed in that body which is necessary to the sphere we may desire to travel. Such is the overcoming of death, and such its purport and mission to become veritable sons of God and of Light.

Whether we come as men or women, we must for

ourselves create to ourselves the power that is invested in a God. This was Jesus' teaching and he accomplished his mission for himself; but for others one can only point the way and show the example.

This Jesus did. He did not die for men, he lived for them, and showed to them that they too could live on without the disintegration that is called death. But the people have not understood, and they have chosen to make of him a petty God, not knowing that his greatness lay in the becoming at one with the Great Universe, or, the great all-powerful Force — God. This he showed to men, and said unto them, "Follow thou me."

But, where does man stand today? Has he overcome death according to the teachings of the Master, or does he still live and die, and live again, and yet again, going through endless changes of existences?

Look about you, upon the earth and you will find the answer! No need to say. The graves of the dead reply in silence!

It being necessary to overcome the flesh in order to become at one with the Father, the question now arises, "How can this be done?"

No two souls, upon the earth, are exactly alike, therefore no two can find exactly the same process of procedure to bring this about, but nevertheless there are a few rules that will apply to all.

The first and foremost rule is for the soul to be conscious of its desire to know its God, or to know Self. One may readily see that this really is no rule, but a simple state of mind, held by that one who desires to progress, or to evolve out of his darkened state into the light of knowledge.

For that one desiring to know his God, we find the easiest and best method to be the denial, or putting away from his consciousness every thought of evil or darkness, making the effort to realize that sin is nothing, also he must decide that sin is without power if

he would know the one Supreme Power — God. Now must he follow his denials with a firm and decided affirmation of all that is good, realizing and knowing within his own soul that — All is Good. He must reason that if God be Omnipresence, and God be good, there is good everywhere present. Thus, he fills his world with good, leaving no room for anything foreign.

He looks about him and sees the good in his neighbor, he sees the good in those that have acted as enemies, he sees good in all animal life, finding some point of attraction, or some lesson, whether it be a large ferocious beast, so called, or a tiny insect; in fact, he sees only the life of God, there being but One. He looks out upon all nature and finds beauty everywhere, for, All is Good.

To do all this he must empty his heart of selfishness and be selfless, seeking not the petty detail, but, considering always the Universal good; finding the use for each and all, finding that everything is necessary to the whole or it would not be allowed to remain. In the words of Lowell — “There is never a blade of grass too mean to be some happy creature’s palace.”

Is it not quite natural that if a man looks forth into the world with such an attitude of admiration and love for all creatures, great and small, he will necessarily have the Love of God in his own heart and find the Good everywhere?

Then will he return home in his own heart and ever find peace within his soul, “the peace of God which passeth understanding,” and “the joy that no man taketh from him.”

He will not spend his days in condemnation of self, for his heart will be too full of the things of God, and his whole life will be filled with the doing for others, and thus will he find Heaven upon earth.

Such an one doth slowly but surely change that

body of flesh into a substance body that can bear the light of God to pass through it, healing and blessing all who come within its presence, and when death comes his way that enemy will find nothing in him, for he will be victor in the fight, and live on until such a time as he chooses to translate himself to the body of light.

Jesus said, "Go and tell my brethren." He meant by these words, "Go and tell all those who are in the same understanding with us," that is, in the understanding of the Light, or that true knowledge, "which lighteth every man that cometh into the world."

He said, "Tell them I ascend unto my Father and your Father, unto my God and your God." These words he spoke showing that he considered all of them on the same equality, the same plane of understanding, and able to accomplish the works that he did.

This ascension signified the making the at-one-ment in Spirit, (it did not merely refer to his lifting his feet from the earth) it meant the lifting of the understanding from the Earth plane. Even if one be on the earth, one may be above the earth, and this Jesus had already accomplished when he arose from the tomb, for now had he power to bring unto the waiting "eleven," the Holy Spirit.

To every soul who overcomes death this perfect at-one-ment with the Father must be made and this must be done before one voluntarily leaves the earth, or else this work is not accomplished upon the earth.

Jesus accomplished his work upon the earth, before he ascended from it in that last transfiguration.

So must all do who would know their God in Spirit and in Truth.

Say not that you have prayed often and entered often into the silence, but show what prayer and the silence have done for you.

THE LIFE ON WINGS

This life hid with Christ in God has many aspects, and can be considered under a great many different figures. There is one aspect that has been a great help and inspiration to me, and I think may be also to some other longing and hungry souls. It is what I call the life on wings.

Our Lord has not only told us to consider the "flowers of the field," but also the "birds of the air;" and I have found that these little winged creatures have some wonderful lessons for us. In one of the Psalms, the Psalmist, after enumerating the darkness and bitterness of his life in this earthly sphere of trial, cries out, "Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Ps. iv. 6-8).

This cry for "wings" is as old as humanity. Our souls were made to "mount up with wings," and they can never be satisfied with anything short of flying. Like the captive-born eagle that feels within it the instinct of flight, and chafes and frets at its imprisonment, hardly knowing what it longs for, so do our souls chafe and fret, and cry out for freedom. We can never rest on earth, and we long to "fly away" from all that so holds and hampers and imprisons us here.

This restlessness and discontent develop themselves generally in seeking an outward escape from our circumstances or from our miseries. We do not at first recognize the fact that our only way of escape is to "mount up with wings," and we try to "flee on horses," as the Israelites did, when oppressed by their trials (see Isaiah xxx. 16).

Our "horses" are the outward things upon which we depend for relief, some change of circumstances or

some help from man; and we mount on these and run east or west, north or south, anywhere to get away from our trouble, thinking in our ignorance that a change of environment is all that is necessary to give deliverance to our souls. But all such efforts to escape are unavailing as we have each one proved hundreds of times; for the soul is not so made that it can "flee upon horses" but must make its flight always upon wings.

Moreover, these "horses" generally carry us, as they did the Israelites, out of one trouble, only to land us in another. It is as the prophet says, "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."

How often have we also run from some "lion" in our pathway only to be met by a "bear;" or have hidden ourselves in a place of supposed safety, only to be bitten by a "serpent"! No; it is useless for the soul to hope to escape by running away from its troubles to any earthly refuge, for there is not one that can give it deliverance.

Is there, then, no way of escape for us when in trouble or distress? Must we just plod wearily through it all and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us if we will but mount up on wings, and fly away from it all to God. It is not a way east or west, or north or south, but it is a way upwards. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure "way to escape" from all that can hurt or trouble it.

What, then, are these wings? Their secret is contained in these words, "They that wait upon the Lord." The soul that waits upon the Lord is the soul that is entirely surrendered to him, and that trusts him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. I mean by this, that, if we will only surrender ourselves utterly to the Lord, and will trust him perfectly, we shall find our souls, "mounting up with wings as eagles" to the "heavenly places" in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.

The wings of the soul carry it up into a spiritual plane of life, into the "life hid with Christ in God," which is a life utterly independent of circumstances, one that no cage can imprison and no shackles bind.

The "things above" are the things the soul on wings cares about, not the "things on the earth;" and it views life and all its experiences from the high altitude of "heavenly places in Christ Jesus." Things look very different according to the standpoint from which we view them. The caterpillar, as it creeps along the ground, must have a widely different "view" of the world around it, from that which the same caterpillar will have when its wings are developed, and it soars in the air above the very places where once it crawled. And similarly the crawling soul must necessarily see things in a very different aspect from the soul that has "mounted up with wings." The mountain top may blaze with sunshine when all the valley below is shrouded in fogs, and the bird whose wings can carry him high enough, may mount at will out of the gloom below into the joy of the sunlight above.

I was at one time spending a winter in London, and during three long months we did not once see any genuine sunshine, because of the dense clouds of smoke that hung over the city like a pall. But many a time I have seen that above the smoke the sun was

shining, and once or twice through a rift I had a glimpse of a bird, with sunshine on its wings, sailing above the fog in the clear blue of the sunlit sky. Not all the brushes in London could sweep away the fog; but could we only mount high enough, we should reach a region above it all.

And this is what the soul on wings does. It overcomes the world through faith. To overcome means to "come over," not to be crushed under; and the soul on wings flies over the world and the things of it. These lose their power to hold or bind the spirit that can "come over" them on the wings of Surrender and Trust. That Spirit is made in very truth "more than conqueror."

Birds overcome the lower law of gravitation by the higher law of flight; and the soul on wings overcomes the lower law of sin and misery and bondage by the higher law of spiritual flying. The "law of the spirit of life in Christ Jesus" must necessarily be a higher and more dominant law than the law of sin and death; therefore the soul that has mounted into this upper region of the life in Christ, cannot fail to conquer and triumph.

But it may be asked how it is, then, that all Christians do not always triumph. I answer that it is because a great many Christians do not "mount up with wings" into this higher plane of life at all. They live on the same low level with their circumstances; and instead of flying over them, they try to fight them on their own earthly plane. On this plane the soul is powerless; it has no weapons with which to conquer there; and instead of overcoming, or coming over, the trials and the sorrows of the earthly life, it is overcome by them and crushed under them.

We all know, as I have said, that things look differently to us according to our "point of view." Trials assume a very different aspect when looked down upon from above, than when viewed from their

own level. What seems like an impassable wall on its own level, becomes an insignificant line to the eyes that see it from the top of a mountain; and the snares and sorrows that assume such immense proportion while we look at them on the earthly plane, become insignificant little motes in the sunshine when the soul has mounted on wings to the heavenly places above them.

A friend once illustrated to me the difference between three of her friends in the following way. She said, if they should all three come to a spiritual mountain which had to be crossed, the first one would tunnel through it with hard and wearisome labor; the second would meander around it in an indefinite fashion, hardly knowing where she was going, and yet, because her aim was right, getting around it at last; but the third, she said, would just flap her wings and fly right over. I think we must all know something of these different ways of locomotion; and I trust, if any of us in the past have tried to tunnel our way through the mountains that have stood across our pathway, or have been meandering around them, that we may from henceforth resolve to spread our wings and "mount up" into the clear atmosphere of God's presence, where it will be easy to overcome, or come over, the highest mountain of them all.

I say "spread our wings and mount up," because not the largest wings ever known can lift a bird one inch upward unless they are used. We must *use* our wings, or they will avail us nothing.

It is not worth while to cry out, "Oh that I had wings, and then I would flee; for we *have* the wings already, and what is needed is not more wings, but *only* that we should use those we have. The power to surrender and trust exists in every human soul, and *only* needs to be brought into exercise. With these two wings we *can* "flee" to God at any moment; but, in order to really reach him, we must actively use them.

We must not merely want to use them, but we must *do* it definitely and actively. A passive surrender to a passive trust will not do. I mean this very practically. We shall not "mount up" very high, if we only surrender and trust in theory, or in our especially religious moments. We must do it definitely and practically, about each detail of daily life as it comes to us. We must meet our disappointments, our thwartings, our persecutions, our malicious enemies, our provoking friends, our trials and temptations of every sort, with an active and experimental attitude of surrender and trust. We must spread our wings and "mount up" to the "heavenly places in Christ" above them all, where they will lose their power to harm or distress us. For from these high places we shall see things through the eye of Christ, and all earth shall be glorified in the heavenly vision.

" The dove hath neither claw nor sting,
 Nor weapon for the fight,
 She owes her safety to the wing,
 Her victory to fight.
 The Bridegroom opens his arms of love,
 And in them folds the panting dove.

How changed our lives would be if we could only fly through the days on these wings of surrender and trust! Instead of stirring up strife and bitterness by trying, metaphorically, to knock down and walk over our offending brothers and sisters, we should escape all strife by simply spreading our wings and mounting up to the heavenly region, where our eyes would see all things covered with a mantle of Christian love.—From the "Christians Secret of a Happy Life" by *Hannah Whitall Smith*.

Vicissitude is the chisel of the Great Sculptor, shaping our characters for his eternal habitations.

No one is so empty as he who is full of himself.

OVERCOMING WILL

EDNA L. CARTER

We hear much about overcoming faith, but little about overcoming will; yet it is through the will that faith acts. Men sometimes declare that they have faith, but cannot make it work. What is needed in such cases is an overcoming will.

This will is more than desire. It is possible to desire to be well and to be prosperous, and yet not really have the will to be. "The will to be well" is a phrase that is worth more than passing attention. It will pay one to hold it in meditation and consider, "Do I really have the *will* to be well, or have I nothing stronger than desire?"

The will is one of the mind's faculties, and it is so important that it cannot safely be ignored. If it is not exercised, man loses the use of it. He becomes like a ship without a rudder. If he uses his will in perverseness and stubbornness, he sets its power against himself and causes disorder throughout his world. It is necessary, then, to seek wisdom and understanding and sound judgment that the will may be always used aright.

To develop and train the will, the Christ within must be recognized. Man must know that within him is the mind of Christ, and that all the faculties of that mind are perfect. His will is perfect and his understanding and judgment are perfect. This is the starting point. This is the foundation Truth.

When the mind of Spirit is affirmed, it follows that the ignorance and selfishness which make man use his will in perverseness and stubbornness are to be denied. It is a commonly accepted belief that to have a strong will means to be headstrong and determined regardless of everything. This is not true. The will is of itself perfect. It is only when it is used in selfishness that it appears imperfect. The will must go

hand in hand with wisdom and understanding; then will it do its perfect work.

So much for foundation truths. Next, how shall they be put in practice? First, by faithful affirmations and, second, by being true to them every day in all the small and great affairs of life. Never fail to use your own will; never be dominated in any way by the will of another. If you do, you are denying your own indwelling Lord; you are burying this wonderful talent of will, and great will be its loss.

A case in point is that of a man who was so desirous of being obedient to Spirit that he feared to use his will lest he go contrary to the will of Spirit. If he had recognized the Christ within, and had had faith in his perfect will working within him, all would have been well. But, instead of seeing that he needed his will, and that it was only personality and selfishness that he was to free himself from, he denied his will by looking to the will in others for guidance. He followed the judgment and obeyed the will of men until he lost entirely the power to use his own. In reality he denied *his* Lord.

When his friends realized the mental confusion into which he was falling, they tried to encourage him to decide little matters for himself, and to act upon his decision, but he could not.

A lady called one day, and thinking to arouse him from his stupor, she mentioned that it was a beautiful day, and that the weather was uncommonly fine, and asked him if he did not think he would like to take a walk. He turned to his wife, and said, "Do we?" The lady protested, saying, "No, no; I asked *you* what *you* wanted to do." But a foolish, helpless smile was his only answer.

This man's experience was such a lesson to his friends. He had sought to be an overcomer, but instead of developing an overcoming will, he had neglected to use his will, and lost even that which he had.

If we must not be dominated, neither must we dominate. Free will must be recognized as a God-given right. Any interference with this right meets a blow both ways. That is, the one who interferes finds undesirable results from it in his own mind and life, as well as does the one who is interfered with.

Interference sometimes comes in the form of, "You must, or you must not," but often it comes as a silent, unyielding force that rules another so quietly and effectively that he does not realize he is being robbed. Many times the one who dominates does it unwittingly. Being sure his own judgment of matters is right, it never occurs to him that others should not be forced to follow it, but that each one should be left free to follow the judgment of his own indwelling Lord.

All this does not mean that one is never to listen to the opinions or advice of others; but it means that unless one's own judgment is convinced he should not follow their opinions nor act upon their advice.

No one can have a strong, positive character, such as delivers from evil and draws all good, unless he has a strong, positive will. Every overcomer must needs deny any will separate from God's, and affirm always the oneness of his will with the will of Spirit.

"I am established in the overcoming will of Jesus Christ."

DID you ever hear of a man who had striven all his life faithfully and singly toward an object and in no way obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity and find that there was no advantage in them — that it was a vain endeavor? —
H. D. Thoreau.

Just as the Spirit quickens the flesh, so does faith quicken the Spirit.

THOUGHT



*ROYAL guest sits at my board to-night,
Whose presence maketh all things bright.
Grim poverty and discord now take wing;
Transformed my humble room becomes*

The royal palace of a king.

*Soft, gleaming lights in place of one weak taper
small,*

And works of art now hide my dingy wall ;

*The cold, bare floor is hid 'neath rugs of Tyrian
dye,*

And draperies of the hue of summer's sunset sky ;

*The fragrance of a thousand flowers my very
senses thrill ;*

A master I, the world is good, and for me holds no ill.

*The forms of noble men and women fair
Are with me here to-night.*

*And, with my honored guests methinks,
They form a pleasing sight.*

*The shimmering light that gleams upon my royal
board*

Reveals rich treasures that a king might hoard,

*And viands that might tempt a god to eat,
In fruit and pastry, wine and meat.*

*My royal guest is tall and gentle-eyed,
His voice is sweet and liquid as the note of bird.*

*A mystic charm reveals strange power
In every spoken word.*

*Rejoice, my awakened soul, for what the hour
hath brought*

*The guest who sits beside thee in royal robes is
THOUGHT.*

— E. M. WEATHERFORD, in the *Mountain Pine*.

KANSAS CITY MID-WEEK MEETINGS

January 2, 1908

EXTRACTS FROM ADDRESSES MADE

After the singing of a Truth Song, the regular leader being absent, Mrs. Fillmore led the silence, and said:

I observe a number of strangers with us today, and their presence indicates a desire to learn something of this truth we are promulgating here. We shall expect you who have received benefits from it to testify in its favor. "Acknowledge me and I will pour you out a blessing." The more we acknowledge our Good the more we increase it. It is a wonderful thing to realize that our true words, "they are Spirit and they are life," and that we are able through them to speak health and harmony into manifestation.

Mrs. Eddy: I cannot sit still. I must say that twice I have been almost raised from a deathbed by the power of God, and my soul is so full — too full to utter the joy and thankfulness I feel. Two weeks ago I was carried to the train, put into a sleeper, and brought here helpless, and now I am alive again.

Mrs. Pearson: I presume there are few people who can contemplate the going of the old year and the coming of the new with greater gratitude of heart than I, for so much has been realized by me within the past year. I recently saw a picture of the old year departing as a decrepit old man, with his scythe, and the new young soul shone through him, lending glory to the whole. I have resolved to cast off the old garments of belief, just as the old man did, and let my joyous soul shine through, illuminating my path and helping me to encourage others.

Mr. Page: I have been looking at the word "Love" on the wall and it seems to me a work of art. I wondered how the artist hung it so skillfully without strings, it seems to stand out so prominently

casting its shadows behind, That word "Love" is Spirit, for it casteth out the shadows of fear. Had I a known enemy I would go and take that word to him. I once heard I had an enemy, and I went one hundred miles with loving kindness in my heart, and I met with a cordial reception. That word will banish both physical and mental fear. Let us use it without ceasing.

Mrs. Yancy: There is a whole lot in love. Love includes everything and everybody. We all love Unity and its teachings. This love can be taught, and will never fail us.

Mrs. Heller: I have been receiving "showers of blessings" all this Christmas time. Every want seemed to have been supplied, even to a basket of apples which a neighbor slipped in to me. Surely "Love never faileth."

Mrs. Harling: Last night I was at a party. They called upon me to speak. I thought of Unity and its fearless teachings, and said I will stand up and say a few words, and I did. I am so glad that I ever met these friends and this Society.

Mrs. Dornseif: I had a neighbor who did not seem to feel harmonious toward me, and I felt that I could not have it so. I sent her thoughts of love and peace and good will. Later I met her and said, "I always did like you," and there was harmony between us.

Miss Gaylord: My resolution is that I will keep my face to the light and not see the shadows. I know that all things do work together for good to me, and I will see only good for the coming year.

January 8, 1908

"LOVE."

LED BY DR. ANNIE KEY SWIFT

I fully realize that I am standing before men and women who are learning to look deep down in the

center of Being — searching diligently for the “pearl of great price,” people who have cut away the shoreline of materiality and launched their life boats upon the boundless ocean of God’s infinite Love.

How many are there here present who can spell the word “Love?” How many can pronounce it? How many can define it? and how many live it? If there is a Master Mason in the room, he can spell it; if there is a Royal Arch Mason here he can pronounce it; and if there is a thirty-third degree Mason here he can define it and live it. *Love* shall be our silent word for meditation, and after the silence, I will tell you the occult way to spell it.

After the Silence, Dr. Swift said:

The first letter “L,” is a square, and is a symbol of how we should square our lives. Are we living on the square? Have you squared up all the small things in your life? This squaring business is no visionary or imaginary thing. It does not mean for you to listen to what I am saying, and then go out and straightway forget it. It means to put every true thought into practical execution. Ask yourselves this question: “Am I a square man or woman? Am I doing unto all men as I would have them do unto me?” Make a thorough analysis; do not be afraid to turn your mind inside out, and show the lining. You will find many a dark corner that has not seen the sunlight for days — things that you will be heartily ashamed of. Perhaps you have forgotten them, but they are living in the memory of some wronged soul yet. That wrong must be squared.

If we each and every one of us attend diligently to the squaring of our lives we will find a peace that the world cannot give nor take away.

The letter “O” is a circle, complete in all its parts. “Having done all, stand.” Stand therefore in the center of your Being, and take the “golden compass” prepared in God’s abundant mind and cir-

cumscribe your universe, fill it with just such things as you desire. Think love, joy, peace, prosperity and good will to all mankind, and all these things shall be added unto you.

Next we have the letter "V." Place a bar across the top and we have an exact triangle—used for all perfect measurements. A triangle represents the statement of Jesus, "As you mete to others, it shall be measured to you again." What we measure out is measured back to us again. If in speaking of persons we say they are strong and well, health and strength returns to us. If we say they look sick, sallow or debilitated, we tap the current of disease and it rushes in upon us like a mighty maelstrom. If we speak of success and prosperity, straightway the flood gates of plenty are opened to us.

Now comes the last letter, "E," which represents a level, and which is an indispensable instrument with all mechanics. It is also an indispensable thing in our every-day lives. We must meet men on the "level," we must part upon the "square." "The Lord loveth an upright man." The question is, Are you a level-headed man? If you are one-sided or in any way deficient in physical or mental symmetry you are not an upright man. Bring the physical and mental into harmonious adjustment, and give the Spirit expression.


As I have been requested to give my experience in the study of medicine today, I will tell you briefly what I went through to find out that *materia medica*, so far as the drugs are concerned, is all illusion.

My husband was a registered pharmacist for years. We were devoted to the work, because we believed we were doing God's service. But my husband's health failed and we were compelled to spend much of our time on the ranch. For this reason we decided to take up the study of medicine and enter into general practice, thinking out-door exercise would benefit him.

Having finished our course and passed our examination before the State Board of Texas, we practiced for several years in that state and elsewhere. As there was no improvement in my husband's health we decided to try change of climate, and went to California. Here we found we were not allowed to give even a pill without a diploma from the State Medical School. So we entered the Medical School and put all our mind and energies into our study and "burned the midnight oil." It was too expensive to lose any part of it, and we never missed a lecture or an opportunity to add to our knowledge. When we left that school we could almost recite Gray's Anatomy word for word. And as for the human body, its nerves and muscles, bones and flesh and all its parts were as household words to me. The professor could not call for a single point that I could not touch with my finger. Imagine, then, what was my astonishment and indignation when in his closing lecture on mental therapeutics the professor said:

"My dear students, you are now going out into the world to enter upon one of the noblest and grandest and most God-like of all professions known and practiced by mankind. This will be the closing lecture. A few private instructions are necessary. You have learned much about drugs and diseases and bodies, but you have yet to learn the most wonderful truth ever revealed to man, *viz.:* *That mind governs all.* There is no potency whatever in the drug. When you are called to see the sick you must have the confidence of your patient, nurse and attending friends. If you cannot establish this faith and confidence call in counsel and continue to call in help until this faith is established, for, I repeat it, there is no potency in the drug, the mind governs all. Every thorough graduated physician knows that this statement is true."

Mrs. Eddy claims to be the discoverer and founder

I AM filled
 with the
abundant
life of the
SPIRIT.



AM filled

with the

bound

of the

PAPER



of mental therapeutics, but she is only the promoter of it; and the real graduate of medicine "smiles in his sleeves" at her presumption. This truth is as old as time itself. They crucified Jesus of Nazareth because he taught mental therapeutics to the people. When I had opportunity I asked the professor who delivered this closing lecture, "What do you doctors do with your conscience? Here we have studied our heads off and spent our time and money to learn how to humbug people."

He laughed and said, "Conscience! As for me, I have none in this case; the world wants to be humbugged; they like it. Why, if I were to go on the streets tomorrow and proclaim the truth to the people that they have all power within themselves, they would hoot at me and call me a crank and crazy, and I would be ostracized from society. Now, be a good, sensible woman, and give the people what they want."

This was our first lesson in Mental Science, and it goes to prove that back of all the display of *materia medica* the M. D.'s only hope of success depends upon the faith of his patient.

January 22, 1908

LED BY MRS. HASELTINE

We came here today for a purpose. We came to be glad and to give gladness. If you are sorrowful, and want to be glad instead, think of gladness, dwell upon it, repeat glad thoughts and words over and over, and you will find the corners of your mouth turning up instead of being drawn down. Look glad, whether you feel so or not, and before you know it you will feel a change for the better. This is one time when it is excusable to appear as you do not feel. We are all seeking satisfaction in all ways, and to find it we must seek in new ways. To me there is great satisfaction in being able to take the words of Jesus

Christ, as he told us to do, and doing the works through obedience to his teaching. There is no other way under heaven to get the good we want, but by following in his footsteps. I was hungry and starved, and he fed me. When I first began to study, I sat up nights and drank it in. All do not have to do this, but I could not get enough. Spirit, the underlying Spirit, was what I was looking for, and it has been life and health to me. "Jesus spoke to the multitude and told them, "God is Spirit." When they asked: "Where is God?" "The kingdom of God is within you." Go seek in the stillness for the kingdom of All-Good. I sought for a year and a half. I worked and strove and behold, at last I found it within me. My desire is to make you think deeply so that you, too, may find your teacher ever within you. "I am the way, the truth and the life." This teacher, even the Spirit of Truth, is always at hand to instruct and guide, if you will but listen for its loving voice. This truth I have proven and it will never fail nor forsake us if we are true to it.

One of the first things that I took hold of was, "I and the Father are one," and I repeated it over and over for three hours, and it brought a wonderful experience. All we see changes, but this truth never changes. The Christ within every soul abides forever. *Each one, it is the "pearl of great price."*

Mrs. Wolzak: I feel I am gaining this satisfaction that we must all seek according to principle. We must first know our principle and then write it down. We are continually looking for figures, forgetting the numbers which stand for the principle. The child in school attends to his own problem, and demonstrates it. We must each do the same. If we do this, we need not bother about others. We must be about our life's demonstrations. We see healing done every day. To find full satisfaction, we must go to work and apply the principle, and prove its possibilities,

then we will have courage to go on and on to greater demonstration. Principle must be worked out in ourselves. Words amount to little if we do not fill them with understanding and with Spirit. It increases our faith and satisfaction to use our knowledge. Listen to others, but know for yourself. Work with self and make rules only for self. People starve to death on theories. Let us have realities.

Mrs. Fillmore: This has been a very practical lesson. We call ourselves Practical Christians, so we must be "*doers* of the word." We take words into mind, and by holding them there we digest and assimilate them into our being; "the Word is made flesh." Jesus said: "I am the bread of life." His flesh-body stood for Spirit-substance. He demonstrated its imperishability. There are those who believe that Jesus alone was to do the works of the Father, although he plainly stated that we should do the same. If we make a mistake in our problem, let us go to work and correct it, proving true his words. Look up some of those words, and see if they do not mean more to you than ever before. By loving faithfulness, we may prove that our words are spirit and life and cannot return to us void, because they are the words of Truth.

Mrs. Croft: What is it within each soul which causes it to seek satisfaction? Is it not that divine impulse, the Christ principle, seeking to express itself and seeking to take possession of its own? We see people doing things contrary to what we consider to be right and proper, but we must remember that each individual must work out his own salvation, and it may lead him into entirely different experiences than that which is necessary for us. We must know that it is the same impelling power in all, and although we make mistakes in our search for satisfaction, we learn something by these mistakes and go forward with more wisdom in our search. There is no real

satisfaction in things that are less than absolutely good, and we prove this by our experiences, and eventually arrive at the goal we seek. In our ongoing we build that foundation of which it is said, "Other foundation can no man lay than is laid, Jesus Christ himself being the chief corner stone." Stone upon stone is laid by us as we gain by experience. Wisdom, power, life, intelligence, these are important stones in our foundation, but the corner stone is Love, the God in us which makes us to reach out through the Christ-mind for satisfaction. Love sees no evil, because its eye is fixed upon the good only. Love alone satisfies, for it fills us with a realization of the good which is God.

GOD'S PROVIDENCE

The Lord shall open unto thee his good treasure.—Deut. 28:12.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.—Job 22:25.

The Lord is my shepherd; I shall not want.—Psa. 23:1.

Trust in the Lord and do good, and verily thou shalt be fed. Psa. 27:3.

The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

I cause those that love me to inherit substance; and I will fill their treasures.—Prov. 3:21.

If ye be willing and obedient, ye shall eat the good of the land.—Is. 1:19.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II, Cor. 9:8.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variability, neither shadow of turning.—Jas. 1:17.

"A man's religion is not worth much unless it can illuminate his face, sweeten his words, elevate every action and make all his life divine."



(Text from the American revised version.)

Lesson 8. February 23.

JESUS AT THE POOL OF BETHESDA—John 5:1-18.

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

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

3. In these lay a multitude of them that were sick, blind, halt, withered.

5. And a certain man was there, who had been thirty and eight years in his infirmity.

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

7. The sick 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, Arise, take up thy bed, and walk.

9. And straightway the man was made whole, and took up his bed and walked. Now it was the Sabbath on that day.

10. So the Jews said unto him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed.

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

12. They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk?

13. But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.

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

15. The man went away, and told the Jews that it was Jesus who had made him whole.

16. And for this cause did the Jews persecute Jesus, because he did these things on the Sabbath.

17. But Jesus answered them, My Father worketh even until now, and I work.

18. For this cause therefore the Jews sought the more to kill him, because he not only brake the Sabbath, but also called God his own Father, making himself equal with God.

GOLDEN TEXT—*Himself took our infirmities, and bare our diseases.*—Matt. 8:17.

Nearly all the miracles of Jesus were in connection with a feast of some kind. In this lesson it is stated, "There was a feast of the Jews and Jesus went up to Jerusalem." A feast symbolizes appropriation in a large measure — that is, laying hold of Divine potentialities. Eating is the outer representation of an inward fact — that fact being Spiritual. Jesus used the outer symbol to represent the Spiritual reality when he told his disciples to eat the bread as his body and drink the wine as his blood. When we affirm with spiritual understanding the fact of the omnipresent substance, we are eating the body of Christ, and when we affirm the omnipresent energy and eternal life of Spirit, we are drinking the blood of Christ. When we enter into this understanding, the outer symbols are not necessary — we have the substance in mind and Spirit.

Bethesda means "House of Mercy," a place for caring for the sick. It represents the thought of sickness in human consciousness and the necessity of healing centers. It is connected with the senses, the "five porches." The thought of sickness has formed in human consciousness a thought atmosphere that holds people in sickness and makes them slaves to a multitude of healing remedies. Looking to these external aids, men lose sight of the power of the spirit within them to rise up and overcome negative states of mind. The thought of sickness becomes a mental disease — a sort of mild insanity. Physicians recognize certain patients as having the "hospital habit." They make it a practice to go to the hospital for a certain period every year, whether they are ill or not.

The "great multitude" that lay near the pool of Bethesda are the accumulated thoughts of weakness in human consciousness waiting to be helped — when they should be helping themselves. Jesus understood the situation, and the healing remedy, "Take up thy bed, and walk."

There is an infirm state of mind in every one of

us that needs this command when it gives up to sickness. The Spiritual *I Am* can at any time speak the word of *activity* and cause the infirm thought to move from its place of rest. Never allow the thought of the possibility of sickness to have any place in your mind. Some people have all their lives labored under the thought that they are "delicate." It has become a mental habit, and they are looking for help to get into the healing pool, which they think is external. It is the Truth that lifts them out of this delusion, and through it they are made whole.

Lesson 9. March 1.

JESUS FEEDS THE FIVE THOUSAND—John 6:1-21.

Print John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to 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 shillingsworth of bread is not sufficient for them, that every one may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?
10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. Jesus therefore took the loaves: and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would,
12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

GOLDEN TEXT — *He shall feed his flock like a shepherd.*—Isaiah 40:11.

Soul hunger is here represented as a "great company," and the question is, "Whence are we to buy bread, that these may eat?" Philip represents the Power capacity in man, which has to be called into action by direct appeal to it. Man is a great reservoir of capabilities that are not drawn to the surface and used because not appealed to. When you want to do a thing, call up your Power Disciple and set him at the task. You *know* what your capacity is, but you must work it into expression under the Law.

Andrew is Strength, who discerns a *limited* supply of substance and life. He also requires a larger view of the omnipresent avenue. To him it is a "little lad." Before we have put them to use, all our faculties see things very small. Philip did not see how they could buy bread to feed such a multitude, and Andrew saw only five barley loaves and two small fishes, "but what are they among so many?" We are very apt to let our sub-conscious thoughts look at the capacity in us in this small way. Unless we have the Christ understanding of the power of increase, our soul hunger continues. But he *knows* the Law and how to put it into operation so that our hungry thoughts shall be satisfied.

Soul hunger is often the cause of wan faces and starved bodies. People are running to and fro seeking satisfaction in various ways, yet not getting it. They are nervous, irritable, dyspeptic and enemic, because they are not properly fed. The soul must be fed with Truth in order to live. A starved soul is a most pitiable thing. Christ alone can give such an one substantial food — his body (spiritual substance) and his blood (spiritual life).

Giving thanks in the right way always increases the substance and life. Luke says Jesus gave thanks

“looking up to heaven.” This *looking up* is a necessary part of every Spiritual demonstration. Many earnest Christians fail to get the increase because they do not *look up*. Not that heaven is up in the air, but because Spiritual forces work through exalted thoughts, and these function in the top brain. So we always look up when we pray. In Mark the Greek word means “praised, celebrated with praise.” Jesus knew the great law of increase through thanksgiving and praising.

The breaking of the bread and distributing it to the disciples, to be by them passed to the people, represents the breaking up of crystalized forces in mind, and setting them into action through the various channels or centers in the organism.

The twelve baskets which were left over signifies that the twelve faculties of the mind received benefit from this treatment, and that a reserve supply remained in the consciousness. When we go into the Silence and deal with our soul powers intelligently we get permanent results. The Spirit has tremendous potentialities right at hand. At first trial the appearances may indicate small results, but like the few loaves and *little* fishes, they will increase. Praise your talent and it will increase amazingly. Look up to heaven and give thanks that it has *unlimited* capacity, and your soul will be filled and satisfied with the Spiritual outpouring.

Lesson 10. March 8.

JESUS THE BREAD OF LIFE.— John 6:22-51.

Print John 6:22-40.

22. On the morrow the multitude that stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone.

23. (Howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks:)

24. When the multitude therefore saw that Jesus was not

there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs but because ye ate of the leaves, and were filled.

27. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you: for him the Father, *even* God, hath sealed.

28. They said therefore unto him, What must we do, that we may work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness: as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one that be- holdeth the son and believeth on him, should have eternal life: and I will raise him up at the last day.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.*— John 6:35.

After feeding the multitude Jesus retired to the mountain and spent the night in prayer. It is the universal testimony of those who are in the regeneration that they have to spend much time in prayer on the mount of Spiritual realization. To pray all night is not unusual with one who is striving to make complete at-one-ment with God. In the depths of the soul are thought aggregations that require the redeem-

ing power of the Spirit exercised to its utmost. No one knows his strong and weak points thoroughly until he has analyzed the structure of his soul. This requires concentration, meditation, prayer; in fact, all the movements of the mind put to their highest activity. Prayer is but a name for mental activities far beyond the range of ordinary comprehension. For example, to overcome the subjective thought of old age involves a series of co-related thoughts preceding it. These have to be raised to a high vibration through energizing the whole system with a new life current.

The outer consciousness strives for the things of sense, but one who has found the real substance and source of supply proclaims, "Work not for the meat (food) which perisheth, but for the food which abideth unto eternal life."

To do this inner work that redeems the whole man and puts him in touch with spiritual realities, one must believe on, or have faith in, him "whom he hath sent." This one who is sent of God is Christ, Spiritual Man, the higher self of every man. We must believe that there is a Spirit in man that transcends the mortal, and that it has power to do all that we conceive possible to God. Thus God's work is done in us.

The tendency of men to believe that some prophet or wise one has access to God which they have not must be refuted. The Jews counted the manna given to their ancestors by Moses as in some way having to do with their salvation. Jesus says, "My Father giveth you the true bread out of heaven." You must be your own high priest and prophet. God is the sustaining substance and life manifesting through each soul; how, then, can he pass his resource to that soul through some human instrument? He cannot, and all dependence upon such helps is weakening and futile in the end.

I Am is the bread of life. Whoever believes on

the Spiritual *I Am* as his Oversoul, and affirms it as his *substance and life*, shall never hunger nor thirst.

Lesson 10. March 15.

JESUS HEALS A MAN BORN BLIND — John 9.

Print John 9:1-12.

1. And as he passed by, he saw a man blind from his birth.
2. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?
3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.
4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5. When 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 annointed his eyes with the clay.
7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went away therefore, and washed, and came seeing.
8. The neighbors therefore, and they who saw him before-time, that he was a beggar, said, Is not this he that sat and begged?
9. Others said, It is he: others said, No, but he is like him. He said, I am *he*.
10. They said therefore unto him, How then were thine eyes opened?
11. He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.
12. And they said unto him, Where is he? He saith, I know not.

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

To be born is to come into manifestation. Blindness represents mental obscurity. This blind beggar must therefore represent some idea in the mind that has come to manifestation without Spiritual understanding. Most of our short-comings are the result of error thoughts and actions, but there are other sins — sins of omission. All the people we see are picturing forth their thoughts in their bodies and we are doing likewise. If we find ourselves running up against certain kinds of deformities continually, we should search our minds for the cause. A certain alert metaphysician said she noticed one day that she was meeting an unusual number of one-legged men, and

she searched her thought for the cause. It came to her that she was not as sure of her understanding of certain propositions as she should be, and she found that she was standing in her own light by thinking that it was others who were lacking. The old saying "has not a leg to stand on," was not wholly true in her case, but partially so. When she cleared up the void in herself she saw more perfection in those about her.

A blind beggar represents an opaque thought that is asking external aid instead of bringing forth its own innate capacity. When we are supinely depending on others for our spiritual understanding, there is a blind beggar in us. We were not born that way from God, and we should be about the Father's work of bringing forth all those wonderful powers which he has given us. This is doing the works of God.

When matter and the so-called laws of nature seem very real and permanent to one, discernment of the soul of things will be lacking. In such cases, study substance and find out its real status. In the process you may find that you are having, for a time, a greater struggle than ever with material conditions. The blind man had more mud than ever pasted on his eyes, but this was followed by the command to wash it off.

This washing away of material thoughts is mere denial of their reality, based upon the understanding of their ephemeral character. When you perceive the truth of a certain proposition, but have no realization of it in the outer manifestation, your next step is *denial*. Nothing clears up a muddy state of mind like denial. Water represents the capacity of the mind to purify itself by setting its particles into action and thus freeing them from foreign matter. Every denial should be followed by an affirmation. The blind man came *seeing*, that was his *affirmation*. So when we have sufficiently denied the limitations of material understanding, we should proclaim "I see, now I see."



"Be still and know that I am 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.

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 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 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50c.

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 \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached night and day by letter, telegraph or telephone. Give name of patient and trouble, in telegram, and write details later.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

CLASS THOUGHT

[Held daily at 9 p. m.]

FEBRUARY 20TH TO MARCH 20TH

I am filled with the abundant life of the Spirit.

PROSPERITY THOUGHT

[Held daily at 12 m.]

God prospers me in all my ways, and I am thankful for many blessings.

A DAILY WORD

MONDAY — I and my Father are one.

TUESDAY — I have the Father-mind that was in Christ Jesus.

WEDNESDAY — The Spirit quickens me.

THURSDAY — Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.

FRIDAY — My mouth shall be filled with thy praise and thy glory all the day long.

SATURDAY — Thanks be unto God who always causes me to triumph through Jesus Christ.

SUNDAY — I am transformed through the renewing of my mind.

* * *

These lines sung in faith make a good treatment, as many who use them can testify :

(Tune, Dennis.)

I'm healed, praise God, I'm healed ;
Through Christ the Truth I'm healed ;
Through God the Everlasting Good,
I'm healed, praise God, I'm healed.

Ask your heart how rich you are; your ledger may not know.

ANSWERS TO QUESTIONS

JENNIE H. CROFT

277. What is the significance of the terms North, South, East and West? The "ern" is used in some instances, and more than direction must be meant.—S. T. W.

Everything external to man has its correspondence to some state or some degree of consciousness in man, and, given the thing and its relation to other existing things, we may trace that correspondence and discover the significance. There are two great forces which are active in all nature, the positive and the negative, and they are also known as masculine and feminine. These two forces are creative, and when polarized a great energy is generated. Upon our planet North is positive, and as we go toward the equator we find that the negative force increases and these forces acting upon each other produce an equilibrium which permits manifestation, as we note in the luxuriant growth of tropical life. The positive force of man is Wisdom, and wisdom is creative. The negative force is Love, and love is receptive. Each is necessary to the other in the production of the well-poised soul which manifests in the perfect man.

The East signifies the dawning or beginning of manifest life. As the sun rises in the East, beginning a new day, and follows on in its course until the completion of that day, so the beginning of man's life is first natural, or the life of generation, and as he goes on unfolding in consciousness he comes into a more complete understanding of himself and the purpose of life, and is regenerated. The East then is significant of generation or beginning, the West of regeneration or completeness. Thus the points of the compass symbolize Wisdom, Love, Generation and Regeneration and compose and comprise the whole universe of man. The suffix "ern" implies the various degrees which pertain to these four great divisions of the conscious man.

278. We all make mistakes, many times bringing disaster and inharmony into our lives, and yet the general purpose of our lives seem to go right on. Why is this? Is there some Master-mind which controls and brings all men to the goal at last? — E. A.

We have all known of the building of a new railroad. The

surveyor staked out the direction; the contractors followed and made excavations, built trestles or bridged streams, as the case might be, in order that the track should be made level and the rails laid upon a smooth bed, and the work of building the road went steadily forward. In making the excavations a cave-in might occur, but it taught the men to guard against a similar occurrence. There may be a weak point in the construction of a trestle, or a defective bit of masonry in a bridge which may have caused accident and delay in the completion of the railroad, but the contractors learned valuable lessons by these mistakes which prevented others of like character and they eventually proved safeguards to life and property, and the purpose embodied in the conception of the railroad and for which all labored was not hindered. The idea of this railroad was conceived in one man's mind and was all planned out before a surveyor's stake was planted. He then entrusted the commission to other men whom he held responsible for their parts of the contract, and he *knew* the road would be built. So with man: The necessity of expressing the divinity within him is inherent and is the one purpose of his life. Because of a lack of knowledge of just how to apply the forces of his nature he makes mistakes which produce unpleasant results, but which teach him valuable lessons for his guidance in future action, and he goes steadily onward in the unfoldment of the true self in accordance with the one purpose of life. There is not a mind external to man which directs his life for him, else he would be an automaton, but *the* mind, which *is* the man, must of necessity bring its full expression into manifestation, and this is man, perfect in body, soul and spirit.

BAPTISM means *cleansing*, and fire means *warmth*.

How can warmth cleanse? The answer is that moral warmth does cleanse. No heart is pure that is not passionate; no virtue is safe that is not enthusiastic, and such enthusiastic virtue Christ was to introduce—*Ecce Homo*.

“No one,” said Tolstoi, “has a right to deal with any human being except with love.”

EDITORIAL NOTES

MR. FILLMORE WITH- DRAWS FROM LOCAL HEALING

Mr. Charles Fillmore announces that he will hereafter devote to the Silent Unity department of our work the time he has been giving to local healing. He finds that he can reach patients as effectually through absent treatments as present, and with the same effort heal very many more. Local healers will be in attendance at our Headquarters who will look after patients who desire the personality of the practitioner to appear before them, and they will continue to be served with careful attention.

CHARACTER BUILDING

A friend sends us a pamphlet announcing a school of Character Building, named Dolce Dome, located at Clinton Heights, New York, founded by Dr. Zane Z. Jacques, 1906. The plan of this institution is an ideal one, as explained in the pamphlet. Information regarding the school may be had by addressing Mr. Pharoz A. Darling, Box 404, Rensselaer, New York. Dr. Jacques is personally unknown to us, but we recognize by his answer to the question, "What name do you give your faith?" that he is a member of the Brotherhood of Jesus Christ. This brotherhood is not an earthly organization, yet it exists in the earth and has its members everywhere. These members recognize one another through the understanding. It is seldom that one reduces to writing a clearer statement of that understanding than has Dr. Jacques in his answer to the question of his faith. Here is what he says:

In John we read, "As many as received him, to them gave he power to become the Sons of God." In many cases the ideas that seem heresy today become the reasonable doctrine of tomorrow, metaphorically speaking. Believing in unfoldment as I do today presupposes the fact that what I was and what I am are distinctly different conditions of mind. Stagnation is death, and to become so attached to a certain creed as not to progress and rid my mind of the bondage that prevents freedom of thought or freedom to investigate the advanced ideas of the day, would plainly show that I had become blinded with my conceited ignorance; that the scum of bigotry had settled upon me. Therefore, while in a state of perpetual unfoldment it is impossible to accurately classify or name my faith. I simply live in my highest conception of the Christ Mind, and as I am lifted up, I draw all men unto me. In other words, as I realize the true meaning of the Christ, I am able to see the possibilities of all men.

To label my faith with some man-given name would be entirely out of the question. Therefore, at the outset I must honestly state that I do not belong to any particular sectarian fraternity. I say this because you must have gleaned from what I have already said that it is quite impossible to classify myself with any of the known religions of the hour.

My religion, if such it may be denominated, embodies such opinions and principles as I judge from my highest conception of the word of God to be sound and rational, the true and perfect, wherever and in whatever they find expression, whether in external nature, or in the hidden realms of mind, in free thought or in the terrestrial or in the celestial spheres.

"As many as received him, to them gave he power to become the sons of God." Goodness is goodness wherever found, and truth is truth whether found in Bible or discovered in the philosophy of Shakespeare. Because of knowing that all good comes from God, it alone claims our recognition.

Wherever the sunlight of Infinite Goodness penetrates, there is found a leaf from the great universal Bible, a text direct from the mind of God. Wherever truth and goodness are expressed, there the children of God can find the bud and blossom of spiritual perfectness. Perhaps I may be considered as having a peculiar belief inasmuch as I affiliate and fellowship with all denominations which seek the upliftment of mankind, irrespective of their name or creed. My reason for so doing comes from the fact that I believe all good comes from God, and knowing of the good or expression of God in my brother makes me unite with him upon the true motive to do good. No matter what his theories may be, I am very confident that the good alone will survive, and if any dross,

it will pass away. The good is the vital blood of our being, coursing through every vein of life's departments, whether commercial, social, industrial, domestic or religious. It is the good *only* that we have a right to seek.

First and final, I believe in the resurrection of the Christ nature in every man, and that it must be demonstrated in every department, nook, and corner of life's great domain. A universal Christ is the only hope of freedom from discord, disease and death. A universal Christ means a universal love, and a universal love means a universal harmony, and a universal harmony means the universal abolishment of sickness, sin and death, and the various expressions of discord that are but the outcome of a belief in good and evil.

I believe the human sense of life is entirely wrong; that God never intended that man should suffer under the obnoxious laws which now obtain. These laws are the creation of man, instituted through ignorance and perpetuated by his erroneous sense. Because man is the image, and likeness of God, I aver that, as that image and likeness, he is a spiritual creature, and subject to nothing that does not come from God. That man is the image and likeness of God, involves the fact that whatever God is, man is. And this is the only just interpretation that can be conceded to the Biblical words: "Let us make man in our own image and likeness." The image and likeness of God means that every attribute of God belongs equally to man.

A human consciousness entails upon many the conditions of the human law, and they are perpetuated through man's agreement with them. Like begets like. The human law is the opposite of the divine law, and associations with the lower or human law imposes upon man the conditions of that law and instead of having dominion over the world, the flesh and the devil, which is man's God-given right, he becomes a cringing and a suffering victim to conditions which, in his right mind, he might overcome.

I believe that man, as God's image and likeness, is as perfect today as he was in the beginning, and that the recognition of this fact of being would restore to him his seemingly lost freedom that belongs to the Sons of God.

While I have no prescribed confession of faith, I anticipate that the individual lives of those who adhere to the true recognition of what they are as the Christ or Son of God will be a daily confession of that confidence in the spiritual law of being, which shall shape the individual into the Christ ideal — the one altogether lovely, full of grace and truth. Since faith without works is dead, I consider that true faith consists in kindly acts, in noble deeds, in generosity of soul and that greatness of purpose which raises the

possessor above revenge, and makes him delight in acts of benevolence; which makes him disdain injustice and meanness, and encourages his fellowmen to accomplishments of useful and noble objects. "Ye shall know them by their fruits," were the discriminating words of the Master.

I look upon the Christ as a spiritual being, not as a human creature. The Christ is the expression of perfection, the image and likeness of God, the actuating, inspiring element of true manhood; that which ennobles the mind, directs the purpose and inspires with goodness, purity and nobleness of character. It is expedient for us that the human ideal disappear from our consciousness that the spiritual comforter may possess us. It is the Christ *principle* we must seek rather than the person of the man of Galilee. In compliance with Paul's injunction we seek to know him "now no more after the flesh, but after the spirit."

My baptism is the complete submersion of the mind in the spiritual law; the purifying of the consciousness and the purging of the thought of the old leaven of human belief, and the assimilation of the true bread of life — the substance of Spirit, which is the gift of God.

I consider the Bible as the word of God expressed in the imperfect sense of man. It is the highest interpretation of God from a humanistic standpoint. "The letter killeth, but the spirit giveth life." I seek the spiritual interpretation thereof, and I feel that its lessons, metaphors and parables apply only to the present, never to the past and never to the future. Both past and future are errors of human conception. The present is all there is or ever was. Now is the day of salvation, the accepted time of the Lord. Leave behind the things that are behind, because the past is dead, and do not consign any of the blessings of God to the future, because the future is simply the storehouse of ignorance — an error of human conception. Tomorrow is simply yesterday in disguise, because when what we call the morrow has come, we fill it with the experience of the yesterday, instead of realizing the truth of the sentence, "As thy day, so thy strength will be." There being no time with God proves that time is simply human conjecture and consequently a human mode of limitation. An omnipresent God can have no conception of time or space. His very omnipresence precludes the trespass of any modes of limitations.

I do not believe in a local heaven, but in the absolute universality of infinite goodness. A God that is everywhere present must of necessity be everywhere uniform. Hence heaven is a condition of mind, not a location. "The kingdom of Heaven is within you." It is a mind, the image and likeness of God; such a

mind is rid of all negation and stands upon the positive foundation of Spirit.

I believe that hell is a state of condemned consciousness, where the negations of the human mind burn with the unquenchable passions of their own lusts. Hell is a condition of mind expressing entire ignorance of heaven or harmony, and non-intelligent, because heaven is the climax or acme of supreme intelligence.

Of the hereafter I believe it is the continuation of the present, in so far as man's mind remains unchanged. The environment of each mind is in accord with the thoughts of the individual. "As a man thinketh in his heart, so is he." Hence, a change of mind is the only thing that will insure a transfiguration of environment. Death does not change the elements of thought, and according to the bent of man's thought he makes his own heaven or his own hell. Heaven is the persistency of spiritual thought, and hell is the aggravation of human thought. "Be ye transformed by the renewing of your mind," is the only remedy for the mortal discords which obtain under a human law or conception.

Eternal progression or unfoldment is the destiny of the soul. From glory to glory is the order of unfoldment, which is realized by each individual who finds its center in the mind of Infinity, there forever to abide in the glory or spiritual perfection, and feed upon the bounty of the manna in heaven,

Man is not absorbed in the Infinite. He is as eternally individual as God, because he is the mind of God manifested, hence there is nothing to deprive man of his individuality. The identity of man changes according to the status of his mind, but his individuality remains inviolate. The stature of Christ is the ultimatum of individual achievement. We shall be like him when we see in ourselves the Christ, or Son of God. Christ is the spiritual model of perfect manhood.



AS TO ADVERTISE- MENTS

We want it definitely known that UNITY does not print fake advertisements, nor, in fact, any advertisement, out of line with our teaching. Hardly a day passes that we do not have to refuse various kinds of advertising schemes — most of them of doubtful character. A publisher owes it to his readers to exercise care in the ventures he sets before them, especially healing propositions, for it is in this that our people expect the editor's judgment paramount.

Yet many of our metaphysical journals are advertising the most material remedies without a word of explanation. To advocate on one page mind as the sole remedy for all human ills, and on another some nostrum, is so contradictory that even the worldly smile — then what must the consistent mind-healer think?

SCIENTISTS AND THE BACILLI

A capital story is being told of a famous scientific man who is known all over the world for his researches into bacteria. The other day at an afternoon party he was given by his hostess some of the first strawberries of the year, and it was noticed that before he ate them he dipped each strawberry most carefully into a tumbler of water. His hostess asked him why he did this, and he replied that it was on account of the microbes, of which there were about two millions on each fruit. After he had eaten half a dozen strawberries he felt thirsty, and without thinking what he was doing he drank the water in which he had been washing the fruit. His hostess tried to stop him, but it was too late. "Oh, doctor," she exclaimed, "you have swallowed twelve million microbes!" "Good heavens, so I have," said the scientist, and then added, philosophically, after a pause, "Well, after all, it does not matter much."—*London P. T. O.*

I celebrate myself,
And what I assume you shall assume,
For every atom belonging to me as good belongs to you.
— *Walt Whitman.*

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PRACTICAL
CHRISTIANITY

CHARLES FILLMORE, Editor.
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All letters pertaining to **HEALING OR TREATMENTS** of any kind should be addressed to the **SOCIETY OF SILENT UNITY**; those pertaining to *business*, orders for *subscriptions* or *books* should be addressed to **UNITY TRACT SOCIETY**. Please do not mix the letters for *treatments* with *business*.

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LESSONS BY CHARLES FILLMORE

We are preparing to issue a book of lessons by Charles Fillmore. The price will be, paper, 50 cents; cloth, \$1.00. Please let us know how many copies you will need.

UNITY TRACT SOCIETY,
913 Tracy Ave., Kansas City, Mo.

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Please examine the date which appears with your name on **UNITY** wrapper. It shows the date of expiration.

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* * *

Rev. B. Fay Mills, of Los Angeles, Cal., will deliver a series of addresses on the Sermon on the Mount, in Unity Auditorium, beginning Monday evening, March 2nd. There will be five of these lectures, the compensation to be free-will offerings. Mr. Mills will also hold other meetings in Kansas City during the two weeks he remains here. These will be announced through the daily papers.

Mr. Mills is doubtless known to most of our readers as an evangelist, in which capacity he has been before the public for a long time. He has, however, of late years taken up an advanced line of thought, which may be termed Christian Fellowship.

* * *

Are you thinking of starting a Sunday School where children and "grown-ups" may learn the deep inner meaning of the Scriptures, the meaning which sheds a guiding light on the dark and rough places of the daily life of the individual and shows him the way by which he can keep in the path of harmony? The Bible lessons in UNITY and WEE WISDOM are interpreted in just this practical and helpful way, making also a very interesting study. We make special clubbing rates on quantities of these magazines for Sunday School work. Write Unity Tract Society today for full particulars about Sunday School work.

* * *

Miss Edith A. Martin, of New Haven, Conn., is in Hartford on Thursday of each week, giving "Practical Talks" in the afternoon and lessons in the evening. Her next class will open on Thursday, March 5th, at 8 p. m. Anyone wishing to join the class may leave name and address with Miss Inglesias, Room 99, Brown-Thompson Building, Hartford, Conn.

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Please do not blame us if you miss a copy of UNITY when you have changed your address without notifying us of the fact. Uncle Sam does not forward second-class matter unless postage and instructions are left with the postmaster at former address.

WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided.

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Please do not send us personal checks in payment for subscriptions and book orders unless absolutely necessary, as we are required to pay exchange on them. If a personal check must be sent, however, 15 cents extra should be added for exchange. If this is not done it will be necessary for us to deduct 15 cents from the amount of check and send you bill for the same. The best and surest way is to remit by postoffice money order, express money order, or bank draft.

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Three yearly subscriptions to UNITY will be entered upon our books for \$2.00. This will afford our readers a most excellent opportunity for making acceptable gifts to three of their friends at a small cost, and the magazine will come as a monthly reminder of the sender's good wishes, bringing with it an atmosphere of helpfulness and blessings.

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The February *Optimist* contains a letter from Harry Gaze, of "Live-Forever" fame, written from 31 Hatton Road, Chestnut Herts, England, in which he states that he is again publishing *The Live-Forever Magazine*, and would like his friends in America to know his new address. UNITY congratulates Mr. Gaze upon the renewal of life in his magazine effort, and trusts that now the periodical may demonstrate its right to the name.

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The *Liberator*, published in Minneapolis, has changed hands. Mrs. Lora C. Little, former editor and manager, has retired, and Dr. M. L. Gates has taken her place. Mrs. Little still continues as contributor to the pages of the magazine. The best wishes of the UNITY staff are extended to the new editor and to the retiring editor, and may success and prosperity attend them.

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WISDOM is the best medicine a child can take. Taken once a month for twelve months, it is guaranteed to make the child healthy and happy. It is very pleasant to take, being nicely wrapped and sugar-coated. The children will not object to it. Twelve doses for fifty cents.

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A catalogue of UNITY Publications will be sent to any address upon application.

The Silent Unity Society has just issued a booklet of special interest to those desiring healing instructions. Some of the heads of chapters are: "How to Observe the Silent Hours," "Points for Patients and Correspondents," "Absent Healing," "The Red Leaf," "Hints to Every Patient," "Everything Can be Healed," "Reporting Cases under Treatment," "Prosperity Treatments," "Righteous Giving," "Co-Operative Power." This booklet is for free distribution to those who want help.

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We note with pleasure that Mae Marie Wilson has returned to her work in New York City, and is holding classes at 67 Riverside Drive. At the end of two months Miss Wilson resumes the work begun in Toledo, Ohio, at the Law Kindergarten Training School. The many friends of Mae Marie Wilson will welcome her back again into active work, and UNITY adds its word of blessing upon work and worker.

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Two cents a week will pay for UNITY to any address—yet at this insignificant outlay many people borrow it of their friends and neighbors. We get plenty of letters from such folk, and they often tell how they have been healed and saved from doctors' and druggists' bills through reading UNITY—yet they do not subscribe; it is cheaper to borrow of that kind neighbor. Now, do the square thing before high heaven—send in your own subscription.

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If you receive a copy of UNITY marked "sample," it is meant for you to pass along where it will do good work. It is not a reminder of the expiration of your subscription.

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If you want to know about the healing and prosperity demonstrations of the Society of Silent Unity, send for a sample copy of **THE SIGNS THAT FOLLOW**.

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We make *special rates* on UNITY and **WEE WISDOM** to Sunday Schools. If you are thinking of starting a school please write us for prices.

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If you are a subscriber to the **SIGNS THAT FOLLOW OF WEE WISDOM**, please state this fact when having your UNITY address changed.

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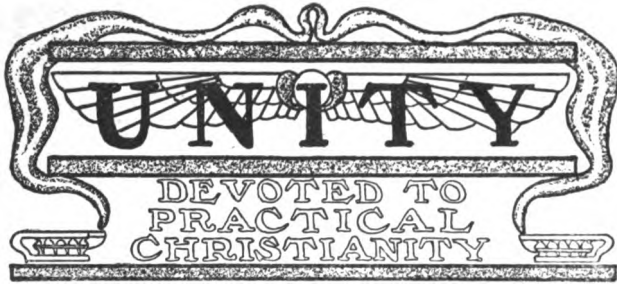
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Vol.
XXVIII.

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OBSTACLES

HERBERT J. SMITH

An obstacle is generally defined as "something in the way." What "the way" may be is dependent upon the direction one's face may be turned, or towards what end the will is directed.

Things or events are in themselves neutral, they are not obstacles until they become so by the action of the individual.

For illustration: Imagine yourself in a fresh, unbroken country. It is made up of the elements natural to it. There are the majestic mountains towering up and commanding the surrounding lands; on their slopes lie extensive forests, and down the valleys between, broad streams wind their way to the ocean. These are perfectly natural. But the pioneer comes along. He wishes to extend the benefits of civilization. To accomplish his object he sees that means of communication between country and country must be established, telegraph laid down and railway constructed. The mountains, forests and streams are obstacles in his way, and if he intends to carry out his plans these obstacles will have to be met, dealt with and overcome.

What made the obstacles? Were not the conditions the pioneer encountered quite natural to the place he came to? nothing wrong about them. The pioneer himself is a perfectly natural being in the

world; he did not make the obstacles. His desire to increase the comfort and happiness of his fellows was quite good, but, *in the carrying out this desire natural conditions became obstacles*. Not until that desire entered his mind did the obstacles arise, and not until he did the practical work would they be overcome.

As without, so within. I think it can be said with truth that everyone meets with obstacles; he certainly will if he has any will at all.

We are all in the way of life and we progress by steps of experience. Every experience we have during the day is a step taken on that road. If we desire to reach some particular goal; if our will is to attain a certain end, we are sure to meet with obstacles, there will be something in the way. It is the perfectly natural course of events and is the same for everyone.

There are no obstacles until one has an object.

To a great extent the end desired determines the *kind* of obstacles to be met and overcome. One person desiring to be successful in a certain line of business will meet with the obstacles peculiar to it. Another wishing to be at the head of his profession meets with difficulties which can only be overcome by serious study and constant practice. Another, whose aim it is to make known particulars concerning some remote unexplored region, meets with obstacles in the shape perhaps of suspicious and unfriendly tribes, which are overcome by the exercise of tact and courage. Another, desiring self-conquest, meets with obstacles arising from his own natural tendency and from common custom which call for rigid discipline and the exercise of the best of his determination before it is accomplished.

As each individual has, to some extent, a different aim in view, and as the aim determines the kind of difficulties to be encountered, the obstacles of one will not be the obstacles of another, each will have his own peculiar difficulties to face. This is the reason why

one person does not fully appreciate the difficulties in which another finds himself placed, and unless he can put himself into the position of the other, see clearly the end which the other is working for, he will not be able to give the help needed in overcoming the difficulties of the way. It follows also from this that those having a similar aim will understand each other better, and will be able to assist one another on the journey.

The way of life lies through existence and it is the common road on which we all travel. Existence is made up of a series of experiences. These are perfectly natural. If we live we must experience, this is the natural course of the human soul. *What* we experience is determined by two causes, natural tendency and volitional aim; it is not deliberately placed before us by some superior being who sees that such particular experience would be good for us.

It is the destiny of every human soul to make manifest all that is good and beautiful, all that is noble and right and true — that and no less. For the accomplishment of this destiny he is endowed with the necessary capacity and power, and it is a law that power to do a thing increases as it is exercised.

Each one can say, as Napoleon said, "God has given me the power and the will to overcome all obstacles." But what is the use of this power unless it is exercised? The only proof that we possess it is seen in its exercise. It appears to be a law of growth, paradoxical as it may seem in statement, that we cannot consciously possess a power until we have used it.

Further: the power would never be used were there no obstacles to occasion its use, and, as power increases with exercise, these obstacles are necessary for any increase in power.

The strongest character is that which meets and overcomes the most and greatest obstacles.

A man is not made by luxury and dancing, but by

the steady application of inherent capacity to outward conditions.

Because of what you are by nature you have the power to accomplish anything you set your mind to. What is wanted is, first, determination, then, time. If you have time you can do anything which lies within the range of human possibility.

As Archimedes said in effect, "Give me a point on which to rest my lever and I will lift the universe," so I can say, "Give me but time and I will make a man." This making involves the development to actuality of *every* inherent capacity. He who recognizes this and sets about the work will meet with the natural conditions which act as obstacles when he begins to go forward in that direction.

If one desires to become a teacher he immediately encounters the difficulties which arise out of his own natural ignorance, but, because of inherent capacity and the desire to attain, these obstacles can be overcome. So also on other lines: the healer in man, as well as the teacher, awaits manifestation, and before this can take place the necessary wisdom must be worked for, the purification accomplished.

This is a work of time, that is, it is a work *in* time, and the time taken is in inverse ratio to the *applied* determination.

Obstacles are never overcome by shirking them, or putting them off, but invariably by facing them up and dealing with them in the best way we know how, a little at a time. The big obstacles are made up of little ones. A bundle of sticks refuses to be broken at once, though a man exert his whole strength upon it, but, taken stick by stick, it can be done quite easily. So with the greatest obstacles; although too much to be overcome by any single effort, they will yield at length to steady, persistent endeavor.

Nothing can be accomplished without determination and perseverance.

The strong character is never developed miraculously, never by spasmodic effort alone; he stands at length in process of time the embodiment of steady, persevering growth. He is the one who has power — so has everyone — but he *knows* that he has it because he can prove it.

The greatest obstacles are those met not in the outer life but in the private consciousness within. When one has seen the possible ideal of human accomplishment and set himself to its attainment there comes invariably a condition of depression; perhaps progress is slow, or fate unkind. It is consequent upon the inner antagonism of the new and the old. This is a difficult obstacle to overcome. It *is* an obstacle and a very persistent one, but it *can* be met and conquered by steadily affirming that Good is over all, working in and through all, and chiefly is it working in the enlightened endeavor of the man with the steadfast purpose. Nothing can for long withstand his will; to him conditions bend and difficulties bow.

The steadfast purpose can *best* be formed and held when knowledge of the nature of human life and destiny is understood. This can be learned and proved, for everyone is to this end so endowed and equipped by God and nature.

BLESSINGS UPON A FRIEND

I bless you with my living word.

Peace be unto you.

The word of wisdom dwell in you richly.

The treasures of knowledge and understanding be consciously yours.

The Spirit of Power and Might be upon you.

The fullness of abundant life satisfy you.

May you be strengthened with all might in the inner man.

The substance of Spirit be your abundant supply.

The joy of love crown your life.—E. L. C.

THE NEW CREATION

WILLIAM FARWELL

In the original creation which God first made there was no mortal flesh, no sin, no death, "for God saw everything that he had made, and, behold, it was good, and very good." But after that man fell away from God, into a state of variety, a state of separation. The separation was all on his part, for God, being all and in all, could not separate himself from that which he had made. The fall was on man's part; it was a human experience in which the Divine was not involved. The Lord did not separate himself from man, but man found himself in a state in which he did not realize his union with the Lord, the Word through which he was made; and God seemed to be a far-off God and the kingdom of heaven a far-off kingdom; and materiality a reality and spirituality an unreality; so that there came to be to his mind an inverting, as it were, of that which was his life, so that since that time life has been a paradox to him.

The race continued in this state for centuries and God sought to recall man to a state of unity again, to bring him forth out of this condition in which he was differentiated from God into the true state of God's child in which he is one with the Father. He sent the light into Abraham's soul, and Abraham came to know him and his name was changed to imply that he should be the father of a multitude; and Isaac was born, and Jacob, and then the twelve patriarchs; and, finally, Moses was born, and after forty years in the wilderness, when he was eighty years old, the Lord spoke to him out of a burning bush and called him to be the leader of his people Israel, to lead them forth out of the bondage in Egypt into the freedom of "the land that floweth with milk and honey."

Through Moses the law was given, to the end that man might learn to obey the voice of God, that he

might eat of the fruit of the tree of life, which is in the Garden of the Lord. But in order to eat of the fruit of that tree it was necessary for man to die to that self-will which had ruled him hitherto, and this the children of Israel in the wilderness were unwilling to do. Two men out of the hundreds of thousands that came out of Egypt entered into the promised land; the rest, a stiff-necked generation, loving their own diverse ways more than the will of God, preferring to worship the golden calf or the Mammon of Unrighteousness rather than the living God that Moses would teach them to love and to worship. A new generation took the place of the old, and one of the two men who still lived, Joshua, led the new generation into the promised land. And here, again, God sought, by means of teachers whom he raised up — first of whom was Joshua — to lead them that they might return to his way and enter into freedom; into that true consciousness of life which is ever flowing with the love and wisdom of God, of which the promised land, the land of Canaan, was a representation. But this generation also was imperfect in service. So with the other generations that followed until the second captivity, the carrying away into Babylon because of the disobedience of this people in whom God had put his spirit that they might learn of him, and turn, and enter into freedom. But they loved the bondage of their own wills better than the freedom of God's children. After seventy years in Babylon, they, a new generation, returned and rebuilt the walls and restored the temple and re-established the temple service and began to worship God again in repentance of the sins of their fathers. So God raised up for them prophets, and these holy men in whom the Spirit dwelt, came to teach them the way to God. But they were unwilling to receive the message of God through these saints and they slew them.

So in almost utter darkness the Jews remained until God manifested his mercy to the race in the advent of

his Son. The old creation had failed utterly to conform to the mind of the Creator, and God must move again to create. In his wisdom the creation should be the incarnation of his Word. And in the flesh and blood of the Virgin Mary, the child Jesus was immaculately conceived and was born, grew in stature and receiving the Holy Spirit, the Word became flesh and dwelt among men. This was the New Creation. Hitherto there never had been such as this from the foundation of the world, that God should manifest himself in flesh and blood. In his wisdom this was the way he would overcome the state of separation that obtained in the life of fallen man and bring all things back to order again in himself; for the Word that was made flesh was with God and was God, so that the incarnation of the Word was the incarnation of God as the Son; for that which abides in eternity is the Father; that which manifests itself to man in the world is the Son — the two being one in spirit, one in essence, being the same life, but necessarily the form of manifestation was different because of the state of the race. And this was called “The Son of Man,” because it was begotten in man, for the humanity of Jesus became the matrix in which was conceived the holy life of God in that manifestation of himself that is called the Son of Man. This is the new Creation, the Word made flesh.

In the original creation there was no flesh. In the state the race was in before Christ, God did not manifest himself in them, for they were “a people of strange language to him.” The flesh and blood of fallen humanity was a strange life to God. He did not create flesh and blood, materiality, self-hood, carnal states of mind; such as these were altogether foreign to his nature. But in his lovingkindness for the race, he would take upon himself that which he had never made, even that misery, flesh and blood — and this he could do because he is God — and would enter into the state of fallen man and in that he would create a

new man, even Jesus Christ, "the first-born of the dead," "the beginning of the (New) Creation of God," that man might be saved from the state of separation in an earthly flesh-bound and selfish existence in a material world far from the knowledge of the Creator.

Out of the multitude of his loving kindnesses and tender mercies God would do this work that he might come to his own; that they might see him as he is; that they might receive him and be born again and enter into the true life that he had given them in the beginning when they were his children indeed. So the message of the Son of Man who became the savior of the world by overcoming flesh and blood and putting off the old Adam life is, "The kingdom of heaven is at hand. The kingdom of heaven is within you. No man can enter the kingdom except he is born again, but being born of water and the Spirit, he will enter into the kingdom of God. "And as many as received him, to them gave he the right to become children of God, even to them that believed into his name: who were born not of blood, nor the will of the flesh, nor the will of man, but of God. And the Word became flesh and dwelt among us," John continues, "and we beheld his glory, the glory as of the only begotten from the Father, full of grace and truth." They came to realize they were like him in the world, and of his fullness they all received; and grace over against grace, grace for grace, for the grace that he had was given to them that they might be like him and enter into union with the Father. He came that they might have life, and life abundant; that they might abide in the New Creation that God had made in sending the Son into the world in the form of man. God manifested himself to man in the flesh and blood of Jesus of Nazareth; and those who had eyes to see, beheld his glory, glory as of the only begotten from the Father, full of grace and truth. The disciples on the Mount of Transfiguration beheld him in a glorified state and heard the voice of

the Father saying, "This is my beloved Son, harken unto him." The glory which the man of Galilee received in the New Creation he gave to the disciples that they all might be one with him in the Father.

By overcoming the temptations of the selfish life of the world he glorified the human and made it divine. Thus he became the bread of life; and we have the words, "I am the bread of life. . . . He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father sent me and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate and died; he that eateth this bread shall live forever."

Upon this divine substance, God would have man feed that he may partake of the nature of the Son of God. "My flesh is true food, and my blood is true drink." His flesh is the divine goodness and his blood is the divine truth; and when we take the words of Jesus Christ into our hearts to do them — and do them — then we partake of this divine goodness; we assimilate it and it becomes the substance of our life; and we are changed in the form of our life. The substance and form of the spiritual man are ever one, so that we have the image and likeness of God again, which we had in the beginning before there was separation at all. We are partaking of the goodness and truth of God that he is giving us through Jesus Christ who is in us; and we are in him just as far as we have been changed by doing the truth. As we let the Spirit of Truth guide us in the way, we are changed and are conformed more and more perfectly to the image, or character, of Christ.

So this New Creation that God created in Jesus of Nazareth is a work that is going on still. The Christ said: "The Father worketh even until now and I am working;" and the apostle, "We are God's fellow workers;" "Be not fashioned according to this world; but be

ye transformed by the renewing of your mind." "Put ye on the Lord Jesus Christ." They spoke of the New Creation that God will reveal in every one that believes into Jesus Christ; not "on" Jesus Christ as though he were up in the sky in a far-off kingdom, but Jesus Christ in you the bread of life to you; the Lord, the Comforter that is sent forth from the Father to sustain you in this transformation of your life, that the New Creation may work in you, and that you may be received into the original order of perfect oneness with God in all things. This is the kingdom of heaven realized. We receive it as a little child when we humble ourselves as a little child, to do the will of our heavenly Father, as at one time in the earthly experience we did the will of an earthly father, then we receive the kingdom of God and realize what God has wrought.

THE POWER OF WORDS

Have you ever realized the influence of your daily conversation upon your body?

Here are a few statements that will emphasize the need of speaking true words at all times:

Death and life are in the power of the tongue.— Prov. 18:21.

He that keepeth his mouth, keepeth his life.— Prov. 13:3.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.— Prov. 21:23.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.— Prov. 16:24.

Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker.— II. Timothy 2:16-17.

The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature.— James 3:6.

He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.— I. Peter 3:10.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.— Matt. 12:36,37.

To him that ordereth his conversation aright, will I show the salvation of God.— Psalms 50:23.

THE CENTRAL MOTIVE

ANNA E. DENNING

To the beginner in New Thought there oftentimes seems to be so many contradictions that confusion arises in the mind, which causes a feeling of discouragement and a tendency to think that there is nothing sure and stable to cling to. When the many teachers of many minds lead us this way and that, it is good to know that there is a sure foundation always right at hand.

To me, there has been one thing which I knew existed, and which did comfort and encourage and inspire me, sustaining me and making a sense of daring arise within me, a determination that so-called fate should not overcome me. The recognition of this one lode-star is something that can always be depended upon as a sure defense and support. We can turn to it and say: "I know that you are right and good, whatever else seems to fail. You are unchangeable, and cannot be moved by any winds of doctrine or fortune. You are the one thing that I may depend upon to be always at hand, easy to be found and understood."

This one blessed and sure dependence, this guiding star, is an absolute surety in yourself, an unchanging conviction, an enduring knowledge that your very inmost desire is to be pure (even whiter than the snow), to know Truth regardless of consequences, and that your central motive is for right and justice at all times and under all circumstances, and that this shall be your strength.

When we are conscious of this spark which is divine, and which lies deep in our consciousness, that we may seek it, we may know that our Christ is in the boat, and our Father is at the helm, and that we shall be safely piloted to the one haven of rest, our heaven within us. I want to make my point as

clear as possible, that this is not a vague, coldly abstract thought, but that it is a warm, living, practical thing, "a very present help in time of trouble." Then, though we wander in darkness, this one thing within us says: "I know that I do mean well, and that God ought to take care of me anyway." Sometimes the expression may seem crude, but it will be comforting. Still we may wonder why we must suffer so and our cry be, "Oh God, why hast thou forsaken me?"

During this dark period the light is steadily advancing, or consciousness is expanding to recognize it, and finally we see that this has only been an incubating season, and the day is dawning in which we shall so recognize it. Again, when we have advanced a little farther on the upward path, and we have gained greater comprehension of the law, we may still have times of stress and storm, and again cry out: "Oh how could these things come to me, when I am trying so hard to do my best?"

Then the clouds break, and the sunshine bursts through and we see how good that experience was, and for the time we see all as blessing, and that these things are really much to be desired. Here may come one of our mistakes, if any there be; we try too hard. We struggle and strive, and put every nerve and muscle on a tension, which prevents the very manifestation that we want. We have little faith, and we do not know how to Trust the God within. We worry and grope and wander in thought, and know not where our Lord is laid. We painfully strain to find him without, but we never will so find the rest we crave. Still my point seems dim and unreal. Quiet yourself, relax, go deep within, search your motives, find which one is really the stronger. If you find that each ray of light that has entered your consciousnesses has made clearer to you that there is one predominating motive—to be true as Truth, to be pure as purity, to be

cleansed, even though the cleansing process is painful, you may know that this very intense desire is your sure protection and defense, and it will see you safely through the dark shadows of sense.

At times you may feel yourself alone, unaided, and stranded even beyond all hope; but my brother, my sister, fear not. Go within when all effort seems useless, hunt up that central sun, that one pure motive, that magnet that has drawn you on thus far, contemplate that, and that only and you will surely be comforted, and you will feel that whatever powers there be, whatever mistake you may seem to have made, that one thing will carry you through unscathed. You may ask: "Is it sublime? is it divine?" Yes. "Is it true and practical for this age and plane?" Yes. "Will it help me, and make me strong to do the things I have daily to do?" Yes. "Will it comfort me in the dark places, and give satisfaction at all times?" Yes, and more, it will be your salvation! It will illumine the depths, and lead you to the heights triumphant. It will surely enable you to "brace up," and render you impervious to "the slings and arrows of outrageous fortune," and it will teach you that they are the angels of your life, the stepping-stones to higher altitudes. The dignity, character, self-respect, and soul-satisfaction it will give you to recognize this indestructible thing within yourself, is immeasurable and is a joy which no man can take from you. It is the best "stand-by" you can find, until you reach the conscious activities of the spirit, and even then it will not desert you.

"There lies a nameless strength in this,
I will be worthy."

To feel this vital motive in yourself will make a sense of daring arise within you, a defiance of so-called fate; a refusal to be defeated. And do you know that this state of mind is really one of faith, a trust

in something you do not see, but a something that your soul knows?

“This thought shall always dwell with me,
I ask, O Lord, only for faith in myself.”

It is said that, “The secret of power is in simple faith,” faith in that which you know best, that which is closest to you, your own purity of purpose. We can give it many names, but this is so simple and plain, that any one can grasp it. Remove your thought from people and things, and center upon your well-realized, pure motive. It may be obscured at first, but by dwelling upon it, it will grow in brightness, and will rejoice your heart to know that you are really good and true at the center. Do not be afraid of mistakes, for on this point there can be none. It is not letting go of God, but it is finding him. Fear not, dear friends; be not discouraged at any time, and you cannot fail of your reward. The law of compensation is one that naught can set aside, neither can it fail you or me. Then find this dominant key, for it is the key to the kingdom within.

Anchor to this main purpose, relax, and center upon it with calmness and confidence, and know that it is your strength. Fill it with vitality and your words shall become words of power, for the Word is power, and it shall be established unto you.

ALL the great agents of Nature—attraction, heat and the principle of life—are refined, spiritual, invisible; acting gently, silently, imperceptibly; and yet brute matter feels their power and is transformed by them into surpassing beauty.—*W. E. Channing.*

Having something useful to do, and doing it, is a cure for many ills.

RIGHT THINKING

E. B. R.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.— Matt. 6:22.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.— Phil. 4:8.

“ It is not our attitude towards things but our attitude towards God,” some one has said, and it is so true. Have but *one* attitude — one towards God. Try to keep your “eye single.” See God and his good in things. Have only God and his good in your thoughts. Train yourself to think good thoughts, as Paul bids us, and I would add to that, let them be joyful as well as good. Begin with what may seem to be commonplace things, until the desire for higher things, more of God, will fill our minds consciously as it does now unconsciously and some day, without at first knowing why, perhaps, your heart will sing with lightness and freedom, from the very joy of living — God’s most beautiful gift. Then, too, whatever error or evil conditions may be in your life will go. Evil thoughts go, good take their place; evil conditions go, *as they must*, when we let God’s good come to us. It is easy to do this really; try it, and when you once experience the result and what it brings, you will never go back to the old way of brooding, and thus giving reality to the very things we don’t want and are trying to get rid of. The old thoughts may come up, I don’t say they won’t, but immediately we change our thoughts, thus overcoming evil with good, as the Father would have us do.

Tell yourself of all the good in your life (now), and before you know it everything *but* that will slip away. Don’t look for results, that is a mistake made by us

all at times, we are perhaps so anxious to *prove* our faith, for God's time is not according to our way of thinking. He knows no time.

Take the good you *have* (consciously) with thanksgiving. Take the attitude of expecting nothing but good and it cannot *help but come*. Train your mind toward good only, give out what you have, and it will surely come back to you more and more, for when we obey his laws, God's gifts are limitless. Give thanks for what you have, be it visible or invisible, for all things are ours, we have but to claim them, which we do by getting more of God. And as some new good becomes manifest in your life let your first thought be one of thanksgiving to our dear Father and Friend — the Giver. Let him be in your every-day life as he wants and longs to be. He is not a far-off Deity, but an ever-present Father and companion — to turn to, be it in joy or sorrow. In joy to rejoice with you and give you more—in sorrow to lift you out and above, it and give you joy.

God wants us to be happy; it is his law that nothing but good shall be in our lives if we do as he tells us. So it rests with us and our thoughts, whether we will have joy, health, and happiness for ourselves and others, or just the reverse. See God in everything and have God in everything. Keep your eye single and your "whole body shall be full of light." Keep *God thoughts* in your heart and you shall *know* God.

A PROPHECY BY AN ENGLISHMAN

America is appointed for a much higher and more noble destiny than most Americans now suspect, namely, to produce the truly *spiritual man*. The conditions are supplied and the work has begun. America is to produce a race in which the body will be cultivated only because it is needed as the temple of the

soul and the machine through which mind is manifested. Just now Americans think of their great material progress, such as railroads, immense agricultural facilities, vast mineral products, manufactories and the like; that is, a mere nothing. We English can do the like of that; but we cannot do, because we are of the earth earthy, *that* the Americans are soon to do — produce a higher type of humanity; a type in which the true psychic (soul) will predominate, and yet improve and glorify rather than impoverish the body.

If it were possible for the Americans to avoid this high mission, the result would be their destruction. They cannot afford to be intemperate to any degree in any respect; their climate will scourge them into the higher life or off the face of the earth.

Their present ideals are temporary; a grossly material people they cannot remain. They are set in their present land to bring in the higher life, and if they fail or refuse (if that were possible) their corruption and decay will be tenfold worse than the worst that is written of Greek or Roman.

Thousands of years ago India raised and argued all the questions that are distracting the West — the origin of man; his relation to a first cause; the nature and destiny of the soul; good and evil; reincarnation; the attitude of the seen to the unseen. This is also true of ancient Egypt. India pushed the discussion of all these questions even beyond the point it has attained in the West.

Americans are the chosen people to raise and investigate these great questions once more and for the last time, for they will obtain the true light and the solution that will satisfy the world.

A desire to be better than we are is the first step toward becoming so.

HEALING SUGGESTIONS

EDITORIAL

Please give a treatment for the drink habit.—BEGINNER.

The foundation of this desire is the craving of the soul for more life, and its satisfaction must be in a realization of that life; that is, the true Life. To acquire this consciousness the patient must make a unity through his mind with the one great Life Source. When this is done satisfaction will so fill his mind and body as to wean him completely from the sense appetite. To accomplish this, we have found simple affirmations of spiritual satisfaction to be effective, when accompanied by a certain mental restraint. Make this satisfying statement:

“I am Spirit. All the issues of my life are spiritual and I am fed and satisfied with the Substance of the Spirit within my soul. I do not desire alcohol. In thought and act I freely let go this false stimulant. I am Strength, Power, Dominion. I am free in Christ Jesus.”

Every time you are tempted to raise a glass to your lips, just remember to open your hand and keep it open, and the glass will never get there.

What is the cause of boils, and what is their cure?—K. A. B.

The primal cause of boils is a thought in the most external plane of the subconsciousness that life is subject to corruption. Job had a multitude of boils, and the treatment he prescribed was, “Yet in my flesh shall I see God.” This means that the flesh must be declared Divine Substance, incorruptible, pure and holy. If there is a belief that the blood is impoverished or impure, the same treatment should be applied to it. Sometimes boils are caused by a counter-irritant, like a rough collar or coarse article of clothing. In such cases a thought of peace, harmony, love and perfection will restore Divine Order.

I do want to tell you of a demonstration necessary yesterday morning that made me feel quite happy. It is the first time I have ever been able to control one of my severe headaches after they had a good start. I awoke in the morning with the racking pain. The medicine I usually carry with me I did not have, so I knew God was all I had to rely on. For a while the pain was so severe I could hardly think, but I kept denying the reality of pain and of matter, and affirming that God was all, and that I was his child, and his Spirit dwelt in me. After an hour of such thought the pain had nearly ceased. I got up and ate my breakfast, and rode four and one half miles through a cold northwest wind without any return of the headache.—N. M. S.

The foregoing is a good example of the overcoming power of the Will, backed up by Spiritual understanding. The will is a powerful factor in healing and regenerating the body. The will to live is recognized by doctors as of prime importance to the very sick patient. Jesus said, "*I will; be thou whole.*" So we can say to the plastic body the same powerful words, and it will quickly respond.

Last week I went home sick with the "grip," and I thought I was pretty sick. My mother, who for some time has been a believer in the new thought, wanted me to try that, but I lacked faith, so I had the physician who has always helped me before. This time the medicine seemed to have no effect, so the doctor prescribed opiates; but they also failed to help me and I was very much discouraged, and was suffering severely. Then it came to me that since new thought had done so much for mama, why couldn't I have faith and try it. This was about 5 o'clock in the evening. I called mama and asked her what I should think for myself. I know that she went into the silence for me too. She told me to think "Spirit has no pain." I lay quiet and said that over and to myself. I had not been able to sleep even with the opiates. I fell asleep and slept good all night. In the morning I got up and rode two hours to my work, and have worked ever since with no recurrence of the pain. I cannot understand it. I simply know what occurred and I think it only fair to acknowledge what helped me. You have helped my mother so much, and now, through her, you have helped me, and I am very grateful.—MRS. C'S DAUGHTER.

"Spirit has no pain," is a good thought and especially for people who have gotten into the habit of

thinking that pain is in the body. The fact is, Spirit can have no pain, because it is ever in the perfection of God, and body can have no pain, because it depends entirely upon mind for all its sensations. Then, where is pain located? Wholly in the consciousness lying next to the flesh. Some wrong thought has been harbored in the conscious mind and it has found a place of action in nerve and tissue and they cry out. Then pain is a warning of something going wrong. Wise people heed the warning, search out the mental error and mend their thinking. But children in metaphysical ways suffer the pain without discerning the cause, until pain becomes itself a habit of thought. One will cry out with pain over an injury that another treats with indifference. This diversity in thought is based upon belief in the reality or non-reality of pain. "Sensitiveness" is but another name for susceptibility to pain. It can be overcome by denying the belief in pain, mental or physical. Deny that you can be pained or hurt by the critical thoughts of people. Affirm your immunity to all sorts of painful sensations, and you will soon develop power, stability, poise and the nerves of a stoic.

I received the treatment. I was in bed with a bad hemorrhage of the womb. My mother gave me the mail, and about two hours after reading your letter I got up and dressed, and have not been in bed on that account since. I had a burning feeling. It seemed to me there was a blaze of fire in me, and I thought I could not stand it. I was going to call a doctor, when the thought came to me that it was the Spirit working within me, and now I am very thankful.— E. N.

We make this extract because a certain point is brought out that many patients need to know, that is the manner in which the Spirit sometimes works. Spiritual ideas are powerful, and they must have expression through thoughts, both conscious and subconscious. They represent the new wine which Jesus mentioned as being put into old bottles. This pour-

ing in of the new wine' is often a strain on the body, and causes discomfort and even pain at times; but when one know that it is the working of the Spirit, and that some error thought is coming to the surface, he endures with patience. This understanding shows the folly of becoming frightened and calling a doctor to stop the working of the Spirit. The doctor, dealing as he does with material things, has no idea of the spiritual side of the case and it is therefore evident that only a spiritual physician, one who has understanding of the work of redemption, should be allowed to help strengthen the body and harmonize the life-forces. To look to material aids and remedies is only to put off the day of salvation.

The redemption of the body begins the moment the Truth dawns upon us of its oneness with the Universal Life and Substance. This thought of Divine Unity frees from errors of the man-made law of weakness and disintegration. If, after taking the true words into your mind, there is an appearance of pain in your body, rejoice and give thanks. Then, if it does not disappear, ask the Lord what wrong thoughts you are holding. Place yourself in the Truth, deny the error thought, and the Spirit will enter and abide with you. This step brings you one step nearer heaven. "The kingdom of heaven is within you."

For the last five months I have been in trouble. I gave birth to a baby girl in September and before I was able to be out of bed, I was very weak and nervous, and feared I would lose my mind. I worried and worried. Everything looked dark before me. I took all kinds of medicine, but nothing did me any good. I threw poisonous medicines away. I was afraid I might take them. All kinds of mean thoughts came into my head. I began to feel that love for my husband was growing cold. My God, why do I have such thoughts and feelings when I don't want them? I want to love my dear husband, and my dear children and my home, and be a good wife and mother in every way. I have prayed and prayed for more love, and can't I have it? I think some days I can't live, and I feel like screaming. When I married it was in

good faith. He is good, and why should I feel so? I don't feel free and happy like a loving wife should. I have read two copies of *UNITY*, and this is the last thing I can go to for help. Please help me.

Numerous instances such as the above have come under our notice, and we feel that we should let our light shine upon these souls that are groping for the light. It often occurs that a wife, especially during pregnancy, feels an aversion for her husband, and, not understanding the cause, the seeds of discord become sown and these bear fruit many times in separation. If both husband and wife were wise enough to inquire into the cause, and remedy it, all would be well.

The fact is, that her feeling in such cases is the natural feeling of self-protection. The wonderful, delicate organs in her body that are used in bringing into the world her offspring need protection. They should be used only for their true purpose, and when they are abused and used for mere sense gratification, the Higher Self in her protests. If the protest is not heeded, the consequence must be endured until wisdom and understanding are heard and obeyed.

All female complaints and diseases of men come from the abuse of the generative function. If one is living a pure life and suffers such things, they come from the thought of inheritance through the flesh.

This suggests another reason why the married as well as the unmarried should live a life of purity, and that is the effect on children. A child whose parents indulge in lust all during the months the mother carries it, comes into the world with the birthmark of lust, and has that to meet in his overcoming; while the child that is born of parents living the pure life has much less to overcome in that line.

When this subject is given the attention it should have by Truth people, and the light is allowed to shine upon it, the asylums and hospitals will lose much of their business, and so also will the divorce courts.

The following is an extract from our answer to the letter quoted above :

Married people sometimes dissipate their life force and energy through failure to learn and keep the laws of their being; and while both husband and wife feel the effects of the waste, it usually drains the vitality from the wife more than the husband. She needs the vital force in bearing and nourishing her children, and if she is deprived of it, she suffers the lack in mind and body until the drain upon her is stopped through pure living.

In this the husband and wife must of course agree, and most husbands are quite willing to do so when they stop to consider the matter and realize how much of health and happiness and real joy and satisfaction can come through a life of purity.

Hold your husband in the thought of purity. Declare for him that he is the offspring of the living God, and that all his satisfaction comes from Spirit, and not from the flesh. Do not worry about it if the problem does not work itself out all at once. Your willingness to do the will of God will make you whole. "He who hath begun a good work in you will also finish it." "It is God that worketh in you both to will and to do of his own good pleasure." You have the will, and now you are working out that will in your life according to your best light and faith. All is well.

You will love your husband better than ever as you come into this new spiritual life, and learn to conform all your thoughts and acts to its pure, righteous laws.

A PRAYER

[Copied from Lord Coleridge, 1737.]

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

The Thought of God.



One thought I have, my ample creed,
So deep it is and broad,
And equal to my every need —
It is my thought of God.

Each morn unfolds some fresh surprise,
I feast at Life's full board ;
And rising in my inner skies
Shines forth the thought of God.

At night my gladness is my prayer ;
I drop my daily load,
And every care is pillowed there
Upon my thought of God.

I ask not far before to see,
But take in trust my road ;
Life, health and immortality
Are in my thought of God.

Be thou the light upon my way,
Be thou my staff and rod,
My rest by night, my strength by day,
O blessed thought of God !

— Adapted from a Poem by Rev. F. L. Hosmer.



"Be still and know that I am 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.

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 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 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50c.

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 \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached night and day by letter, telegraph or telephone. Give name of patient and trouble, in telegram, and write details later.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

CLASS THOUGHT

[Held daily at 9 p. m.]

*In quietness and confidence shall be your
Strength.*

MARCH 20TH TO APRIL 20TH

PROSPERITY THOUGHT

[Held daily at 12 m.]

*God is our Prosperity. His unfailling law
of abundance is established in our midst.*

CREATIVE WORDS

"Without the *Word* was not anything made that was made."

Through the power of True Words you can renew your health,
your strength and your affairs. The following are Powerful
Words:

"Be renewed in the Spirit of your mind."

"So we also should walk in newness of life."

"Walk not after the flesh, but after the Spirit."

"I *delight* to do thy will, O my God."

"Blessed are they that hear the Word of God, and keep it."

I am determined to do the will of the indwelling God.

I am restored to life through Jesus Christ.

I am filled with the abundant life of the Spirit.

I am renewed in knowledge after the image of him that
created me.

In quietness and confidence is my strength.

The Lord is my light and my salvation, whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?

I will fear no evil for thou art with me.

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

Thine is the kingdom, and the power, and the glory.

It is God that worketh in me both to will and to do.

As unto the Lord and not unto men.—Phil. 3:23.

Not only fed and satisfied, but nourished and upbuilt and re-
newed in life and strength and vigor and spiritual force and
power, making new clear strong minds and perfect bodies.

God is our prosperity. His unfailling law of abundance is
established in our midst.

I trust in thee as my supply unfailling.

KANSAS CITY MID-WEEK MEETINGS

February 12, 1908

LED BY MRS. VAN MARTER

“He that hath a bountiful eye shall be blessed” — has been our noon-day thought. Did you ever appropriate the blessing from Deut. 28:1-14. “*Blessed shall be thy basket and thy store.*” A wealthy family, whom I recently visited, started out in life with little of this world’s goods, but the lady’s father had always been in the habit of using this text freely in his family, and it had so impressed itself upon her mind that she adopted it for her home and it became a household saying.

They ascribe their wealth and success to the faithful practice of this affirmation. Then let us have a bountiful eye and a bountiful word, that we may see and acknowledge the bountiful Good that is everywhere and in everything, and “Bless every work of thine hand.” Everything that comes up before us must receive our blessing, then error “shall flee seven ways.”

We want to get wisdom that we may make no mistakes. We shall grow as the lily, and radiate the perfume of blessedness. *I am Love*, and I shine out to bless, “with healing in my wings,” (thoughts.) After a discussion concerning the cursing of the fig-tree, by Jesus, one, among a number of physical scientists, determined to make an experiment. He bought two small rose bushes of a florist exactly alike. He instructed every one to keep away from them, as he wished to give them personal supervision. He gave each the same amount of water, light and air, but one of them he told how lovely, how beautiful it was, and how rapidly it grew. The other one he gave exactly the opposite treatment, and spoke of its ugliness, and failure. The first lived, thrived and blossomed, the other drooped and died. This was a scientific experi-

ment, and was positive proof that blessing creates more blessings, and that whatever the character of our words may be, they increase according to their kind, as do seeds planted in the earth.

I was recently in a company where a young lawyer was reading the President's message concerning 'the abuses of the day. Some one said: "What is to be done with all these bad people?" He wisely replied, "there are no bad people, all are inherently good, but being ignorant of the best way to find their desires realized, they make mistakes, and we call it bad." Let us cease to speak of the negative side of things, and bless all our work, and all that seems wrong, and so bring forth blessings to all. Say to them: "This is a blessing, coming to open your mind and soul to higher things."

Mrs. Heller: A woman I know went to have her picture taken. She was very mournful, but still she wanted a picture of herself. The photographer said: "Look pleasant." She said she didn't think she could, but would try, though she thought it took something external to herself, to make an old woman look happy. However she tried, kept trying, and finally succeeded. When she had formed a cheerful habit, some one said: "How did you do it?" She replied: "Why it mostly comes from inside."

Miss Gaylord: When the thought for prosperity was given this month, I meditated upon it, wondering what it meant. It has come to mean to me, that just so far as I can realize the bounty of God, just that far am I blest. It is not only prosperity as wealth, but it means friends, and the smiles of little children, and the privilege of loving.

Mrs. Lewis: Recently I had been feeling that I did not realize all I desired. I prayed for realization, and a vision came that I shall never forget, that of a little girl running with outstretched hands, as if going to her father. The glorious vision brought its mean-

ing with it. I said, "that must be the Christ within myself."

Mrs. Croft: Through recognition of the good that is in all things, people and events; through praising and blessing that good, we do not multiply our good but attract other good to us. If error or so-called evil comes to me in one way, it will flee in seven or more ways when I turn the bright light of blessing upon it, determined to see only the good. There is a work to do in ourselves if we would turn all things to blessings. Our mental attitude toward things makes them blessings or the opposite to us. If I have the "bountiful eye," I shall behold only the good, the pure and the true, and thus enter into the fullness of my blessings. If I have made enemies, if I have made mistakes, it is because I have failed to see the good everywhere, and I must cleanse my consciousness of all obstructions that I may have a clear mental vision of the eternal good, and be blessed.

Mrs. Fillmore: We are demonstrators and we go to work and prove what we preach. Before we can bring others to the right place, we must first put ourselves there. When the Infinite is realized, the finite is forgotten. It is the living, loving Peace that heals us. We know that whatever we ask believing we receive, we shall have, for "He that seeth in secret shall reward us openly."

ANNA E. DENNING, *Secretary.*

February 19, 1908

LED BY MISS GAYLORD

Silent Thought:— "Bless the Lord, O my soul; and all that is within me, bless his holy name."

After reading the 103d Psalm, Miss Gaylord said in part:

We had such a blessed meeting last week, in talking of "blessings" that I thought it would be a good

subject for today. I know how utterly impossible it would be for me to tell what *all* my blessings are, but one of the greatest that has come to me this week is that I am able to be with you today. I love to come here; and I know the more we come and learn the truths taught, the greater our blessings, and the brighter and more shining does the path become. Let us now stop and consider the blessings that God has given us, remembering that sometimes the thing that *seems* the very darkest proves to be our greatest blessing.

Mrs. Heller: Let us form a habit of praising and blessing every day or we won't know to do so. We are too apt to find fault. If we don't see the bright side, why see the other? A clergyman in a rural district went visiting one day. It rained, but he determined to make the best of it, and, on meeting Mr. Brown, who had cows that needed good pasture, he said: "This weather is so good for grass!" "Yes," said Mr. Brown, "but so bad for my corn; corn needs less rain." "Well, the hot sun will come out presently," said the clergyman. "But," replied Mr. Brown, "I am afraid it will be too late."

At the clergyman's next visitation the sun was shining bright. "You have hot weather for your corn, now," said he. "But I am afraid it will burn up my rye; rye needs cold weather," responded Mr. Brown.

A Sunday or two after this they met in church. At that time it was very cool, and the clergyman said: "Now you have good weather for your rye." But Mr. Brown growled: "No, nothing will grow in this weather — nothing at all."

The moral is evident.

Mrs. Yancey: I am not hunting around for blessings, for there is nothing in all this world but blessings. Everything God has made is a blessing, and I don't see anything else.

When I first got hold of this Truth, and heard

Mrs. Fillmore talk about it, it seems as if it just fed me. If there were things I didn't understand, I sat in the Silence until I did understand them; they were given me right from the Father. I can now read — I can read the Word of God, and the Spirit of God taught me to read.

Truth can do all things. It will change darkness into light, weakness into strength, and hatred into LOVE. And that word love is a great word; it sinks down deep in my heart, and I know it sinks down deep in yours. I can treat my fellowmen as I would treat myself; measure to them as I would have them measure good things to me. Without love we cannot bless ourselves nor God.

Mrs. Fillmore: It has been so often quoted to us, and now we have it from Mrs. Yancey: "If any man lack Wisdom, let him ask of God." She had never had any teaching in these Truths, and, one day, as I was reading some of them to the ladies, she said: "That is God's truth; that is what I want," and since then she has been growing until her life is a ministry. We are glad to hear from one who did not have to be educated in the schools, but is educated directly from the Divine. And this is a lesson for us. Wisdom is right here to teach whoever will listen to it.

Mrs. Croft: By praising and giving thanks, we not only keep the blessings which we have, but attract others to us, so we cannot praise too much.

And do we stop to think that those things which do not appear to be so bright are blessings too? Paul tells us to give thanks in *all* things. But, sometimes, when we feel hindered from doing the things we would like to do, do we think this a blessing—this waiting to do the thing we want to do? It is a blessing just the same for it develops our character. "Forget not *all* His benefits." "All things work together for good." There is a great Power and Love that adjusts all things. Let us rest in this consciousness, knowing

IN quietness and
confidence shall be
your **STRENGTH.**

that what we desire is ours right now, and our blessings will grow more and more, and we will hold them to us. Let us make this Spirit our spirit, this Love our love, and our words and motives will be of one accord, having one purpose, and that the glory of this Christ which we have been talking about.

Miss Lewis: The greatest blessings which I enjoy are health and the doing something to make somebody happy. I love to make people happy, and I got right down into the real spirit of Truth through love. I love every soul—the true Spirit that is in every person.

Mrs. Van Marter: Miss Lewis just said she had been asked how she could forgive any one who had injured her. To me forgive means give for; give love for injury. I just give love to people who seem unkind. At a meeting in one of our cities, the leader asked all those who forgave their enemies to please rise. There was one present who had been much attacked, and was known to have many enemies, though he had been teaching love and kindness. All arose but him. There was a lull, and presently he said, "All were asked to rise who freely forgave their enemies. I thought, I am not conscious of having any enemies, for if God is all in all and fills every mind, I have no enemies, so I could not rise." It was a wonderful lesson for all of us. Let us see the Divine spark in every one, knowing that that which seems to us evil and wrong is only a state of youth, or an unripe condition. We must see the good in order to bring it forth. Bless you all!

Dr. Annie Key Swift: I was recently having an overcoming to make, and asked a friend for absent treatment. At the hour appointed, I was lying quietly on my bed, giving myself a strong mental treatment. The room was suddenly illuminated with a bright silver light; then electrical clouds of various colors—red, blue, green and yellow—began passing

rapidly through the room, making a beautiful electrical display, breaking up into a thousand little glass-like particles. This display continued for perhaps three-quarters of an hour. It was more beautiful than words can express; a scene that neither a Turner could paint nor a Ruskin describe. Then came sounds of sweet music, grandly, sublimely beautiful, and as the notes rose and fell, a sweet, gentle, reposeful feeling came over me, and I fell into a sweet slumber. In the morning I awoke with the feeling that I was not only a new creature in Christ Jesus, but that I was a new creature physically.

MILLIE CHANDLER, *Secretary.*

February 26, 1908

LED BY JUDGE BENSON

Silent Thought.— I have faith in God. My life is an expression of faith in God.

Our subject this afternoon is Faith, and perhaps you would like a definition of it. You have it in the song we have just sung: "I'll go where you want me to go; I'll be what you want to be; I'll say what you want me to say," taking the consequences.

You will remember when Jesus was near Bethany with his disciples he spoke to the fig tree and it died. He said, *in faith*, a Word unto that tree that killed it. He evidently had a definite and distinct purpose in this as he had in everything he did. He wanted to give an object lesson, and this was a marvelous exhibition of the power of the Word when it had the propulsion of *Faith* behind it. So when Peter, who was always on the lookout, "Calling to remembrance saith unto him: Master, behold, the fig tree which thou cursedst is withered away," Jesus answered, "Have faith in God; For verily I say unto you that whosoever shall say unto this mountain, be thou removed,

and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them."

Now, this is about the best definition of faith that I know. When we pray, give thanks that ye have already received. This is faith.

This lesson of the fig tree teaches us that we should use our Words carefully, for if we have faith behind them they are omnipotent. If you grow impatient, and say an angry word to your little child, it may kill it, and it may not only blight its life but may react upon your own. Such words come back with double force; these words of wrath will smite you.

When Jesus said, "Have faith in God," he meant exactly what he said. But, whose God? That is where the trouble has been. People have not known God, and they could not have faith in him because they did not know him. They believed in some power outside of themselves — some power to be afraid of — a God upon a throne, and they could not have faith in that kind of a God. But, when God was placed within the human heart, the human breast, they began to have faith. If God is within me, if I am a manifestation of God, then I begin to know him; I can have faith. Let us know God, and know that we know him.

One day, one of my little boys got up on the top of a shed. Seeing him, I said: "Why, Paul, how are you going to get down?" He answered: "Why papa, I am going to jump, and you will catch me." That is faith.

Now there was George Mueller, who had such faith in God that he performed wonders. He had seven orphanages, and other institutions. One morning there were about seven hundred children ready for breakfast, and there was no food; but Mr. Mueller had faith, and he stood up and thanked God for sup-

ply. Hardly had his voice died away when a wagon was heard rumbling up bringing sufficient food for the children. When we have that faith, we can do what Jesus did.

Doubt not in your heart. Have Faith in God *right now*, and you can do anything that is necessary to be done. God is omnipotent, and is manifesting here today as he did heretofore. "Thou shalt love the Lord, *thy* God." Get acquainted with *your* God, the God within you. You have nothing to do with *my* God. Have faith in *your* God. If we practice consciously the presence of God we will perform miracles.

I should like to read you a poem, written by Rev. F. L. Hosmer, of Boston, entitled, "The Thought of God," which I have changed somewhat. (See page 153, present number of UNITY.)

Mrs. Fillmore: I was very much impressed with this word *Faith*, and how much it means to us individually. It has in it a quality that enables us to do anything that Jesus Christ did, and I think that must have been one of the faculties most active in his healing. He said, "Thy faith hath made thee whole." He also said, "According to your faith, be it unto you." So there was the responsibility of this faith in those being ministered to, and on which hung the issue.

Now, there was Peter, he had great courage, a wonderful will and a willingness to do; he had faith — even to walk the waves; he thought if Jesus could walk them he could, of course. So he started out and walked, but, you remember, after a while he looked down at the waves and lost his faith, and Jesus said unto him, "O, thou of *little faith*; wherefore didst thou doubt?"

We all want faith; we want to get acquainted with that quality that enables us to walk the waves and to heal. This taking hold of things with faith, and hanging hold of them, will get them. Of a truth, this is a law being fulfilled in us continually, but

sometimes we put our faith in the wrong kind of things, which bring us what we do not want. Some people believe more in *dis*-ease than in ease, in lack than in plenty, and "according to their faith," you see, they get results. Our lives and our experiences show what we have faith in. Faith is a power; so if you do not like what comes to you, your power has been misplaced; just turn it around and use it understandingly, and you can walk the waves—the tribulations of life. When we have faith we get hold of the Substance of our Being, the substance of everything, and it seems there is no arm long enough to reach it but the arm of faith.

Mrs. Ogden: When I left my home I felt in a great hurry, for I thought I was coming somewhere to get something, and I certainly have not been disappointed. A few months ago I came here a nervous wreck; I could neither eat, sleep nor talk. Today I am well, and I am so thankful!

Mrs. Roberts: This faith is a great thing. A short time ago I was in a great nervous state—on the verge of insanity, and, knowing something of this thought, I felt that I was to blame—that it was on account of weakness in me; so I began to read and study and to keep the Silence, and I have realized absolutely new thought, new life. I feel thankful, and my heart is full of love.

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



(Text from the American revised version.)

Lesson 12. March 22.

REVIEW

GOLDEN TEXT—*In him was life; and the life was the light of men.*—John 1:4.

The life of Jesus Christ is the life in symbols of everyone who enters the same state of mind that he did. You always get the result of your thought and to enter the Jesus Christ mind you have but to think along similar lines.

Every man makes a thought atmosphere, which has character and power proportioned to the ability of the thinker. In dynamics, power increases with attenuation; so in thought, power is great or small as the ideals are low or high. When you follow narrow ideals your thought atmosphere grows thin and contracted; but mental breadth enlarges and strengthens it in all directions.

“How can a man conceal himself?” said Confucius. In the light of the ever present thought-atmosphere with which we surround ourselves he cannot. Nearly all people have the ability of *feeling* the thought-atmosphere of those they meet, and this may be cultivated until man becomes an open book, and the air about him is filled with his silent yet potent words, ever telling what he has thought.

The thought-atmosphere is a real, substantial thing, and has in it all that makes the body. We have a way of considering the things we cannot see as unsubstantial, and although we are told that we cannot

conceal ourselves, we go right on believing that we can. Hence it is good for us to know of a truth that we do carry about with us this open book of our lives out of which all do read, whether we realize it or not. Some people are good thought readers while others are dull, but all can read a little and you cannot conceal yourself. Also your thought-atmosphere is constantly printing its slowly cooling words on your body and there it is seen of all men. But we can with a little practice *feel* the thought force of this atmosphere that surrounds us and gradually gain a realization of its existence as real as that of the outer world.

“Think on these things,” said Paul. Think about Christ as a *life-force* penetrating your whole being. Try to feel that force as an energy pulsating through every nerve and fibre of your body. Then imagine you can *see* this life-force as a *light* lighting up every cell. Light represents intelligence, and when the light in you breaks forth into *understanding* you will know that there is a Spiritual Mind, as much greater than the ordinary mind as the sun is greater than the moon. In him *is* life, and this life is the light of men.

Lesson 13. March 29.

TEMPERANCE LESSON — Prov. 23:29-35.

29 Who hath woe? who hath sorrow? who hath contentions? Who hath complaining? who hath wounds without cause? Who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek out mixed wine.

31 Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly.

32 At the last it biteth like a serpent, and stingeth like an adder.

32 Thine eyes shall behold strange things, and thy heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shall thou say*, and I was not hurt; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.

GOLDEN TEXT — *At the last it biteth like a serpent and stingeth like an adder.* — Prov. 23:32.

The charge is sometimes made against metaphysicians that they are not champions of temperance, even that they do not consider it necessary to be temperate in order to be Christ-like. This, of course, is untrue, and it arises from our attitude toward the popular methods for decreasing intemperance.

We are in hearty sympathy with all restraint and the doing away with temptation, but do not favor the condemnation which is such a prominent factor in most temperance movements. Nor do we deem it wise to talk about the power of the evil that we are seeking to overcome. When a lot of people in their zeal to stamp out an evil condition, see it as a great opposing force, and so proclaim it day after day, they actually infuse into it through their own thought currents a stability and combative power that fights them back with an energy equal to their own. With this steady current of combative thought feeding the flame of false appetite and affirming for it great power, there is no end to the conflict.

The first step in overcoming an evil is to undermine it with the silent word daily sent forth that it is powerless. All falsities rest upon the no-thing of existence, and they are without power. Let us so declare silently and aloud, and they will be weakened as we tell them the truth. The next step is to tell those who foster them that they are not evil, that they are of the One Good and that they are seeking that Good. That Good is Spirit instead of matter. The stimulant that is desired is not material but spiritual. Satisfaction is found only in the now apprehension of this omnipresent spiritual energy that, as on the day of Pentecost, fills men with dynamic force and intelligence.

The man of sense is confused by wine — he puts into his stomach that which “steals away his brains.” This is but a mortal belief, and the realization of the truth of man’s spiritual being quickly restores this sense confusion. Let the drunkard declare his spirit-

ual selfhood, and continuing in its affirmation all desire for material stimulant will be surely removed far from him. Let his friends make this declaration for him and he will be helped to overcome. It is in the power of every mother to reform her son, or the wife her husband, through the steady declaration day after day of the truth of man's being, and its now manifestation in his case. This means the withdrawal of all accusation and condemnation.

There are confusions of mind other than those produced by strong drink, and their effect is even more demoralizing upon the true character. These are the false states of mind produced by the personal will seeking to gratify the desires of sense. It is this that our lesson refers to rather than the confusion of wine drinking.

Pride in personality leads to lowering of the mental status—the crown of the man, the understanding, is trodden under foot. To become intoxicated with one's own personality is a debasement. To become intoxicated with the affairs of this world is mentally demoralizing. The business man who is intoxicated with his money getting, the woman of fashion intoxicated with the desire for social distinction, the priest intoxicated with his creed, the scholar intoxicated with his intellectual achievements—these are all in greater “woe” than the common drunkard, because they are more fixed in their delusions and have no spirit of repentance.

The “flowers of glorious beauty” is the sweet simplicity and naturalness of the Divine Selfhood. When this is manifest it is “a crown of glory and a diadem of beauty.”

Lesson 1. April 5.

JESUS THE GOOD SHEPHERD—John 10:1-18.

Print John 10:1-11.

1 Verily, verily, I say unto you, He that entereth not by the

door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 When he hath put forth all his own, he goeth before them and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

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

8 All that 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 go out, and shall find pasture.

10 The thief cometh not, but that he may steal and kill and destroy: I came that they may have life, and may have it abundantly,

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

GOLDEN TEXT— *The good shepherd layeth down his life for the sheep.*— John 10:11.

Christ represents Spiritual consciousness, the "door" through which every thought (sheep) must enter the fold (Spiritual Kingdom).

Those who try to get their thoughts into the Kingdom in some other way than that of true spiritualization are robbers—they are robbing themselves of great possessions, which would be theirs if they conformed to the law of the Christ-Mind and entered by the door of Truth.

Christ is also the Shepherd of the sheep. In Oriental countries a shepherd has his sheep under perfect control and they come and go at command when their names are called. Hastings' Bible Dictionary says, "It is one of the most interesting spectacles to see a number of flocks of thirsty sheep watered at a fountain. Each flock, in obedience to the call of its own shepherd, lies down, awaiting its turn. The shepherd of one flock calls his sheep in squads, and, when the squad has done drinking, orders it away by sounds which the sheep perfectly understand, and

calls up another squad. The sheep never make any mistake as to who whistles to them or calls them. In a flock of hundreds or thousands each individual has a name, knows it, and is known by it."

The great mass of thoughts in conscious and sub-conscious mind, which we call "man," are like sheep needing a shepherd. The central ego or "I" of this lower consciousness does not know the names of its own faculties and could not properly direct and control them if it did. The super-consciousness or Christ-Mind is the true "door" through which the man must pass his many thoughts, and all those who teach other ways of spiritualization are robbing men of their vitalities.

It is no idle warning, this, that there are soul thieves and robbers among men. All those teachers who ignore Christ and claim to show a better way to attain spiritual power come under this head. In I. John 4, it is written, "Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God, and every spirit which confesseth not Jesus is not of God: and this is the Spirit of anti-christ, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them; because greater is he that is in you than he that is in the world."

"Greater is he that is in you than he that is in the world." John summed up magnificently the teaching of Jesus in that sentence. The spiritual *I Am* in man is greater than any spirit or adept without, and has a thousand times more power. It is this Great One in you that knows every thought and loves them as the shepherd loves his sheep. The shepherd will sacrifice his life in defense of his sheep because he loves them, so the Christ pours out his life to the soul

that turns to the kingdom within and seeks to know the law of that inner life through Christ. "I came that they may have life, and have it abundantly."

Lesson 2. April 12.

THE RAISING OF LAZARUS—John 11:1-57.

Print John 11:32-45.

32 Mary therefore, when she came where Jesus was, and saw him, 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 who came with her, he groaned in the spirit and was troubled.

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

35 Jesus wept.

36 The Jews therefore said, Behold how he loved him!

37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die.

38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

39 Jesus saith, 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 believedst, thou shouldest see the glory of God?

41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.

42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

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

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

45 Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.

GOLDEN TEXT — *I am the resurrection and the life.*
— John 11:25.

Jesus represents man in the regeneration; that is, restoring his body to its natural condition, where it will live right on perpetually without old age, disease or death. A necessary step in this process of body restoration is the quickening of Lazarus, who repre-

sents the vitalizing energies in the subconsciousness that feed the body and give it the life force that renews its youth. The outer senses say that this vitalizing force is dead, that it has been dead so long that it has gone into dissolution, decay, but the keener knowledge of the spiritual man proclaims, "He is not dead but sleepeth."

The bringing to outer consciousness this sleeping life is no easy task. Jesus groaned in spirit and was troubled at the prospect. The higher must enter into sympathy and love with the lower to bring about the awakening—"Jesus wept." But there must be more than sympathy and love—"Take ye away the stone." The "stone" that holds the sleeping life in the tomb of matter in subconsciousness is the belief in the permanency of present material laws. This "stone" must be rolled away through faith. The man who wants the inner life to spring forth must *believe* in the reality of spiritual powers and exercise his faith by invoking in prayer the presence of the invisible, yet omnipresent God. This reveals to consciousness the glory of the Spirit and the soul has witness in itself of a power it knew not.

In Spirit all things are fulfilled now. The moment a concept enters the mind, through the law that governs the action of ideas, that which is conceived is consummated. The inventor mentally sees his machine doing the work designed, though he may be years in making it do that work. The spiritually minded take advantage of this law and affirm completeness of the *ideal*, regardless of outer appearances. This masses the energy in the *thought-process* and gives it power beyond estimate. This is the step that Jesus took when he lifted up his eyes and said, "Father I thank thee that thou heardest me. And I knew that thou hearest me always." There is no appearance of the sleeping life (Lazarus), but the prayer of thanksgiving that it is *now* in action gives the as-

urance that calls it at the next step to the surface —
 “Lazarus, come forth.”

The narrator is careful to recite that Jesus “Cried with a loud voice.” This emphasizes the necessity of strenuosity in vibrating the inner life to the surface. Neophytes find it easy under proper instruction to quicken the various life centers in the body and connect them in a vibrating body-battery, that, under the direction of the will, throws a current of energy to any desired place. But a time comes when the outer flesh must be vitalized with this inner life; then arises the necessity of the “loud voice,” or powerful will-vibrations in eye, and ear; in fact, every function. This is removing the napkin from the “face,” which represents the conscious intelligence.

Freedom from all trammels is necessary before the imprisoned life can find its natural channels in the constitution. “Loose him, and let him go” means unfettered life, expressing itself in joyous freedom of spirit. The flesh would take this vital flood and use it in the old way, put the new wine into old bottles, but the Spirit guides those who trust it and they are led in righteous ways if they patiently listen to the inner guide.

This raising of Lazarus is performed every day by those who are preparing for that next step — the crucifixion at Jerusalem and final mastery over the whole consciousness, body, soul, spirit.

THE function of thought is to discover and classify, rather than to create. It determines for itself the right relationship of things.

“The consciousness of God's presence is the first principle of religion.”

ANSWERS TO QUESTIONS

JENNIE H. CROFT

279. What relation, if any, exists between the physical and the psychic realms?—INQUIRER.

When we use the term "physical" we refer to all manifest existences, of which the human body is a part. The word "psychic" means the soul or mind, the activity of the Living Principle in man, upon the next interior plane to the physical. The relation existing between the psychic and the physical realms is so close that one interpenetrates the other; without the former the latter could not be. This fact forms the foundation principle of "Practical Christianity," which recognizes that the state of the mind determines the condition of the body. The Bible puts it in these words: "As a man thinketh in his heart, so is he." We often say of a person, "he is psychic," meaning that he apprehends the finer, more ethereal quality of his soul and is in consequence more impressionable, and he readily receives impressions from the universal. Because he recognizes and utilizes his faculty of perception or intuition more fully than others do, he sees and knows things that others do not. Rightly controlled and directed his faculty becomes a power in man-building.

What is this we call physical strength? Is it not mental or soul energy expressing itself through the body which is its instrument? Can this expression be separated from its cause? As cause and effect, soul and body are inter-related most closely, and together form a structure which is not mere matter, but is the physical body interpenetrated by the psychic. Therefore, we should develop this soul energy, for it increases our power to be and to do. Through it we may not only form perfect and beautiful physical bodies, but we may also govern our affairs. The power of thought is swift and resistless, and we have learned that if we wish to accomplish any desired purpose we have but to think on it. Thus we perceive how very closely related are the physical and the psychic realms. We would, however, go a step further and contemplate the source of all action whether physical or psychic, and this leads us to that Universal Energy which is the

cause of all, sustains all, and is all. This is God, Spirit, call it what you will, but we must know it as the source from which springs into existence all that there is on any plane or in any realm.

280. The thing which I feared has come upon me. I have broken the law. Had I put myself in harmony with the law, the thing would not have come upon me. But, has breaking the law brought about that which is for my greatest good?— E.

Under the conditions which existed at the time, the breaking of the law was the means of bringing about your greatest good. The results caused you to see that if you had put yourself in right relation to the law you would not have been burdened with the "thing." This does not mean that one must break the law in order to obtain his greatest good, for it is the one who remains true to and in perfect harmony with the law to whom the reward is always given. In the parable of The Prodigal Son, it is to the son who remains with the Father, keeping all his laws, to whom the Father says, "Son, all that I have is thine." Most of us, like the Prodigal Son, have wandered away from the good, and we learn by sad experience that we have made a mistake. Then it is that we resolve to turn back and serve the higher impulses within, and our greatest good is thus brought near to us, yes, is even with us.

281. What can we do to make life worth while for ourselves and others?— A. S.

Jesus said that there were two great commandments on which hangs all the law. First: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it, thou shalt love thy neighbor as thyself." This means that we are to consecrate spirit, soul and body to the loving service of the Good until love becomes the ruling idea of our whole life — our Lord-God. Then, with our whole being filled with the activity of this Love, we find the second of these two commandments already fulfilled. We recognize no difference between our neighbor and ourselves, for love is active alike in and for both. Love that loves for love's sake, giving itself in willing service asking no return, fulfills all the law and makes life worth while.

EDITORIAL NOTES

PHYSICAL SCIENCE AND THE ONE SUBSTANCE

Physical Science is fast arriving at the metaphysical postulation of Omnipresence, through the unity of a homogeneous Substance pervading all things. This everywhere Substance is the body of Being and through it all mental action takes place. This mental transmission is accepted without question; in fact, it is proven to be the simplest expression of the law of action and interaction in the One Substance. Nikola Tesla says in a recent newspaper interview:

Before the close of the year, wireless transmission across the Pacific and trans-Atlantic wireless telephony may be expected with perfect confidence. The use of the wireless telephone in isolated districts will spread like fire.

The year will mark the fall of the illusionary idea that action must diminish with distance. By impressing upon the earth certain vibrations, to which it responds resonantly, the whole planet is virtually reduced to the size of a little marble, thus enabling the reproduction of any kind of effect, as human speech, music, picture or character whatever, and even the transmission of power in unlimited amounts with exactly the same facility and economy at any distance, however great.

The next twelve months will witness a similar revolution of ideas regarding radioactivity. That there is no such element as radium, polonium or ionium is becoming more and more evident. These are simply deceptive appearances of a modern phlogiston. As I have stated in my early announcement of these emanations before the discovery of Mme. Curie, they are emitted more or less by all bodies, and are all of the same kind—merely effects of shattered molecules, differentiated, not by the nature of substance, but by size, speed and electrification.

Physical science must eventually accept the fact that this susceptibility of the planet to “human speech, music, picture or character whatever,” im-

plies *intelligence*, and this leads right up to the One Mind. Thus we are having proven for us that there is a mind Universal acting through an everywhere-present substance, which receives and transmits speech, music, power, and in fact all kinds of thought expressions. We say "thought expressions" because these all emanate from intelligence, of which thought is the vehicle.

"Action does not diminish with distance." This is a tremendous admission on the part of physical science, and lets down the bars of materiality and ushers in Omnipresence! Thus physics and metaphysics meet and the oneness of everything in the universe is accepted as a fact of matter as well as mind.



" Truth crushed to earth shall rise again;
ZEAL IN TEACHING The eternal years of God are hers;
TRUTH But error, wounded, writhes in pain,
 And dies amid her worshippers."

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

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

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

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

In this process the Truth, represented by Paul, meets with opposing thoughts from many directions. But, the many warnings Paul received of obstacles to be overcome did not deter him from going right for-

ward. When we see danger and allow it to scare us, we are not yet equal to the highest spiritual outpouring of power. When we are warned of danger, and are not deterred nor fearful, but take advantage of the warning to be wary, then we are sure to win. It was once reported to Napoleon that one of his officers turned pale when ordered to a dangerous duty. "That officer," replied Napoleon, "is one of the bravest in the whole army; and he sees most clearly the danger, but will do his duty in spite of it."

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

WHY NOT ?

An Alabama man, meeting an old darkey formerly in his service, put to him the usual question:

"Well, Jed, how are you today?"

"Tol'able, sah, tol'able!" cautiously replied Jed. "Ah'd be all right, sah, if it wasn't for de rheumatism in mah right laig."

"Ah, well, Jed, we musn't complain," said the questioner. "We're all getting old, and old age does not come alone."

"Old age, sah!" was the indignant protestation of Jed. "Old age ain't got nuthin' to do wid it, sah. Heah's mah other laig jest as old an' dat's sound an soople as kin be!"—*Lippincott's*.

The number of your building sums up 13. 9-|-1-|-3-13. The esoteric meaning of which is "Power to gain the Mastery."

Unity also is strength, of course —

Are all these things co-incidences?— E. M. H.

THE STORY OF LOVIE: OR, ESTABLISHING IDEALS.

This is a serial story which is now running in our child's magazine *WEE WISDOM*, and which is a sequel to "Wee Wisdom's Way" by the same author, Mrs. Myrtle Fillmore.

In extending the history of the principal characters of the previous story it is the author's purpose to teach some of the wonderful truths of life, its source; its coming into manifestation upon the plane of human expression, and some of the causes which have their formative effect upon the budding existence. This knowledge is to be presented in all its purity and sacredness that the thoughts of our youths and maidens may be wisely guided upon a subject of vital importance to the future of the race. Mrs. Fillmore has written with an inspired pen, and the beauty and sweetness of her presentation must win the approbation of parents who are seeking an attractive and wholesome setting for these living truths.

It is suggested that the story ought to have a wider range of readers, for, as stated in the introduction, "To insure the highest and best in our lives and those of our children, it is absolutely necessary that we not only perceive exalted ideals of life, but that we shall work out their exquisite patterns in the loom of our everyday living."

The following is an extract from chapter VII, entitled "More Ideals."

THE dial of the year has turned thrice round since the coming of our king and queen. Spring has spread again her green tents in the woodland kingdom; again awakened her sleeping beauties; again recalled her feathered orchestra from the southland and set astir the pulses of glad life in all her creatures.

So much like that other spring seems this one, you would never know from anything apparent it were not the same. No change in song of bird, or hum of bee, or hue of flower, or rustling leaf. No trace of the three intervening years has record here. The seasons are God's calendar, the years, man's measure of events.

* * * *

But where is Trixey, and what have the years measured out to her and Jack? It would take a book to tell it all and then you would have to get close to the Great Heart to appreciate the efforts of these

young souls to liberate and lift; to bless and enlighten all their lives have touched. The proud and the rich, as well as the lowly, have visited them, and have been blessed, for "Wiseman's Wildwood" has become a synonym for heaven to the city outside. And Trixey? You will find her in her "throne room," sitting at the feet of Aunt Joy rehearsing the wonderful events that have taken place in her new home and Jack's. And such a fellow as Jack is! Why, you could fill a book with the wonderful things that Jack has done in his profession, and Trixey glows with pride and pleasure as she relates how Jack refused a case that promised him, Oh, ever so much! just because he was offered the wrong side of it, and how Jack persuaded another client not to take his case into court, but to put it into the hands of the Eternal Justice, and after it had worked out, Oh so wonderfully! he came around and give Jack a great big check, double what his fees would have been, and told him his advice had been worth a great deal more than that to him, for it had saved him his friends, his peace of mind and his faith in Divine Justice. And so Trixey went on enumerating the virtues of her wonderful husband while Aunt Joy's heart drank in her sweet confidence and rejoiced in the harvest that had come from the sowing of these happy truths in the Day home when Trixey was a little girl.

Then followed more sacred passages from her life and Jack's. Aunt Joy softly stroked the shining hair of her neice and whispered — "*Blessed art thou among women.*" Trixey's head bowed for a moment on Aunt Joy's lap and then rising to her feet she stood before Aunt Joy, her soft clinging garments half revealing, half concealing the nature of her joy. Never has artist or poet expressed by brush or pen the divine Annunciation as did Trixey standing there with the tremulous light of a dawning realization radiating her face and form, her eyes uplifted and her hands crossed upon

her breast. Aunt Joy gazed upon her in silent adoration. Surely the "handmaid of the Lord" was never more divinely overshadowed.

A moment more the spell was broken, and Trixey flung herself into Aunt Joy's arms weeping out the emotions her soul could no longer control. A long silence followed and then Trixey's heart relieved itself in speech:

"It was a year ago when the dream first came to me. I thought I was sitting down by the little brook, when there arose from the water something that looked like a lily bud, and it floated toward me, the nearer it came the larger it grew and a strange joy filled me as I reached out my hand to take it, but before I touched it the green calyx unfolded and a tiny child lay nestled within them. It was so beautiful my heart went out to it in longing. I begged the lily to give it to me, but a voice like the rippling of the waters answered, 'Some day;' then I awoke, but life seemed so incomplete after that, and my former ideals imperfect, and go where I would the image of that beautiful child haunted me. Jack wondered at my abstraction and everybody noticed I was changed, but I could not seem to help it, nor for a time could I tell Jack what it was. At last one day we were alone down by the little stream, and then I told him of my dream and how I was haunted by the beauty of that child. Dear Jack, he is so wise and loving! He put his arm about me and said, 'Why, Trixey, that was only another ideal for us to realize. We may call that beautiful child to us from its home in the Infinite Love; God has bestowed upon us the power to do so, and if our hearts are one in their agreement to such consummation, our sacrament of love will be the vital magnet that shall draw to us the soul of that beautiful child.' Oh, it was all so wonderful the way Jack explained it, and then I understood the meaning of my dream and why it haunted me.

“ Oh! Aunt Joy, such wonderful things have come to me since I have realized that it was given me to prepare a living garment for this beautiful expression of divine Love.

“ I seem to know what Mary knew that kept her singing songs of ecstasy, and Jack and I have kept our bodies holy and our minds free from selfish thoughts, that we may become more worthy of our angel guest.

“ And Oh, Aunt Joy, my dream is coming true, for nearer and nearer floating toward me on the stream of days, this beautiful child approaches, and ‘ some day ’ as the voice announced, the lily-bud will unfold for me.”

[“ The Story of Lovie ” began in the September WISE WISDOM, our children’s magazine, 50 cents per year, and will appear monthly until completed.—EDITOR.]

YOU AND TODAY

*With every rising of the sun
Think of your life as just begun,
The past has strived and buried deep
All yesterdays — there let them sleep,
Nor seek to summon back one ghost
Of that innumerable host.*

*Concern yourself but with today,
Woo it and teach it to obey
Your wish and will. Since time began
Today has been the friend of man.
But in his blindness and his sorrow
He looks to yesterday and tomorrow.*

*You and today, a soul sublime,
And the great pregnant hour of time,
With God between to bind the twain,
Go forth, I say. Attain! Attain!*

— Ella Wheeler Wilcox.



DEVOTED TO PRACTICAL CHRISTIANITY

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* * *

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* * *

Able articles from the pen of William Farwell, of the San Jose, Cal., Home of Truth, have appeared from time to time in UNITY, and we are pleased to announce that Mr. Farwell will continue to contribute to the pages of our magazine. The breath of deep spirituality which permeates these articles proves the consecration of the writer's many talents to the service of God and man, and we gratefully acknowledge his favors to us.

* * *

Send \$1.00 and get one hundred old UNITYs.

LESSONS BY CHARLES FILLMORE

It may be several months yet before the book of lessons by Charles Fillmore is ready for delivery. Ever since Mr. Fillmore (Leo Virgo) began teaching classes in Kansas City, there has been a growing desire from people who could not be present for the instructions in book form. Mr. Fillmore is now revising his lessons and they will surely be published. This we feel sure will be good news to many people, as the fame of this course in healing and Christian living has spread even to foreign countries. We anticipate a large sale of the book. The price will be \$1.00 in cloth binding and 50 cents in paper.

* * *

"The Philosophy of Denial," is one of a series of lessons delivered by Mr. Fillmore some time ago, but which is now in a new edition. This booklet explains how one may weed out from his consciousness the old ideas which were the cause of all his troubles, and points the way to the attainment of all that makes lifeworth living, and brings peace, prosperity and plenty everywhere. Tasteful cover of heavy russet paper printed in brown ink with neat design and title; price, 15 cents. Published by Unity Tract Society.

* * *

Unity Tract Society has issued another edition of the popular tract, "Praise," by Mrs. A. A. Pearson. This little treatise on the efficacy of praise in changing unhappy conditions into blessings has helped many a discouraged one to take courage and do likewise. Price 5 cents each, or we will furnish in lots of one dozen for distribution for 25 cents.

* * *

We welcome a New Thought magazine which has its birth-place in the north at Hamilton, Canada, and is published and edited by our good friends Mrs. Marjorie Eastman and Miss I. O. Shanklin. *The Eye Single* is the name given to this little new comer into our literary field of the Higher Life, and we can assure our readers that there will be no uncertainty in the teachings which will be given by these noble women who are possessed of the "single eye" of Truth. UNITY affirms success to the effort. Yearly subscription price, \$1.00. Send 10 cents for sample copies to 25 West Ave. South, Hamilton, Ont.

* * *

The tract, "A Sure Remedy," is being used by teachers and healers with their card on the back. We will print them for you at the rate \$2.50 for 500.

SPECIAL OFFER

Send two subscriptions to UNITY, with \$2.00, and we will allow you a third subscription for your trouble. Those who are behind with their subscriptions will find this an easy way to pay up.

* * *

Still another magazine has entered the field and it bears the name of *Power and Poise*. Published quarterly, but after the first few numbers it is to be monthly. Its purpose is to "Develop well balanced men and women of high efficiency—building health and building character." The initial number is full of very practical and well written helps along the line which the magazine has chosen for its work. Published in Cleveland, Ohio. Price, ten cents a copy.

* * *

"The Story of Lovie," which is now running in WEB WISDOM, is doing an untold amount of good. It is giving to the child mind, high ideals of life in a pure, simple and entertaining way. You who want your children to become strong, pure men and women, will find it a wonderful help toward the development of the best that is in them. 50 cents a year. Send your subscription to Unity Tract Society, 913 Tracy Ave.

* * *

I could not think of doing without UNITY. It is the most helpful spiritual magazine I ever read. It teaches one how to work out one's own problems. When I read a copy of it five years ago I thought it the best New Thought literature I had read and immediately sent in my subscription, and have been taking it ever since. The "Red Leaf" is an innovation I entirely approve of. I see no reason why people should not be benefited in that way. Every UNITY I read I pass on, or mail to some one else, that others may be helped also.—J. A. M.

* * *

"Directions for Beginners in Practical Christianity, With Six Days Course of Treatment," has been the means of healing many people. It is a concentration of Truth. Ten cents each; 90 cents per dozen.

* * *

Please do not blame us if you miss a copy of UNITY when you have changed your address without notifying us of the fact. Uncle Sam does not forward second-class matter unless postage and instructions are left with the postmaster at former address.

* * *

Please examine the date which appears with your name on UNITY wrapper. It shows the date of expiration.

THE UNITY LIBRARY CENTERS

are helping many. Have you been moved to sow the seed of Truth in your neighborhood? If so, write to us for detailed information how to start a Library Center.

* * *

Mr. Fillmore's writings reach my understanding better than most of the many good ones in UNITY and it seems to me they ought to appear oftener. If he delivers an address every Sunday why not have them reported by a stenographer and print them every month in UNITY?—M.

The above question comes to us in various forms quite often and we presume many of our readers are like-minded without having expressed it. Mr. Fillmore does deliver from eight to twenty addresses a month in the Unity Auditorium, and some of them would do to print.

When the Lord raises up a stenographer who has Spiritual understanding, industry and reportorial ability combined, then we will fill UNITY to the brim with the good stuff that is given orally at Unity headquarters, not only by Mr. Fillmore, but by Judge Benson, Prof. Moore, Mrs. Croft, Mrs. Fillmore and many other fluent talkers of the Unity Society.

* * *

The formal opening of the "Rest Reading Rooms" at Oakland, Cal., occurred on February 19th with many of the prominent workers around the Bay in attendance, dedicating the new rooms and blessing the work. The leaders, Mrs. Helen E. Close and Miss Ida B. Elliott, are to be congratulated upon securing rooms well fitted for their purpose of teaching, healing and holding meetings. UNITY publications and all New Thought literature may be found at this Center.

* * *

Please do not send us personal checks in payment for subscriptions and book orders unless absolutely necessary, as we are required to pay exchange on them. If a personal check must be sent, however, 15 cents extra should be added for exchange. If this is not done it will be necessary for us to deduct 15 cents from the amount of check and send you bill for the same. The best and surest way is to remit by postoffice money order, express money order, or bank draft.

* * *

The New Thought News is the only New Thought newspaper published. It gives news of metaphysical affairs in Boston, New York, and the world in general. Clara J. L. Pierce, editor and publisher, 5 Oxford Terrace, Boston, Mass. \$1.00 a year.

BOOK REVIEWS

J. H. C.

THE LIFE TRIUMPHANT. By James Allen, author of "From Poverty to Power," "All These Things Added," "As A Man Thinketh," etc.

This latest book is, like its predecessors, full of wise and convincing teachings along rationalistic New Thought lines. We rise from a reading of the book feeling that man is indeed a master; that his wrong-doing is but misdirected energy, and that *The Life Triumphant* is for him whose soul and spirit are attuned to lofty virtues, and in whom faith is the beginning of this real living, and knowledge its consummation. It is a book well calculated to lead man into the way of dominion over self and into the way of peace and satisfaction. Cloth: price 50 cents. Published by Sheldon University Press, Libertyville, Ill.

THE MIND-BUILDING OF A CHILD. By William Walker Atkinson.

A timely book on a timely subject. Much has been said and written upon mind-building and character building of the adult, but the ordinary child has been left like Topsy in "Uncle Tom's Cabin," who just "growed," and it is a marvel that the people of today are even as advanced as they are. This little book will set parents to thinking, and then the doing will follow and better methods of training for parents and children will result, and the child be regarded as an individual with the right to be well born. A book to place in the hands of every father and mother in the land. Paper; price 50 cents. Published by the Library Shelf, Chicago, Ill.

OUR INVISIBLE SUPPLY: HOW TO OBTAIN. By Frances Larimer Warner.

A series of personal letters to students, detailing methods of demonstrating health, wealth, and every form of attainment. The object of the book is to show how we may claim and receive what we all desire. Vital truths are clothed in clear and simple language which makes these letters, not abstract and abstruse treatises, but practical helps on the pathway to success. Bound in light green vellum stamped in white. Price, \$1.00. Published by the Library Shelf, Chicago, Ill.

THE PATH OF DEVOTION. By Swami Paramananda.

This little volume consists chiefly of extracts from letters written solely to meet an individual need, but the wisdom is for all

and will prove most helpful to the earnest student of the Higher Life. The chapter headings show plainly the practical character of the contents: I. Devotion; II. Purity; III. Steadfastness; IV. Fearlessness; V. Self-surrender. A spirit of deep religious fervor and strength permeates the whole book, and reminds one of "Brother Lawrence." It is a book to be read with profit. Cloth; price \$1.00 net; \$1.05 postpaid. Published by the Vedanta Publishing Committee, New York.

HOW TO READ AND WHAT TO READ. By Sherwin Cody, and ABRAHAM LINCOLN; Speeches and Anecdotes, by the same author, are two volumes from the "Nutshell Library of the World's Best Literature," which is published by the Sheldon Press, Libertyville, Ill.

"How to Read and What to Read" is for the average man who would like to know really interesting and helpful books in standard literature, and it lays down the principles and maps out the field of practical association with the world's best thinkers.

"Abraham Lincoln," is a book which presents the choicest incidents in the life of this great American, and is sure to prove of interest and benefit to both the old and young reader. These books are gotten up in "Roycroft" style, with limp, ooze calf binding silk lined, and sell for \$1.00 a volume.

* * *

A new magazine, *The Extract*: a monthly extract and review of leading thoughts on Science, Psychology, Philosophy, Metaphysics and Occultism, and which is published in South India at Tinnevely Bridge, has made its bow to the public. No. 1., Vol. 1., contains in its 16 pages some very good articles from East Indian writers and others, and the magazine will no doubt prove a help to students of philosophy. T. R. Sanjivi, Editor. American price, \$2.00 a year.

* * *

If you receive a copy of UNITY marked "sample," it is meant for you to pass along where it will do good work. It is not a reminder of the expiration of your subscription.

* * *

The Business Philosopher, published at Libertyville, Ill., is enlarged to about the standard magazine size and has put on a new dress which much improves its appearance. We congratulate Editor Arthur F. Sheldon upon the prosperity which evidently attends his efforts.

* * *

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CO-OPERATION IN PRAYER THE FULFILLMENT OF JESUS CHRIST'S PROMISES



“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

“Verily I say unto you, Whatsoever ye shall bind (affirm) on earth, shall be bound in heaven ; and whatsoever ye shall loose (deny) on earth shall be loosed in heaven.”

“Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. . . . Then ask what ye will in my name and it shall be done unto you.”

* * *

It you have *faith* in these promises we will help you demonstrate them. Read page 154 in this issue.

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Devoted to Practical Christianity

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No. 4

SEEKING THE KINGDOM

H. EMILIE CADY

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he which doeth the will of my Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

And then will I profess unto them, I never knew you ; depart from me, ye that work iniquity.

Today we “wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Perfect safety of the individual lies not in teaching and healing, nor in demonstrations or works of any kind ; neither does it lie in even the most strenuous mortal mind affirmations of truth to accomplish deliverance or to bring to pass the selfish desires of the sense-man. This using definite thought for selfish purposes is what Imelda Octavia Shanklin has called, “Serving sense in the name of Spirit.”

Such affirmations belong rightfully to the babyhood of our spiritual understanding ; but there is a larger growth, a higher place to which all must attain and towards which external storms but push us on. Paul said, “When I was a child I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things. . . . When that which is perfect is come, then that which is part shall be done away.”

“That which is part,” he says. Hitherto we have known that which is part; and it has been good to know. But it has been such a limited knowledge of the illimitable Truth. Even this limited knowledge has made us free in many, many ways. Has not the time come, however, for us to “enlarge the place of thy tent, and stretch forth the curtains of thy habitations; to spare not but to lengthen thy cords and strengthen thy stakes” that the Divine One may reveal himself in us, to us and through us in some new and larger way than any we have hitherto known?

True it is that

“God has his second best for those
Who will not have his best.”

but, as individuals, is he not saying to us now, “Remember ye not the former things; behold I will do a new thing?” What matters a few small demonstrations in the past? Does he not say, “Consider not the things of old?” And does he not say, “Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him?”

When the Christ of God said, “Seek ye first the kingdom of God, and all these things shall be added unto you,” he must have meant more than we have understood, for “all these things” (which he said the nations of this world seek after) have not been added even to New Thought people in any such abundant measure as they have desired or have had reason to expect from a Father to whom belongs “the earth and the fulness thereof.”

Why?

Listen to what the Christ saith:

And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father or mother, or wife or children, or lands for my sake and the Gospel's,

But he shall receive a hundredfold now in this time, houses and brethren, and sisters and mothers and children, and lands, and in the world to come, life eternal.

Man shall receive in this life an hundredfold of the very things (houses, lands, friends, etc.), he has left or forsaken in order to seek the Christ. This statement is sufficiently definite, but the hinge on which the whole matter swings is that word "left." All things are promised to him who seeks first (or who makes that the paramount object of his life) the kingdom of God. They are not promised to him who seeks first the bringing of good things into this life, even though he does it by a sort of sense-juggling with spiritual words and laws. This sense-mind, even with no desire for the Christ-mind or for the will of the Father to be done, can work spiritual law and by this working bring some things to pass; but this is the work of the man whose house is built upon the sand. "And the rain descended and the floods came, and the winds blew and beat upon that house; and it fell: and great was the fall of it."

The foundation of the sense-man is sand; that of the Christ-man is solid rock. We need, every one, to get consciously back to our center, the Christ-man, the Divine in us. We need to seek the kingdom of God in which *all things* are promised, not by talking more about Truth, but by giving ourselves more to waiting upon God, in communion with him; seeking, desiring, taking by faith and affirmation the very mind of the Christ to be in and permeate this sense-mind. The two are *One* now, for in truth there is no duality; but we need to keep the sense-mind so still and so definitely in the Presence that we shall, little by little, become conscious of the very Christ-mind permeating every wish and desire. We can all get there if we *will*; not by strain and effort, but just by letting him, this Divine-man, diffuse himself all through our being. "Be still and know that I am God." Being still; not running around, not talking, just being still. Then we become fixed upon the immovable Rock of the wise man. Then no outside storms, "Neither principalities, nor

powers, nor things present, nor things to come, nor any other *creature*," shall be able to harm us or to limit our greater works ; for " he that is within you is greater than them all ;" then the will of the Father which is in heaven will be done in us and through us, and things will come to pass ; then, " Before ye call, I will answer."

There must be this daily inworking of new spiritual revelation of the deep things of God if there is to be a " new thing " brought into visibility by the outworking of our spoken word. We need, we simply *must have*, more of the Christ in our consciousness if we are to do the greater works. Past revelations will not suffice.

When Solomon became king, we read that at a time when he was offering sacrifice :

The Lord appeared to Solomon by night ; and God said, Ask what I shall give thee.

And Solomon said, O Lord my God, thou hast made thy servant king ; and I am a little child : I know not how to go out or come in. And thy servant is in the midst of a great people that cannot be numbered for multitude.

Give therefore, thy servant an understanding heart, that I may discern between good and evil.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ;

Behold, I have done according to thy word ; I have given thee a wise and an understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches and honour : so that there shall not be any among the kings like unto thee all thy days.

This is what God means by seeking the kingdom of heaven first and *all things* shall be added.

WE WHO KNOW the Truth of Life must first change the world in ourselves internally before the world can be changed in others externally. If we know the Truth of Life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out.—*Lucy A. Mallory.*

THE REAL MEANING OF EASTER

CHARLES FILLMORE

Easter has a spiritual as well as a material side, and to the one who is bringing forth his spiritual nature, its significance in that realm is important. In order to understand this significance, it is necessary to go back and inquire what it was that was crucified. Some say it was Christ, others that it was Jesus. We say that it was neither of these. Christ is the perfect idea in Divine Mind, and could not have been killed. Jesus, as represented in this Scripture, is the perfected man, having all the attributes and powers of the Christ. This one also is indestructible. What was it, then, that was crucified?

There has been built up in the race-consciousness an Ego which does not recognize God as the One Source of knowledge and power. This Ego works from its own personal knowledge, and is trying to form a world of its own within God's world. It is in Scripture designated as the "adversary," sometimes translated "devil." Its only personality is in the man who gives it sway in his consciousness. Every man has it in degree, and we are all sinners until the true Mind as it is in Christ is formed in us. Jesus Christ came to establish this Mind, and he took on for the time all the limitations of the average man. He had a perception of this mission, and the necessity of a certain crucifixion. This crucifixion he prophesied for himself, and insisted upon carrying out, and rebuked Peter when he suggested that it might not be. The "adversary" does not like to admit that it is a bundle of errors that must be wiped out; but this is just what must occur in everyone who demonstrates the Christ-consciousness. The false Ego must be crucified.

Jesus Christ went through this experience for the benefit of all who desire to put on Christ. Not that we shall be wholly relieved of trial or suffering, but

that we shall be carried along and finally succeed in getting out of sin, sickness and death, and into the kingdom of eternal life. We may seem to suffer during the crucifixion, as did Christ and Jesus when the adverse mind was being destroyed. When we know what is going on, we are not afraid nor concerned about the outcome. When the follower of Jesus suffers pain, he does not attribute to it a physical origin, but searches in the consciousness of the "adversary" for the cause, and having found it, immediately allows it to be crucified on the cross — that is, crossed out.

It is this adverse Ego that causes all the trouble in the world. Its selfishness and greed make men grovel in the mire of materiality, when they might soar in the heavens of spirituality. It is this false Ego that causes the body to be sick and die. The body is the "lamb of God slain from the foundation of the world," by this adverse mind, which Paul calls the "carnal mind." Jesus said it was a liar from the beginning and the father of lies. It fastens its hypnotism upon the nobler aspirations and makes them commonplace. It betrays into the hands of materialism the Christ-consciousness, and finally meets its own crucifixion. Jesus took on himself "the likeness of sinful flesh," and it was this "likeness" that was crucified, not Christ, the Spiritual mind, nor Jesus the perfected body, but Judas, the Carnal mind, the Adversary, Satan, the Error Ego, the "Sinful Flesh." This crucifixion goes on day by day in those who are striving to know God. Paul said, "I die daily." Every time we deny some selfish thought or habit, we crucify the carnal Ego. Man's consciousness is a unit and all its experiences are co-ordinated. When one part suffers, other parts sympathize. Thus the good suffers with the evil in the crucifixion, and error or sin must be wholly eradicated before the body can ascend and remain in the high mind of God. Thus Jesus Christ suffers with Judas — yet not hopelessly.

The Spirit reveals to those who are seeking the kingdom that their efforts are crowned with success whenever they give up willingly the sinner Judas, and allow him to be crucified. The real mind and the real body cannot be killed, but always rise to higher planes of thought after every crucifixion. Since there is sympathetic connection through identification of man with his thought, there must of necessity be suffering in the crucifixion, until by the word of denial the error is eliminated.

This is the resurrection — the coming to consciousness of the one undying Life, Love, Substance and Intelligence — Divine Mind, finding its perfect manifestation in man's consciousness. This Truth, having been formed in the conscious thought, works itself into manifestation in three steps, or days. The first step is, "I am Spirit." The second step is, "I am Mind," and the third, "I am Body." The indwelling *I Am* at the center of the consciousness, and the great Over-soul that inspired Jesus, is Christ. The body is lifted up by a concentrated realization of spiritual thought in conscious mind, based upon an understanding of the great law of undying spiritual potentiality. Jesus said, "Into thy hands I commend my spirit." So we, in stepping out of the tomb of mortality, should always make a unity with the Father, and through this establish a sure foundation for the ascension which is to follow.

The loving Mary represents human sympathy which "stoops down" and looks into the tomb for the Lord, but "he is risen," and she finds him walking in the garden. Beware the limitations of human love—look for your masterful *I Am* thought, Jesus, in the Omnipresent Living Force and Vitality of the One Life penetrating and permeating every part of your body, which is the garden of God. Human sympathy holds us to material conditions when we think we are free. Those who are spiritualizing the consciousness

are very apt to be pulled back into mortal ways through their personal loves, when just about to succeed. When Jesus said to Mary, "Touch me not, for I have not yet ascended to my Father," he represented the Wisdom of the *I Am* in this respect, which does not allow human love to bind it on its upward way.

"Why seek ye the living among the dead? He is not here, but is risen." The weeping Mary and the sad disciples "stooping down" and looking into the tomb for their living Master, represent the forgetfulness of sense-consciousness in the presence of negativeness. Jesus plainly taught that he would rise from the dead, yet his disciples forgot this, and sought amongst the dead for the living. The church is looking into the tomb for the victorious Jesus, when it teaches that he was crucified and that he "died" on the cross. Paul talked about being "crucified with Christ," but he meant that, accompanying Christ in crossing out our sins, we shall rise above them as he did. This is made possible through the overcoming work done by him. Through the quickening within us of the Christ-consciousness of life, we enter into life. "If Christ be not risen from the dead your faith is vain,"

It will not be through the introduction into his veins of some vitalizing serum that man shall overcome death and immortalize his body, but through a realization of the Christ-mind and its power to raise that body to a higher life-consciousness. Jesus told Mary that he would go before her into Galilee, which means that the Spiritual Consciousness precedes the human concept of life (Mary) into the Divine Energy, represented by Galilee (vibration). We must ever be sending out our ideals ahead of our realizations until we arrive at the goal—conscious unity with God, "My Father and your Father, and my God and your God."

All the graveyards and tombs will be deserted and turned into parks when men and women decide to fol-

low Jesus in the resurrection. It is the bodies of people that are buried, and it is these same bodies that we are commanded to raise up. This resurrection is not at some great Easter day, but every day that the consciousness perceives the mighty Truth that man does not have to die, but can with Jesus go through a transforming process which results in the redemption of the body. This transformation is the resurrection, and it is a daily casting off of the old and putting on of the new. This change goes on until the whole man is renewed, and he becomes indeed a new creature in Christ Jesus. It is in this way we "put on immortality."

We literally "die daily" and are resurrected daily. The three "days" or steps in mentality that bring the consciousness of the Indwelling Life in the body, can be realized in a moment and all the degrees taken in a flash of spiritual light when the soul is seeking God.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive."—I. Cor. 15:21.

WHAT I MUST DO, is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Emerson*.

"He serves all who dares be true."

FULL NETS

TINNIE WHEELER

We are all familiar with the story of the "miraculous draught of fishes," but the tendency has been to spiritualize the lesson too much. We are so apt to think of it as referring only to fishers of men, that we overlook the practical application.

The disciples, skilled and experienced fishermen though some, at least, of them were, had toiled all night and taken nothing. They were tired and discouraged. It was evidently from a commercial standpoint rather than that of pleasure, that Peter and his comrades resumed, for a time at least, the old occupation. Perhaps the funds in their common treasury were getting low, and some method was necessary to replenish them. This being the case, they soon had ample proof that their Master's interest was still with them, and that he could and would supply all their needs. He appears on the shore and says, "Cast the net on the right side of the boat and ye shall find." They do so, and are not able to draw it for the abundance of fishes.

What has wrought all this change of "luck?" There exist exactly the same conditions—the same water, the same ship, the same net and the same men.

In obedience to the command, they let down their net on the *right side*. Here, then, is a lesson for his present-day followers to learn, and to *apply*, for no lesson, however valuable, is of use while we regard it only theoretically. The trouble is we keep our nets on the wrong side of thought, feeling, speech and action, and then grow weary and despairing because we fail to secure a "good catch." We need to learn that Jesus the *risen* Christ is concerned not only for our spiritual needs, but our physical as well.

This is just the evidence we need to convince us that if Jesus, who had already entered upon his glori-

fied life, still manifested interest in and came to the aid of those who were toiling without success, he is today, though ascended to the Father, just as keenly alive to our necessities.

And just here, it seems to me, is a point worthy of emphasis. The very fact that Jesus continued his so-called miracles after his passion and resurrection goes to prove what the old theology seeks to repudiate — that the same power is in our midst today and can be used as a practical working force in our every-day lives, if we will open ourselves to it.

How can we believe otherwise in the very face of his own words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

Does not "he that believeth" mean you and me? If we cannot claim this promise, how dare we build our hope on any? What right have we to find strength and comfort in the sweet songs of the Psalmist, or in those beautiful, tender heart-to-heart talks of the Master recorded in the Gospel of John, to which Christian men and women have clung for support and consolation throughout all ages? The one was written for these times no less than the other, and the sooner we wake up to fact the better.

We depend too much on externals, and after a long night of fruitless striving, through the limited agency of books and people, for the results we fain would attain, we find we have taken nothing and are ready to give way to discouragement, but at the dawn of a new day the Master appears, though perhaps at first unknown to us, and his voice, tender with loving sympathy, bids us, "Cast the net on the right side."

Let us readily obey the injunction as did those first disciples and the promise "ye shall find" shall be none the less sure.

On a similar occasion earlier in their experience (Luke 5:1-11) Peter, although too expert and practical

a fisherman not to recognize the futility of further effort, said in response to his Lord's command to do so, "*At thy word* I will let down the net." And with what marvelous results! No failures when we have the Christ for a business partner, but we must make him an active rather than a silent member of the firm. If faith in his word resulted in full nets on the Sea of Galilee, it surely will not leave ours empty at any time on the great Sea of Life.

We say we lack faith, but this is not true — it is simply on the wrong side. We have all the confidence in the world in our ability to fail and are never at all backward about voicing such sentiment. If we would just as confidently expect and talk success, we would soon realize that faith which moves mountains, accomplishes the seemingly impossible; for there is absolutely no condition in life not covered by the precious promises.

Is it health you desire? "The prayer of faith shall save the sick." Is it freedom from bondage to any undesirable condition? "Ye shall know the truth and the truth shall make you free." Is it a greater spiritual attainment? "They that hunger and thirst after righteousness shall be filled." Is it the bread-and-butter problem that is perplexing you? "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." Are discord and inharmony your portion? "Peace I leave with you, my peace I give unto you — let not your heart be troubled, neither let it be afraid." Is your heart chilled with a sense of loneliness? "Lo, I am with you all the days." Would you acquire understanding? "If any of you lack wisdom let him ask of God who giveth to all men liberally, and it shall be given him; *ask in faith*, nothing doubting."

The all-sufficient supply is ever ready awaiting the demand, but there must be the demand before it can be brought into realization, and furthermore we must

use what we already have before we can rightfully ask or expect more.

Another beautiful lesson may be drawn from the Master's words on the previous occasion above referred to, "Launch out into the deep and let down your nets." The trouble with those fishermen, as with us today, seemed to be that they kept too closely to shore where every shadow and surface reflection appears a reality. Launch out into the depths of your being, your true source, where you will know that "all things are yours." Push out from the shallow surface thoughts into the calm, deep realms of feeling where every passing ripple and wave cannot disturb your serenity. Dwell deep in the consciousness of your oneness with the Absolute.

As it is in the unfathomed deep that rarest gems are found, so in the unsounded depths of our interior life lie the true riches. A few deeds on the surface will not suffice; there must be a strong, steady undercurrent of thought and feeling. And don't be discouraged if, after many nights of weary toil, the desired results do not seem to be in evidence.

There may, and probably will, be broken nets to be patiently mended and let down again, but if we persistently cast them on the *right side*, we may claim the fulfillment of those reassuring words of Jesus which come to us in the serene depths of the silence, "Ye shall find."

THE man who knows the Law is sure that his welfare is dear to the heart of Being; he believes that he cannot escape his good.—*Emerson*.

“**W**ITH a good thought for the first step, a good word for the second step, a good deed for the third step, I enter Paradise,” said an adept.

BE FAITHFUL IN USING THE WORD OF DENIAL

WALTER DEVOR

Teachers and healers should constantly exercise the power of denial to cut away the mental burdens of those they help. Many have been overwhelmed by the dark thoughts and feelings and false sensations of their patients. They did not even give battle to the hosts of illusion, because they did not recognize the need of using the sword of Truth — the sharp sword of denial — to resist and cut away the beliefs that many had thrown at their feet.

Constant unfoldment of soul power and very close communion with the Father is required of anyone who would remain in the arena for any length of time as a successful healer. I have heard them boast of their prowess in their young enthusiasm. Their friends held to them and compelled them to give all they had realized. In their success they forgot the source and the need of isolation and retirement that the Protecting Spirit might cleanse them and relieve them of the burdens they accumulated, and now they no longer heal. They lost their strength and healing power or they gave up the struggle and laid aside the garment of flesh, because they were tired of its increasing weight. And their followers wonder at their seeming failure.

Denial is the potent weapon that will enable the Spirit to dissolve mental burdens. The Spirit will use the spoken words of denial to cleanse the mental atmosphere of dark beliefs that they may not accumulate, and hide the light of the healing Sun of Righteousness from the soul.

It is impossible for a healer to thrive spiritually, or to prosper financially in an atmosphere of mental discord. The gracious Spirit of Peace and Prosperity

requires an atmosphere of mental harmony in which to exercise its divine power.

I have come in personal touch with several healers and teachers who have found that mere passive faith and trust are not sufficient to protect from false thoughts. I always advise them to use denials similar to those which follow to free themselves from mental disturbances "taken on" from their patients.

The following treatment will not hinder the patient in his spiritual development nor interfere with his healing. It is best to use the self-treatment for each patient, but it will prove especially useful in those cases that seem to depend and lean upon the healer and draw upon his strength:

I am poised in Absolute Power.

I am a free, positive spirit and I cannot reflect any of the mental disturbances of my patient.

I cannot "take on" his mental burdens or carry the weight of his dark thoughts and feelings.

I use the power of thought to dissolve from myself all the weakening tendencies which have existed in his mind.

He cannot draw upon my strength or vitality.

His mind cannot absorb any of my magnetic force.

I cannot be drained of my life force or nerve force by his thoughts.

I dissolve all his thoughts away from my personality and turn his whole attention toward his own soul and toward the Living Christ from whence comes his healing.

My soul is arrayed in the cleansing Light of the Spirit and it is now dissolving away all depressing influences.

Father, I thank thee for thy Peace and Protection!

"What we see depends mainly upon what we look for. Look for good in all things."

LITTLE SERMONS

EDNA L. CARTER

Because he hath set his love upon me, therefore will I deliver him.—Psalms 91:14.

God is Love, and because man is the offspring of God, it is the nature of man to love also.

Every one loves something; and it is impossible to love too much. Sorrow comes, not from too great a love, but from love misdirected. It is set upon something else than God—upon father, mother, son or daughter; or upon property or ambition or something in the without—and the results are loss and disappointment, because the heart is made for God, and it can never find satisfaction in anything less, no matter how hard it tries.

God is Life; and if the love is set upon him, man will love life and find deliverance from death in a realization of abundant, eternal life. Where there is really a consciousness of the one, everywhere-present, abundant eternal life of God, there can be no dissolution and decay. This means also deliverance from disease, for health is a consciousness of perfect harmonious life.

God is Wisdom. If the love is set upon God, wisdom is loved, and the counsel of wisdom will be sought and obeyed. This will deliver from all the troubles that come from unwise thought and action. The book of Proverbs has much to say of the Good that will come through love of wisdom.

God is Power. When God is loved, power will be loved, and laid hold of and expressed. This will deliver from all the failures that come from clinging to negative thoughts of weakness and inability.

God is Substance. To set the love upon God is to set it upon the real, enduring, spiritual substance of things, and this will bring deliverance from the care and anxiety, and lack that come to him who sets

his love upon houses and lands, and business, and the material things which seem to have in them the promise of the plenty man would have.

It is well to notice that the love must be *set* upon God. It must be fixed and unwavering. To set the love aright, there must be an idea in mind of the place where God is to be found. We are told that he is everywhere, which is true; but the place where he can be consciously known by man is within man. There "Spirit with Spirit doth meet," and this meeting place is the Secret Place of the Most High.

The wonderful 91st Psalm has for its key the 14th verse. If one loves God, *sets* his love upon him, he *abides* in the Secret Place under the shadow of the Almighty. To abide is to have such love that the interest and attention are centered on the God within, instead of being fixed upon the unstable, ever-changing things of the outer world, and by abiding, all things in the without fall into harmony with the within.

Small wonder that we do not inherit the promises if our love is not set upon God, Promises are statements of the results of law, and love is the fulfilling of the law.

* * * *

"Whoso offereth praise, glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God.—Psalms 50:23.

A good companion text for this one is Paul's admonition, "Let your conversation be as it becometh the gospel of Christ."—Philippians 1:27. The gospel of Christ is the good tidings of the Truth of Being. Conversation to be becoming to the gospel, must be in accord with Truth.

Words are seed and they bring forth after their kind. "Out of the abundance of the heart, the mouth speaketh." While the heart is filled with the ideas and beliefs of the world, the mouth will speak of disease, and sickness, and death, and poverty, and all

kinds of untrue things, and trivial things. The words will not have in them any real substance, and cannot therefore bring forth life, and health, and harmony, and plenty. The heart must be cleansed of thoughts that are not Truth, and it cannot be cleansed so long as the seeds of error are continually being sown through the conversation.

Peter gives assurance of the possibility of being redeemed "from your vain conversation, received by tradition from your fathers;" but the redemptive power must be believed in, accepted and put into practical, everyday use.

It is sometimes a question how to mingle with people of worldly minds, and not to enter into their vain conversation. Jesus asked of the Father, "I pray *not* that thou shouldest take them out of the world, but that thou shouldest keep them from the evil;" so it must be possible to be in the world, and yet not of it.

The world is to be saved from its error, and restored to righteousness, and this restitution work is to be done by the quickening, awakening, enlightening, redeeming power of Jesus Christ. Those who have received his light must let it shine. They too are the light of the world. Jesus said to the Father, "As thou has sent me into the world, *even so* have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe *through their word*" — through their conversation.

Paul counseled Timothy to be "an example of the believers in word, in conversation," and the admonition to be such an example comes to each of us.

This does not call for conversation always upon religious topics. Religion is not always Truth, and Truth is not always religion. But all thought expressed to others must be in harmony with the Truth. Where "old wives' fables," and traditions about sickness and trouble of all kinds are being voiced, and where vain and trivial things are discussed, the

“example” can refrain from entering into the talk, and watch his opportunity to turn deftly the tide of the conversation. In some instances it may be wise to stay away from gatherings where error is freely expressed. One should consider in what way he can be the truest example and strongest testimony for the power of Truth, and act accordingly.

When the conversation is ordered aright, the Lord will show his salvation. That is, the true words will bear fruit in life and health and every good. Sign-seekers, who look for fruit without planting seed, may easily see why they are disappointed. Conversation filled with doubts and fear, complaints and discouragement bears only its own kind of fruit, and it can never bring into manifestation the salvation of the Lord.

“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.”

THE JOY OF SERVICE

*Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place, or tranquil room ;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray—
 “ This is my work ; my blessing, not my doom ;
 Of all who live, I am the one by whom
 This work can best be done in the right way.”*

*Then shall I see it not too great nor small
 To suit my spirit and to prove my powers ;
 Then shall I cheerful, greet the laboring hours,
 And, cheerful, turn when the long shadows fall
 At eventide, to play and love and rest,
 Because I know for me my work is best.*

—Henry Van Dyke,

REINCARNATION QUESTIONED -

C. F.

Did I believe in the doctrine of reincarnation I would not want a child, because I would be afraid that a murderer or a drunkard would inhabit its body. There would be no truth, it seems to me, in pre-natal influence. I cannot believe that my soul ever dwelt in any other body than the one given me by my father and mother through the law of Nature.— C. N. M.

What about reincarnation? Does the Ego have power to enter at will the mother's womb and be born again? I have thought that if it is a fact, that it is a great consolation, because one is able to see for himself how he is to rectify his mistakes, and finish the works which the Father gave him to do.— J. R. B.

Reincarnation is a fact, as all people who are freed from the hypnotism of sense-consciousness know. In no other way can the inequalities of the human family be rationally explained. Either God is partial, or a chain of causes precedes the procession of people constantly passing from the invisible to the visible.

As Egos we are all related to the race-consciousness as the drops of water that make up the Mississippi are related to the river. The incarnating Ego is drawn by the law of attraction to the minds that best meet its needs. The drunkard and murderer will, by that law, be drawn to similarly thinking people, and take up his abode with them. But where rational, pure thoughts are held and cultivated in the life there is no danger of tramp Egos incarnating. In every incarnation a co-operative thought-process is involved in which heredity plays a part, also the conscious thought of the parents. These, as a rule, make the dominant characteristics of the child to puberty, when the incarnating Ego begins to assert its power, and if it is strongly individualized, develops character outside the range of its parents. For example, Abraham Lincoln as a boy was common stock; but all at once he found *himself*, and was literally born again in

that body which he had borrowed from his parents. Where there is a strong sympathy with sense-consciousness the soul cannot conceive or remember its past experiences. As it comes into universal ideas the range of perception is broadened and the Ego begins to proclaim with Jesus at a certain stage of his development, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias or one of the prophets. He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Spiritual understanding reveals to one that he is not in reality identified with the many masks which he has worn — that his real identity is the Son of God. The Jews believed that every great soul was the reincarnation of some of their old prophets, hence the surmises about the previous identity of Jesus is an expression of their Scripture. Jesus was a great soul, and both he and John the Baptist had special arrangements made for their incarnations. Zacharias and Elizabeth were plainly told that the spirit inhabiting their child was Elijah. And Gabriel said to Mary, "That holy thing which shall be born of thee shall be called the Son of God." Jesus said that John the Baptist was Elijah in these words, "If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the market, and calling unto their fellows." Matthew 11:14, 15, 16. It is the childish state of mind that has not yet developed spiritual ears sufficiently to receive these things.

Do not deny that which you know so little about. The belief among men that they have lived before is more general than most people think. Question nearly any person of meditative mind and he will tell you

that he has times when he realizes former states of existence. I know scores of such people. One of them tells me that the events of a certain earthly life in Egypt, many years ago, are as real to him as the experiences of yesterday. Another says he remembers twenty of his previous incarnations. These people are not fools, nor crazy, but of sober mind and practical sense.

There is in our midst a certain unorganized brotherhood of people who know about these things, but seldom mention them for fear of ridicule. They write me in confidence of revelations that have been given to them, but they are not quite sure of the truth, and, like Mary, "Ponder the sayings in their heart." It is sometimes quite remarkable how they coincide. For example, within the past week two people widely separated have informed me that President Roosevelt is Oliver Cromwell. The claim of John Alexander Dowie that he was Elijah, was not an idle one. He exhibited the characteristics of that prophet as set forth in the Scriptures. The "chariots of Israel and the horsemen thereof," were his own fiery emotions, and he went up by a whirlwind of mental forces, and in his last words, "I will come again in a thousand years," the defeated warrior saw himself once more riding to victory in his chariot of fire.

But it should not be overlooked that reincarnation is but a makeshift under the law of existence; a sort of roundabout way of keeping the race going. Through his ignorance and willfulness man does that which kills his body, when he should be making it more and more alive. By the grace of God, man is allowed to try again and again the law of body-building, with the hope that he will get wise and cease to die. Just how many chances he shall have no one knows. A time of reckoning must eventually come to those who persist in wrong-doing, and this is taught in Scripture as the great day of judgment. But those

who are striving to understand the Divine Law and observe it in righteous living, need not fear this separation of the sheep from the goats. Every effort in the right way is laid up in the soul as a crown of glory.

A SPIRITUAL INTERPRETATION OF
"HIAWATHA"

This poem is an allegory of the development and birth in man of that higher consciousness, the super-conscious mind. The Hindoos term it Buddha and Krishna; in Christianity it is the Christ.

Mudjekeewis is the soul pressed upon by the Universal Mind, and ambitious to express a higher ideal of manhood. The animal nature (bear) is in the ascendancy (on the mountain) and must be subdued, and its force transmuted to a higher plane.

Nokomis, coming from the moon, is the development in the soul of the Divine Feminine, the outer expression of which is Wenonah, the feminine form.

The union in consciousness of the West Wind, or Holy Spirit, and Divine Love, Wenonah, brings forth Hiawatha, the child of wonder. Isaiah calls him, "Wonderful, Counsellor," etc. This is Hiawatha, the Jesus of the red man.

Mudjekeewis, as a man, was not his father, as Joseph was not the father of Jesus, but the Holy Spirit, or West Wind, manifesting through him was the primal source. The soul tries to identify and hold in personal limitations this higher principle which belongs to the Universal. This is represented by the grief of Wenonah.

The struggle between Mudjekeewis and Hiawatha represents that constant war that goes on between the old and the new Will. Paul says "the Spirit warreth against the flesh and the flesh against the Spirit." In the regeneration this continues until the intellect is thoroughly wiped out, or crucified.



"Be still and know that I am 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.

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 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 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50c.

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 \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached night and day by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

CLASS THOUGHT

APRIL 20TH TO MAY 20TH

[Held daily at 9 p. m.]

*Thy Living Mind hath entered into me
and I am whole.*

PROSPERITY THOUGHT

[Held daily at 12 m.]

*"Forgive us our debts as we forgive our
debtors."*

TREATMENTS FOR THE FAITHFUL

ALL SUFFICIENCY IN ALL THINGS

I know that it is my Father's will that I have all sufficiency in all things, and thus I constantly give thanks for the unlimited abundance of all good that is showered upon me now and here.

INCREASE THROUGH BLESSINGS

I Am in the midst of the living substance of the things I need. I increase this Holy Mother Substance by blessing and praising it. I am loyal to its opulent abundance, and declare every thought of lack or shortage to be a lie and the father of lies.

PEACE THAT PASSETH UNDERSTANDING

Our Divine Vision makes for Divine Receptivity and thus salvation is manifest now and here. I am *very positive* that the Spirit of man, Christ Jesus, is not hampered by the thought of present or future want. The kingdom of my mind is ruled by this

thought, and I have the peace that passeth understanding.

FOR MEEKNESS

I do not seek the applause of *men*.

I am meek and lowly of heart.

I am in the midst of you as he that serves.—Luke 22:27.

He that is the greatest among you, let him become as the younger; and he that is chief, as he that doth serve.—Luke 22:26.

I do not love the chief seat in the synagogue.

Be ye not called Rabbi.

Neither be ye called masters.

VITALIZING TREATMENTS

Don't be imposed upon by the negative thoughts with which the race-consciousness is full to the brim. If you allow your thinker to accept every thought that comes your way you will be saying, "I am so tired," "I am so weak," "I am so nervous." Withdraw from this realm of negation and weakness. Stop sensual thinking, and sensual acting will cease. The body and mind are depleted by waste through sense sensations, leaving no vitality in the system for mind-action. Husband your vital resources. Then declare your unity with Divine Mind, and through your generative Word fill your nerves with energy and substance. Declare over and over, silently and aloud, until the very air pulsates, "I am energy; I am strength and power; I am filled and thrilled with Omnipotent Life and the Vitality of God permeates every fiber of my being; I am whole and well in every part, and the grace and poise of the Lord Jesus Christ enfolds me!"

KANSAS CITY MID-WEEK MEETINGS

March 11, 1908

LED BY MRS. DAVIS.

We are going to call this a Truth Jubilee, and everyone is expected to join in. So we will open by singing No. 77, in "Truth Songs," "Glory to God." That is what each one of us feels like saying as we go along in this truth.

We will hold for our silent thought: "*This Truth is established in me.*"

When we enter into the silence, let each one of us know that this Truth, which is the fullness of life, peace, love, joy and everything that is good, is now being manifested in us, and that every fiber of our being is aglow within us, so that we can truly sing, "Glory to God."

When I first started in this understanding, I said, I wanted the very best there was, I would never be satisfied with half measure. It had to be full and running over. I did not think that the same measure would be expected of me in return. But anyway, I wanted the fullness of this truth made manifest in me. I even said, that I would see the face of Christ and hear his voice.

That was expecting a great deal, wasn't it? My faith will make me whole, for I cannot be disappointed. In Truth there are no disappointments; just glorious unfoldment day by day.

So, I went along and thought I was doing fine until I realized something was wrong. I finally sat down and in the silence asked for wisdom to know what it was. This was given to me:

"If thou wouldst hear the Savior's voice,
And all his glory see
'Tis only thro' the purest sight
It can be given thee."

I wondered what that could mean. I had always

tried to do what was right, but evidently I was lacking somewhere. I twas not until a friend suggested something to me that awoke me to the realization that I was not *living* this Truth. I was always ready to see why one could do this, and another one needn't to do that, and it troubled me. I could not understand why Mr. D. did not accept this Truth. I would be cross and vexed about it. But I could not see this fault in myself 'till that day, and it isn't very long ago, either.

I then knew if I wanted the best I must *live* the best, so I started on the living way and what a wonderful revelation is coming to me! I know now that people can take care of themselves without my assistance and the most wonderful of all is the thing that I had despaired of has happened; Mr. D. is coming into this Truth beautifully, and such a different life is opening up to us. Now I understand the saying, "Behold I make all things new;" for indeed all things are being made new for us. I know it is only a little while until I can say:

Dear Lord, I would thy face behold,
For now the cleansing's done.
I feel the clasp of thy dear arms
And hear that voice, "well done."

I tell you, dear friends, it is the *living* of this Truth that counts, and when we begin to live it, it reminds us of the old Methodist hymn:

"I feel like singing all the time."

For, indeed, we do, and the best of it is, that it is not for a few but for all of us. If I am sorry for anything at all, it is only that I did not know how to find this Truth long ago. It was only when I came to Unity that I learned how and where to find it. I will read you a verse or two that expresses what I think of Unity:

I love 'to come to Unity,
For here I find Truth's key;

I cannot praise and bless enough
For what it's done for me.

When I praise our Unity
I know I'm praising God,
For health and love and harmony
And for his saving word.

I wish that every one might be
Like me, to health restored;
Glad in the Truth that makes us free,
And happy in the Lord.

“Ye shall know the truth and the truth shall make you free.”

What a wonderful promise, and how it sets us free from limitations as we speak our words of Truth.

Mrs. Heller: We are like one family today, in sweet unity of Spirit. There was a day when I was limited in memory. I could not remember a lady's name one day when I very much desired to recall it. She had told me of a child that needed help, so I sat down and said to the sub-conscious part of my mind: “You have those names and I want them. I will go about my business, and I know that you will give them to me.” As I went about my work, one of the names came into objective mind like lightning, afterward the other came in the same way. This shows there is a true way and power to bring to our “remembrance all things.”

Mrs. Drake: It has been my privilege to be in this work many years. I have seen many restored to health, whose lives had been despaired of. I was called to the bedside of a child whom the doctors said could not possibly live. The mother said, “Can you help her?” I replied, “Yes, I believe God is all-powerful, and by your co-operation she can be saved.” The next time I went she was better and each time after. The fifth time the mother met me at the foot of the stairs and said: “It was all I could do to keep her from coming down to meet you.” “Know the truth, and the truth shall make you free.”

Mrs. Curry: But a few months ago I was healed by the Truth and now I am well, strong and happy.

Mrs. Van Marter: I can only say amen! and amen! to all that has been said. We should always endeavor to live Truth so those who come into our presence will feel a living power emanating from us. We are told to be sons of righteousness, lights of the world. We can become so imbued with true thought, that we can think nothing else.

Dr. Swift: Untold blessings come to those who attend Unity and learn to practice the teachings of Truth. These are the most beautiful truths that were ever put forth. The lessons recently given by Mr. F. were like "apples of gold in pictures of silver."

Mrs. Myrtle Fillmore: There are many here who have good thoughts they would like to have uttered and these thoughts go out and "accomplish that whereunto they are sent." We, as practical people, demonstrate the truths we speak. Let us become still — so still, that we can hear that voice of the silence, which will teach us all things. "Be still and know that I am life, health and strength." We will take for our healing thought: "The truth shall make you free."

March 25, 1908

LED BY MRS. HELLER

Mrs. Heller said: Our subject today is "God's Promises." "The grass withereth, the flower fadeth, but the word of God shall stand forever."

Silent Thought: "In the Lord have I righteousness and strength."

The right use of our functions and faculties produces strength. The old hymn that states:

God moves in a mysterious way his wonders to perform,
is not true. God's ways are scientific ways, certain effect following certain cause.

I want to tell you of a promise that was fulfilled to me: Years ago I had a mysterious malady which lasted for a year and a half. Life was a series of horrors to me. Physicians said it was a pre-natal condition, and I, of course, thought then it was hopeless. One beautiful morning I took my Bible and sat on the porch. It seemed to me hard to leave so much beauty and my children, too. So I turned to the Bible for comfort and strength, and I opened at the promise, "*Delight thyself also in the Lord, and he shall give thee the desires of thine heart.*" I had been taught that God had sent these afflictions upon me and that it was my duty to be resigned; but as I read, this promise came to me with new meaning, and I realized that "the Word of the Lord is sure," and that I was not "delighting myself in the Lord," else he should fulfill his promise and give me the desire of my heart, which was health. So I took myself to task, and found out I was simply giving way to pain and misery, instead of delight. Then I resolved to take up life from the standpoint of *delight*, and I began to count my blessings. Every morning I began the day with the affirmation, "As my day so shall my strength be." It was no easy task to carry out my resolve; but I persevered and for ten years I had perfect health, for "the joy of the Lord" proved indeed "the strength of my life."

A promise that means much to me now is, "Nevertheless I am continually with thee, even unto the end of the world."

Who is this *I Am* but the Divine spark in each one of us?

I thank God that the Father created me in his "image and likeness," and hedged me about with these exceeding great and precious promises so that my way may be light and joy.

Miss Gaylord: I did not know that "God's Promises" was the subject for today, but as it is, I

want to tell you of a little experience I had recently. I became very much burdened, feeling that I had a pack on my back which I could not carry. One morning this promise came to me: "Come unto me all ye that labor and are heavy laden and I will give you rest." This brought peace and satisfaction.

Mrs. Fyke: Wednesday evening in my happy thinking our present leader came into my mind, and I thought what a nice easy way she had given us to say a word for our next Wednesday meeting, so I selected the following verse and carried it with me all the week as my promise:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Mrs. Van Marter: If you notice, that verse which was quoted from St. Paul, in Isaiah reads, "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that *waiteth* for him." So Paul evidently looked upon *loving* God and *waiting* upon him as synonymous, and it resolves itself into this: If our love is fixed upon the One Spirit that gives us life and strength, if we will be still and *wait* on God, then we shall know what the things are that God hath prepared. And in the next verse it says, "God hath revealed them unto us by his Spirit." So if we wait and come with loving hearts, the Spirit reveals more than the eye has seen, or we have conceived in our highest moments.

Mrs. Spence: "The Lord is my shepherd, I shall not want." This has been my promise for a number of years. It has brought help and comfort, and when the way seems dark it is my stay.

Mrs. Croft: "As thy day is so shall thy strength be." That verse has been a comfort to me many times when, if I had not had it to lean upon, I would have been very weak, indeed. We all have our own

**THY
LIVING
MIND**

**hath entered
into me, and
I am whole.**

and burdens, but we should know that the strength is ours to meet and to master them, whatever they may be. We remember, as children, when we had something seemingly hard to do, and mother said, "I will be with you in this," that it was not hard then, for we just absorbed strength from that promise. That is the idea embodied in this verse, "As thy day so shall thy strength be."

Mrs. Haseltine: "Ye are the temple of the living God and his Spirit dwelleth in you." I took that verse and said, *I am* the temple of the living God and his Spirit dwelleth in me. It gives me wonderful strength. It is "all sufficiency in all things," wisdom, strength, power, love and everything we need.

Mrs. Ogden: "Blessed are they that hunger and thirst after righteousness for they shall be filled." I want to be filled with the love of God. His blessings are so many, and I owe so much to him!

Mrs. La Cosse: All great minds have been inspired. There is a Supreme Something within us, and this Something thrills our entire being with the conviction that nothing is impossible. So to do our best work we must become conscious of this power within, and enter into it.

Mrs. Yancey: You know when the angel came down and troubled the waters at the pool, there was a man to be healed who couldn't get in because some one always stepped in ahead of him. "But while I am coming another steppeth down before me." And Jesus told him to take up his bed and walk. It is a great thing to be made whole, but we have to go into the pool of Jesus Christ's Word. I first heard this Truth from Mrs. Fillmore, and I stepped into the pool that very day and was made whole—that pool of health, strength and joy.

Mrs. De La Tour: I am not going to say I am a stranger to you, for I am a child of God and I recognize you as such.

I am so glad we have "God's Promises" today. The most precious to me is this, "I will never leave thee nor forsake thee." In a promise we always consider the prestige of the person giving the promise, I mean the integrity, the honesty of the person. The Presence who makes this promise is the One spelled with a capital O; it is the Presence of the Overshadowing Soul, the Presence which the Hebrews knew as the *I Am*, and if we hold on to that we are all right. All things are contained in this Presence, and the thing promised is what you need; then if this Presence is always with you, why should you feel poor or forsaken or in need? You carry your supply right with you. "I will never leave thee; I will never forsake thee." Everything you need, everything you desire, even knowledge and wisdom, you will find your supply is right at hand.

Mrs. Myrtle Fillmore: It is time for our healing service, and we will claim this promise: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." "Ask what you will in my name, and it shall be done unto you." Now we will agree upon the healing of these friends who have asked for it, "In His Name," and we will expect that he who promised shall fulfill."

MILLIE CHANDLER, *Secretary*.

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"A man's strength is ever shown by his patience."



(Text from the American Revised Edition.)

Lesson 3. April 19.

JESUS ANOINTED AT BETHANY—John 12:1-11.

1 Jesus therefore six days before the passover came to Bethany, where Lazarus was whom Jesus raised from the dead.

2. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

3 Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 But Judas Iscariot one of his disciples, who should betray him, saith,

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

6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7 Jesus therefore said, suffer her to keep it against the day of my burying.

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

9 The common people therefore of the Jews learned 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 took counsel 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 — *We love, because he first loved us.*
I. John 4:19.

Bethany means "a place of fruits." Whenever we make a mental demonstration we get a certain result in mind or body. This is called the *fruit* of our thought.

When Jesus went to Bethany he realized the fruit or effect of raising Lazarus—that is, quickening certain sleeping energies in his subconsciousness.

This realization is a feast to the soul — a filling of

the whole man with a sense of satisfaction. When the life is lifted up and quickened by the Spirit all the faculties of the man enter into obedient service — except Judas Iscariot — sense-consciousness. Martha, the practical soul, and Mary, the devotional, serve the Master. Martha provides the material necessities and Mary the spiritual, while Lazarus sits at meat, or abides as the living substance of the subconsciousness.

Mary, the devotional side of the soul, is grateful for the awakening of her brother Lazarus, because she depends for her manifestation upon the subconscious life which he represents. When the soul is lifted up in prayer and thanksgiving there follows an out-flow of love, which fills the "whole house," or body, with its odor. The anointing of the feet represents the willingness of love to serve. When Jesus washed the feet of his disciples, he said, "He that is the greatest among you let him become as the younger; and he that is chief, as he that doth serve."

Sense-consciousness, Judas Iscariot, is incarnated selfishness and his every thought is to build up personality. When Love pours out her precious substance, and diffuses its essence throughout the whole man, Judas protests and asks why it was not sold and the proceeds given to the poor. This consciousness believes in poverty, yet makes no effort to relieve it. All that comes into consciousness is selfishly appropriated and dissipated by this thief, yet he produces nothing. He is the enigma of existence and in him is wrapped up the mystery of individuality. Jesus knew that through this department of his being he would be betrayed, but he made no effort to defeat the act of Judas. Sense-consciousness betrays man everyday, yet it would be unwise to wholly destroy it before its time because it is at its foundation good — it has simply gone wrong, it "hath a devil."

Love is the "greatest thing in the world," ac-

according to Henry Drummond, who analyzed it in a masterly manner in his book by that title. Jesus acknowledged the power of Love when he said, "suffer her to keep it against the day of my burying." When personality is hurt to the death and surrenders all, Love pours her balm over every wound and the substance of her sympathy infuses hope and faith to the discouraged soul. A noted mental healer relates that her husband was dying of consumption. She had treated him in every way known to her science without results, when one day in her agony she exclaimed, "Charley, I will give my whole life to save you." Immediately, she says, a great flood of substance seemed to roll forth from her heart toward her husband, and from that day he began to improve, and finally got well. This was the precious ointment of Love poured out for him when he was buried in the consciousness of death. Divine Love hath a balm for every ill.

Lesson 4. April 26.

JESUS TEACHES HUMILITY—John 13:1-20.

Print John 13:1-15.

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 who were in the world, he loved them unto the end.

2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him.

3 Jesus, knowing that the Father had given all things into his hands, 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 basin, 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 Master, have washed your feet, ye also ought to wash one another's feet,

15 For I have given you an example, that ye also should do as I have done to you.

GOLDEN TEXT — *A new commandment I give unto you, that ye love one another; even as I have loved you.*—
John 13:34.

In every act Jesus taught some lesson of soul unfoldment. When he sat at the last supper there was contention among his disciples as to who should occupy first place at the table. This was pride of position. In countries where royalty is allowed, precedence at table is governed by rigid rules, and pride of rank cultivated and indulged to most ridiculous extremes. Mortal man loves to be "dressed in a little brief authority," and as a rule he is "most ignorant of what he's most assured."

Spiritual consciousness puts to a common level all men and things. In the sight of God there is no great and no small. The Principle of Life supplies the dirty, lazy tramp as fully and freely as it does the most cultured lady. Those who "put on Christ" must do away with rank and title. The love of God in the heart makes man love and serve his enemies with the same service that he gives to his friends. Jesus washed the feet of each of his disciples, including Judas.

The feet are the most willing and patient servants of the body. They go all day at the bidding of the mind, and upon them rests the burden of the thought of materiality. The more we believe in matter the greater the burden laid upon the feet, and the more tired they become.

The denial of materiality is illustrated in the washing by Jesus of the feet. Even Peter, Spiritual Faith, must be cleansed of his belief in the reality of material conditons. It seems a menial thing to wash the feet, but Jesus taught and exemplified the willingness of Divine Love to serve in this humble way, that man may be redeemed from the pride of the flesh.

As Christ cleanses our understanding through his great love, so should we cleanse the understanding of our fellows. The great teacher delegated to his disciples and students in every age and land the ability and power to cleanse the mind of false standards of life. This is not only a teaching but a life to be lived. The true teacher of Practical Christianity must be himself a Christian — a follower of Jesus in all his ways. If there are those who need ministering to, yet like Judas, are possessed of the adverse mind, they should receive the same humble service that is given to those in the faith. Of all the great teachers Jesus was the most impartial and humble. He associated with the despised publican and sinner, and did the menial offices of a servant, that men might appreciate the unity of the One Life. Every adverse condition will succumb to Divine Love. Pour your love out upon your enemies and they will surrender in the end.

Lesson 5. May 3.

OUR HEAVENLY HOME — John 14:1-14.

1 Let not your heart be troubled: believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7 If ye had known me, ye would have known my father also: from henceforth ye know him and have seen him.

8 Philip saith unto him, Lord show us the Father, and it sufficeth us.

9 Jesus saith unto unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself, but the Father abiding in me doeth his works.

11 Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do, because I go unto the Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, that will I do.

GOLDEN TEXT -- *In my Father's house are many mansions.* -- John 2:14.

We believe in God — it follows logically that we shall believe also in the manifestation of God, the Ideal Man. This proposition once accepted there dawns upon the understanding an intimate relation between Father and Son. The Father, God, “a Spirit,” is within the Son as the animating principle. The full recognition by man of this indwelling Spirit, as it was in Jesus, makes man the central figure and ruling power in the manifest universe — “The Kingdom of God is within you.”

“Many mansions” means *many* abiding places. “Mansion” comes from *manere*, to remain. The meaning of Jesus was that he was making a permanent abiding place for those who believed in his teaching and accepted him for what he really was, God manifest. The idea usually held out is that Jesus was proceeding his disciples to heaven, where he would wait and welcome them. But there is no such meaning in the text. The permanent abiding place to which Jesus invites his friends, is “prepared” by him — he makes the place himself, aye, he *is* the place, “Where I am there ye may be also.”

“Whither I go ye know the way.” The intellect-

ual man, Thomas, claims ignorance and says he does not know the place nor the way. Then Jesus reveals the spiritual truth which he has gradually been leading their minds up to, "I am the way, and the truth and the life; no man cometh unto the Father, but by me." An understanding of man's spiritual nature reveals his unity with the Omnipresent Principle of Life, the Father. Jesus the Christ is in the Father and the Father is in him. Whoever sees the spirituality of man, in himself or others, sees the Father. The Father Principle may be so developed in man that it will move him unerringly in all his ways, and even speak words through his mouth. When this point is reached the question of man's unity with the Father Principle is wholly removed, the manifestations of wisdom and power in him prove a higher principle working through him. "Believe me for the very works' sake."

The promise that whosoever believes in the existence of this Father Principle acting through man, can do all the works of Jesus, and *even greater*, is a hard one to realize. Jesus did not say that the mere acceptance of him as the Son of God would empower man to do his works, but that a certain faith, or belief, in him would bring this result. Jesus is the *Way* to this heavenly estate, and knowing him as that Way we have only to follow in his footsteps to reach the place where he is.

"Whatsoever ye shall ask in my name, that will I do." There is no limit here—*whatsoever* covers everything. Then why do we not receive at all times when we ask in his name? Because we have not demonstrated the power of "his name." The name stands for the man, and it is this name, or spiritual credit of Jesus Christ, that crowns our faith. Had we a check signed by a well-known financier we would not hesitate to present it at the bank and get the money. The same *confidence* in the life-giving and

success-producing power of the risen Christ must be established in us. When we reach out into the Great Invisible Spiritual Substance all about us, and hold ourselves as its expression, and confidently *expect* it to manifest through us, it will do so. If at the first trial we do not succeed, let us keep trying until we do succeed, for the promise can be proven true, "If ye ask anything in my name I will do it."

Lesson 6. May 10.

THE MISSION OF THE HOLY SPIRIT — John 15:26-16:24.

Print John 16:4-15.

4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have spoken these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I go, I will send him unto you.

8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to the Father, and ye behold me no more.

11 Of judgment, because the prince of this world hath been judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come.

14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you.

15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.

GOLDEN TEXT — *And I will pray the Father and he shall give you another Comforter, that he may be with you for ever.* — John 14:16.

Man began his earthly career as a formless center of energy and intelligence — an Idea. This Idea had

its origin in God, the Original Mind, the Source of all ideas.

The object of man's earthly existence is to bring forth in the many that which exists in the One. The consciousness of the One Mind is given to the many, who are bound together by Love. "Behold how he loved him," said the Jews when Jesus wept at the tomb of Lazarus. We think we love our relatives and friends but the love of the Great Over-Soul, the Christ of God, far exceeds this human love. The love of God is drawing us together in one great family where the tie that binds will be indissoluble.

In order to understand the Scriptures, and especially the portion that gives the life and experiences of Jesus, it is necessary to study the action of the mind. The movement of every mind in bringing forth the simplest thought is a key to the great creative process of the Universal Mind. In every act is involved mind, idea, manifestation. The mind is neither seen nor felt; the idea is not seen, but its force is felt, and the manifestation appears in visibility. This can be applied to the artist putting on canvas his mind's idea of beauty, or the musician reducing to order his mind's idea of harmony. These create as God creates; under the law of mind-action. We say that the artist or musician is successful to the degree that he puts his soul in his creation. This is true of God; he puts his soul in his universe, and the greatest product of his art is man, his "image and likeness."

When God puts his soul in man that soul must eventually show forth its true nature; that is, it must return to God. When Jesus had been through the school of earthly experience, and "put all things under his feet," he returned to the Father and was united with the Holy Spirit.

The doctrine of the Trinity is often a stumbling block, because we find it difficult to understand how three persons can be one. Three persons cannot

be one, and theology will always be a mystery until theologians become metaphysicians. It is easy to understand how an idea may exist in the great Father-mind, also how that idea may become an active thought. In this simple comparison we have cleared up the mystery of the Trinity. Here is the Scripture nomenclature compared with modern metaphysical terms :

God — Christ — Man.
Mind — Idea — Manifestation.

Father — Son — Holy Spirit.
Thinker — Thought — Action

Spirit — Soul — Body.
I Am — *I Am* Conscious — I Appear.

The Idea of God — Divine Man — is called in Scripture the Son of God. That Son is Christ. As a student at school it is Adam, as a graduate it is Jesus, and when it has learned all the lessons it is withdrawn into the One Mind and becomes the companion of the Holy Spirit.

The personal consciousness works in its own limited sphere and tries to do in its own might. When understanding of the relation which the man-mind bears to the Father-mind dawns upon it there is a broadening of the mental vision and it proclaims, "It is not I, but the Father within me, he doeth the works." This expansion of thought goes on until man realizes that he does nothing of himself, but through him the Father works. When he finally surrenders his whole personality to the Father, and rests in his Mind, there is a complete absorption of the personality and a transformation of consciousness to the Universal.

When Jesus said that it was expedient that he should go away in order that the Comforter or Holy Spirit might come, he realized this law of Universal Consciousness.

"He shall glorify me: for he shall take of mine, and shall declare it unto you." Thus the Holy Spirit is the consciousness of Jesus expanded to the God-degree — having all the wisdom of the Father and the gathered experience of Jesus in his earthly career combined. "All things whatsoever the Father hath are mine."

THE REAL AND THE UNREAL "ITES"

We are asked to give the metaphysical meaning of the names of the people whom the children of Israel found in the Promised Land.

The following interpretations are arrived at in this way: The Interpreting Dictionary of Hebrew names gives Hittite as "One who is broken; one who fears." Metaphysically we know that this applies to the thought, so putting these clues together we clearly see the meaning to be alien thoughts that have possessed the consciousness in the absence of the True Thinkers — the Is-real-ites.

CANAANITES — Little ambitions, small thoughts.

HITTITES — Fearful thoughts.

HIVITES — Crafty, tricky, deceitful thoughts.

PERRIZITES — Pharisaical, egotistical, stubborn, narrow, wilful thoughts.

GIRGASHITES — Angry, impatient, irritable thoughts.

AMORITES — Amorous, sensual thoughts.

JEBUSITES — Domineering, overbearing thoughts.

It is character that avails; and character is the result of determined effort to surmount the obstacles we are compelled to meet until we learn to live above our troubles — *Dresser*.

ANSWERS TO QUESTIONS

JENNIE H. CROFT

282. In your teaching you speak of the "Christ within," and also of "The Spirit of God within us." Are Jesus Christ and God to be considered as the same? In this light how can Jesus Christ be a personal friend?—L. DE Y.

God and Jesus Christ are not the same, for Jesus was the man who knew that it was the God in him which did the many mighty works, and not the man, the human man, which he was. God is the great Energy, or Substance, which is all there is and which is in man as in everything that exists. Christ (not Jesus) is the expressed power or activity of God, and this Christ is the only begotten son which is within every man and is the real self of man. When man recognizes this indwelling Christ, this power of God, and appropriates it, he can do the mighty works for himself and others which Jesus did. God is not a person who gives us anything, but God *is* Life, *is* Love, *is* Wisdom, and these forces are ours also, for we come forth from God as our Source, and Life. Love and Wisdom are expressing through us. Jesus of Nazareth is our personal friend, in that he showed us the way to think and live that we might find peace and joy, and form our characters after a right pattern. All power is ours to be what we will, just as it was Jesus'. Jesus knew this, and we, too, may know if we will but let the Spirit guide us in our thoughts and lives. We are divine with the same divinity which was his, and the sooner that we recognize this fact, the sooner will we begin to use with thanksgiving the power which is ours. The same mind will work in us as it did in Jesus, the Christ, and we may be the saviors of our worlds (our minds and bodies) and bring all of our powers into subjection to this one Mind. We should look upon all this as taking place within our own consciousness, and not look to anyone or anything external to us for a solution of our problem.

283. In February UNITY Dr. Annie Key Swift states "There is no potency whatever in a drug. Mind governs all." May I ask if a little child should by chance swallow arsenic, would the drug have no potency? Surely the child's mind would have

had nothing to do with it; or should a person going to his medicine chest in the dark take prussic acid, thinking he had taken the medicine searched for, would the drug have no potency? I would so much like your opinion of this. I am searching for the light, but these questions in my mind trouble me.—L. E. L.

The statement made by Dr. Swift is one accepted by metaphysicians as true. There is no potency in the drug itself, but the thought which man has held for ages concerning the drug has invested it with power which he calls fatal. The child, before it is able to think for itself, is affected by the power of the thought surrounding it and the results are in accordance therewith. The same is true in the case of the adult, only he helps to make both cause and effect stronger by his own thought regarding the drug. If prussic acid had never been thought of as a poison, but had instead been called harmless, there can be no doubt that it would be harmless. Thought creates and thought destroys. Knowing the power of thought we may consciously so clothe ourselves with the protection of the Spirit that accident will not reach us nor our children.

284. For many years I have used homeopathic remedies and keep them in the house, taking certain ones without the aid of a doctor, also depend some on outward applications to relieve suffering. Is this practice a hindrance to "Faith Cure," or can I go on as usual till I am healed by the great Physician, for which I am daily affirming and hoping and praying.

"A house divided against itself cannot stand." If your faith is in remedies, how can you expect that "The Great Physician" can heal you? You know that it is "According to thy faith be it unto thee." Absolute, unflinching faith in God as your life, your health, your strength, is the only effectual and permanent healing.

Why do people sometimes "pass on" under spiritual treatment? Does the lack lie in the individual, the friends, or the healers? Why did Mrs. Cramer die?—W. C. C.

Jesus laid down a general rule like this: "According to thy faith be it unto thee." Faith is a tremendous force in the sub-

conscious, or soul, realm, and through it marvelous things are done. Sometimes the faith of the healer is so great that it takes absolute possession of the patient, and quickens him until he is apparently whole. Again, the Word of Truth is received so joyfully by the patient, and applied to his own case so enthusiastically, that he heals himself.

People die because of inertia and mental discouragement. When things go against us, we give up, which relaxes all the functions of the organism, and lets in a horde of disease and disintegrating thoughts, always present in the race-consciousness.

We are often asked why Mrs. Cramer and Helen Wilmans, who were for years such strong advocates of health, and themselves good healers, should have died. The answer is easy. They became discouraged. It is not safe to attach ourselves to material conditions of any kind, because they are apt to be swept away, and our courage go with them. The loss through the San Francisco earthquake of everything that Mrs. Cramer had was undoubtedly a large factor in her discouragement. So also, Helen Wilmans had her earthly possessions taken away, and the government put a ban upon her name in the public mails so that she could not do her work. This was enough to discourage nearly anyone, and it had its effect upon her great soul.

The remedy for all the ills of the flesh is, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "These things," include health, harmony and eternal life. The idea of eternal life must be brought out in the consciousness until eternal life is made manifest. The understanding necessary to rightly direct this life must be the light of the mind, and its omnipresent guide. The pure Substance of Being must be expressed in the organism, and the cleansing power of the Spirit incorporated until the substance of the body manifests the innate purity of the Spirit.

Every demonstration over so-called disease and error thought, which is its foundation, lifts the soul out of sin, and takes it one degree nearer that perfection which is its sure goal.

Jesus Christ is the "lifting-up" power and there will never be sure demonstration over death unless his method and *living words* are made part of the consciousness. Let it be known that all those

who are trying to build themselves up spiritually, without making a unity with the Spiritual Order which he organized and is carrying forward, will fail in the end. The reason of this is that co-operation of thought, headed by a Master Mind, is necessary to overcome the "principalities and powers" of darkness and ignorance.—C. F.

Do you consider it wrong to kill and eat fish? If one has a large family who has been in the habit of eating meat, and expect it every day, how shall the mother, who is the cook and a vegetarian, meet the situation? — A VOICE FROM THE SOUTH.

We do not think that any of the life forms should be destroyed, nor should a man give his stomach flesh food of any kind. Nature has made him a vegetarian, and experience proves that he thrives best when he eliminates meat from his diet. This is being demonstrated in recent years in athletic contests in this country and Europe and in experiments with soldiers and college students. In every test the non-meat diet has proved so superior that there is no comparison.

These facts outweigh the New Testament recitals of Jesus instructing his disciples how to catch fish, etc. It may be that in that age and time, and among those people, who were fishermen, Jesus had to use the illustrations at hand. If we find by actual experience that certain conditions are for our well-being, it would seem reasonable that we adopt them, regardless of the examples of those who lived under different conditions.

To the housewife who is opposed to meat-eating, and yet has to cook meat, we would say, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Do not quarrel with the condition, but as you go about your work, send forth the Word of God, and make it a quick and powerful agent for the destruction of all sense-appetite. This Word will bring forth its fruit in due season. — C. F.

A life adjusted to avoid unpleasantness rather than accomplish definite results, has clipped its wings and may fail to reach the realms of the blessed.

EDITORIAL NOTES

SEEK AND YE SHALL FIND "Seek and ye shall find; knock and it shall be opened unto you."

This inner door is opened in various ways — all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelation of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this — I have everything I require." But the Truth kept up its exhortations in the mind and he let it work in a quiet way. He was not religious, but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner

revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joys of the new. It has taken him fifteen years to reach this place of security in Truth — so we see that it is not always a burst of glory that opens the door toward heaven.



STEPPING STONES TO SUCCESS There is always a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement he “stood by him” and said, “Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire. When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. What we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the house tops. There is a law back of this. All things work from the invisible to the visible, from center to circumference, from within out. “Out of the fullness of the heart the mouth speaketh.”

Testify in silence of the Truth, and this law will stand by you. You will in due season demonstrate

if you are faithful. Many fail because they are not patient. They want results at once. Paul laid two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit within should never be scared at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will fulfill the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under Divine protection.

A lady testified in our Wednesday meeting that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and *I will* trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached the doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.



DEVOTED TO
PRACTICAL
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* * *

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* * *

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LESSONS IN KANSAS CITY

MONDAY, APRIL 6TH, MR. AND MRS. FILLMORE began a Course of Lessons in Christian Living and Healing, at the Unity Rooms, 913 Tracy avenue. They give three lessons each week. The dates and subjects are as follows:

- 1 MONDAY, APRIL 6TH.—“The Infinite and Eternal Mind.”
- 2 WEDNESDAY, APRIL 8TH.—“The Higher Self of Man.”
- 3 FRIDAY, APRIL 10TH.—“The Individual Ego.”
- 4 MONDAY, APRIL 13TH.—“The Formative Power of Thought.”
- 5 WEDNESDAY, APRIL 15TH.—“How to Increase or Diminish Thought Power.”
- 6 FRIDAY, APRIL 17TH.—“The Power of the Word.”
- 7 MONDAY, APRIL 20TH.—“The Spiritual Faculties.”
- 8 WEDNESDAY, APRIL 22D.—“Faith.”
- 9 FRIDAY, APRIL 24TH.—“Imagination, Dreams, Etc.”
- 10 MONDAY, APRIL 27TH.—“Will and Understanding.”
- 11 WEDNESDAY, APRIL 29TH.—“Righteous Judgment.”
- 12 FRIDAY, MAY 1ST.—“Love.”

Cards of admission will be necessary to attend this class. Payment for these will be free-will offerings.

* * *

Lessons in Health and Harmony are given daily by the following members of the Unity Society:

<i>Monday</i> — Myrtle Fillmore	3:30 p. m.
<i>Tuesday</i> — Charles Fillmore	3:30 “
<i>Wednesday</i> — Regular Wednesday Meeting	2:30 “
<i>Thursday</i> — Sophia Van Marter	3:30 “
<i>Friday</i> — Marion Austin Drake	3:30 “
<i>Saturday</i> — Charles Fillmore	3:30 “
<i>Sunday</i> — Prof. Le Roy Moore	3:30 “

These Lessons will be given every day, lasting about one hour, on the second floor of the Unity Building, 913 Tracy avenue. Their object is to demonstrate the healing and harmonizing power of Christianity. All people are cordially invited to be present at any or all of the lessons. The teacher will be compensated by the free-will offerings of those who attend.

* * *

We make *special rates* on UNITY and WEE WISDOM to Sunday Schools. If you are thinking of starting a school please write us for prices.

* * *

It would be very hard for me to get along without UNITY. I think I have taken it eight years. With love and wishing you God's choicest blessing, I am sincerely, — M. E. F.

SOUVENIR PLATES

In response to many requests for a souvenir of Unity Building, the Society has had made some china plates upon which a photograph of the exterior of the building is reproduced. They are of breakfast plate size, white, with fancy gilt border, and sell for \$1.00 each. The proceeds will go toward the liquidation of the debt upon the building. There will be a great demand for these plates, and it would be well for you to get your orders in early.

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The Branch Library at South Bend, Ind., reports: "We are having good meetings and new members are being added, but the best of all, we are advancing in spiritual unfoldment."

From the newly-started Branch Library at Los Nidos, Nordhoff County, Cal., comes the following: "I want to tell you that my little class is growing in interest and numbers every week. I had two the first day, seven the next, and nine the last week. Four of these last were new students, so that I have eleven in all."

From the Branch at Victor, Col.; "Both classes (one at Victor and one at Cripple Creek, Colo.) are going on finely, and some very good demonstrations of healing have been made."

These small beginnings often prove to be the nucleus of a large work, and everyone should be encouraged to begin and keep the good rolling on.

* * *
* * *

"Practical Application of Divine Principle in Every-Day Life," an attractive booklet by Pauline E. Sayre, comprises a series of three talks upon the science of life, embracing life, faith, the power of thought, plenty, success and prosperity, closing with a short talk upon healing. The teaching is couched in simple yet forceful statements, applicable to every condition and station in life, and many good affirmations are given for those who need formulas. Neatly bound in white paper, stamped in gold. Price, 25 cents. Published by the author, 313a Quincy street, Brooklyn, N. Y.

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* * *

3 for 2.—We are continuing the special club rate of three yearly subscriptions to UNITY for \$2.00. This rate will apply when the magazine is desired sent to one address for three years; one yearly subscription to each of three different addresses; or three copies to one address for one year. Address, Unity Tract Society, 913 Tracy avenue, Kansas City, Mo.

* * *
* * *

If you are a subscriber to **WEE WISDOM** or **THE SIGNS THAT FOLLOW**, please mention this fact when giving change of address for **UNITY**.

LESSONS BY CHARLES FILLMORE

It may be some time yet before the book of lessons by Charles Fillmore is ready for delivery. Ever since Mr. Fillmore (Leo Virgo) began teaching classes in Kansas City, there has been a growing desire from people who could not be present for the instructions in book form. Mr. Fillmore is now revising his lessons and they will surely be published. This, we feel sure, will be good news to many people, as the fame of this course in healing and Christian living has spread even to foreign countries. We anticipate a large sale of the book. The price will be \$1.00 in cloth binding, and 50 cents in paper.

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Please do not blame us if you miss a copy of UNITY when you have changed your address without notifying us of the fact. Uncle Sam does not forward second-class matter unless postage and instructions are left with the postmaster at former address.

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* * *

A lady residing in a Wisconsin city will take into her home four ladies who desire to be healed, or who desire to study. "Healing through the instrumentality of God." Anyone wishing to communicate with her in reference to the privileges mentioned, can do so by enclosing letter in stamped envelope, inside one addressed to Unity Tract Society, 913 Tracy avenue, Kansas City, Mo., with request to forward.

* * *
* * *

Mr. E. H. Carpenter, Marshall, Mo., writes us that he will frame Red Leaves for 25 cents each, and send them anywhere in the United States, postpaid. The sample he sends us is a gilt frame, but he says they can be made in any color. In ordering, please mention the leaf for which frame is desired, as the sizes vary somewhat.

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The Baltimore Progressive Thought Center has been formed for the purpose of bringing together persons interested in mental and spiritual progress, regardless of sex, race or creed. It proposes to organize meetings and discussions upon higher topics, to invite teachers and representatives from various societies and centers, also to accord a welcome and a hearing to those whom it believes have a message to give. The Secretary, Mrs. M. C. Talbot, 220 W. Monument street (telephone Mt. V. 2737), Baltimore, Md., will give all further information upon application.

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Change of address on our subscription list should reach us by the 10th of the month.

SOUVENIR POSTAL CARDS OF UNITY BUILDING

The following eight views of Unity Building will be supplied in neat souvenir postal card form by the Unity Guild :

- 1 Exterior of the Unity Building.
- 2 The Business Office.
- 3 The Unity Library.
- 4 The Unity Parlors.
- 5 The Unity Auditorium.
- 6 The Silent Unity Room.
- 7 The Unity Printing Office.
- 8 The Unity Inn.

The pictures are good clear reproductions of photographs, and will give an excellent idea of the appearance of the Unity Building to all the friends who have not been able to visit Kansas City. Any of the above cards will be sent postpaid for 5 cents each, or the set of eight for 25 cents. The cards will be ready for delivery about May 1st.

The proceeds will be turned over to the Pipe Organ Fund, for which the Unity Guild has already collected over \$100 during the past year.

Address all orders to **THE UNITY GUILD,**
Care of UNITY TRACT SOCIETY.
913 Tracy Ave., Kansas City, Mo.

* * *

THREE YEARLY subscriptions to UNITY will be entered upon our books for \$2.00. This will afford our readers a most excellent opportunity for making acceptable gifts to three of their friends at a small cost, and the magazine will come as a monthly reminder of the sender's good wishes, bringing with it an atmosphere of helpfulness and blessings.

* * *

Gospel Services of Practical Christianity will be held at Pythian Hall, 626 Minnesota Ave., Kansas City, Kansas, every Sunday and every Thursday at 3 p. m. Rev. John H. Rippe, pastor. Instructions given in either English or German. Residence, 1620 Madison Ave., Kansas City, Mo.

* * *

If you receive a copy of UNITY marked "sample," it is meant for you to pass along where it will do good work. It is not a reminder of the expiration of your subscription.

* * *

We have some extra copies of UNITY which we would like to have in the hands of readers. One cent each will pay the postage on them. Send stamps or silver.

* * *

A catalogue of UNITY publications will be sent to any address upon application.

BENJAMIN FAY MILLS

Benjamin Fay Mills, for many years a prominent Christian Evangelist, now an earnest Christian without bonds, has been letting his light shine in Kansas City during the three first weeks of March, carrying forward the good work in several addresses and lessons daily. Sunday morning, March 1st. he addressed Doctor Roberts' large congregation in the Shubert Theatre; in the afternoon he spoke at Rabbi Meyers' Synagogue, and in the evening again at the Shubert Theatre. Since then, every day and night has been devoted to sermons, lectures and lessons, some of the latter on the Bhagavad-Gita, others on Emerson and Walt Whitman. His philosophy is received gladly by all people who are spiritually awakened, and it has awakened in many a desire for knowledge along the lines of the Higher Life, and we cannot speak too highly of it. Much of his work was done at Unity Headquarters. As a Christian Evangelist he did a great and good work, and as a free Christian he is doing even better. His addresses in the Unity Auditorium have been received by our people with delight, and the room has been taxed to its utmost to accommodate the crowds. Mr. Mills went from Kansas City to Cincinnati, thence he goes to Minneapolis and St. Paul, continuing this the greatest of New Thought Evangelistic tours.

* * *

WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work, and delays will be avoided.

* * *

"Why I Changed My Opinions," by Benjamin Fay Mills, price 10 cents, can be had at this office. Special club rate: UNITY with Mr. Mills' magazine *Fellowship*, both one year for \$1.25.

* * *

Subscribe for WEE WISDOM, if once you get it you'll never regret it.

* * *

THE SIGNS THAT FOLLOW is a paper devoted to spiritual healing. A sample copy will be sent gladly to any applicant.

* * *

Please examine the date which appears with your name on UNITY wrapper. It shows the date of expiration.

* * *

If your children read WEE WISDOM now, they will be able to enjoy UNITY better when they get older.

“As a Man Thinketh.”

By JAMES ALLEN.

We have found it necessary to procure a large supply of this excellent little book to meet the increasing demand for it. Every man and woman who thinks should have a copy. It is a reasonable appeal to reasonable people who are beginning to find out that they are themselves the makers of their whole lives, by the thoughts which they continually think. Pocket edition, artistic paper cover; price, 15 cts.

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By JAMES ALLEN.

This is a sequel to “As a Man Thinketh,” and clearly shows the first steps in the pathway of enlightenment. The formation of habit is an especial feature of the book, and the reader finds his will stimulated to the cultivation of noble, positive thoughts which will make his life successful and happy. Pocket edition, artistic paper cover; price, 15 cents.

The merely nominal price of these little books makes it possible for everyone to own a copy, and to give to friends also. Send us your orders.

“Morning and Evening Thoughts”

A N D

“Through the Gates of Good.”

Two companion books by the same author, and we would remind our readers that James Allen gives only the best and purest of thought to the world, speaking from his heart to the hearts of mankind with a message of courage and helpfulness which can only result in good. These books are the same in style as the two first mentioned; price the same, 15 cents each.

UNITY TRACT SOCIETY

Unity Building, 913-915 Tracy Ave.

KANSAS CITY, MO.

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- ETERNAL PROGRESS.** A monthly periodical of instruction in mental and spiritual development. Christian D. Larson, Editor and publisher 1.00 a year. Cincinnati, Ohio.
- FELLOWSHIP.** Edited by Benjamin Fay Mills. Monthly. \$1.00 a year Los Angeles, Cal.
- THE LIFE.** A metaphysical monthly. A. P. and C. J. Barton, Editors. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- THE LIBERATOR.** A monthly journal devoted to freedom from medical superstition and tyranny. M. L. Gates, Editor. \$1.00 a year. Minneapolis, Minn.
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That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly.

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CO-OPERATIVE TRUTH CENTER, Library and Reading-Room, 2309 Santa Clara Avenue, Alameda. Unity literature.
- FLORA CARNALL, Branch Library, 459 W Fifth Av., Pomona.
HOME OF TRUTH, cor. Grand St. and Alameda Av., Alameda. Unity literature.
- MRS. E. B. BRUMMER, Branch Library, 437 East Ocean Av., Long Beach.
HOME OF TRUTH, 1233^a J. St., Sacramento. Unity literature.
- HOME OF TRUTH, 275 North Third st., San Jose. Unity literature.
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 Pueblo. Unity literature.
 NORTHSIDE DIVINE SCIENCE CENTER, Mrs. Louise K. Walsh, Leader. Unity
 literature on sale. 4350 Zenobia St., Alcott Station, Denver.
 MRS. J. F. ZELL, Branch Library. Gold Coin Building, Victor, Colo.

CONNECTICUT

- EDITH A. MARTIN, Teacher of Practical Christianity and Healing, 127 Dwight
 St., New Haven.

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- NATIONAL NEW THOUGHT CENTER, Loan and Trust Bldg., cor. F and 9th
 Sts., Washington D. C. Circulating Library. Emma Gray and Geo.
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 Wednesdays of each month, at 2 p. m. Healing service a special feature
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 let Av.

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 m., (English); every Sunday at 2:45 p. m., and every Thursday at 8 p.
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 CIRCLE OF DIVINE MINISTRY, 35 West 20th St., New York City. Mrs. E. Gif-
 ford, Librarian, Unity literature.
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- NEW THOUGHT CENTER, 418 12th St., (C. G. Pomeroy) Toledo.
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- MRS. WALTER ALEXANDER, Branch Library, Sweet Water.
- NELL C. JOHNSON, New Thought teacher and healer. Correspondence solicited. 1704 Guadalupe Street, Austin.
- MRS. J. B. STRONG, Branch Library, 514 Penn Avenue, Fort Worth.

VIRGINIA

- SWASTIKA PUBLISHING CO. Branch Library, Main St., Manassas. M. B. Nicol, Manager.

WASHINGTON

- DIVINE SCIENCE CENTER OF SEATTLE, Agnes McCarthy in charge. Columbia College Hall, corner Broadway and Pine streets, Seattle Sunday Services 11 a. m. Unity literature.
- MRS. GRACE WINGATE, Branch Library, 2808 W. Mallon Avenue, Spokane. Meetings every Wednesday at 2:30 p. m.

FOREIGN

- ROSE E. FOLEY, Branch Library, Tyabb, Melbourne, Victoria, Australia.
- HIGHER THOUGHT CENTER, Branch Library, 10 Cheniston Gardens, London, W., England. Unity literature.
- THE LONDON SOCIETY OF THE SCIENCE OF BEING (Mrs Hannah More Kohaus). 8 Tower House, Candover St., Nassau St., London, W., England.
- THE SOCIETY OF THE STUDENTS OF NEW LIFE. A reading course of instruction instituted by the Power Book Co., 14 Kenilworth Avenue, Wimbledon, S. W., England, and under the management of Samuel George.
- NEW THOUGHT READING ROOM, 9a Post Office Ave., Southport, England. Unity literature.
- ARDESHIR SORBJEE, Engineer, 107-08 Princess Street, Bombay, India.



Devoted to
Practical Christianity

THE NEW YORK
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VOL.
XXVIII.

KANSAS CITY, MO., MAY, 1908

No. 5

HEALING IN THE NEW TESTAMENT

REV. WILLIAM F. SLADE

The activity of Jesus as a physician is most impressive. Fully one-third of the record of his public ministry in the gospels is the record of his work as a healer, and of the occurrences and discourses suggested by his cures. After the raising of Lazarus, we have only two cures recorded, but it is expressly stated that "Jesus walked no more openly among the Jews." (John 11:54.) A careful study of the gospels from the standpoint of ministry to the sick, will lead us to honor Christ as the Great Physician, and forever rid our minds of the idea that his healing activity was merely incidental.

Twenty-six individual cases of healing are related with more or less detail, the first the cure of the nobleman's son of fever at Capernaum, and the last the healing of Malchus' ear cut off by the sword of Peter when Jesus was taken prisoner.

Besides these individual cures, we have important statements which inform us of a wider activity than we would suspect from the isolated cases alone. Forty-one persons are mentioned as recipients of the blessings of health, but there are fifteen other references to his activity as a healer.

In the synagogue at Nazareth, he announced his mission in the words of Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor, he hath sent me to proclaim release to the captives, and recovery of sight to the

blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18. Early in his ministry at Capernaum, at the close of the day which had witnessed the cure of Peter's mother-in-law of fever, "all they that had any sick with divers diseases and possessed with devils, brought them unto him. And all the city was gathered together at the door. And he laid his hands on every one of them and healed them. And he cast out the spirits with a word." Luke 4:40,41, Mark 1:32-34, Matt. 8:16, 17.

"Jesus went about in all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness among the the people, and the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils and epileptic and palsied; and he healed them." Matt. 4:23,24.

After the cure of the man full of leprosy, "great multitudes came together to him from every quarter, to hear and to be healed of their infirmities." Luke 5:15.

When he had come down from the mountain when he chose twelve disciples to be apostles, "a great multitude of his disciples, and a great number of the people * * * came to hear him and to be healed of their diseases: and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him and healed them all." Luke 6:17,19.

In the presence of John's messengers who asked if he was really the Messiah, "Jesus cured many of diseases and plagues and evil spirits, and on many that were blind he bestowed sight." "Go your way," he said, "and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear and the dead are raised up." Luke 7:21,22.

On a great preaching tour through the towns and villages, "the twelve apostles were with him, and certain women who had been healed of evil spirits and infirmities. Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod's steward, and Susanna and many others." Luke 8:1-3.

At Nazareth, "he laid his hand on a few sick folk and healed them." Mark 6:5.

After his rejection at Nazareth, "Jesus went about all the cities and the villages, teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of disease and all manner of sickness." Matt. 9:35.

Before the feeding of the 5000, the multitude beheld "the signs which he did on them that were sick." John 6:2.

The day of the miraculous feast, when the great multitudes had come to him, "he welcomed them, and spake to them of the kingdom of God, and healed them that had need of healing." Luke 9:11.

When they were come out of the boat after the stormy night on the lake, "the men of Capernaum knew him, and sent unto all that region round about, and brought unto him all that were sick; and wherever he entered, into villages and into cities, or into the country, they laid the sick in the market places and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole." Matt. 14:35,36; Mark 6:56.

On the return of Jesus and the twelve from the brief excursion into the borders of Tyre and Sidon, "there came unto him great multitudes, having with them the lame, blind, dumb, maimed and many others, and they cast them down at his feet: and he healed them insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame

walking and the blind seeing; and they glorified the God of Israel." Matt. 15:30,31.

When he had left Galilee for the last time and come into Perea on his journey to Jerusalem, "great multitudes followed him * * * and he healed them there." Matt. 19:2.

When the Pharisees tried to frighten him away from Jerusalem, saying, "Herod would fain kill thee," Jesus replied, "Go and say to that fox, Behold I cast out devils and perform cures today and tomorrow, and the third day I am perfected." Luke 13:32.

The ministry of Jesus as a healer can hardly be designated merely incidental. When we consider this testimony, especially when we remember that his entire public life is limited to three years, or, if we follow the synoptic gospels, to about a year.

What was the motive of Jesus in his work of healing? Was it to convince people of his power and authority, or to relieve suffering? We cannot doubt that the cures often became signs of his mission after they were performed. But Jesus did not make any important truth to depend upon his miracles, though if a better reason could not be found people were welcome to be helped by the healing to faith in the healer. John 10:38; 14:11. Nicodemus declared, "No one could do the signs which thou doest, except God be with him." It was his words and not his works that were the great proof that he and Father were one. The cures were signs, but the motive of Jesus in healing the sick was the relief of suffering.

The people had the idea that his deeds of mercy were intended as sufficient credentials of his mission. "What sign showest thou, that we may see and believe thee?" (John 6:30.) (Compare Matt. 12:38; 16:1, Mark 8:11, Luke 11:16.) But they did not prove sufficient credentials. Many of the Jews who witnessed the raising of Lazarus, went and told the enemies of Jesus. (John 11:46.) His brethren did not believe on

him, though they knew of his works (John 7:3,5.) Jesus "upbraided the cities wherein most of his mighty works were done, because they repented not." Matt. 11:20.

Some of his actions are inconsistent, if his motive was to prove his authority and power by such signs. He greeted the nobleman with the words, "except ye see signs and wonders ye will not believe." (John 4:48.) "Why doth this generation seek a sign?" he said to the Pharisee, "Verily I say unto you, no sign shall be given to this generation." Mark 8:12.

After the healing at Bethesda, when the multitude gathered, "He hid himself." (John 5:13.) When a deaf man with an impediment in his speech was brought to him, "He took him aside from the multitude privately, and healed him." (Mark 7:33.) His brothers twitted him with doing his work in secret (John 7:4.) Again and again he charged his patients and his disciples to tell no one of the cures which he wrought.

On the other hand we read that being moved with compassion, "He touched the leper and made him clean." (Mark 1:41.) When he saw the great multitude which came to him at that time he fed them, "He had compassion on them and healed their sick." (Matt. 14:14.) When the two blind men near Jericho asked that their eyes might be opened, "Jesus, being moved with compassion, touched their eyes and straightway they received their sight. (Matt. 20:34.) It was when Jesus saw the man lying at the pool of Bethesda, and "knew that he had been now a long time in that case," that he proceeded with the healing. John 5:6.

He was going about all the cities and villages, preaching and healing, but when he saw the multitudes, he was moved with compassion for them, "and commissioned the twelve to preach the gospel, and heal the sick." Matt. 9:35.

In healing the sick the motive of Jesus was sympathy.

In the light of the New Psychology, it is made plain that the cures effected by Jesus may be scientifically explained. We will not attempt this task, but seek the explanation of the New Testament. Nicodemus explained his mighty works on the ground that God was with him (John 3:2), and the apostle Peter agrees, telling Cornelius "how God anointed him with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38.) Jesus himself declared, "The son can do nothing of himself—but what he seeth the Father doing." "The Father abiding in me doeth the works." "I of myself can do nothing."

Yet we read "that as the Father hath life in himself even so hath he given the son to have life in himself."

"For as the Father raiseth the dead and giveth them life, even so the son giveth life to whom he will."

Jesus said emphatically, "I and my Father are one." By virtue of his union with the Source of life and power he ministered life to the dead and the partly dead; life to dead eyes and ears, life to dead skin and limbs; for disease is the absence of life and vitality, the beginning of death.

"Power came forth from him and healed them all," on one occasion. (Luke 6:19.) At another time "the power of the Lord was with him to heal." (Luke 5:17.) When the woman who touched the border of his garment was healed, Jesus stated that "He had perceived that power had gone forth from him." Luke 8:46.

"He cast out spirits with a word," * * * and there is no evidence of any other means being used in healing the demon-possessed. In five individual

cases other than demoniacs, the cure resulted from the spoken word.

In ten cases the touch is mentioned, and at one time during his ministry, "as many as touched him were made whole." In Nazareth, "he laid his hands on a few sick folk and healed them." The evening of the day which witnessed the healing of Peter's mother-in-law at Capernaum, "he laid his hands on every one of the sick brought before the door, and healed them."

On three occasions Jesus used material means, anointing the eyes of the man born blind with an improvised ointment of clay and spittle, (John 9:6) applying spittle to the eyes of another blind man, (Mark 8:23) and to the tongue of the tongue-tied. Mark 7:33.

There is one case of gradual cure. The blind man at Bethsaida at first saw men as trees walking; he saw clearly after Jesus had touched his eyes a second time.

Most of the cures were instantaneous, but the healing of the man born blind was delayed until he had groped his way to the Pool of Siloam and washed his eyes.

Then there were three efficacious absent treatments. When the nobleman's son was healed, Jesus was at Cana and the sick boy at Capernaum, 25 miles away. The father and his servants compared notes and found that the fever left the boy at the very hour Jesus spoke the word. The other two absent treatments were those on behalf of the centurion's servant and the daughter of the Syro-Phenician.

Jesus never failed in any case he undertook to heal, and these cures were not wrought for those who merely thought they were sick, nor were they altogether diseases of the nerves. The diseases mentioned are those about which there could be no mistake in diagnosis. Fever, lunacy, epilepsy, paralysis, leprosy, dropsy, lameness, blindness, deafness, drunkenness,

stuttering. The record says, "He healed all manner of sickness." There were few instances where the affliction had been of brief duration. Most of the cases were chronic. One had been afflicted thirty-eight years, another was born blind, another had suffered twelve years, another eighteen years, another from his youth; the lepers, the palsied, the deaf and dumb and blind had been long-time sufferers. Such constituted the great majority of those who received health from the Great Physician. A few cases were acute; the nobleman's son, and the centurion's servant were at the point of death. Some physicians think that possibly the latter "grievously tormented," was suffering from spinal meningitis.

The power of Jesus to heal the sick was limited by unbelief. At Nazareth, "He could do no mighty work because of unbelief." He could only lay his hands on a few sick folk and heal them, though he had healed the multitudes elsewhere.

Faith was essential, either faith in the person healed, or faith in someone near him, as the faith of the master in the case of the centurion's servant, the faith of the father in the cases of the nobleman's son and the demoniac boy, the faith of the four friends in the case of the paralytic.

Jesus said to the centurion, "Go thy way, as thou hast believed, so be it done unto you;" to the woman who touched his garment in the crowd, "Thy faith hath saved thee;" to Jairus, "Fear not, only believe and she shall be made whole;" to the Syro-Phenician, "O woman, great is thy faith; be it done unto thee, even as thou wilt;" to the leper, "Thy faith hath made thee whole." Jesus asked the two blind men, "Believe ye that I am able to do this?" "Yea, Lord," they replied. Then Jesus "Touched their eyes saying, 'according to your faith be it done unto you'." When the four friends of the paralytic lowered

him from the roof into the presence of Jesus, "He seeing *their* faith," addressed himself to the sufferer.

Usually when faith is not mentioned in connection with the cure, there is some circumstance which gives evidence of the presence of faith, or some direction evidently intended to strengthen the faith of the afflicted.

The nobleman believed the word of Jesus, "Thy son liveth." The man with the withered hand stretched it forth in response to the command, and the lame and infirm leaped up and walked. The blind man groped his way to the Pool of Siloam and washed his eyes in obedience to the word of Jesus.

Faith is the one essential for healing. The father of the demoniac child, after his experience of failure with the disciples, was led to some doubt as to the ability of Jesus. "If thou canst do anything, have compassion on us, and help us." And Jesus said unto him, "If thou canst! All things are possible to him that believeth." And when the disciples asked him privately, "Why could not we cast it out?" He said unto them, "Because of your little faith." Unbelief probably accounts for the fact that while many sick folk were at the pool of Bethesda, only one was healed. It is possible that the power of Jesus to heal became exhausted by use, for on one occasion, "multitudes came to him to hear him, and to be healed, but he withdrew himself in the deserts and prayed." Another explanation commends itself to us, the absence of faith on the part of the sick led to the withdrawal of Jesus without healing them.

The power to heal the sick was not limited to Jesus. Healing was as prominent in the ministry of the disciples. When Jesus chose the twelve apostles and sent them forth, he gave them authority "to heal all manner of sickness." (Matt 10:1; Mark 9:1.) He commissioned them "to preach the kingdom of God, and to heal the sick." (Luke 9:2.) "And they de-

parted and went throughout the villages, preaching the gospel and healing everywhere." (Luke 9:6.) "And they cast out many devils, and anointed with oil many that were sick, and healed them." (Mark 1:13.)

When he sent the seventy on their mission, he also commanded them to "heal the sick." (Luke 10:9.) And when "they returned with joy they said, Lord, even the devils are subject unto us in thy name." Luke 10:17.

A careful study of the teaching of Jesus will lead us to expect, the work of healing the sick to hold a prominent place in the early church.

He said to his disciples the night before his crucifixion, "Verily, verily, I say unto you, *he that believeth on me*, the works that I do shall he do also; and greater works than these shall he do." "I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask of the Father in my name, he may give it to you." In his prayer for his disciples and for all who would believe on him through their word, Jesus said, "As thou didst send me into the world, even so sent I them into the world." After the resurrection the Great Physician said, "These signs shall follow *them that believe*: in my name shall they cast out devils * * * they shall take up serpents, and if they drink any deadly thing, it shall in nowise hurt them, they shall lay their hands on the sick, and they shall recover."

His last words ere he ascended were these: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, *teaching them to observe all things whatsoever I commanded you*, and lo, I am with, you always, even unto the end of the world." Healing the sick in his name was one of the things which he had commanded them.

The work of healing the sick did hold a prominent place in the early church. Those who went forth to preach the gospel included in it the promise of healing. They prayed that they might "speak thy word with all boldness, while thou stretchest forth thine hand to heal." Acts 4:30.

In the Acts of the Apostles, nine individual cures are related, three wrought by Peter, five by Paul and the recovery of Paul's sight by Ananias.

In the second chapter we read that "many signs and wonders were done through the apostles." (Acts 2:43.) And again in the fifth chapter, "by the hands of the apostles were many signs and wonders wrought among the people." Acts 5:12.

After the choice of the seven deacons, "Stephen, full of grace and power, wrought great wonders and signs among the people." Acts 6:8.

In Jerusalem it is said that, "they even carried out the sick into the streets, and laid them on beds and couches, that as Peter came by, at the least, his shadow might fall upon someone of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed everyone." Acts 5:15-16.

It is stated that Philip wrought signs and great miracles in Samaria, and that many of those that had unclean spirits * * * and many that were palsied, and that were lame, were healed. Acts 8:7-13.

As Paul and Barnabas tarried a long time in Iconium, the Lord granted signs and wonders to be done by their hands." Acts 14:3.

In Ephesus God wrought special miracles by the hands of Paul, insomuch that unto the sick were carried away from his body, handkerchiefs and aprons, and the disease departed from them, and the evil spirits went out." (Acts 19:11,12) On the island of Melitus, the father of the chief man of the island was cured by

Paul of fever and dysentery, "and when this was done, the rest also that had disease in the island came, and were cured." Acts 28:8,9.

In writing to the Romans, Paul speaks of the "signs and wonders," which Christ wrought through him. (Rom 15:19.) In writing to the Corinthians, he says, "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." II. Cor. 12:12.

In our day the words of the apostle James are receiving their demonstration: "Is any among you suffering? let him pray. Is any among you sick? let him call for the elders of the church; and let them pray over him — anointing him with oil in the name of the Lord, and the prayer of faith shall save him that is sick, and the Lord shall raise him up." James 5:13-15.

The gospel of Jesus and his disciples, the gospel of the primitive church, was for the whole man. Sickness, like sin, has no place in the true life, which is eternal. Both must be overcome in the name of Christ. The gospel is the power of God unto salvation of the soul, and the healing of the body, the expression of the soul.

No greater honor can be paid to Jesus Christ, the Great Physician than for his followers everywhere to obey his command and do his work. "Preach the gospel — heal the sick."

W RONG should never be resisted; it should not be even given the slightest thought. We outgrow the wrong by growing into the right, and to grow into the right, the mind should love the right, passionately desire the right, and give the whole attention to the attainment of a greater and greater understanding of the right.—*Eternal Progress.*

THE RESURRECTION

CHARLES FILLMORE

We consider it of utmost importance as metaphysicians and students of Truth that we understand the change called death. Jesus Christ gave it great attention, the whole trend of his work being to overcome the decay and disintegration which is incident in the history of man at the present age of his development. It is vitally important that we study the matter from every view-point.

There are three classes of belief about this change in man's consciousness. The first is that great class educated in the Scriptures after the orthodox teaching that man is resurrected after death and passes, if his life has been good, to a heavenly state where he sits at the right hand of the Father; or if his life has been given to evil, to a place of evil and torment.

Another class believes that death is part of the evolutionary process, and that it is a necessary concomitant of the change going on — that it is the open door to a higher life.

The third class are those strict followers of Jesus Christ who hold with him that death is an entire disagreement with the great law of life — that man ought never to die and lose his body, and this is the teaching of the Scriptures from the beginning, "As in Adam all die, so in Christ shall all be made alive." Death is the result of man's sin, and it shall go out when we come to righteousness. When shall we come to righteousness? How master the enemy in mind which causes the trouble, and fills the earth with corruption?

Jesus Christ came as an example of the demonstration that can be made under the law of life. As we study the constitution of man as it is in Truth, we find certain abilities which are of importance in making a demonstration of health and life. These carried to their ultimate lead to the overcoming of death.

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WORKS should never be resisted; it should not be even given the slightest thought. We outgrow the wrong by growing into the right, and to grow into the right, the mind should love the right, passionately desire the right, and give the whole attention to the attainment of a greater and greater understanding of the right. *Eternal Progress.*

1877

The expansion of the various departments in manufacturing, mining and agriculture of the West had no equivalent in the country's other sections. From 1860 to 1870 a great expansion, the whole result of a rapid increase in the number of the factory and manufacturing plants, a reduction in the number of men at the general level of the manufacturing. It is a very important fact in history the number of men employed in the years.

There are some reasons of great interest in the history of the West's development. The fact is that the great expansion of the West was not at all the result of the industrial revolution. It was the result of the fact that the West had a great expansion in the number of the factory and manufacturing plants, a reduction in the number of men at the general level of the manufacturing. It is a very important fact in history the number of men employed in the years.

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We belong to the minority who believe in demonstrating over all disintegrating thoughts through the Infinite possibilities of the spiritual consciousness in man.

Some say we are not yet ready for this demonstration of the body; that it is one of the possibilities of the future. But Jesus Christ our leader says that now is the accepted time. Now is the time of resurrection. "*I am* the resurrection and the life." "Whosoever believeth on me even though he were dead, yet shall he live." Whoever believes in the inherent capacity of man to demonstrate life, will demonstrate it.

Those who are looking into the matter from fact instead of theory, tell us that sleep is a psychological condition, and that there is no apparent law lying back of the process. Some people get as much rest in three hours as others do in eight hours. It is not under law, but is a matter of human consciousness.

One authority says that sleep is simply a falling into inaction of certain cells of the brain. There is a slowing down of the activities in the organism until life leaves. Poets tell us sleep and death are brothers. The fact is, sleep is the border land of the deeper sleep named death.

The first step is to come out of the belief in sleep as a necessary element in life. We sleep to overcome the wear and tear of life when awake. What is it that grows weary? Man's consciousness. We simply let go of life's activities. But this outer consciousness is not all. There is a sub-conscious realm. We are beginning to study man's abilities, and in his sub-consciousness he has many yet to be brought forth. Here is a storehouse of inexhaustible capacities. Jesus Christ understood all this, because he "knew men."

I would not say he did not bring Lazarus to life, but the important thing to know is how it affected his life; what had it to do with his resurrection, and what is the lesson for us? The resurrection

of Lazarus has an inner meaning. It is a step in the progress of Jesus, and every man, and we are all following him whether we recognize it or not.

In India, people who have mastered the life forces allow themselves to be buried, and a crop of oats raised and harvested on their graves, and after this they resurrect their bodies. This has been proved by an army officer who kept a guard at such a grave, and he testified that such a thing had actually occurred.

It has been proved again and again that man has power to master all the disintegrating elements of his life, so I say it is no great thing to awaken the sleeping powers in man and prove them. Jesus understood this when he said of Lazarus, "He is not dead, but sleepeth." He understood that death was a deep sleep. You have all noticed that an infant requires much sleep. This is because the ego has been asleep for a long time and is slowly awakening. Old people usually sleep much; they, too, believe in falling asleep—in letting go of their life forces and entering into the great night. We do not like this napping process because to live is real. We are in delusion—in a dream-state through lack of understanding of the true life consciousness.

There have been all sorts of theories about sleep and death, but now we are coming to know, not as a theory, but as a fact, that death is simply the sub-consciousness going to sleep. As the mind lets go, the flesh having no center of action, disintegrates. When we let go of the forces that make the body, it passes back into the Universal. When we learn the law of Being we shall come into mastery and demonstrate that law in life everlasting. The steps in this demonstration are given in the life of Jesus. One step is to speak to the young man Lazarus, and he will hear and our inner vitality will again be as it was in our youth. This is raising the young man Lazarus.

We are conscious in our heads of a few things. Many people think that the way to broaden the consciousness is to know more things, more of the world of affairs. But the true way is to awaken the sleeping Lazarus, the slumbering sub-consciousness, and this is but a step to the final resurrection. Jesus said, "Where have ye laid him?" and one translation says that at the grave Jesus "shuddered." Something went through him that said, "How shall I get hold of the forces of my Being and raise them to the point of eternal life?" So he had to set up action at once, and the first step was to roll away the stone. This means to deny matter and the limitations of matter. Come out into the open and be one with Infinite Life.

We must all demonstrate, and the only way is to make high statements. If Truth is true, why not proclaim it? If we know that certain figures multiplied together will give certain results, we should teach it. It is necessary to be fearless in declaring Truth. If I know that it is possible for a man to raise the energy of the cells of his body to the point where it passes into the Universal Energy, so that it will never go through disintegration and death, I should declare it that all who will may hear and begin the resurrection.

Man can say to his sleeping sub-consciousness, "Lazarus, come forth." In order to acquire this power it is necessary to align ourselves with the great Universal Mind. Jesus Christ gave thanks and said, "I thank thee, Father, that thou heardest me, and I know that thou hearest me always." This is something we everyone need to know. When we pray and speak our inner forces into activity we should give thanks.

We become like what we believe in. It is told of a certain banker that through thinking of money and laying hold of money his fingers became tightly gripped so that he could not open his hand. So

much thought about money hinders worship. One who believes in the mightiness of Christ and looks up to the Christ with joy takes on the Christ-consciousness. What do you believe in, Christ or money? the limitations of the flesh or the supremacy of Spirit? Begin to think about whatever you want to become. Beholding as in a glass the glory of the Lord, we enter more and more into his glory. Let us say to ourselves, "I am young always. I believe in life exuberant right now." Say to every sleeping energy, "I am the resurrection and the life."

[Extracts from an address before the Unity Society, Kansas City, Mo. Reported by Edna L. Carter.]

One With the Infinite

Emma Fish-Smith



One with the Infinite, always in tune,
Harmony sweet as a bird-song in June,
Never a doubting thought, never a fear,
Always a sense of the Fatherhood near.

Peace like a river's flow, restful and calm,
Flooding the soul with its heavenly balm;
Faith upward gazing, untrammled, serene,
Grasping with boldness the treasures unseen.

Love all-enfolding in tenderness sweet,
Pity out-reaching a brother to greet;
Courage undaunted, o'er-mastering, strong,
Doing the right and denying the wrong.

Gladness unspeakable, life understood,
Knowing that all things are working for good;
Heaven close-throbbing, assistance to give:
One with the Infinite, this is to live.

LITTLE SERMONS

EDNA L. CARTER

A LESSON FROM When Job grew rebellious
JOB under his afflictions, and his
three friends had failed to comfort him with their
words, Elihu who had listened but kept silent because
they were older than he, spoke and declared the right-
eousness of the Almighty.

Job insisted that he was upright, and that God would not regard his uprightness. He refused to recognize the fact that his afflictions had their source in himself, but laid all the blame on God. This is a characteristic of human nature, and the Job in us has to be silenced by the Word of Truth and Wisdom.

According to Wisdom as expressed by Elihu God speaks and shows man the safe way to walk, but man does not hear; he pays no attention to the voice of the Lord. "God speaketh once, yea twice, yet man perceiveth it not," and this is the reason trouble comes.

He speaks

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

Then he openeth the ears of men, and sealeth their instruction.

That he may withdraw man from his purpose, and hide pride from man. Job 33:15-17.

When the outer man is still, God gives and seals instruction. If the instruction of the Almighty as given in dreams were always heeded and obeyed, there would often be a change of purpose and plans that would save much failure and disappointment and dissatisfaction. But in the pride of his heart, the natural man refuses to listen to the voice of the Lord, and prefers to think that his dreams come by chance, or from a late supper, or a disordered stomach. Or, he may be willing to consider them as from the Lord, but because he has not wisdom to interpret them, nor patience in learning to interpret them, he loses their good

counsel. Sometimes through following misinterpretations, he finds himself out of the true path, and so prefers to stumble in darkness rather than learn to use the light he might have.

Dreams usually come in symbols or parables, and if one takes his dreams literally, he does not get their inner meaning.

A Mrs. W. dreamed that a woman appeared to her, and told her of a treasure buried in the earth. The woman pointed to a certain spot and said, "Dig; dig." The dream occurred several times. It was taken literally, and the dreamer spent her time and money in seeking for the buried treasure. Her whole attention was given to the matter, and she finally called on a spiritual teacher to help bring to light that which was hidden. This teacher had wisdom and he saw at once the true interpretation of her dream, and explained to her that the woman she saw was her own soul, the earth her body, and the treasure the kingdom of God or Christ-mind within her. He made clear to her that it was a call of her Higher Self to turn her attention within, and find her Lord.

This illustrates the folly of interpreting dreams in a material sense. Numberless examples might be given of the instruction and deliverance that come to man in his dreams. Probably everyone has had dreams that humbled pride, and taught humility.

Elihu tells of another way in which God speaks to man:

He keepeth back his soul from the pit, and his life from perishing by the sword.

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

So that his life abhorreth bread, and his soul dainty meat.

His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

Yea, his soul draweth near unto the grave, and his life to the destroyers.

If there be a messenger with him, and interpreter, one among a thousand, to show unto man his uprightness:

Then he is gracious unto him, and saith, deliver him from going down to the pit: I have found a ransom.

His flesh shall be fresher than a child's: he shall return to the days of his youth:

He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profiteth me not.

He will deliver his soul from going into the pit, and his life shall see the light.

Lo, all these things worketh God oftentimes with man. Job 33:18-30.

Here is described a serious case of sickness. Probably no one who is today calling on God for help can make out for himself a worse case than Elihu here pictures as finding healing. The important thing to find out is just how this healing takes place. First, we are told, there must be a messenger, an interpreter, and truly such a messenger is "one among a thousand." He interprets the sickness as a departure from the righteous law of being, and shows unto man the righteous law. The sick one sees where he has fallen short, admits it, confesses that it is his own doing and not God that has brought him low. He lets go of the error, and the healing life of Spirit comes flowing in, restoring the flesh to the freshness of youth, and making the man every whit whole. In time every man will become his own interpreter.

"Lo, all these things worketh God oftentimes with man," and his work might be made manifest much oftener than it is if men refused to look for material causes of disease, and to material remedies, and sought God with the whole heart, confessing ignorance and wrong-doing as the cause of all trouble, and glorifying God by manifesting his love though his healing power.

* * * *

Thou shalt find him if thou seek him with all thy heart, and with all thy soul.—Deut. 4:29.

WHOLE-HEARTEDNESS This is the answer to the question, "Why do I not find God?" It comes a little closer to us if we put it

in this way, "You shall find me when you seek me with your whole heart."

Many say anxiously, "I examine myself, and see that I am honest, and earnest in my search for Truth, and yet I do not find the peace and satisfaction, and the health, and the plenty which my soul longs for. Why is it? Because you have not sought God with your *whole* heart. The heart is divided. You are seeking something else than God, or something else and God. Maybe it is health, or peace, or prosperity, or the fulfillment of some personal desire. There is no promise of finding any of these except as the result of finding God. The seeking must be for God, and the seeking energies must not be divided, and the forces scattered.

"My heart and my flesh crieth out for the living God." This is always so with everybody. The trouble is that all do not interpret aright the cry of the heart and flesh, and herein lies the cause of all the dissatisfaction in the world. The heart does not understand that it is God it needs and wants, so it keeps reaching out for this thing and that, only to find temporary satisfaction at best. We should pray with Solomon, "Give me an understanding heart." Then we shall know the soul's language, and not mistake its needs.

The Scriptures set forth that as we long for God, so he longs for us, and there is an Infinite tenderness, almost pathetic in the language the prophets use to express how God yearns as a father for his children's love. He promises to prove his love with blessings of every kind if man will only turn to him. Man is eager for the blessings but he wants them instead of God himself, and this is how it comes that things apparently work at cross-purposes. "You shall find *me* when you seek *me* with your whole heart."

The place to find God is in our own consciousness, making his consciousness ours. Jesus Christ ascended into the Father-Mind, and through his power we are

raised to that consciousness. There we find God, and there is always a welcome for us.

Jesus said, "I, if I be lifted up, will draw all to me." We are drawn, raised, lifted up out of personal consciousness into the Universal — into the God-Consciousness. We must first desire this with the whole heart, and then take it in faith. It will help us to realize this lifting-up power if we shut out everything in the without, and with the whole heart say, "Jesus Christ is now here raising me to his consciousness of life and wholeness; to his consciousness of purity; to his consciousness of love; to his consciousness of power; to his consciousness of abundance; to his consciousness of oneness with the Father—in a word, to his consciousness of perfection.

The whole man, Spirit, soul and body must be raised up into spiritual consciousness, and this is what it is to be saved to the uttermost. Complete salvation is found only by finding God; and God is found only when he is sought with the whole heart.

* * * * *

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" I. Cor. 14:8.

LOYALTY

This text suggests the idea of loyalty. Isaiah said, "Lift up a standard for the people," expressing in a different way the same thing. While Paul and Isaiah used different illustrations, both were teaching the truth that there must be definite ideas in mind, and perfect loyalty to those ideas before they can find their true expression in man. Loyalty gives a fearlessness and force to character that marshals all the powers of man into conquering array.

The battle is not a true symbol in all particulars of the overcomer's work, because his victories are not won by fighting, but by gathering all his forces together on the side of Truth. But some phases of

overcoming are well typified by the world's warfare, not because the methods are the same, but because certain ideas, as of justice and freedom, are involved. It is therefore of importance that we consider the symbol, and get the lesson from it for use in our spiritual work.

“The fear of man bringeth a snare.” The snare is a condition of negativeness which holds man because he gives up to it. Loyalty to Truth casts out the man-fearing spirit, and strengthens and uplifts the whole mind, making it strong and positive, and equal to every requirement of the Spirit.

This lesson is especially applicable to teachers of Truth. Where there is a compromise with error, or a joining hand-to-hand with it, there can be no effective spiritual work done. The clear, bold, fearless declaration of Truth made regardless of whether man hears, or whether he forbears, is all that really counts. Jesus was our example in this. He never temporized with anybody about anything. He was above all that. The things which were highly honored among men, their customs, their traditions, their beliefs and religious doctrines had no power to make him disloyal to Truth.

When he told them they need not die, but might through him find eternal life, and when he told them he could prove his power over death by raising the dead to life, they laughed him to scorn, and said that he had a devil; but he was still loyal in spite of all they thought and said, and that loyalty to the Truth about life carried him through to the greatest victory the world has ever known.

Our demonstrations of Truth will always be in proportion to our loyalty to it. If we waver, and are fearful, and fail to teach the Truth because of the opposition of anybody, we are disloyal, and before we can do any mighty works through the Truth, we must become loyal.



"Be still and know that I am 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.

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 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 eighteen years, and has over 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50 cents.

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 \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI.

CLASS THOUGHT

MAY 20TH TO JUNE 20TH

[Held daily at 9 p. m.]

I Am Unified with the One Living Substance.

PROSPERITY THOUGHT

[Held daily at 12 m.]

If ye shall ask anything in my name, I will do it.— John 14:14.

QUESTIONS AND COMMENTS FROM SILENT UNITY DEPARTMENT

On the third floor of the Unity Building is located the correspondence department of the Silent Unity Society. About a dozen workers are here actively engaged every day, some of them in healing and others in writing. To the many questions asked by those seeking help, answers are promptly given. Many of these are worthy of a place in our literature because of their general interest, and had we the room in UNITY, we would publish voluminous extracts from them every month. The following are just a few points that the editor has selected and here printed for the benefit of our readers :

To one who asked the cause of paralysis.

Paralysis is a lack of mind control, and the cause, metaphysically, is a lack of mastery. This may arise from an undisciplined will or a dissipation of vital force. The organism is moved through volition of the will acting upon nerve centers, and these centers are connected by the vitality. When the vitality

is wasted the mind loses its connection with the centers, and what is called paralysis results. The remedy is, restoration of the connecting links by building up the vitality, and at the same time using it.

Jesus Christ illustrated this when he healed the paralyzed man, first making him whole in consciousness, then telling him to take up his bed and walk. It is found by spiritual healers that these two mental attitudes must be cultivated in the patient. Build up the consciousness of the one indwelling Life and Substance, and then act upon it by throwing the force of the will into the paralyzed members. This process applied persistently and patiently will heal nearly every case.

Where there is partial paralysis of an arm or a leg, the cause may be exhausted brain cells or a break in the vital connection; in such cases switch the mental activity to other centers and relieve the over-taxed members. If it is the right hand, practice using the left one; learn to write with the left hand and do everything with that hand, that you have been doing with the other, not forgetting, of course, to realize in every possible way the presence of the One Infinite Life "in you all and through you all, and above you all." When you think the exhausted cells have been sufficiently rested, begin to use them. The method is that of all mental action; first, the idea, then the projection of the idea as an active force in the members. For example, life is an everywhere-present idea in mind. Formulate this idea in your mind and then speak it silently or audibly into action. In treating the limbs say, "Life is. Life is now manifest. Life is now manifest in you. You move and act and do the bidding of manifest, intelligent life." Then proceed to use the member with freedom and boldness.

* * * *

In answer to the question, "Do you think it right to treat a

person out of his body to get his money ; and do you teach that it is right to demonstrate what you want, regardless of the rights of others? "

Under no circumstances do we treat people to pass out of the body. Such a process would be to demonstrate death, while the pivotal point of our doctrine is that God is Life, and that all his manifestations are, and should remain, like him, in eternal, uninterrupted, conscious, living being. Our work in healing people leads directly to this overcoming of the tendency to death. We hold that where there is life there is hope, and our God is not the God of the dead, but of the living.

No, we do not teach that it is right to demonstrate what we want regardless of the interests of other people. We teach that God is the Source of everything that we have, and that we should look to him alone, and not to people, for the fulfillment of our needs. There is a Divine Law which brings man into conjunction with that which will meet his daily needs. Jesus Christ called it the kingdom of God and his righteousness. It uses all things in existence to bring about the fulfillment of its Law. We do not pretend to know what the avenues shall be, but trust it to do its perfect work. We are always careful never to treat people directly to do any specific thing, but always that they shall fulfill the Universal Law of Justice and Truth.

* * * *

Do you endorse the teaching of W. F. Evans? —**

W. F. Evans is called "The Recording Angel of Metaphysics." He has hunted out all the vital issues in ancient and modern spiritual writing, and sifted them thoroughly. I have read the seven volumes which he has written and think them the most complete of all metaphysical compilations. He is not an original writer, but knows the Truth when he sees it.

He denies the reality of the body in the same way

that we do ; that is, that it is not what it seems to the sense-consciousness, but has a spiritual substance that can be brought into activity and formed into the eternal body of the Christ-man. There is a very fine metaphysical point right here that some people miss. If I remember rightly, Evans has discerned the Truth, and separated the material body from its spiritual reality. The carnal mind has created a carnal body, which it is trying to sustain. The spiritual man as it is in Christ Jesus takes the matter out of carnality's hands, and resurrects from that material tomb an indestructible organism. This I understand to be the teaching of Evans, and I endorse it thoroughly.

* * * *

I read your article on "Overcoming Will" in the last UNITY and want to ask you how you would manage if your friends interfered with the use of your will. I thoroughly believe every word you wrote, and would like very much to have your opinion as to when people's wills conflict.—**

The article on the Will was written to help inspire to action the large number of people who have a desire to be healed and prospered and helped otherwise, but who seem to lack that something which *lays hold* of the healing, prospering power.

Like all questions, this one has two sides, and the other, which was not specially emphasized in the article mentioned above, is that some people have developed the will at the expense of the other faculties. Such persons need discipline of a different kind from that needed by one who has allowed his will to become weak and inactive through failure to use it.

What we are all aiming at is restitution — a perfect balancing of all our faculties which have fallen into inharmonious action through ages of wrong thinking.

In the development of the will, the understanding has to be taken into account. Understanding gives good judgment, and judgment balances the will. This brings us to your question.

The exercise of good judgment in the use of the will takes away all the wilful, headstrong disposition which is often manifest in the natural man. When we get into the school of Spirit our Teacher gives us the experiences and lessons best suited to perfect us. If we do all things unto the Lord, and not unto men, we will look upon all our experiences as coming from him, and will let go of all our own personal, wilful determination to have things our own way, and will yield cheerful, glad obedience in our lessons, knowing that they come from a wise, loving Father, and not from man. This takes away the thought of giving up our wills to others; we know that we are only making our will one with the Divine, which gives a joy and satisfaction that can never come through set determination to have our own way, and to carry on our affairs according to our ideas.

Jesus said, "Except ye become as a little child, ye shall not enter into the kingdom of heaven." There is rest and peace in letting go of our "grown-up" thoughts and trusting the Father as a little child trusts its parents.

I should think that if you took up the whole matter of your experience in the light that the Father is giving you some discipline just suited to your development, and would thank and bless him for it and rejoice in it, that it would bring you good results. The attitude of resistance holds us in the very conditions we would be free from. When we see things in their true light, the resistance goes, because having understanding we use our will in harmony with it, and all things begin to work harmoniously for us.

We must see God in all our ways, and acknowledge him as the guiding, ruling power in our lives. "In all thy ways acknowledge him, and he shall direct thy paths." God and not man is giving you all your lessons. If you make this thought the one central

idea of your life, a new light and a new joy will come into your life.

* * *

To one who asks about the observance of the Sabbath.

We have never concerned ourselves in any way in the controversy about the Sabbath, believing in keeping the spirit and not the letter of the law. Jesus violated the old Mosaic law of the Sabbath, seemingly for the purpose of teaching and emphasizing the lessons that, "The Sabbath was made for man, and not man for the Sabbath."

The Sabbath was a figure of the rest into which we are to enter, or rather do enter, through Christ. When we reach the place in spiritual understanding where we discern the reality, we no longer need the lessons taught by that which is but a figure of the real.

* * *

Has man any influence over floods and drought?—*.*

The Psalms suggest that barren land or drought can be overcome by praise — by the prayer of thanksgiving. The Old Testament all the way through teaches that the earth is cursed by man's sin, and that restitution of the earth will follow the restitution of man. You will find this a very interesting study if it is new to you, and you care to take it up. Drought and floods can be and will be regulated by man as he recognizes and declares the Divine Order in the Divine Mind working in and through man.

We are enclosing some texts along the line of the restitution of the earth. From these you can form your treatment for this kind of healing, and it will be worth much more to you than if we gave it direct:

Hosea 4:1-7; Isaiah 35th chapter; Joel 1st and 2d chapters; Isaiah 51:3; Isaiah 33:24; Isaiah 24:4-7; Isaiah 11:6-10; Psalms 67:5, 6; Deuteronomy 28th chapter; Hosea 2:18-23; Hosea 13:14; Micah 4:1-8; Zechariah 8:1-12; Malachi 3:10, 11.

KANSAS CITY MID-WEEK MEETINGS

April 15, 1908

LED BY MRS. VAN MARTER.

Silent Thought: Christ in me is my light.

We read in the 4th chapter of Malachi, 2d verse: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," and this is a literal fact. We can be living suns, sending a shining ray that will turn night into day; by our thought we can send out sunshine that will turn darkness into light. In the margin, there is a reference to the 3rd chapter, 16th verse, and it reads: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." So, the radiation depends upon our thought and Word, and that we are really living suns is now being told us by scientists who are making photographs of our thought. Each one of us radiates light according to the quality of thought we send out, or according to the attitude of our mind.

Jesus said: "And the Life was the light of men." I quote again: "Let them that love him be as the sun that goeth forth in his might." "We are as a burning and shining light." "Awake thou that sleepest and Christ shall give thee light." "Arise, shine, for thy Light is come, and the glory of the Lord is upon thee." "Put on thy beautiful garment, shake thyself from the dust." "The path of the just is as a light that shineth more and more unto the perfect day."

And Peter tells us: "We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the dawn, and the day star arise in your hearts."

We are to take heed to the Word of Truth because it is through and by the Word that the day star is to dawn in our world.

" The star of unconquerable will
Is rising in my breast,
Calm and resolute and still,
Serene, and self-possessed."

How often we know people of ability whose lives just drone and drift on because of their unstable will. We are supposed to be asleep until the Christ-Mind is awake in us, and we have to learn to get into communication with this center in our Being. Then we can say: "I can; I will; I do," because of the One Great Will that inheres in us. We cannot shine; we only flicker, if the will is unstable.

"And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

These are deep truths, and were spoken by those who knew. These words are not true because they are in the Bible, but they are in the Bible because they are true.

"The people that do know their God shall be strong and do exploits." It is they who know their own God — know the divine voice within themselves — they shall do great exploits. You must know *your* God; it is *thy* God; the emphasis is always on *thy*. It is when our Lord is our everlasting life that we know the Spirit dwells within us; that we are suns of righteousness with healing in our "wings," or radiations.

It is Prof. Larkin who said: "The only difference between a man and a fish is the rate of vibration." Now, on what does this vibration depend? Upon our thought and our word. We radiate what we think. If we send out weak thoughts, we shall have weak results, or weakness. This thought radiation goes out with form and color; it has substance and life. If these thought-forms are pure thoughts they go with

I am unified with
the ONE LIVING
SUBSTANCE.

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blessings to those on whom they descend. Thoughts of wisdom and intelligence have a gold color; those of power have the color of bright heliotrope; thoughts of love are rosy, like the dawn of the morning, and thoughts of anger have a dark red color. "He that is angry with his brother is in darkness." This is a literal fact, for these thoughts of anger go out in dark flames, and finally settle down in soot. We should be very careful what thoughts we send out — they should be of love, wisdom, power and strength, for what we send out, that is what we, ourselves, are.

Emerson says: "From great hearts great magnetism flows continually, attracting great events."

Henry Wood says of thought force: "Its vibrations project themselves in waves through the ether, regardless of distance, that strike unisons in other minds and make them vibrant; their silent, though forceful, impact makes a distinct impression; in fact, they are substantial entities, in comparison with which gold, silver and iron are as evanescent as the morning dew."

We know if we put wax or ice near a fire, it will melt. The heat radiations set the molecules in motion. So it is with our thought (or our thought acts in the same way), whatever we radiate moulds (or acts) on everything about us, and we live in a world of our own making.

We are often asked: "What shall we do with our enemies?" I will tell you. Burn them at the stake. We have learned that love is a consuming fire. Concentrate love upon them with such force that all error shall be burned to ashes, and they will become your best friends. You have heard of the Irish woman who had a great deal of trouble with Patrick, her husband, and a lady said to her: "Did you ever try heaping coals of fire on his head?" She answered, "No, but I have tried a red hot poker."

We are our own enemies, usually the only enemies

we can have. When we get out of our minds the belief in enemies, the enemy is gone. Nothing can shut off the blessings of Infinite Peace and Good-Will but our own thoughts of doubt and fear, and these will close the door to the very blessings we desire. *Be* Suns of righteousness — all right-ness — and then concentrate, and you need fear no error and no foe, for the rays of love will be a wall of fire around about you, and you will be a glory in the midst of it. It is animal to *want*, human to *do*, but divine to *be*. Just being something does the work. We want to get away from the doing for a little while and let the being come into our thought. The objective is the life of whirl, but there is a place of peace even in the center of the whirlwind. We must live from the center — the place of stillness — and be radiant centers. To live the bright and shining life — the life of health, joy, peace and power — we must get acquainted with our real true self, the *I Am*. The real self is light and peace and power. Then let us drop all anxiety, and come into this place of perfect stillness, and the blessings that surround us shall be such as “ear hath not heard; nor eye seen.” We shall be shining lights where the morning stars sing together, and the Sons of God shout for joy.

Mrs. Wilson: Two weeks ago I left a name here for healing of a lady who seemed to be losing her mind. She had no vitality, no ambition to get up and go about. Last night I received a letter, and she is well enough to be out.

My brother, too, is doing beautifully. He has been ill ever since he was a baby, but he is coming out into the blessed Light of Truth, and is being made well.

Mrs. Dornseif: Saturday, I had quite a bad accident. I cut my hand, having to have five stitches taken in it. It pained me severely. The ladies here said they would hold a thought for me, and my hand

is getting along just as nicely as can be. It has not even swollen.

Miss G.: I was called to nurse a mother, confined with her first child. She was in convulsions, and her husband was supposed to be dying slowly of consumption. For about six months I had been reading the Cady Lessons, and learning about relaxation and letting go. I applied this knowledge and the mother came out finely. It was thought quite wonderful.

And to the consumptive, I gave strong thoughts of health and life. He got better from that moment, and in eight days was well. I suggested that they have a regular healer, but they said they did not need one.

Extract from a letter that was read: A number of years ago, I was talking with a friend of mine, a lawyer, living at our county seat. Because the fact appeared in our business dealing that I was naturally given to worrying, he was trying to help me on these lines, and was speaking of the power of prayer and thought. To illustrate his meaning he told of an incident which had opened his eyes to see that prayer or thought sent out in deep earnestness accomplishes that "whereto it is sent." He said: "There was to be a donation party for his minister, and he and his wife had decided on what to purchase for the occasion, but it kept ringing in his mind so persistently to get the minister *a sack of flour* that he told his wife about it, and they concluded to do so. After the party a neighbor inquired who bought the flour, and when she found it was they, she told them she had been praying that some one would get the minister a sack of flour. That was my first lesson in New Thought."—A. H. B.

April 22, 1908

LED BY MRS. MARION AUSTIN DRAKE

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:
 Who forgiveth all thine iniquities; who healeth all thy
 diseases;

Who redeemeth thy life from destruction; who crowneth
 thee with lovingkindness and tender mercies.

How glad we are that we all have our "angel side." How glad we are that we are children, heirs and joint heirs to the kingdom of God. How glad we are that it is possible for us to put off the old ideas that have held us in bondage, and by the "renewing of the mind," become spiritually minded, worshipping "in Spirit and in truth." How glad we are that we have found this "angel side," and I am sure you are finding it day by day. Greater and grander possibilities await you through seeking to "know thyself." Whom does the world say I am? I am not the objective one you look at, but the spiritual being. Ye are sons and daughters of the living God. "Know ye not that ye are the temple of the living God, and that his Spirit dwelleth in you?" We are builders. Do we realize that thought is the "Substance of things hoped for;" are we building wisely with this substance—this thought-force? O, my dear friends, it stands you and me in hand to hold fast to that which is good only, for if we hold the negative side, we picture forth the things we do not desire. So let us "abide in my words." "Keep my sayings." "My words they are Spirit and they are life;" they are health and strength to all who seek diligently and earnestly for the truth that makes free. Great possibilities await us, but we must be earnest, and seek for wisdom as we seek for understanding. We must seek wisdom to guide understanding that we may be led into the Truth—into the beautiful and into the good—the wisdom of the Word.

O, I love to bless, to praise this Great One I was so many years finding. I feel today that I am but a child, while the little knowledge I have attained these twenty years has helped me over the rough and stormy

ways, as it will help all who seek earnestly this beautiful Truth.

If God is "no respecter of persons," "without variableness and shadow of turning," the question often arises with the Son of man: "Who am I? and is life worth living?" Yes, life is worth living, whether we are on the spiritual plane or the negative. But when we live our highest and "sow to the Spirit," we feel like praising and blessing, while if we live on the negative side we feel downtrodden and sorrowful. When we find our real selves we can say: "I have everything to live for, for I have God in my consciousness. By the renewing of my mind, I am quickened of the Spirit. 'It is the Spirit that quickeneth, the flesh profiteth nothing.'"

I find many people who will make a claim of this beautiful Truth, and then, in the next hour, affirm the negative, saying, "I am sick, sorrowful," etc. What are we doing when we make these claims? We are decreeing these very things for ourselves, and they stay with us. You can make your statements of Truth over and over, but you cancel them through your "sowing to the flesh." We must be steadfast in the Lord and the power of his might, never making a claim we do not desire to see manifest, and to continue with us. This is something we should drill ourselves in; we should "watch." This is the "watching" and praying "without ceasing," and when we realize that prayer is the heart's sincere desire for Good, then we are praying.

Would you like to be strong? Then hold the thought for strength: "I am strong in the Lord and the power of his might." "I am strong to will and to do; nothing but my highest can come to me." These are affirmations we should make for ourselves. "I am strong and steadfast in the way."

Up in Iowa was a gentleman who followed in the way of drinking. One day he was in town and

could not find his way home; he couldn't ride his horse, but he knew he must be somewhere near home. Someone heard him call, "Hello!" and went to the window. He asked, "Who am I, and where do I want to go?" The other said, "You go on to the next house." We are oftentimes questioning, "Who am I? Where am I? And where do I want to go?"

We are in a beautiful world; a world in which there is much happiness. We should seek the Good, and then happy hours will come to us; we should live above our sorrows, and through praising, attain the Good. We will reach the great center within the heart of God, if we are earnestly seeking to find him. When we find the *I Am* we shall know that it is the child, the son of God. *I Am* is the spiritual Being and does not inherit from the flesh; the inheritance from the Spirit is good and true, and those of us who have been born again into the consciousness of this wonderful Truth have found who and where we are. We want to go into the higher consciousness step by step, day by day, coming into our rightful inheritance, where the kingdom of God reigns supreme.

Mrs. Hortenstein: The speaker has given us some strong "pointers," which we should put into practice. When we stand by the Good we always get good results.

We are told there is a new heaven and a new earth. They are ours when we are lifted out of our belief in separation from God. I have sometimes been in the valley and sometimes on the mountain top. We say and do a great many foolish things in the valley-consciousness, and when we are lifted up we see what it would be to drop back into the valley; we realize how limited our thoughts and actions were then, and are glad to stay on the mountain in the consciousness of truth and righteousness. We must see and hold fast to the principles of Truth. Each must live his life in his own way, and according to his highest real-

ization of Truth in his stage of unfoldment. We cannot stand still; we are constantly traveling upward to higher realizations, and there is nothing we cannot overcome and get above, if we are faithful to the truth. When we make a true affirmation, we must stand by it, for if we turn around and make the opposite statement, we fail.

Mrs. Quigley: I have made up my mind that in order to see with the spiritual eye, and hear with the spiritual ear, we must get over being sensitive. This was brought to my mind by listening to a description of a bull fight. I was so sensitive that the description of it harrowed my feelings and I missed the lesson of it. Mrs. Wiggs says:

"Amid the mud and scum of things,
There's something always, always sings."

Miss G.: A lady with a large lump in her abdomen was taken with a severe pain. The doctors decided that it was pus-kidney, and could not relieve her. She could not even retain a drink of water and was suffering greatly. Finally they operated; this relieved her, but four weeks afterward the trouble manifested just as acutely, and the doctors were called again. They said there was only one thing to be done, and that was another operation; but, in her weakened condition, it appeared she could not stand this; she could not raise herself in bed, and was simply skin and bones, and the doctors gave her up. They tried Christian Science, and then said, "There is nothing more to be done." I said to them, "When you get through with your doctors and everything else, I will go over and talk to her." When I saw her I told her if she wanted to get well to send for Mrs. D., that she would not kill her, but cure her. When this healer came to the house, she began to get better; at the fourth or fifth treatment she was up and dressed and was soon healed.

My mother is in her 72d year, and has asthma. I heard she was very bad with that trouble, and this came to me: Why don't you free your mother? I had been reading about "God's Hand," and I said to myself, "I have this *I Am*—God's Hand—and I can free her." A neighbor told me later, "Do you know, your mother has not been so well in years!"

Mrs. Drake: A few days ago I was called to see a patient who could not in the least help herself. Last Sunday she took a ride, and is doing nicely. The Word is a power, and for those who abide in it, there is nothing but good. They pass the shadows and abide in the Good.

Mrs. Fillmore: We are all learning the power of thought, and the possibilities of mind, and we want to learn it right while we are about it. When we learn any science, we want to get established in the principles and then we can get *things* straight.

It is an absolute truth that "All is good," because the great Creator named it so, but he put everything in right relation. We sometimes get them out of place, and that is where the evil comes in.

The image and likeness of the Perfect Mind, the ideas of love, substance and intelligence are all good, but we have made combinations that are not in God's thought. We cannot carry them into the kingdom of heaven. Some people want to carry their gold and some their sensations, their foolishness and folly, but they will never get into the kingdom of heaven that way. "God is not mocked;" you can't fool the Lord. "Whatsoever ye sow, that shall ye also reap."

Unity is one of the ideas in Divine Mind—keep the eye single to purity and good. The sensations of the flesh, human affections, and all these things, last only for a day. You cannot come into the kingdom of God and carry the desires of the flesh with you. The kingdom of God is rightness and harmony. "By

their fruits ye shall know them." Declare the guidance of Divine Wisdom. Say:

"I am guided by Divine Wisdom; everything in my life is in Divine Order," and you will have the wisdom to know what is right. Obedience to the will of God is righteousness.

—MILLIE CHANDLER, *Secretary*.

THERE IS NOTHING TO FEAR

Say to them that are of a fearful heart, Be strong, fear not, God is your strength.—Isaiah. 35:4.

For God has not given us the Spirit of fear, but of love and of power and of a sound mind.—II. Timothy 1:7.

Be strong and of good courage, be not afraid, for the Lord thy God is with thee whither thou goest.—Joshua 1:9.

The Lord is my light and salvation; whom shall I fear?—Psalm 27:1.

He giveth power to the faint: and to them that have no might, he increaseth strength.—Isaiah 40:29.

I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.—Psalm 23:4.

The eternal God is thy refuge and underneath are the everlasting arms.—Deut. 33:27.

Be strong: fear not, for the Lord thy God will not fail thee nor forsake thee.—Deut. 31:6.

I will trust and not be afraid, for the Lord Jehovah is my strength and my salvation.—Isaiah 12:2.

My peace I give unto you, Let not your heart be troubled.—John 14:27.

God is our refuge and strength: a very present help in trouble.—Psalm 46:1.

Rejoice in the Lord always! And again I say rejoice.—Phil. 4:4.

So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55:11.

I create the fruit of the lips, . . . saith the Lord: and I will heal him.—Isaiah 57:19. — *Selected by H. E. CRANDELL.*



(Text from the American Revised Edition.)

Lesson 7. May 17.

JESUS BETRAYED AND DENIED — John 18:1-27.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples,

2 Now Judas also who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received the band of soldiers and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, who betrayed him, was standing with them.

6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground.

7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth,

8 Jesus answered, I told you that I am *he*; if therefore ye seek me, let these go their way:

9 That the word might be fulfilled which he spake. Of those whom thou hast given me I lost not one.

10 Simon Peter therefore having a sword drew it, and struck the high priest's servant and cut off his right ear. Now the servant's name was Malchus.

11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him.

13. And led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.

14. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest.

16 But Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

17 The maid therefore that kept the door saith unto Peter, Art thou also *one* of this man's disciples? He saith, I am not.

18 Now the servants and officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

19 The high priest therefore asked Jesus of his disciples, and of his teaching.

20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.

21 Why asketh thou me? ask them that have heard *me*, what I spake unto them; behold these know the things which I said.

22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 Annas therefore sent him bound unto Caiaphas the high priest.

26 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said, I am not.

26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter therefore denied again: and straightway the cock crew.

GOLDEN TEXT—*Jesus said unto them, The Son of man shall be delivered up into the hands of men.*—Matt. 17:22.

We should keep before us the great truth that Jesus represents man passing from the mortal to the immortal plane of existence. Man has no consciousness of permanent life until he acquires it. How to acquire eternal life is the one subject of the New Testament. The rich young man said, "What shall I do, that I may have eternal life?" Nicodemus asked the way to that new birth, the foundation of which is the mastery of creative life forces. The whole symbolism of Jesus' history is to illustrate the steps necessary to enter into immortal life. We all live in the one life as fishes live in the sea. When we have consciously absorbed enough of that Life to make our bodies bouyant, indestructible and obedient to the Will; when we can say, "I can take it up, or I can lay it down," then, we have attained eternal life, and not until then.

It is only within the past few years that the western world has studied the mind with any degree of accuracy. Formerly consciousness constituted all of mind. Now the outer consciousness is found to be the external layer of mind stratifications running deep into the body, and far beyond it. This great mind-country is known by modern psychologists as the sub-conscious, the super-conscious or subliminal, and the unconscious or sleeping realms. In his attainment of eternal life man must consciously enter into every one of these inner realms of Being and direct their activities. When Jesus went over the brook "Cedron" and entered the garden of Gethsemane, he passed in his own consciousness from the without to the within. "Cedron" means a *turbid torrent*, that current of confused thoughts that pours in upon us when we go into the Silence and try to concentrate. Gethsemane means an *oil press*. It represents the struggle that takes place within the consciousness when Truth is realized as the One Reality. All the good is pressed out and saved and the error denied away. This is often agony — the suffering of the soul in giving up its cherished idols.

Judas, the ruler of personal, animal man, and especially the sex-principle, "Knows the place" — he is strong in the sub-conscious. When Jesus, the *I Am*, enters this realm for the purpose of discipline, he stirs up all the rulers of the world of sense, "soldiers, chief priests, pharisees, etc. Judas is friendly to the flesh, though he rightfully belongs in the Spirit. He has consorted with sense until he has lost his head — he "hath a devil." So when the *I Am*, Jesus, enters this sub-conscious realm Judas allies himself with the forces that rule in sense.

Jesus meets them boldly — he knows that he must handle these thoughts of the sub-conscious and demonstrate his power. A fearless affirmation of the *I Am* is necessary to that final supremacy which it attains.

Error thoughts always go down before a fearless *I Am* affirmation — “they went backward, and fell to the ground.”

We should not destroy the vitality of the sub-conscious. Jesus allowed Judas and his companions to take him, because he knew that he must save and redeem every faculty. “Of those thou hast given me I lost not one.” Do not kill your Judas, but lift him up at the last day.

Peter is the faith-substance within that links the mind to the Christ. When its negative pole, Judas, is taken away its stability is gone and there is that vacillating of faith called “backsliding.”

Lesson 8. May 24.

JESUS' DEATH AND BURIAL — John 19:17-42.

Print John 19:28-42

28 After this Jesus, knowing that all things are now finished, that the scripture 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.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away.

32 The soldiers therefore came, and brake the legs of the first and of the other who was crucified with him:

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

36 For these things came to pass, that the scripture might be fulfilled; A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took away his body.

39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*.

40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

41 Now in the place where he was crucified there was a garden: and in the garden a new tomb wherein was never man yet laid.

42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

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

The lesson of the crucifixion is the final erasement of error from consciousness. Every time we give up some error, there is a crucifixion. When we reach that place where we are willing to surrender all evil, and retain only the good, the death on the cross is accomplished. It is not man that dies, but the false ego that has entered the human and become part of the consciousness. It is this aggregation of falsities in the mind that brings about death finally to everyone. That Adam-mind, which the Lord God breathed into life, has been clouded by error until it destroys the body. "In Adam all die, but in Christ are all made alive."

A voluntary death on the cross is the giving up *consciously* of the whole error mentality. This is one of the deepest occult facts in human evolution. Why a Master sure of his mastery should allow himself to be crucified is beyond human understanding. The reason is that the Christ-mind, or Spiritual consciousness, finds this the only lawful way of ridding the mentality of its error conditions. Error is allowed to destroy itself and in the process it causes suffering to the whole man. When the false mentality was undergoing its final dissolution it seemed that Christ was passing through the death experience. But this was *appearance* only. This man knew his Real Self and its capacity to come through the trial successfully. The "fulfillment of the Scripture" is the carrying out of the law of cause and effect in thought. Every thought brings forth its fruit — "as a man soweth so shall he

also reap." Hindus call this *Karma*. Jesus said it was the "fulfilling of the Scriptures." The bitterness of this experience is typified by the giving of the vinegar in response to the cry of the suffering soul — "I thirst."

The omitting the usual breaking of bones in Jesus' case means that the underlying substance of his body was not broken up, but retained its unity. This was the result of his previous discipline. He had eliminated all error thoughts from the conscious mind and established his sub-consciousness in the Omnipresent Life. He said, "He that believeth on me shall never see death." Did he who made this claim see death? If he did he was either a dreamer or over enthusiastic. Those who know the power of the mind to sink deep down in the consciousness and there hold the inner springs of life steady, while the outer realms are in distress, can readily believe that Jesus fulfilled that which he promised — the resurrection from the dead of that same body. In other words he did not die as men usually do, but held the inner life intact, and in the silence of the tomb released it and sent the life-currents again coursing through his veins.

This power of man to sink the vitality into the sub-conscious and hold it there, has been practiced by adepts in India for ages. The Hindu Yogi cultivates mind-mastery until he can control and direct all the functions of his organism as easily as the ordinary man controls the action of his limbs. He can stop feeling in any part of his body, and at will throw himself into a sleep lasting months. His powers in this respect are not unlimited, but he can put his body to tests of endurance that seem miraculous to the undisciplined. In the face of these facts it would be reasonable to believe that Jesus, the greatest of adepts, could let his body be killed, and yet never see death.

Like all the allegory of Jesus' life, this death on the cross is not so important as an historical event as

it is the demonstration of an experience common to all men who are passing from the human to the Divine. We do have our crucifixions, deaths and burials, yet none of them are real when we believe in the power of the One Life to save us to the uttermost.

Lesson 9. May 31.

JESUS RISEN FROM THE DEAD—John 20:1-18.

1 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord, out of the tomb, and we know not where they have laid him.

3 Peter therefore went forth, and the other disciple, and they went toward the tomb.

4 And they both ran together: and the other disciple outran Peter and came first to the tomb;

5 And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7 And the napkin that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked in at 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 sayeth unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, 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 I go unto my brethren, and say to them, I ascend unto my Father and your Father, and 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.

GOLDEN TEXT— *I am the first and the last, and the Living one; and behold, I am alive for evermore.*—Rev. 1:17, 18.

On resurrection morning the friends and followers of Jesus seem to have forgotten this promise that he would “rise from the dead,” and they were looking for his dead body in the tomb. This means that when the belief in death has overshadowed us it darkens the understanding, and we must get from under it before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, while all the time he was at her side John and Peter failing to find him where they expected him to be, “went away again unto their own homes.”

These all represent phases of consciousness in the mind that has gone through the crucifixion and burial of some mortal idea. When a great ambition fails there is relaxation throughout the system, and without the Christ to lift us up, we are dead indeed. Everything seems dark and all our hopes crushed. It is then that we “turn back,” to the living thought of the Jesus (*I Am*) standing near by, which says to us, “Woman, why weepest thou? whom seekest thou?” Grief and the search for the lost one in some external place has to be quickly done away with. The ascending thought of the *I Am* is the saving idea, “I ascend unto my Father, and your Father, and my God and your God.”

The resurrection of Jesus takes place in us every time we thus rise to the realization of the perpetual indwelling life, connecting us with the Father. The grave-clothes of mortal sense, which are thoughts of man’s limitation and the necessitous obedience to material laws, are left in the tomb of matter. Jesus said, “I have overcome the world.” This means not only man-made laws, but the so-called laws of nature also. The *I Am* is a law-maker, but in order to rise into the

realm of pure ideas, the Father to which Jesus went, it must not be attached to (touched) by the clinging affections of the soul (Mary). The two angels, "one at the head and the other at the foot, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body always present in Divine Mind. The human sense of body has been taken away, but the spiritual consciousness always abides. These two bright and shining thoughts said to the weeping Mary, "Why seek ye the living among the dead? He is not here, but risen." (Luke 24:6.)

The most effective consolation we can get and give to others under grief, is to *deny* the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerge the souls of those who mourn. Jesus did not want the sorrowing Mary (thought) to touch him, because it would pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for Life eternal.

Always keep to your highest thought and deny every suggestion of sorrow or loss. To dress in mourning, and use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children of darkness wear sack-cloth and sit in ashes, but the Children of Light rejoice, look up! — ascend in every thought to the Father of Life and Light, and are thereby set free from the burden of grief and belief in separation.

Lesson 10. June 7.

JESUS APPEARS TO HIS DISCIPLES — John 20:19-31.

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.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach *hither* thy finger, and see my hands; and reach *hither* thy hand, put it into my side: and be not faithless, but believing.

28 Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:

31 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.

GOLDEN TEXT — *Thomas answered and said unto him, my Lord and my God* — John 20:28.

It does not seem incredible to one who has had experience in demonstrating the power of the mind over matter, that Jesus revived his body after the crucifixion. If the testimony of the Scriptures is to be taken, this point is brought out more prominently than any other. He appeared, according to this record, eleven times within forty days, *viz.*: To Mary Magdalene, Mark 16; John 20, and to other women, Matt 28; to Peter, Luke 24; to two disciples on the way to Emmaus, Luke 24; Mark 14; to ten disciples, Mark 16; Luke 24; John 20; and to eleven disciples, John 20; to seven disciples by the sea of Galilee, John 21; to the eleven on a mountain in Galilee, Matt. 28; to five hundred at once, I. Cor. 15; to James, I. Cor. 15; to the eleven on the Mount of Olives, Luke 24. He talked and ate and exhibited the marks of the crucifixion in his body. The power of appearing and dis-

appearing which Jesus had after the crucifixion was in evidence before that event. He "disappeared from their midst" when the Jews sought to take him, and he had evidently acquired a certain mastery of his organism before he allowed himself to be put to the supreme test on Golgotha.

The recent discovery by scientists of an interpenetrating ether, out of which heat, light, electricity, magnetism, atoms and, in fact, all the phenomenal world comes, leads right up to the explanation of the law Jesus used to control his body. We do not move our bodies by direct mental contact, but through this invisible and mysterious ether. The ether is the connecting link between the formless and the formed. When mind desires to move an atom it does it through the manipulation of the ether, in which the atom has its origin. Thus the secret of body mastery includes a certain familiarity with this all-penetrating substance. It is the one and only substance — matter is the shadow cast by man's ignorance.

The mind of every man can be trained to detach itself from matter and lay hold of the ether. The ether is the home of the "saints in glory;" it is also "heaven," "paradise," the garden of Eden," and various other Oriental references to a realm that is beyond geographical designation. It is everywhere, yet nowhere — that is, it is not confined or limited by any material law.

The first step in grasping this great unifying element is a comprehension of God as Principle. When we perceive that God is the Great Mind-Idea, and, as Principle, corresponds to mathematics, we have begun the spiritual education that will finally make us masters of the body. The next step is, that the Universal Ether is the body of this Great Mind, in whom we "live, move and have our being."

Having convinced himself of these simple and logical facts, man is in the way to the Jesus Christ

consciousness. The inner breath is connected with this all-penetrating ether, and when man's mind has sufficiently incorporated it in consciousness, he can breathe it into the minds of others and they will receive the inspiration and power which are held in its realms. In the consciousness of this presence Jesus "breathed on them, and said unto them, Receive ye the Holy Ghost."

All things are formed from the ether, and in order to unformulate and change them, a certain unity with this underlying substance must be established. This the Holy Ghost accomplishes. Thoughts and acts not in accord with the Principle of Being make false structures in the ether, and these become reflected into the visible. When they are in human consciousness they are called "sins." These errors of thought, or "sins," are visited upon the body through the ether, and it is in this medium that the forgiveness is brought about. The power to forgive sin and its effect, sickness, is possessed by those who have received the Holy Ghost. This is true and lasting healing, and far more effective than magnetic, hypnotic or mental healing. "Man hath power on earth to forgive sin."

The "doubting Thomas" state of mind can feel the substance of the Spirit-body through the ether. This is called "vibration," and often shocks the body, sending waves and thrills from head to feet. This is a good "sign" of the presence of the Spirit, but "blessed are they that have not seen, and yet have believed."

Lesson 11. June 14.

THE RISEN CHRIST BY THE SEA OF GALILEE—John
21:1-25.

Print John 21:15-22.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith unto him again a second time, Simon *son of John*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17 He saith unto him the third time, Simon, *son of John*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?

21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

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

Jesus revealed the mind of the Father. This mind is the life and intelligence of man, also the substance that provides for all his needs. Jesus brought out prominently this providing power of the Father and showed in various ways how easy it is to supply by trusting God. This teaching is not that man shall be idle, but active and trustful, looking to Spirit as the source instead of to matter.

When the disciples had toiled all night in their fishing boats without result, Jesus suddenly appeared on the shore and called to them, "Cast your net on the right side of the boat and you will find." The result was 153 large fish, so heavy that they could not lift the net into the boat, yet it did not break. Man's mind is the net that catches thoughts, which are the basis of external conditions. The sea is the mental realm in which he exists. Toil of all kinds is a combination of mental and physical exertion. When the mind is exalted, toil is easy. By using his mind, man invents machinery that relieves him from wearying muscular labor. In a larger way the Spiritual Man

uses his mind and takes advantage of Divine guidance to lighten his toil.

The net of man's thought works hard and long in the night of human understanding and gains but little, but once the Christ-Mind is perceived and obeyed, the net is cast on the "right side," and success follows. This side of "righteousness" is always productive of large results, because it is backed by the Infinite Resource.

Whoever seeks supply through the Spirit, and submits his cause to the Law of Justice and Righteousness, always succeeds. The reason men fail to demonstrate the many promises of Divine support is because of some selfish or unjust thought. "Seek first the kingdom of God and his *righteousness*, and all these things shall be added unto you."

The bread and fish which Jesus provided on the shore represents the supply of Spirit in still another aspect. Not only does the Father provide for man through his mind, as in the draught of fishes, but in the invisible world of substance are elements that correspond to the material things. Bread represents the substance of the Omnipresent Christ body, and fish the capacity of increase that goes with it. Fish are the most prolific of all living things and fitly typify the ability of increase inherent in the Christ substance.

Peter, type of Faith, is the faculty upon which depends the continuous supply, hence he is charged with the thought of love to Christ three times. Faith must be in loving communion with the Christ-Mind in order to draw down to the thoughts (sheep) the necessary supply. Man does not live by bread alone but by Words and thoughts from God. These come into consciousness through mental and spiritual laws. The affirmations of love made three times by Peter represent fulfillment of that close Christ union in Spirit, soul and body. Faith in its beginning is wilful, vigorous, vacillating, but in its maturity it gives itself wholly to the Spirit and is willing to die to self. This is the "manner of death" by which Faith glorifies God — being absorbed into the Divine Mind.

Through repeated affirmations of love to Christ, man develops a consciousness of Divine Love, which abides at the heart-center and fills the whole body with ecstasy. This is "the disciple whom Jesus loved."

ANSWERS TO QUESTIONS

JENNIE H. CROFT

284. I wish to know more about the vibrations from names, numbers, colors, etc., and their effect upon children and people. My daughter is the mother of a little son who is still without a name, and we desire the best influences for him from right vibrations. — A SUBSCRIBER.

While it is a debatable question whether colors, names, numbers, have degrees of power outside of human thought, we know that all influences are included in the One Universal Energy, and from it only do we need to draw strength for ourselves or our children. This one Energy, otherwise called God, is greater than any influence, and should be used to direct and control all powers that they may be our servants and not dominate us. When we depend upon it declaring that only good can come from Good (God), holding our children and all people in this Good, nothing but good can come to us or to them. Why, then, should we wish anything less, or give our time and thought to anything less than this Great Good? If we are servants to a lesser good we cannot expect to realize the greater, and in our experience we have found that it is only by fixing our gaze upon the Absolute and reaching for it, that we attain supremacy. There can be no fear for the little son when mother and grandmother are both claiming their oneness with the Source of all power, and that they have dominion over all things through this indwelling Good.

285. For nearly fifty years I have belonged to the orthodox church but have never felt satisfied or happy. I am now earnestly seeking happiness and healing by the aid of Mental Science, God and the Bible. I feel it my duty to live up to the rules laid down in UNITY and strive to bring myself to make the daily affirmations and others required, but my conscience often bars the way. I cannot say I am not sick when I am, or that I am happy when I am not, etc. Probably my trouble is the effect of ignorance and lifetime habits and influences. What shall I do? How become peaceful, free from fears, happy, and satisfied? I do not understand the subject of affirmations at all, and cannot be hypocritical by using those that seem so false and impossible to me. — MRS. R. K.

Your mistake is in considering the human personality to be the real self, and when pain and sorrow assail this apparent self, you look upon them as unalterable facts - realities. If this were so, then sickness and misery would be eternal verities, and heaven, that state of harmony where sorrow has no place, forever unattainable. But we know that the real self is the Ego, the Knower, the Spirit, the *I Am*. This self is life, love, wisdom, power, and is beyond the reach of sickness and sorrow, which are ideas held in human consciousness. We speak the truth when we say that I

am well, I am joyous and free, for the *I Am* can be nothing else, and we speak falsely when we say that I am sick, I am unhappy. Your body may be weak or suffering pain, but YOU, through the formative power of thought, may create new and perfect physical conditions which will preclude all possibility of sickness or pain. By making true statements or affirmations we build into the physical expression of the self those conditions which we would have, building under the law, "As a man thinketh, so is he." If we abide in conscious at-one-ment with the Father, the Source of all good, we know that we are well and harmonious in reality, no matter what the appearance may be, and sooner or later this appearance will take form according to this knowledge.

286. Does anger, revenge and jealousy develop cancer, or is the condition the cause of the mental state?— B. B.

Indulgence in these emotions produce a poison in the blood which may result in a condition called cancer, or in other so-called diseases of the blood. This is not a theory merely, but has been proven to be a fact by the experiments of scientists.

Selfishness is the root of all anger, revenge and jealousy, and if one would be free from both cause and effect, he must be filled with that love which is selfless and which continues to love even when spitefully used and persecuted. The physical condition is not the cause of the mental state, but it may have a reflex action upon the mind after the condition is produced.

287. What did Jesus mean when he said that "The Sabbath was made for man and not man for the Sabbath?" Also in "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation?"— O. R. B.

In the first statement Jesus meant that man must not be in bondage to anything, but must be free with the freedom of Spirit and be in dominion over all things. This was the power given unto man in the beginning of this earth existence, and man-made laws concerning times and seasons should not govern his righteous deeds. He that *is* Law is greater than all laws, and the Christ in man is Lord over all.

Blasphemy against the Holy Ghost is to deny the presence of the Spirit within man as an active power for righteousness, and so long as this denial is continued, so long will there be no forgiveness, but continued condemnation. Forgiveness is to give something for, to put something in place of former conditions, and we believe that to every soul there comes a time when there will be a recognition of the indwelling Spirit and an acceptance of its power, and then blasphemy will be transmuted into praise and thanksgiving for the eternal joy of true living.



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CHARLES FILLMORE, Editor.
MYRTLE FILLMORE, Associate Editor.
JENNIE H. CROFT, Assistant Editor.
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Washington, D. C.: Woodward & Lothrop, 10th, 11th and F, N. W.
Toledo, Ohio: C. G. Pomeroy, 418 Twelfth Street.
Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval Street.
St. Paul, Minn.: W. L. Beekman, 55 East 5th Street.
Chicago: Purdy Publishing Co., 80 Dearborn St.; A. C. McClurg & Co., 215 Wabash Ave.
St. Louis: H. H. Schroeder, 3537 Crittenden Street.
Denver: Colorado College of Divine Science, 730 Seventeenth Avenue.
Los Angeles: Home of Truth, 1327 Georgia Street.
San Jose: Wm. Farwell, 275 North Third Street.
San Francisco: The Occult Book Store, 1710 Devisadero, near Sutton Street.
London, England: Power Book Co., 14 Kenilworth Ave., Wimbledon, S. W.; Higher Thought Center, 10 Cheniston Gardens, W.

Publishers' Department

Terms of Subscriptions. Per year, \$1.00; six months, 50 cents; three months trial (including *WEE WISDOM*), 15 cents. Canada subscriptions, \$1.12 (**Canadian bills, silver, or postage stamps not accepted.**) Foreign countries, \$1.25 (5 s.) per year.

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All HEALING LETTERS should be addressed to the SOCIETY OF SILENT UNITY; letters pertaining to *business*, orders for *subscriptions* or *books* should be addressed to UNITY TRACT SOCIETY. Please do not mix the letters for *treatments* with *business*.

LESSONS BY CHARLES FILLMORE

The lessons by Charles Fillmore are still in course of preparation. It has been decided best to include in the contemplated book some valuable lessons from a course recently delivered by Mr. Fillmore, which will delay publication a little longer than was at first intended. These later lessons will be such an important addition to the book that both those who have ordered and those who contemplate ordering will, we feel sure, be willing to wait. The work of revision is now in progress, and the book will be ready for delivery as soon as the necessary details of publication can be carried out. Orders already received indicate a large sale. The price will be \$1.00 in cloth binding, and 50 cents in paper.

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SOUVENIR PLATES

A large shipment of the souvenir plates mentioned last month has been received, and we are now filling all orders promptly. The plates are breakfast-plate size, of white china, with a photograph of the exterior of Unity Building reproduced in the center, surrounded by a fancy gilt border. The price is \$1.00 each, delivered. They are securely packed, and safe delivery is assured. The proceeds go toward the liquidation of the debt upon the building. Thus it will be seen that orders accomplish two purposes—secure a handsome souvenir to the senders, and help free the building from debt.

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3 for 2.—We are continuing the special club rate of three yearly subscriptions to UNITY for \$2.00. This rate will apply when the magazine is desired sent to one address for three years; one yearly subscription to each of three different addresses; or three copies to one address for one year. Address, Unity Tract Society, 913 Tracy avenue, Kansas City, Mo.

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The Building Bonds of the Unity Society are in denominations of \$50.00 each, bearing interest at the rate of 5% per annum, payable semi-annually. Write to us if you want a safe investment.

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The Easter number of UNITY came a benediction to me. The contents seemed to be for our special benefit, and was indeed a treatment to us for courage and a wonderful uplift.—Mrs. C. A. F.

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If you are a subscriber to WEE WISDOM or THE SIGNS THAT FOLLOW, please mention the fact when giving change of address for UNITY.

A LETTER OF THANKS

DEAR FRIENDS EVERYWHERE:

The Board of Directors of the Unity Society of Practical Christianity has requested me to personally thank you for your generous response to the Christmas letter of our president, Mr. Haseltine. The contributions have greatly helped to carry on the building improvements and we are all very grateful to you for them.

There are few permanent structures in our land devoted to Practical Christianity, in its spiritual application, and we are desirous of making this one a model for others to follow. To this end it should be built by the friends of the cause everywhere. The happiest day we ever had was "Dedication Day," when the names of nearly two thousand contributors to the Unity building were deposited in its corner stone. Our Society has never ceased to bless and send thoughts of love and prosperity to those early friends.

The work here is expanding steadily. The circulation of our literature has doubled in the past year and the number of employees increased three-fold. New machinery has been installed in the printing department to the value of over \$4000. The business office has been thoroughly systematized, over 12,000 names having been changed from type to addressograph stencils. This is also duplicated by a card system of marvelous convenience. The Silent Unity Department is also expanding and we shall soon need more room. Contributions are steadily coming in and we are assured that there shall be no lack of funds to carry the work forward. We will gladly explain in full detail what we are doing, and what we are striving to attain, to those who are looking for avenues through which to help the ushering in of the Jesus Christ Kingdom.

Yours Cordially and Faithfully,

UNITY SOCIETY OF PRACTICAL CHRISTIANITY.

By Charles Fillmore.

Kansas City, Mo., May 15th 1908.

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Rev. W. Ellis Williams and wife, Lisette C. Williams, have opened a "School of the Christ Mind" at the Plaza Studios, 5 West 58th St., New York City. Meetings are held every day. Consultation and treatments after meetings and by appointment. Rev. Mr. Williams has been connected with New Thought work for some years, both in New York and in Brooklyn, and will make this new movement a success.

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The name of the Red Leaf has been changed to the Concentration Leaf. In response to a wide demand, it is now printed on parchment bond, an almost indestructible paper.

SOUVENIR POSTAL CARDS OF UNITY BUILDING

The half-tone views of Unity Building in postal card form, which were announced last month, are now ready for delivery. They comprise the following :

- | | |
|-------------------------------|--------------------------|
| 1 Exterior of Unity Building. | 5 Unity Auditorium. |
| 2 The Business Office. | 6 The Silent Unity Room. |
| 3 Unity Library. | 7 Unity Printing Office. |
| 4 Unity Parlor. | 8 Unity Vegetarian Inn. |

The cards are good reproductions from photographs, and are the next best thing to a visit in showing the different departments of the work at Headquarters. They also help to tell the story of Unity's home and work to those who are not familiar with it, and therefore make a very acceptable gift. Orders are coming in every mail, and a large demand seems assured. Price, 5 cents each; 25 cents for the set, postpaid. Address all orders to The Unity Guild, care of Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

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God loves a "cheerful giver," and so do we. Every day we are made glad by the cheery words that come with the offerings of those who have been blessed through our ministry. Here is one who has faith to send her last dollar:

Inclosed you will find the last dollar I have in the house, but I have always received such blessings from every one that I have sent you, that I feel no fear in sending it.—H. A.

This is more than "cheer" in giving—it is courage born of faith, and success is sure to follow. This offering has in it the seed of unlimited Spirit increase; it increases in our hand, and returns to the giver multiplied. This is not sentiment, but Law.

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Please do not blame us if you miss a copy of UNITY when you have changed your address without notifying us of the fact. Uncle Sam does not forward second-class matter unless postage and instructions are left with the postmaster at former address.

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Yes, indeed, I have felt your strength since I have been receiving the dear little magazine, and hope I will never be without it.—M. L. E.

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UNITY is not published until the 15th of the month. You should receive the May number by the 20th of May.

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Change of address on our subscription list should reach us by the 10th of the month.

Quite a number of new magazines and papers have made their bow to the public during the last few weeks, and we trust that each one will have its share of the public favor. The signs of the times point to an ever-widening influence of the power of thought to create conditions, and the demand is for more light upon the subject. The response is in the form of these new magazines and in numberless teachers going out into the world with the message of Truth upon their lips. Among the literary ventures we note the following:

The Cradle. Mabel McCoy Irwin, Editor; published at Holyoke, Mass. This original publication is for adults and makes an appeal for the children to which parents should give heed. Monthly, 50 cents a year.

The New Life Magazine. Dr. John Fair, Editor. A magazine devoted to the unity of the churches. Monthly, \$1.50 a year. 824 N. Broad St., Philadelphia, Pa.

The Spiritual Messenger. T. H. Ellis, Editor. A monthly. 75 cents a year. Published by The First Spiritual Association, 1478 Laurel St., St. Louis, Mo.

Cosmos. E. Harvey Hadlock, Editor. Herald of Health and Happiness, published by The Cosmos Co., 131, Geary St., San Francisco. Monthly. \$1.00 per year.

Constructive Science. W. D. Wattles, Editor. A monthly paper published at 911 South A St., Elwood, Ind. 50 cents a year.

The Healer. Rev George P. Trevelyan, Editor. A monthly magazine devoted to spiritual healing. Published at 22 Talbot Square, Hyde Park, W., London, England. Monthly, price 3d each.

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"SIGNS THAT FOLLOW"

Are you interested in Christian Healing, as demonstrated in the New Testament, and promised to all those who believe? If you are, we can furnish you with a long list of testimonials. These testimonies are extracts from letters which are being received every day from people to whom we have ministered. It was formerly our custom to print some of them in UNITY, but we now have a bi-monthly paper called THE SIGNS THAT FOLLOW, in which they appear regularly. In the March-April number of this paper are one hundred voluntary acknowledgments of help received in every need of life. In addition to these testimonials this number has articles of general interest, such as "Faith Affirmations," "Answers to Questions," "Hints to Silent Unity Members," and several editorials, "True Faith Never Doubts," "Truth and Facts," etc. It is the aim of the editors to deal with every problem in a simple, direct way, that even a little child can understand. For example, here is an extract from the last issue:

"A report to us of a case for healing would naturally differ much from a report made to a medical doctor. We do not deal

with symptoms and appearances of diseases, but with the reality of perfect, harmonious life, which is health.

One lady wrote us each month, and to her letter she attached a page descriptive of her daily struggles with a cough which she was trying to overcome. She wrote it out after this manner.

June 1 — Coughed two hours last night.

June 2 — Wakeful, with much coughing.

June 2 — Coughed less; slept more.

And for each day in the month, she had a record. How could a cough get away from her when she kept such close tab on it? We wrote to her, suggesting that she was giving too much attention to the inharmonious appearance. She saw the point and in a short while wrote us that the cough was gone. It went as soon as she let it."

You can become a subscriber to "SIGNS," by sending us your name and voluntary offering to help pay the cost of publication. If you can use extra copies do not hesitate to ask for them.

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A movement has been started in England similar to that of the Unity Society, by Mr. Samuel George, Manager of the Power Book Co., Wimbledon. From an article of some length published in the *Christian Commonwealth*, by Dudley Wright, we make this extract which gives but a faint idea of the scope of this work:

"A congregation without a chapel; a society which meets twice daily, the members of which never meet," sounds uncommonly paradoxical, yet it is an accurate description of the Society of Students of New Life.

The work has been carried on for many years, although the definite organization of the society was not an accomplished fact until May last. The main objects are: (1) To provide systematically graded courses of study in spiritual and mental science; (2) to develop mentally all people who desire a higher and nobler life than that which they at present live; (3) To give mental aid to those who are suffering and are unable to help themselves; (4) To produce from a present dissatisfied people real (wise) men and real (loving) women who shall be a real Power on earth, and bring heaven with them in the form of peace of mind, a strong mentality, a sound body, plenty of this world's goods, a harmonious home, and conquest of all adverse conditions."

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The "Endless Chain Prayer" is going the rounds again and some of our UNITY subscribers are asking us whether or not they should break the chain when they receive one of these ecclesiastical bluffs. When we get one, we dump it into the waste-basket without comment. They originated with a crazy peeress in England, and have no foundation in any Bishop's authority, as is claimed. Those who trust the Lord need not fear any effect from breaking the "chain." There is no power in these letters except what people give to them by their credulous thought.

OUR EXCHANGES

- THE BALANCE.** L. Howard Cashmere, Editor and Publisher. \$1.00 a year. Denver, Colo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- ETERNAL PROGRESS.** Christian D. Larson, Editor and Publisher. \$1.00 a year. Cincinnati, Ohio.
- FELLOWSHIP.** Edited by Benjamin Fay Mills. Monthly. \$1.00 a year. Los Angeles, Cal. With **UNITY**, \$1.25
- THE LIFE.** A. P. and C. J. Barton, Editors. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- THE LIBERATOR.** M. L. Gates, Editor. \$1.00 a year. Minneapolis, Minn.
- NEW THOUGHT.** Edited by Franklin L. Berry and Louise Radford Wells. 1299 Farwell Ave., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.30.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly, \$1.00 a year. Holyoke, Mass.
- THE OPTIMIST.** Caroline E. Norris, Editor. \$1.00 a year. Boston, Mass.
- PRACTICAL IDEALS.** Starr Publishing Co., Boston, Mass. \$1.00 a year.
- THE SWASTIKA.** Dr. A. J. McIvor-Tyndall, Editor. \$1.00 a year. Denver, Colo.
- THE SCIENCE QUARTERLY.** Edited by Fannie B. James, 730 Seventeenth Ave., Denver, Colo. 50 cents a year. With **UNITY**, \$1.30.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C.
- POWER.** Charles Edgar Prather, Editor. Monthly. \$1.00 a year. 730 17th Ave., Denver, Colo.
- THE STELLAR RAY.** Henry Clay Hodges, Editor, Detroit, Mich. \$1.00 a year.
- CONABLE'S PATH-FINDER.** Edgar W. and Louise A. Conable, Editors. The Conable Pub. Co., Jamacha, Cal. \$1.00 a year.
- THE BUSINESS PHILOSOPHER.** A. F. Sheldon, Editor. Libertyville, Ill. \$1.00 a year.
- THE WORLD'S ADVANCE THOUGHT.** Lucy A. Mallory, Editor. Published bi-monthly, Portland, Ore. \$1.00 a year.
- THE SPHINX.** The Sphinx Pub. Co., Chillicothe, Mo. \$1.00 a year.
- THE NATURE-CURE MAGAZINE.** H. Lindlahr, M. D., D. O., Editor. Price \$1.00 a year. The Nature-Cure Pub., Co., 308 Ashland Boulevard, Chicago, Ill.
- THE NEW THEOLOGY MAGAZINE.** John Franklin Pease, Editor, Box, 2592, Boston, Mass. 50 cents a year
- CONSTRUCTIVE THOUGHT.** Weekly. Clara J. Pierce, Editor. 553 Boylston St. Boston, Mass. \$1.00 a year.
- VEGETARIAN MAGAZINE,** 80 Dearborn St., Chicago, Ill. \$1.00 a year.
- HUMANITY.** 924 Century Building, St. Louis, Mo. \$1.00 a year.
- THE METAPHYSICAL MAGAZINE.** Leander Edmund Whipple, Editor 500 Fifth Avenue, New York City. \$2.00 a year.
- THE NEW YORK MAGAZINE OF MYSTERIES.** Chas. E. Ellis, President. 649 West 43rd Street, New York City. \$1.00 a year.
- EXPRESSION,** 147 High St., Kensington, W. England. England 6s. 6d. America \$1.58.
- THE LIGHTBEARER,** Coulson Turnbull, Editor. 1226 Regent St., Alameda, Cal. \$1.00 a year.
- THE NATUROPATH,** 124 E. 59th St., New York. \$1.00 a year.
- CHRISTIAN.** Thomas J. Shelton, Editor. 1657 Clarkson St., Denver, Colo. \$1.00 a year.
- THE NEW LIFE MAGAZINE,** John Fair, Editor. 824 N. Broad St., Philadelphia, Pa. \$1.50 a year.

Any \$1.00 magazine in this list, together with **UNITY**, one year for \$1.50.



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Practical Christianity

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KANSAS CITY, MO., JUNE, 1908

No. 6

SPIRITUAL CONSCIOUSNESS : OR PRAYER AND PRAISE

SEVENTH LESSON IN THE SCIENCE OF BEING AND
CHRISTIAN HEALING

BY CHARLES FILLMORE

The Bible describes man in his wholeness — Spirit, soul and body — in a multitude of symbols. These symbols are men, places, tents, temples, etc. The name of every person mentioned in the Bible has a meaning representative of that person's character. The twelve sons of Jacob represent the twelve foundation faculties of man. The name of each of these sons, correctly interpreted, gives the development and office of its particular faculty as a trinity; that is, its relation to consciousness in Spirit, in soul and in body. For example, when the sons of Jacob were born, their mothers revealed the character of the faculty which they represented, as set forth in the 29th and 30th chapters of Genesis. "And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the Lord hath *looked* upon my affliction." The emphasis is upon the word "looked," and by referring to the Concordance we find that the meaning of the name Rueben is, "One who sees; vision of the sun." It is clear that this refers to the bringing forth of sight.

"And she conceived again, and bare a son; and said, Because the Lord hath *heard* that I was hated." Here the emphasis is upon the word "heard," and

referring to our Concordance we find that Simeon means, "That hears or obeys; that is, heard." This is the bringing forth of hearing.

"And she conceived again, and bare a son; and said, Now this time will my husband be *joined* unto me." In this case the emphasis is upon the word "joined." Levi means *unity*, which in body is feeling; in soul, sympathy; and in Spirit, love. So each of these twelve faculties in the complete man function in this three-fold degree.

What is here described as the twelve sons of Jacob is the first, or natural bringing forth of the faculties, which arrive at a higher expression in the twelve disciples of Jesus Christ. Simon Peter is hearing and faith united. John is feeling and love joined. When we believe what we hear, it forms in us the Substance of the Word, which is Peter, a rock, a sure foundation. "Faith cometh by hearing, and hearing by the Word of God."

The Bible is a very wonderful book, and as man develops in spiritual understanding, it reveals itself to him, and he sees why it has been revered and called holy by the people. It is a deep exposition of mental laws, and of the physiology of the body in its true estate; that is, mind in action, instead of mere material functions. But above all, the Bible explains the spiritual character of man and the laws governing his relation to God. This is all symbolically set forth as states of consciousness, illustrated by parables and allegories. Paul says, referring to the history of Sarah and Abraham, "Which things are an allegory." (Galatians 4:24). It is written of Jesus Christ, "And without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Jesus Christ was himself a parable, and his life an allegory of the experi-

ences that man passes through in development from natural to spiritual consciousness. Hence the Bible and the prophets can be understood only by those who arrive mentally at the same place that the writers were in when they gave forth their message. It requires the same inspiration to read the Scriptures that it did to write them.

It is written in the 29th chapter of Genesis of Jacob's wife Leah, "And she conceived again, and bare a son: and she said, Now will I *praise* the Lord: therefore she called his name Judah." The Hebrew meaning of the word "Judah" is *praise*. It is evident that Judah represents the spiritual faculty which corresponds to accumulation or increase in the mental; this, understanding reveals to us is prayer and praise. Prayer should be a jubilant thanksgiving instead of a supplication. It quickens the mind like a magnet that draws from the realm of causes that which fulfills our desires.

Each of the twelve faculties has a center and definite place of expression in the body. Physiology has designated these as brain and nerve centers. Spiritual perception reveals them to be aggregations of ideas, thoughts and words. Every thought makes a cell, and thoughts of like character are drawn together in the body by the same law that draws into assemblies and communities people of kindred ideas. The head is the center of the intellectual; the heart the affectional; and the abdomen the sensual man. These are sub-divided into a multitude of functions necessary to the building up of manifest man as he is idealized in Divine Mind.

At the very apex of the brain is a ganglionic center which we may term Reverence or Spirituality. It is here that man holds converse with the intelligence of Divine Mind. This brain center is the home, or "house," of a spiritual consciousness, which is in Scripture designated as Judah, whose office it is to

pray and praise. This faculty is also called super-consciousness; that is, it is above the various states of mind, but not separate from them. It pervades every phase of thought as an elevating, inspiring quality. All lofty ideals come from this faculty, and it is the inspiration of everything that elevates and idealizes in religion, poetry, art and, in fact, all things that are true and real.

This is one of the foundation faculties of the mind. It is that consciousness which relates man directly with the Father-Mind. It is quickened and enlarged through prayer, and all forms of religious thought and worship. When we pray we look up from within, not because God is off in the sky, but because this spiritual center in the top of the head becomes active, and our attention is naturally drawn to it.

Prayer is natural to man, and should be cultivated in order to fill out his character. Prayer is the language of Spiritual Consciousness, and when developed makes man master of the realm of creative causes. In order to get results from the use of this faculty, right thinking should be observed here as well as elsewhere. To pray believing that the prayer may or may not be answered, at the will of God, is missing the mark. It is a law of mind that every idea is fulfilled as soon as conceived, and this law is true in Spiritual Consciousness, hence we should see to it that we, as Jesus said, "Pray believing that ye have received, and ye shall receive." In the light of mind action, this injunction is clear, and absolutely necessary to the un-failing answer to prayer. If we pray asking for future fulfillment, we form that kind of thought-structure in consciousness, and our prayers are always waiting for that future fulfillment which we have idealized. If we pray thinking that we do not deserve the things we ask for, these untrue and indefinite thoughts carry themselves out, and we grow to look upon prayer with doubt and suspicion. This is called the prayer of

blind faith, but evidently it is not the kind that Jesus used, because his prayers were answered.

It should not be inferred that the will of Divine Mind is to be set aside in prayer, because we can pray that the will of God enter into us and become a moving factor. "Not my will but thine be done," prayed Jesus. The Father does not take from us our wills, but gives us the utmost freedom, and the understanding of the law through which we can make any condition we desire: "Ask what ye will in my name, and it shall be done unto you," becomes our assurance.

One of the offices of the spiritual faculty is to aggregate ideas. Through it man can draw from the Universal Mind, God thoughts; that is, ideas absolutely true. Thus prayer is accumulative; it accumulates spiritual Substance and Life and Intelligence, everything necessary to man's highest expression. When we pray in spiritual understanding, this highest realm of mind comes in touch with the Universal and Impersonal Mind, and the very mind of God is joined to the mind of man. Thus God answers our prayers in ideas, thoughts, words, which are translated into the realms without in time and season. It is therefore important that we pray with understanding of the law, and always give thanks that our prayers have been answered and fulfilled, regardless of appearances. When Jesus multiplied the loaves and fishes, he prayed and blessed and gave thanks. With understanding and realization of the relation between the idea and its fulfillment he overcame the slow processes of Nature, and the loaves and fishes were increased quickly. We may not be able to at once attain this speedy use of the law, but will approximate it, and accelerate the process the nearer we hold our idea to the perfection of the One Mind.

Praise is closely related to prayer, and is one of the avenues of expression of Spiritual Consciousness.

Whatever we praise, through an inherent law of mind, we increase. The whole creation responds to praise, and is glad. Animal trainers pet and reward with delicacies acts of obedience; children glow with joy and gladness when they are praised. It is found that even flowers grow better for those who love them. We can praise our own ability, and the very brain cells will expand and increase in capacity and intelligence when we speak words of encouragement and appreciation to them.

“Things which are seen were not made of things which do appear.” There is an invisible thought-stuff which the mind lays hold of, and through a law, not yet fully understood, makes things. Every thought moves upon this invisible substance in increasing or diminishing degree. When we praise the richness and opulence of our God, this thought-stuff is tremendously increased in our mental atmosphere, and is reflected into everything our minds and hands touch. We can impregnate with it the commonest things and transform them to the pattern of our ideals. A failing business proposition can, through this law persistently applied, be praised right into a successful one. Even inanimate things seem to receive the word of praise, and go smoothly where before they have been contrary. A lady used this law on her sewing machine, which she had been holding in bad order. She says it gave her no trouble afterward. A linotype operator testified that he received a certain spiritual treatment given him by a healer at a certain hour, and his linotype, which had been acting badly, immediately fell into harmonious ways. A lady in a country town who had a rag carpet on her parlor floor, that she had for years hoped might be replaced by a Brussels or ingrain, heard of this law and began praising the old carpet. Inside of two weeks, greatly to her surprise, she was given a brand new carpet from an unexpected source. These are a few simple

illustrations of the possibilities latent in praise. Whether the inanimate things were changed, or the attitude of the individual toward them, does not matter, so long as the desired end was attained.

Whatever you want to increase, no matter what it may be, praise it. Give thanks that it is now fulfilling your ideal. You can praise yourself from weakness to strength; from ignorance to intelligence; from poverty to affluence; from sickness to health. The little lad with a few loaves and fishes furnished the seed that increased through the prayer and thanksgiving of Jesus sufficiently to feed five thousand people.

If we do not get answer to our prayers, it is because we have not fully complied with the law. "Ye ask and receive not because ye ask amiss." This does not mean that we ask of the Lord things we do not need, but we miss the mark in the method of asking—our relation to Divine Mind is not in harmony with the law, and the failure is not in God, but in us. We should therefore never be discouraged, but, like Elijah, persist until our prayers are answered.

All causes that bring about permanent results originate in Spirit. Spirituality, Faith, and Love are God-given faculties, and when we rise to their plane of consciousness, they naturally act under spiritual law which we may not comprehend. There is a Law of Prayer, which man will eventually recognize and apply as he now does the laws of mathematics or music.

Jesus said, "Ask whatsoever ye will in my name, and it shall be done unto you." "In his name," means in his consciousness; that is, the Spiritual or Universal instead of the personal. He attained a unity with Divine Mind, and realized that his thoughts and words were not from himself, but from God. When we pray in his name, we enter into his unity with the Father and have the same consciousness.

God is the always-present, invisible Mind. To

realize God, we must quiet our outer thoughts and enter into the stillness, peace and harmony of Spirit. "When thou prayest, enter into thy closet, and when thou hast shut thy door (outer thoughts), pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." If we make proper connection with Divine Mind in this kingdom of heaven within us, the Father will surely answer our prayers. No good thing will he withhold from us if we comply with the law of righteous asking. "Be still and know that I am God."

AFFIRMATIONS TO QUICKEN SPIRITUAL CONSCIOUSNESS

It is the Spirit that quickens; the flesh profits nothing.

The letter killeth; the Spirit maketh alive.

The words that I speak unto you are Spirit, and they are life.

Ye must be born from above.

I am the light of the world; ye are the light of the world.

Let your light so shine before men that they will see your good works, and glorify your Father in heaven.

I am the Light that lighteth every man that cometh into the world.

My understanding is illumined by the Spirit. I am the light of my consciousness.

I acknowledge God at all times as the One Source of my Understanding.

Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee.

The glory of the Lord is risen upon me, and I will walk in the light of life.

My body is the temple of the living God, and the glory of the Lord fills the Temple.

Christ within me is my glory. The brightness of his Presence casts out all the darkness of error, and my whole body is full of light.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

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

[This course of lessons was begun in the January number of *UNITY*, 1905.]

In what prayers do men allow themselves! That which they call a holy office, is not so much as brave and manly. Prayer looks abroad and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and meditorial and miraculous. Prayer that craves a particular commodity — anything less than all good, is vicious. Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding, jubilant soul. It is the Spirit of God pronouncing his works good. But prayer as means to effect a private end, is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is at-one with God, he will not beg. He will then see prayer in all action.—*Emerson*.

“I praise God, my Consciousness, my Being, my Soul, my Health, my Strength, my Substance, my All.”

THE *I AM* PROCLAMATION

IMELDA OCTAVIA SHANKLIN

Experience is the play of mind-movement and conditions are formulations of mental states. There is only one executive power, and that is the impulse which launches the *I Am* proclamation. In its conscious manifestation as man, mind never rests. More interior than the concrete thought is the individualization that gives the thought character. It is this individualization that must be cleansed and enlightened. The individualization is cause; the thought is product. Regeneration begins at the interior and proceeds to the outer. Individualization is the union with the spiritual, or God. The trend of desire determines impulse and impulse has both an active and a passive phase.

Man is the builder, and it behooves him to wisely scan the material he employs in the incessant activities his constructive faculties exercise. In spiritual perception, *I Am that I Am*.. In effect, I am the result of my proclamation. When the proclamation corresponds to spiritual perception heaven is established in the consciousness and effects are transformed into the image and likeness of their cause. When the proclamation allies itself to effect it departs from its native splendors and builds in the realm of sepulchers. Mind is force. Estate is result.

The *I Am* proclamation is a state of consciousness. As one star differs from another, so varies the consciousness in man and in men. From the terrors of the fearful to the confidence of the prince in God ranges the results of that which men apprehend themselves to be.

There is a secondary operation of the *I Am* proclamation. This is the force of attraction. In all God's world there is no thing inanimate. All are alive and alert, each with its own peculiar conscious-

ness. Man's consciousness is the captain of the host, and the lesser creation centers about man, transformed and stamped by the character of his proclamation. The optimistic mind attracts the good like the sweet of the clover draws the honey-seeking bee. No one who persists in the bright, happy and progressive proclamations can have room for misery in the life. When the mind vibrates with hope and good cheer the countenance and personality respond, other glad minds center around the joy giver and a world of harmony is set in motion.

Reversing the proclamation, affirming along the line of effects, instead of arraying the impulses on the side of spiritual understanding, reverses the order of world. Misery loves company and diligently seeks it. Unhappiness is a form of insanity, being contrary to the normal mind. The entirely sane mind shuns the morose suggestion as the virus of dementia. Misery has its birth in the consciousness, it is nurtured by the spoken word, and by these two processes it becomes crystalized in the environment. As we become acquainted with the formulating and sustaining power of mind operations, we understand the Scriptures which enunciate the truth that by our words are we justified and by our words are we condemned. We are the measure of our mental reach.

The total phenomenal life is the product of the *I Am* proclamation. Man cannot keep his words fair and his thoughts foul, for soon or late his tongue will betray him and thought and vocal word stand united. That which man thinks hidden shall be revealed. There is no hiding from the eyes of God and there is no defeat of the law of expression. The prophet without honor in his own country has failed in part to receive his own revelation. The fruit of activity discloses the nature of the impulse.

Any condition of life can be made over, fully transformed, by cleansing the interior nature of the mental

activities. Get the premise right. Begin at the primary point of being. Clear the *I Am*. Go back and back through the crusts of tradition. Retreat from effects and search out the origin. Give farewell to dogma, deny and repudiate preferences. Decline everything but the illumination of Truth absolute. Wash the mind of personal choice and face God, shrinking from nothing. Even though the universe wrecks and heaps its fragments mile deep above you, demand the illumination. Make your proclamation to lay hold of the eternal.

You will not get bread if you ask for a stone. You will not see the glory of God if you proclaim from the standpoint of prejudice, however attenuated. The consciousness is purged only by abandonment to the Supreme. In abandonment there lurks no shadow of preconceptions. Willingness to surrender at all points is the starting condition to progress.

In the absolute, *I Am* that *I Am*. In the relative, I am that I choose. In unity of the absolute and the relative, there is only the good. If there arises a disposition to reject these proclamations, call a halt and investigate the source of objection. It will be found rooted in an adherence to the effect side of mind. To deny these proclamations is to deny the fundamentals of theology, the essence of religion, and the intuitive faith of man, for all these spring from the interior deeps of life whence the Infinite Good sends out his unending rivers.

Do not be swayed from your premise. There are legions of subconscious mental entities that will assail your position; there are multitudes of thought forms in the mental airs that sweep through the chambers of your mind. They will catch you if you nap. If you fellowship with one, that one will bring in his sisters, his cousins and his aunts, and before you are aware your house will be overflowing with the negative brood. To come into possession of your own means

work, and diligence. Do not expect to be carried to the skies on flowery beds of ease; you will be disappointed if you trust in laziness. You make your road to heaven by throwing up your own highway. It takes work, but is, after all, easier than going to the other place, and is so much more comfortable after you arrive.

Having determined your relation in life, camp with your impulses. Start them always from the center where only the good is recognized. Never to yourself recognize the thing you would not have perpetuated in your life. Never admit that the least of your brethren is less admirable than you would like to be. Make no compromise with the phantom world. Through non-recognition deny the effects that do not correspond to the primary source, and so clear your world of its apparent ills. Whenever a malformation approaches, say, "I never knew you; depart! There is only the good."

The invincible mental power is the *I Am* proclamation. This is being repeatedly used on the destructive side of assertion. It should never be employed except for constructive purposes, for redemptive ends, for the identification of self with God. A watch set upon the words will force the conclusion that we have used our spiritual energy for the upbuilding of a material prison. Note how frequently you say "I am ——" Note also the consciousness you enter by the statement. If the word "weak" is affixed to the "I am," the spiritual premise is repudiated and the consciousness is lowered from the state of good to the admission of the extreme negative. Perhaps there is an idea of ownership, and the statement is "I have rheumatism." For shame, to be caught with the devil's chattels! Give the devil his due by restoring his consciousness. Identify yourself with your Father, even God. Declare your knowledge of the One Cause operating in the universe. There is only the good.

Watchfulness will reveal the source of difficulties.

The mind of the race diverted by effects and warped by traditions, employs its formulating faculty in peopling space, place and seasons with aliens and oppressors. In this way man is ruled by powers he institutes and becomes subject in principalities where he should be lord. Where man does not master he is made bondman. When he does not exercise dominion over the beasts of the field he lives in fear of them. He is king in his own domain, but like a prince masking in cap and bell he plays the fool to those who should be his courtiers.

All that God is pushes upon man for expression. At certain places in the world's development there have stepped forth upon the stage of time obedient souls who have let the Father manifest in them to a degree that awoke deification in the minds of the superstitious. God respects no man beyond the man's respect for himself, and God esteems no man more than another man. The God-energy acts in all men at all times, but few are willing to be plastic to its movements. Instead of being in God, self-wilfulness in effect corrupts results by denying the origin. Too often the demand of personal desires is mistaken for the command of Spirit. When there is no personal direction of the God-energy, when life is unconditionally abandoned to the will of the Father that his glories may be made manifest, a Savior is born unto all who will accept his salvation.

God is in his heaven, the heart of man. He is manifesting in the life of man. That he seems defeated is the conclusion of ignorance, for time and iniquity are nowhere but in the mind of man. Be filled with courage, knowing that victory is sure. God reigns in all, and, here or there, we consciously connect with his power, and in so doing annul another misconception. Remember that the ideal is a prophecy of the becoming self, and beyond are other visions transcending the present aspiration.

Even now is the perfection that the mind reaches toward. Recognition in consciousness fruits in recognition in word and walk. We attain by being. Never lower than the highest, is the requirement of consistency. Never less than the fullness of God, is the way of wisdom. So freedom comes, and it is hastened for the one who tarries at the center, proclaiming always, *I Am that I Am.*

HER HOUSEHOLD

“And the woman came and brought all her household.” We have taken this Scripture to mean that the converted woman brought all her family and servants to the temple to worship — or possibly to a similar Christian experience to her own. Many years ago I heard a good man labor with the above text. He belabored the pulpits, and belabored the parents upon their duty of bringing all the family into the church; and I wondered even then what was wrong. I was sure my parents had not failed in their duty. Some of us tried to come, but we had failed to live up to man's ideas and requirements, founded on the fear doctrine. In the new light of truth as we see it, we are not held in bondage, for love — not fear — is drawing all men to Him, and we may see an added meaning to the term “household.” What does your household? Again, we read, “a man's enemies are of his own household.” So they are. That enemy to your peace of mind, whatever it may be, the enemy of worry (which is only lack of faith); that enemy against your freedom; the enemies of hate, anger, jealousy, and that one that steals your time and tells you cannot find a few minutes each day to be silent and commune with the Author of your being in the inner temple, where you may bring all your household, and where you may learn to dispose of these enemies. Does the household something besides inharmony? Bring the joy, take time to be thankful and multiply it. Discord grows with spoken word or thoughts; so will harmony and all the good we desire. We can at least try. Bring all your household.— F. Q.

NUMBERS AND THEIR USES

LYDIA A. DUNCAN

Order is heaven's first law.

To number is to set in order.

When we are in order we shall be of one mind.

Figures are the outward forms of numbers, and stand for quantities, while numbers represent qualities. Everything must be numbered so it may be classified.

The children of Israel were numbered, and each one stood for his own individual number.

These children, or tribes, coming down as they did through nations and countries always maintained and carried with them their qualities and characteristics, each tribe having its own place in humanity or the Grand Man of the Universe.

In the divisions and sub-divisions of nations and peoples, as in the addition, subtraction, multiplication and division of numbers, each must hold its own place, and this order should not be violated.

Music, poetry, art and architecture are all based on mathematics.

Numbers stand for the order of construction, and figures are the miniature substitutes for the material.

It was the mathematical ordering of the material that made possible the building of Solomon's temple without the sound of saw or hammer.

Figures are the scaffoldings and furnish us a footing, so to speak, while we operate with material or demonstrate principles. So far, figures have not been called upon to play any very important part in life, except in the matter of "figuring" the money problems.

Let us see if we can figure a little on matters pertaining to individuals, for "the mathematical sense gives order and understanding."

The children of Israel numbered twelve, and the children of every family are equally entitled to a numbering.

Jacob's family was a representative family. Twelve signifies national brotherhood and predicts the reign of the Holy City, the New Jerusalem, among men and upon the earth.

“Upon the gates of this city, which lieth four square, and is the measure of a man, are written the names of twelve tribes of the children of Israel.”

“And the walls of the city had twelve foundations and in them the names of the twelve Apostles of the Lamb.

Twelve contains all the sets of numbers. Three and four are multiples of twelve. Three stands for the Trinity everywhere, and “signifies what is holy.” Four is foundational, a constructive number, and is everywhere illustrated in building material; namely, bricks, blocks of cement, square stone, also boards, square, flat and long.

A study of the gifts in kindergarten reveals a phase of correspondences in numbers, and can be metaphorically shown to represent the problems in social life, as well as geographical locations and divisions.

These are, of course, too subtle for the child-mind to grasp, and yet the child gets very many suggestions from the handling of the gifts, which open his mind to the deeper meanings later in life.

Three, six and nine relate to understanding; four and seven to harmony.

Seven indicates the harmony of color and sound, as represented in the seven colors of the rainbow, and the seven tones in music. Seven, also, in the problems of life is that harmonizing quality which manifests as unselfishness, a fruition of love.

Wherever the number two is found it relates in its most esoteric sense to the hearing and sight or the understanding and perception.

In applying sets of numbers to children in a family, the first child is placed as number one, the second as number two, and so on.

A family of five children will illustrate the five faculties.

Such a family is quite remarkable, as each child comes under the classification of each distinct faculty. Every child has its nature to express and should be allowed its natural choice, care being taken that its choice be not perverted through an inharmonious environment.

Using five as an example in the sets of numbers, we find that the five faculties leading out into objective life result in a choice of occupation. We have first the five senses (feeling, taste, smell, hearing and sight); second, and correspondingly spiritual faculties, faith, hope, charity, understanding and perception. These, in their vibratory power, bring us to a conception of the wonders of omnipresence, omniscience, omnipotence, and the infinite and eternal love of God, where we inspire with joy the perfection of the harmony and beauty of life.

The fourth faculty is remarkable in a family of five children as one that leads to the study of music and the drama in literature. While the others may be musical, the fourth child will evince a deeper interest and understanding and will gain a clearer insight into the merits of music as an art. Since music, however, is based upon mathematics, the fourth faculty might evolve a mathematician. A musical environment would, however, decide the question in favor of the musician.

The third child will represent the central faculty understood in the physical, so-called, as the smell, but in the spiritual as charity, the intuition of good.

This faculty leads out in its demand for freedom away from all restriction, into broad fields of action. It leads a child to be a rover and makes a traveler of him. His first and natural leading will be toward flowers and flower gardens, and ultimately to civil and electrical engineering. We might also prophesy for

this faculty the solution of the problem of aerial navigation.

Freedom will be the watchword of this child, third in the order of birth in the family, and it will be hard to understand him unless parents are broad enough in consciousness to allow him the largest liberty under their protecting influence.

The fifth faculty in the physical sense is represented by the sight, and in the spiritual, the perception. For the child coming under this faculty (number five), the leading tendencies will be toward art in painting, sculpture and architecture. The first and second in a family of five children will represent their inclinations toward whatever comes under their statements respectively; namely, the feeling first, or faith; and, secondly, taste or choice. Spiritually understood, faith is feeling. What we cannot lay our hands upon to touch or in any way to reach through our five physical senses, we are forced to employ faith as our means of obtaining. Faith is the substance of things hoped for. As feeling needs clothing for protection, so faith is the clothing of our spirit. Language is also clothing for thoughts and ideas. Occupations under this faculty would be to provide for it in the way of clothing—clothing for the body, and the study of the languages provide clothing for thoughts, ideas, etc.

As feeling or faith, the first faculty, is the provider, so taste or choice as the second faculty is the deciding faculty. In this faculty we make our choice in all things. First, in the matter of food and clothing, and after that in all things beautiful and artistic, as well as in morals and ethics. Occupations under this faculty will, of course, be somewhat under the influence of environment, as are all the occupations; but perhaps the highest and most dignified is the profession of law. The law is the deciding power of the

land. When we are not able to settle our affairs amicably, the law steps in and decides for us.

As students of the higher light, we know that the law of love frees us from the laws of the land.

Five is perhaps the most comprehensive number, since it corresponds to the five senses and faculties with which we are in constant recognition, although to a student every number is individual and interesting.

As a mother of five children, I have found it very helpful to know how to classify them and to let them develop into their own channels, each one having of his own free will chosen just the occupation in life that is indicated by his number.

“When thou takest the sum of the children of Israel after their number, then thou shalt give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them.”

THOUGHT CLASSIFICATION

Aristotle in his old age said :

“My attempts to classify the objects of Nature all came through Plato’s teaching me to first classify ideas.”

Plato said :

“It was Socrates who taught me this game of the correlation and classification of thoughts.”

I believe in God as changeless Principle; that which ever is, without beginning and without end; that which cannot be destroyed, divided, nor limited; that which cannot be absorbed, but can be expressed; and I am its expression.—*Hannah More Kohaus*.

In the Stillness at the Center

EMMA FISK-SMITH



In the stillness at the center
There is sweet and calm repose ;
There is soothing of all passion,
There is hiding from all foes.
In its harmony unbroken
Cares are lost, and turmoils cease ;
In the stillness at the center
Reign eternal joy and peace.

In the stillness at the center
There is easing of all pain,
Burdened shoulders grown a-weary
Find their strength to bear again.
There is wisdom for all seeking,
Faith that ends all doubt and fear ;
In the stillness at the center
Hope on starry wing draws near.

In the stillness at the center
There is love beyond compare,
Wrapped within its tender brooding
Lies the answer to all prayer.
There is hushing of all sorrow,
There is healing of all strife,
In the stillness at the center
Dwell the secret springs of life.

In the stillness at the center
There is light, effulgent pure ;
Truth, illumined, glows triumphant ;
Power and victory are sure ;
Sights and sounds of earth forgotten,
Melting in the great "to be,"
In the stillness at the center,
Touches there eternity.

In the stillness at the center
Stands the soul "the gates between,"
Catching oft a whispered message
Wafted from the great unseen,
In the mystic silence treading
Where immortal feet have trod ;
In the stillness at the center
There is heaven, there is God.

THE HOLY GHOST

CHARLES FILLMORE

The teaching concerning the Holy Spirit, or Holy Ghost, seems peculiar to the doctrine of Jesus Christ. We find no mention of it in the Old Testament. You will remember that when the apostles, Peter and Paul, went forth they found some teaching Christianity who knew nothing about the Holy Ghost.

Jesus Christ breathed on his disciples and said, "Receive ye the Holy Ghost." This is a peculiarly occult force which has to do with the *pneuma* or spiritual breath. We first perceive this inner breath in meditation; there we discover another breath than that which comes through the physical lungs. This inner breath is the real; the breath through the physical lungs is temporary and evanescent; it does not abide. When you once breathe this spiritual breath you have something which endures. This holy breath is the Spirit of God in creative power. Cultivate it and think of its breathing within you as the Christ of God. You will come more and more into realization of its presence and power, and you will know what it is to have the baptism of the Holy Ghost. This baptism comes only to those who believe in and receive Christ.

The Jesus, the personal man, must go away that the Supreme Man may come. In order to do any great work, we must put away all personal consciousness. If we wish to heal with Jesus-Christ power we must forget self and center our whole attention in the universal impersonal Spirit. We must breathe upon our patient the Universal Spirit.

"As a man thinketh in his heart, so is he." If he thinks about his body, about self, he places himself in limitation, but if he thinks about the Universal, he expands his consciousness to the extent Jesus Christ reached, who took the personal away that the Spirit

might appear. Let the personal be crucified that Christ may come.

Paul caught sight of this when he said, "I am determined to know nothing among you save Jesus Christ, and him crucified." He saw the personal man, but at once denied him.

We must receive the Holy Spirit as one who convinces of sin, of righteousness, and of judgment. When the Holy Spirit comes in a complete transformation takes place in the mind. The Christian world is full of people who have never received the Holy Ghost. Many have been converted who have never been convinced of sin and righteousness. They were converted through fear of hell, and this is not the Holy Spirit. The Holy Ghost not only reproves for sins, and moral deflections, but it convinces also along the lines of righteousness and judgment.

The church tells us that to be under conviction is to be under a sort of condemnation — that it is to have a guilty feeling. It does not tell us that the Holy Spirit approves of our righteousness. The Holy Spirit is all of God, and means love as well as judgment. We must put away our sins, and our sins cover much more ground than we are usually conscious of. At the same time we must be brought to a conviction of righteousness. We must confess that the mortal has gone astray, but we must know also that in our true selves we are good, and that our righteousness has the approval of the Holy Spirit.

I am in reality all good. This conviction the Holy Spirit gives to me, that I am in the sight of God a righteous man. This wipes out all consciousness of sin, and all liability to sin. If I realize that I am righteous in the sight of God, I cannot sin.

People in the church who believe they are pure and sinless are on the right track. This is the doctrine of sanctification. We must all finally arrive at sanctification. Jesus taught sanctification. We can never

be sanctified, convinced of our goodness, through smoothing over our errors, but we must *know* that goodness is our true nature. We must raise up and bring to light all the things that are buried in our subconsciousness.

Prof. James, the eminent psychologist of Harvard, says that man is full of latent energies. We find that this is true. When Jesus was baptized he was sent by the Spirit into the wilderness, and there he found he had power to conquer, to master, to overcome. These powers are in all of us, and the conviction of the Holy Spirit brings them to light.

The churches do not come up to the standard of the Holy Ghost all at once. We are told that the Episcopalians have recently recognized spiritual healing and adopted a system of curing. They have a board of physicians to examine patients, and if their diseases are not organic, but come under the head of "nervous troubles," they give them spiritual treatment. It has not yet dawned upon them that God Almighty is able to heal everything. In the Emanuel church of Boston, a course of lectures has recently been given by Prof. McConnell, a metaphysician, on the latent energies of the mind. He was careful not to say that sin and sickness are connected. He says that when you are sick all you have to do is to turn a little more energy loose. This is a sugar coated way of getting the Holy Spirit.

To put on the whole armor of God against sickness it is necessary to be convinced of sin, to be awakened, to know that every sickness is caused by sin. The Holy Ghost is the law of goodness set in the consciousness of man. Anyone may take advantage of it if he has the wisdom to follow certain rules. Jesus Christ went through every experience that we go through and prepared the way for us to a consciousness of perfection. The inventor of the telephone did a work for us, and we may all have the benefit of that

work. We can use the telephone without understanding all the principles lying back of its construction. In the same way we take advantage of Jesus Christ's work. If you want to be a perfect man, accept him and follow in his way.

You seek to be convinced of righteousness; you must also be convinced of judgment. You are your own judge. You are your own saint or sinner.

The Word or thought of God is the innate law that makes us all judge our acts and stamp them genuine or spurious.

The daily papers tell of a good woman in the Catholic church who is about to be officially made a saint. The parents of a child who had an incurable hip disease heard of her and sent for a piece of her dress. They put it on the child's hip and all gathered around her and prayed and the child was healed. Now they are going to bestow sainthood on the woman. They are giving to her the benefit of their own work. We do the same thing when we call on a healer to help us. The healer gets the credit. Instead of making saints and demi-gods, why not give the Holy Spirit working through us the credit? This is not selfishness; it is not building up personality. If I accept the Holy Spirit, I am in a state of goodness, I am sinless. I deny sin and affirm the good. I deny the person and affirm the Christ.

I am my own judge. I must decide what is Truth. I must decide the truth of my thoughts, the truth of my relations to God as a manifestation of the Supreme. When I reach that consciousness I have reached the highest place. Then I am in Christ, sitting on twelve thrones judging the twelve tribes or powers of my mind, watching what they do and judging them in righteousness.

[Extract from an address by Charles Fillmore, before the Unity Society, Kansas City, Mo. Reported by Edna L. Carter.]



"Be still and know that I am 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.

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 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 eighteen years, and has over 16,000 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. The Spirit will adjust geographical differences.

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. Cloth, \$1.00; paper, 50 cents.

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 \$1.35 for both.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble, in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep this in mind, and do not send messages to the two departments in one letter. By complying with this request you will avoid delay in receiving answers to your letters, and will also lighten our work.

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,
UNITY BUILDING, 913-915 TRACY AVENUE,
KANSAS CITY, MISSOURI,**

CLASS THOUGHT

JUNE 20TH TO JULY 20TH

[Held daily at 9 p. m.]

The Word of God in me is quick and powerful.

PROSPERITY THOUGHT

[Held daily at 12 m.]

It is God's will that I shall have all sufficiency in all things.

REMEMBER

“For he that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile.”

Remember to “use hospitality one to another without grudging.”

Remember that you should not be “as a busybody in other men's matters.”

Remember that it is a shame to be ignorant when there are so many avenues open to knowledge.

Remember that “He that loveth not knoweth not God, for God is love.”

Remember that Jesus said, “This is my commandment, that ye love one another, as I have loved you.”

FORGET IT

We often hear these expressions: “Poor thing,” “Poor creature,” “Poor girl,” “Poor child.”

The word “poor” implies a *lack*, and if we are reminding some one of his lack of worldly goods or his lack of desirable qualities — is this kind?

No one with any spirit likes to be *pitied*. Many,

when this attitude is taken toward them, though they say nothing, resent it inwardly.

We are taught that there is power in words; then let us choose our words wisely, avoiding any expression which might lower anyone in his own estimation.

ALWAYS AND NEVER

Always give thanks and praise.

Never lament and condemn.

Always think thoughts that are pure and uplifting.

Never forget to do good. An unselfish deed is a step toward God — and even a kind word or look may brighten the pathway of some weary soul.

Always try to be helpful, active, alert.

Never thrust upon others what you can do or should do yourself — this is selfishness.

Have an ideal and live up to it.

L.

AFFIRMATIONS

I will think only good thoughts.

I will speak only kind words.

I will be gentle and sweet at all times, and under all circumstances.

My life shall show the Christ Spirit.

I will love my neighbor as myself.

I will live a pure and upright life, so that all who know me shall see and recognize the Christ Spirit in me.

I will go every day into the Silence, and there commune with my God, and come forth purified and made better each day. My heavenly Father will help me so to do.

DENIALS

Henceforth I will speak no evil of any one, nor listen to it.

I will not get angry or impatient, no matter how much cause I have to do so.

I will not give voice to physical ailments, and will not sympathize with those who do.

I will not think of anything that disturbs my peace of mind, nor dwell in thought upon the past.

I will not worry.

I will not doubt God's omnipresence and willingness to help me at all times.

GENEVIEVE STALEY.

QUESTIONS ANSWERED BY SILENT UNITY CORRESPONDENTS

What is the cause of melancholia, and what the remedy?

The foundation is an inharmonious thought in the life relation. It is nearly always connected with a disorganized generative function. The healing thought is, "My life is hid with Christ in God. Divine order reigns in every act and thought connected with my generative function. I rejoice and am glad. I love to live, and am reconciled to life in all of its activities, in the name of Jesus Christ."



To one who asks a special and specific thought to heal a tumor in the abdomen.

Your trouble is primarily a lack of appreciation of the universality of life. This has clogged the activity of the Life Principle in your organism, and the result is congestion in all that part of your domain. Of course, there is a specific idea in the mind that as a secondary cause produced the pain. But even if this could be done away with there would still be lack of the great life-flow necessary to harmony and health. Our experience is that a restoration of life activity clears up

all congested glands, and gives the desired result. To bring this about, one must get on good terms with every phase of life action. If you are out of joint with your life, and think that you are having a hard time, turn straight about, and begin to rejoice, and take every opportunity to cultivate the joy of living. Again if you have cultivated the idea of the purity of life to the point of Phariseeism, you are on dangerous ground. Jesus said that the sinners would get into the kingdom of heaven before the Pharisees.

Jesus proclaimed, "I am come that ye might have life, and have it more abundantly." Abandon yourself in the thought of the abundant life of the Spirit, and say to the Life Center every day, "You are free with the freedom of the Spirit. You are no longer bound with sense limitations. In the name of Jesus Christ, you are free."



You claim to raise the dead. I would like to see it verified.

The teaching of the Scripture is that man is already dead in trespasses and sins. He may have life enough in his body to keep him going for a few years, but the dead condition is sure sooner or later to reach the stage where the grave is necessary unless the quickening, resurrecting life of Jesus Christ is received into the consciousness and the man awakened to righteousness and life.

This resurrecting work we are doing every day. Thousands are being quickened, and are receiving into consciousness the mighty tide of the abundant, healing, vitalizing life of Jesus Christ, and are being raised up and saved from the grave. This is just as truly the resurrecting power of Jesus Christ as it would be if exercised where sin had already done its complete work of physical disintegration. Faith and understanding are required, and the more so if we wish to speak the resurrecting Word to one who has already reaped sin's wages to the full. But at

whatever stage of error and its results man may be, he can be reclaimed through faith in Jesus Christ. This perfect faith we are all seeking to attain, and we give thanks that it has come to us in the good measure which it has.

Jesus said in substance that sign-seekers should be disappointed. We teach the Word, and those who love the Truth desire it, receive it and accept it for love of it, and do not wait for signs before they will believe. Signs come as the result of belief, and not belief as the result of signs. We are not seeking men to become followers of us, but of Jesus Christ. We teach his truth and do his mighty work to the full extent of our faith, endeavoring all the time to increase our faith and understanding that we may do yet more of the mighty works which he said could be done.



Please interpret Isaiah 5:1-7.

You will notice that the 7th verse of the chapter you mention tells that the vineyard of the Lord of hosts is the house of Israel. The house of Israel is the spiritual consciousness of man — the real of him.

The Lord looked that his vineyard should bring forth grapes, and it brought forth wild grapes. That is, man lives, not in his spiritual nature, but in outer consciousness, the personal, and the fruit of this outer is not good; it is not the real; it is only wild grapes.

The fence and the wall about the vineyard are the safety and protection which righteousness gives. These we know are broken down through unrighteousness. Sin has no safety and no assurance of safety.

Even the walls which the unrighteous builds for himself in the hope of making himself secure shall be removed.

The 6th verse pictures the results of sin as they are seen on every hand — barrenness, desolation, sorrow, failure — all the result of becoming separate in consciousness from the Source of all good.

EDITORIAL NOTES

CHRISTIAN HEALING IN THE CHURCHES The churches are at last awaking to the necessity of doing something to stem the tide of the people in the direction of Christian healing, and it is being cautiously introduced here and there by Episcopalians and Presbyterians. The Emanuel Episcopal church of Boston has a regular healing class under the direction of Rev. Samuel McComb, D. D., who has an article in the *Century Magazine* descriptive of the work. The following extracts are from this article, and are an index to it as a whole :

No thoughtful observer can fail to be struck by the fact that we are living in the midst of a wide-spread religious movement, the keynote of which is the search for simplicity and reality. Men are everywhere asking: "What new thing did Christ bring with him into the world?" and are convinced that in the answer to this question there are healing and reconciling forces strong enough to overcome all the maladies of life.

* * *

The present dislike of drugs and medicines has, of course, grown fanatical; nevertheless, there is a truth behind it which can no longer be ignored. And if medical science is to regain the esteem of the world, it must fairly and squarely take the ground that for the great majority of the ailments that afflict American humanity the contents of the pharmacopœia are of very limited efficacy; that for these the directly curative agencies must be moral and psychical. Indeed, it is to this position that the most advanced, medico-psychological experts are now coming.

* * *

But modern psychology has discovered that mind is a much more mysterious entity than even the greatest of ancient thinkers had supposed. We are coming to recognize that in addition to our normal, every-day consciousness, there is a vast and obscure domain with which it is in the closest relation. Our entire mental

THE WORD OF GOD

in me is quick

and powerful

organism has been fitly compared to a floating iceberg, of which the smaller portion is visible, sustained by a larger mass beneath the waves. Psychologists differ as to a theory of the subconscious and its relation to ordinary consciousness, but they are agreed as to the fact that there is a subconscious activity in mind.

* * *

It is the subconscious that regulates the healthy rhythm of the forces of life, and when those forces are discovered, it is the subconscious that is the true *vis medicatrix naturæ*. "What shall doctors do?" asks Sir William Gull. And he answers: "Rest and be still. The workman that made the machine can repair it."

* * *

Christ, who was not only the greatest of teachers, but an ever-successful physician as well, achieved his mighty deeds through the faith in God, which was the secret of his own life, and which he sought to awaken in the sufferer. As a rule he relieved the conscience of its heavy burdens of guilt and remorse before he put forth his hand to heal the body. The faith that he called upon men to exercise is a rational trust in God, not a blind credulity. To awaken such a trust, especially where the patient has sustained a great moral shock, or has experienced some soul-shaking sorrow, is to make a great step forward in the restoration of nervous balance and self-control and in the reconstruction of character.

* * *

It is not a theologian, but our leading American psychologist who says: "As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery and should be encouraged as a therapeutic measure." In the light of modern science we do not believe that prayer can work a miracle,—that is, a violation of those general laws by which God rules the physical world,—but the same science has revealed the world as a storehouse of infinitely subtle energies, man as the unity of matter and spirit, and material processes as conditioned by happenings in the spiritual domain.

What if there should be a law of prayer amid the mysteries of the universe? At all events, men feel today that, in spite of the arguments of logic, they must satisfy an instinct that lies deeper still, and that in some strange way prayer does make for health of body, as it certainly makes for strength of soul. It does not seem irrational to believe that prayer opens the inner consciousness to the absorption of spiritual energy by which, as philosophy assures us, the universe is sustained. And this attitude of receptivity toward the highest things in turn affects character and life, and a

calmed and purified spirit acts on the nerve-systems, restoring their tone and rhythm. * * *

It is a cheering reflection that the method here outlined is specially applicable to those deep-rooted perversions of human nature, half-physical and half-moral, before which too often the physician and the minister stand baffled and helpless. Henceforth no victim of these disorders need despair. At bottom this movement is essentially religious and ethical, and is in line with the practice of the Founder of Christianity and the church of the early centuries. Armed with the new powers which psychology has given her, the Church may renew her ancient triumphs, and once more stand between the soul and the abiding discouragements of humanity, sin, sickness, and death.

DIVINE SYMPATHY

“ O Jerusalem, Jerusalem, which killeth the prophets and stoneth them which are sent unto her! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not.”

Jerusalem, the Holy City, represents the love center in consciousness. Physically, it is the *solar plexus*. Its presiding genius is John the Mystic, who leaned his head on the Master's bosom. The loves and hates of the mind are precipitated to this ganglionic receptacle of thoughts and crystalized. Its substance is sensitive, tremulous and volatile. What we love and what we hate here builds cells of joy or pain. In Divine order it should be the abode of the good and the pure, but through the error concepts of the mind it has become the habitation of wickedness. Jesus said, “ From within, out of the heart of men, evil thoughts proceed.” (Mark 7:21.)

In the regeneration, the Truth visits this Holy Place for the purpose of redeeming it. But it finds the very center of religious thought, the Temple, given over to bigotry and intolerance. We all want Truth, and the help which comes from it, but when it is presented to us we object to the broad catholic Spirit which it proclaims. This is especially the case

if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

This is the foundation of the caste system. When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environments. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved, and thought runs to meet thought, and a concentration of resistance is set up in the mind that forces the Truth right out and closes the doors. Many people wonder why they do not develop Divine love more quickly. Here is the reason—they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no such respect of person. It is principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation we shall feel the flow of Infinite Love.

Continuous advancement can answer every question and reveal every truth. We may know everything if we only advance sufficiently far into the limitless realms of wisdom.—*Eternal Progress.*

KANSAS CITY MID-WEEK MEETINGS

EXTRACTS FROM THE MEETING OF MAY 13TH

Mrs. Fillmore: As our leader is absent, let us each speak a good word, knowing we shall have the right thing to say.

Mrs. Heller: I have often heard life compared to a mosaic built, or made up of infinitesimal pieces, for you can put in but one piece at a time. I think my trouble, and that of many of us is, that we try to put in a bunch of pieces at once; whereas, in our building, if we take one each day, we will have no difficulty in setting our daily mosaics in order.

Mrs. Motter (a visiting friend): I cannot do better than to tell of the sunshine that has come into my heart since I came here. I have been impressed by the great love that is constantly going out from one heart to another, and I feel that I am taking away with me something that will help me to get on my feet.

Mrs. Quigley: We will remember Mrs. Motter with love, and will also remember that she has characterized herself with thoughts of God.

Mrs. F.: A letter from Miss L., who stopped over at a Wednesday meeting a few weeks ago on her way to California, says she had never been able to travel without seasickness before, but she has made this journey without feeling any disturbance, which proves we can send our blessings with those going out from among us.

Mrs. Hortenstein (from New Mexico): I have been with you a month tomorrow, and shall return home next week. I regard you all as friends and sisters, working in this great Truth to bring out all there is in us. I am delighted to tell you that I have come into a deeper realization of what I am than ever before. I feel that I have been greatly benefited, and shall ever hold you all dear.

Mrs. Yancey: We speak a great deal in the Si-

lence, and it is good; but we must speak out sometimes, otherwise we are not following Jesus' command. We dress ourselves up in the Truth when we talk and it makes us happy. One word of Truth is better than hundreds of other words. We free ourselves from fear; we speak the Truth.

Mrs. Rudesill: I am often accosted by people with the question: "Who are the children of Israel?" My answer is, they are the children of Light. We are the children of Israel and Light, journeying to the Promised Land. Many things hinder our progress, but the earnest student, resolved on finding the way into the Promised Land of Being, cannot fail. The road may seem rugged and steep, and he be at a loss to know why he does not get on faster, but failure is unknown, when we are determined to attain. The buzz and whirl of the world may accompany the course we pursue, but Truth sets us free.

Mrs. LaCosse: I know the Word heals. My son's foot was so swelled up with rheumatism that he could not walk. I treated him and the next day he walked all day. I do thank God for what he did for me when I was helpless. I have praised him ever since.

Mrs. Fillmore remarked: Mrs. LaCosse had taken but three treatments, when she began healing other people. When you find out the power of the Word, it is such a joy to use it that you never stop speaking it.

Mrs. Heller: My heart is full. I am realizing, as I never realized before, that "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters."

Mrs. F.: How many times I have repeated that Scripture text, when, in the sight of friends we were likely to starve. But we held that providing thought, and you can see we have not starved yet.

Mrs. Croft: As I sat here, I was thinking of Mrs.

Heller's opening talk, where she spoke of the mosaic, and our wanting to take up whole handfuls in our building, how we wanted to do it all at once; but we must build day by day. As I look into my own heart I find that many a bit of fear had I placed in my mosaic, and I was reaping the consequences; whereas, if I had been instructed, as I am now, I would not have chosen those pieces. Instead of putting in bits of fear, doubt and sorrow, let us put in faith, trust, and belief in the unlimited supply that is ours, and then, back of it all — for a background — let us put in what we have been expressing here today, *love*; we must have a whole lot of *love*. Let us put in all the beautiful things, rejecting that which means sorrow to us.

Mrs. Haseltine: "Behold I make all things new; former things have passed away."

"Praise turns the key in heaven's arch."

The kingdom is within you — the storehouse of all Good, the kingdom of harmony. O, how we have desired to enter this kingdom, and now and then we catch glimpses of this wonderful country! Praise unlocks this kingdom in ourselves and in others; praise awakens that condition of mind that expands, grows, and pours itself out, melting all hard conditions.

May 20, 1908

LED BY MRS. HASELTINE

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.

It has been my experience that those who sing come into the new way of thinking sooner than those who do not. To those who study along these lines the reason is very clear. If we praise for the knowledge of science, if we praise for the kingdom within, if we praise for the knowledge of those things which are eternal, they become very apparent.

“Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, for where your treasure is there will your heart be also.”

Thought is the connecting link between the spiritual, or soul life, and the physical life. There is no separation only as we think so. All lack of rejoicing comes from belief in separation. “I and the Father are one,” but it is as naught to me if I do not recognize and affirm it. We must affirm that we are one with Infinite Life. Praise God for life, for ourselves and for all.

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

Mrs. Pearson: It seem to me, that the little song we just sang contains the true germ of this doctrine of Divine Science, or God in man. It shows forth in a new way to me today that this religion is *optimism*; it is full of hope — nothing said about sorrows, clouds, death or eternal punishment; it is full of hope and comfort, making everybody happy. This teaching has wrought a great change in my life and environment. It may have come from the old teaching, but there was always a cloud hanging over me. I was afraid I might not speak the right thing, or do the right thing, or that I might in some way displease God. Now I thank God fervently that all this has been wiped away; I see the world and everybody in a new light; and, whereas, I used to think everyone was bad until they were proven good, I now look for the good the first thing, and evil is lost sight of. This is a beautiful idea that our sister has brought out, of “rubbing out the old, and rubbing in the new.”

I was troubled with insomnia, and I said, “O, why can't I get still — be quiet!” After a time I fell into a sleep, and a voice said, “True quietness, true

stillness, comes from within." I realized I had been making too much of an effort, so I said, "I won't strive any more. I am incorporated in the Almighty Good, and here is perfect wholeness and harmony." The more I study this Truth, the brighter it becomes, and the lessons I have lately taken from Mr. Fillmore have been a wonderful help to me. I have recently adopted the method of singing the Doxology when I wake up in the morning. You know, at a service, we usually sing that the last thing, but I find it a great help to "Praise God from whom all blessings flow" the first thing in the morning.

Mrs. Wolzak: It has lately dawned upon my consciousness that by giving praise to God we are made able to understand his manifestations. As I look out upon beautiful Nature, I see no mistakes; everything is perfect. The only imperfection there, is what our thought has put upon the Idea of Perfection; so to fully understand the beauty of perfection, we must put ourselves in harmony with this that we call God.

I do not think there is anything lost. The beautiful flowers our sister spoke of are eternal; they are not lost. Nothing in this wonderful creation that is good and true can be lost. Our beautiful souls are eternal; all that we have that is good is eternal. The truth of your Being is good, and is eternal, and what we are learning to do is to *know* the truth of our Being, and to stop putting upon our creation and world the wrong construction. God has given each one of us his God-Love, his Intelligence — part and parcel of himself — that we may make a God-world out of it, but if we place upon it wrong ideas we get a misconstrued world.

People have been able to smell beautiful flowers when there were no apparent flowers at all, so there are people who send out a presence like perfume. We are made in the "image and likeness of God" —

Health; we are intelligent beings from that One Cause, and we can be nothing else. Sometimes we bring upon ourselves conditions that are not true of our Real Being, but if we are able to project such conditions, we are also able to rub them out.

Mrs. Heller: The report of our meetings through UNITY goes all around the world. A lady in Mexico says she has been greatly interested in our testimonials, in the Easter number, and writes to ask our help in the healing of a relative. She says, "I wonder if you could not help a relative of mine by writing her some of your experiences. She believes in divine healing, but, on account of being physically weak, it is hard for her to help herself, and there is no one here to help her." Jesus said, when the woman touched the hem of his garment, "Thy faith hath made thee whole."

Mrs. Van Marter: In Jeremiah we read, "And their soul shall be as a watered garden." When I first began in this Truth, we were told to take one thought for Monday, holding it all day, and another for Tuesday, still another for Wednesday, and so on. We reserved Thursday for *praise*, simply praising all day long. Soon we came to observe that Thursday was a day for special blessings; everything that happened then was a blessing, and it was all sunshine and good gifts. So, from this, we learned that the good gifts of our gardens were "watered" by praise, springing forth into beautiful flowers.

Mrs. Fillmore: Mrs. Wolzak's remarks about the beautiful flowers and their immortality reminds me of a little experience. One day I received a letter from a friend, who wrote, "O, I wish you could see the roses around my bungalow." A few days before I had caught the fragrance of roses so strong that I looked around expecting to see them.



(Text from the American Revised Edition.)

Lesson 12. June 21.

REVIEW

GOLDEN TEXT— *But these things 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.

Who is Jesus Christ?

God's idea of manifest man.

Where is Jesus Christ?

Omnipresent in Divine Mind.

Do we ever see Jesus Christ?

Yes; in every expression of Truth.

What do you mean by Truth?

That which harmonizes with what we intuitively perceive to be the character of God.

Where do we find the most complete manifestation of Truth?

In spiritually developed man.

What man has most truly developed this ideal man in God?

Jesus of Nazareth.

Is his history as set forth in the New Testament an actual record?

We have no absolute knowledge on this point. The gospels were written many years after the incidents they relate took place, and many of these incidents indicate allegory and symbol. For example, how, in the wilderness, could the devil have taken Jesus to the pinnacle of a temple, or to the top of a moun-

tain, where he could see all the kingdoms of the earth? There are many other accounts which are equally impossible if taken literally.

What is the true import of this history?

That Jesus of Nazareth represented a complete manifestation of Jesus the Christ, and that the gospels are an allegory of the experiences every man must pass through in his journey from natural manhood to spiritual manhood.

It is written in the first chapter of John that the *Logos*, or Divine Idea of man, which existed in the beginning with God, and still exists in him, was manifested in the flesh of Jesus. It logically follows that flesh is a form of mind, and can be changed by thought; also that the experiences related of Jesus are the activities of the mind that go on in all men under the impulse of similar ideas. The twelve lessons in this quarter represent various powers and attitudes of the mind of man.

Lesson 1, "Jesus the Good Shepherd," presents to us the truth that we control our thoughts as a shepherd controls his sheep.

Lesson 2, "The Raising of Lazarus," shows how the Word of Life held in mind quickens the sleeping energies of the subconscious.

Lesson 3, "Jesus Anointed at Bethany," teaches the power of love.

Lesson 4, "Jesus Teaches Humility," a denial of pride and ambition.

Lesson 5, "Our Heavenly Home," in which is demonstrated the power of thought to make conditions wherever it locates itself.

Lesson 6, "The Mission of the Holy Spirit," explaining the great Truth that the helping thought has gone forth for the benefit of all who will accept it.

Lesson 7, "Jesus Betrayed and Denied," showing the inability of the personal man to appreciate the Truth.

Lesson 8, "Jesus' Death and Burial," illustrating the planting of a thought of Truth in the subconsciousness which will fruit in its season.

Lesson 9, "Jesus Risen from the Dead," the lifting up of the body through the activity of the life-thought, which was lost to consciousness and apparently died, but has here fruited in a better body.

Lesson 10, "Jesus Appears to the Apostles," illustrating some of the thought-powers of the new consciousness.

Lesson 11, "The Risen Christ by the Sea of Galilee," showing the unity of the resurrected man with the great Universal Mind.

Lesson 13. June 28.

TEMPERANCE LESSON — Eph. 5:6-20.

6 Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.

7 Be not ye therefore partakers with them;

8 For ye were once darkness, but are now light in the Lord: walk as children of light.

9 (For the fruit of the light is in all goodness and righteousness and truth).

10 Proving what is well-pleasing unto the Lord;

11 And have no fellowship with the unfruitful works of darkness, but rather even reprove them;

12 For the things which are done by them in secret it is a shame even to speak of.

13 But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light.

14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as wise;

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not foolish, but understand what the will of the Lord is.

18 And be not drunken with wine, wherein is riot, but be filled with the Spirit.

19 Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord.

20 Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father.

GOLDEN TEXT — *Be not drunken with wine, wherein is riot, but be filled with the Spirit.* — Eph. 5:18.

All causes originate in the mind, and all thinking is in words. "Beware of empty words, for through them cometh the wrath of God upon the children of disobedience." Empty words are words that are void of Truth. Such words leave a vacuum in the mind which is reflected into the body, and man wants something to fill the emptiness. Seeking to supply this want, and not knowing the real resource, man becomes intemperate in eating and drinking. True words have in them the Substance of Spirit and this Substance fills the vacuum made by empty words, and gives the satisfaction which man constantly desires.

Then the remedy for all intemperance is the right use of right words. "Walk as children of light in goodness, righteousness and Truth." Light is expressed intelligence. It gives lightness and freedom to mind and body. One can fill his mind with "light" thoughts and words, and be lifted above all temptation of appetite. Such words, if spoken directly to some false desire, seem to take the place of material substance, and one is immediately satisfied.

Men fail to master their intemperate appetites because of lack of light, or understanding of this law. To suppress a living desire is like bottling up a constantly expanding energy which is liable at any time to explode. Suppression is not overcoming, but human intervention. Desire is good at the point of origin, but in the intemperate has gone wrong; it must be set right. This is quickly accomplished through the transforming power of true thoughts and words. When such reformation is adopted by man, he is healed of his false appetite for all time, and it will never break forth again, no matter how great the temptation.

Words filled with the Substance of Spirit can be applied in a practical way whenever the appetite demands gratification. Instead of eating and drinking intemperately, eat living words; that is, take them into your consciousness by affirmation. One who is

tempted to yield to false appetite will find freedom and satisfaction through the use of these true statements:

I have the mind of Christ; I know the Truth and the Truth makes me free.

I no longer seek the sense gratification, but am satisfied with the living Substance of the body of Christ. "My flesh is meat indeed, and my blood is drink indeed."

I have faith in the overcoming, redeeming power of Jesus Christ's words. "My words are Spirit, and they are life."

Lesson 1. July 5.

ISRAEL ASKS FOR A KING — I. Samuel 8:10-22.

10 And Samuel told all the words of Jehovah unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his horsemen; and they shall run his chariots:

12 And he will appoint them unto him for captains of thousands, and captains of fifties; and *he will set some* to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots.

13 And he will take your daughters to be perfumers, and to be cooks and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your flocks: and ye shall be his servants.

18 And ye shall cry out in that day because of your king whom ye shall have chosen you; and Jehovah will not answer you in that day.

19 But the people refused to harken unto the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of Jehovah.

22 And Jehovah said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

GOLDEN TEXT — *By me kings reign, and princes decree justice.*— Prov. 8:15.

The children of Israel represent the sum-total of our religious thoughts. One may be very religious, yet lack understanding. Superstition and fanaticism are concomitants of religion. Ignorance and mental inertia are everywhere in evidence among so-called God-fearing people. They are mentally and spiritually lazy. Samuel, the wise judge, is set aside and an arbitrary ruler, a king, voluntarily chosen, because the people are too dependent to think for themselves.

This tendency of the religious nature seems almost universal. It is only very strong characters who stand alone with God and seek to know the Truth for themselves. The great majority flock to some popular church where the doctrine is dictated to them in a creed, or some human authority. This is their king — or queen, and they meekly bow their necks to the yoke of bondage.

To be under the wise judge, Samuel, is to be guided by one's own higher judgment. The man who goes forth in spiritual independence and asks for the same freedom in religion that he has in government, "life, liberty and the pursuit of happiness," is in the right way and will attain all that he sets out for.

However, it requires stability of purpose and courage to pursue this independent search for truth. One has to fight his own battles and defend his religious liberty at every point. The ecclesiastical syndicate will use all its artifices to make one believe that it is necessary to have a king to "judge us and go out before us, and fight our battles."

"Where Christ is there is liberty." Spiritual man should never allow any intervention of authority between himself and his God, nor curtailment of thought in any way. To accept the revelation of another as authority is to put away the message which

God is about to give you. To flock with the crowd and depend upon the help of many, weakens the warrior within your own soul.

Even Jesus did not leave any written authority for his students, but pointed them to the Spirit of Truth, who would come and lead them into all truth. In the light of this what an impertinence it is for man, "vain man, dressed in a little brief authority," to set up a church and attempt to drive people into it by telling them that all other religions are "counterfeit" and "spurious."

Lesson 2. July 12.

SAUL CHOSEN KING—I. Samuel 9:17-27.

17 And when Samuel saw Saul, Jehovah said unto him, Behold the man of whom I spake to thee! this same shall have authority over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Samuel answered Saul, and said, I am the seer; go up before me unto the high place, for ye shall eat with me today: and in the morning I will let thee go, and will tell thee all that is in thy heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Israel? Is it not for thee, and for all thy father's house?

21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me after this manner?

22 And Samuel took Saul and his servant, and brought them into the guest chamber, and made them sit in the chiefest place among them that were bidden, who were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the thigh, and that which was upon it, and set it before Saul. And Samuel said, Behold that which hath been reserved! set it before thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, he communed with Saul upon the housetop.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 As they were going down at the end of the city, Samuel said to Saul, Bid the servant pass before us, (and he passed on,)

but stand thou still at this time, that I may cause thee to hear the word of God.

GOLDEN TEXT — *He that ruleth over men must be just, ruling in the fear of God.*—II. Sam. 23:3.

Saul was a child of Nature. Had he lived in this country he would have been called a "cow-boy." He was hunting his father's drove of asses, and not finding them, dropped in to consult Samuel, a prophet, who was also evidently a finder of lost property. Samuel was impressed with the young man, and being informed by the Lord that Saul should be made king, the prophet anointed him.

These were crude days in the history of Israel—long before Jerusalem was built, and before the people had developed power in any direction.

Saul means *personal will*. He represents the consciousness in its natural estate. It is willful and stubborn, shy and impulsive, yet very brave under great stress.

The will is a very complex phase of the mind and its paradoxes often perplex the most acute. The character of Saul has always been a puzzle to Bible students and ministers.

A study of one's own personality will reveal the character of Saul. He is that in us which lies very close to sense-consciousness.

When the personal will is wholly given up to sense-life, it is a Gentile. When it recognizes Jehovah and has a semblance of spiritual understanding, it is an Israelite. Saul was recognized by the Lord and selected by him to be king. Yet there was not strict adherence by Saul to the spiritual law. He consulted soothsayers and mediums, when he could not at once get a response from the Lord.

People who are under the dominion of personality are very liable to be led away from the Great Universal Truth, through a desire to know temporal things instead of eternal. When you are very anxious to know

the future, and slyly seek the so-called wisdom of the public medium, or clairvoyant, you are under the dominion of wavering human will.

When we are sure of our premise in God we do not fear the outcome, and always *know* that we shall succeed in every good work.

RELIGION AND THE THEATER

Helen Hartley, a member of the theatrical profession, also a Truth student and subscriber to *UNITY*, replied to the strictures on her profession by A. C. Hart, a minister in Seattle, in the *Times*, in a most loving, and at the same time effective article, from which we make the following extracts :

I will admit there are so-called places of amusement that I would be thankful to see eliminated, but to judge the whole dramatic profession by these lepers is most unjust. I contend that the drama is an educator along both intellectual and moral lines. Nearly every play points a moral. I also assert that the majority of people in the profession lead clean, wholesome lives.

Brother Hart, let us be just above all things. It might be wise to observe the injunction of our gentle Master, "Judge not, that ye be not judged." Your churches would be filled if your preachers taught the doctrine of Infinite love instead of damnation. I tried for years without avail to love a God of wrath instead of damnation. I tried for years, and have found a God of love. His heart knows only love and tenderness. There is no room there for anger, for his great heart is filled with love. Every soul is joined irrevocably to him. No one can be "lost."

A religion of love ; is it not beautiful? Try it, Brother Hart. It is glorious. It makes you love everyone. It makes me love even you, and I freely forgive your aspersion on my character, which was implied in your tirade against the drama.

Really, Brother Hart, if you were on the stage, as I am; if you love God as I do; if you were convinced you were making an honest living, as I am convinced; if you never went to the theater without a prayer on your lips and in your heart asking God to bless and help you in your work, as I ask him when I go to work — I do not believe you would be pleased if some one condemned your profession so vehemently. But there, I forgive you, and you must forgive me.

Let us strive to obey the Master's teaching, "And as ye would that men should do to you, do ye also to them likewise."



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"It is more blessed to give than to receive."

NOTES FROM THE FIELD

J. H. C.

A friend in New York has sent us the following history of the work in that city, which we believe will be of interest to our readers:

It is now more than ten years ago that the "Circle of Divine Ministry" in this city was organized by Miss Elizabeth Walton, and for several years the rooms of the Circle was the only place in the city where the divine principle as represented by Unity was promulgated and taught. Organizations were made by Miss Walton in Brooklyn and in Orange, which are still in a flourishing condition and constantly increasing in numbers and influence for good. Within the past year or so a number of other Centers of Truth have sprung up in this city and the progress made is most cheering. Mrs. Josephine Verlage, a pupil of Mrs. Gestefeld, is conducting regular meetings at her home. Dr. Julia Seaton Sears, of Boston, has a college in Carnegie Hall building, where meetings are held daily throughout the week, largely attended. Rev. W. Ellis Williams has now opened rooms at 5 West 58th street, where meetings are held Tuesdays, Thursdays and Saturdays, as well as Sundays at 4 p. m. These teachers have worked in harmony with the Circle of Divine Ministry from the first. There are a number of other "Truth Centers" in the city, each doing its own work along the same lines and steadily adding to the hundreds who have embraced truth through the work of the original Circle."— M. H. S.



Mrs. Cora Getty Ransier, who is conducting a Truth Center at Ransier Place, N. C., where the principles of Practical Christianity are taught, has visited the Psychological Society at Atlanta, Ga., and furnishes us with interesting reports of the work there. Three years ago Mr. Robert B. Harrison, the head of this movement in Atlanta, was saved from the grave through the study and application of psychological principles, and has since given his life to the helping of others as he has been helped. Mrs. Ransier addressed the Ladies' Auxiliary of the Atlanta society at their regular meeting March 16th, and only lack of space prevents our giving her excellent talk in full, a report of which has been sent us by the secretary of the society.



Our friends and esteemed contemporaries, Mr. and Mrs. H. Bradley Jeffery, of New York City, have engaged in a wider field of usefulness in the cause of Truth. The following extract from a personal letter gives us the information: "A house has been leased at 309 West 90th street, furnished and dedicated to the Most High. It will be known as the 'House of Benediction.'" There will be a service every Sunday at 4 o'clock, an evening meeting at 8 o'clock, and a morning talk and silence every day at 9 o'clock, at which the pure doctrine of Jesus Christ will be taught. Com-

petent practitioners in Spiritual healing in attendance ready to heal all manner of disease. There will also be given class and individual instruction in Esoteric Christian Discipline. "The House of Benediction" is presided over by Mr and Mrs. H. Bradley Jeffery, with whom is associated Mr. Edward S. Trezevant.



The Higher Thought Center, London, England, is extending the scope of its good work and issues a monthly bulletin of lectures, meetings, etc. An excellent corps of workers are associated at this Center, among whom we notice the names of some of world-wide reputation. "A Quarterly Record of Higher Thought Work" is published by the Center, the first number of which gives the position which the Higher Thought Center holds in the Metaphysical Movement, and its relation to other activities of the sort in London.



"The First Divine Science Church of Topeka" was organized about two months ago, and holds services each Sunday morning at Modoc Hall. On Tuesday evenings the society holds a healing meeting at the same place, with satisfactory numbers in attendance at both meetings. Mrs. Lucia O. Case and Judge Arnold are the speakers.



The Sarah Wilder Pratt Rooms at 87 Washington St., Chicago, Ill., so long and favorably known as a Truth Center, are now occupied by Mrs. Harriet Coolidge, a woman of wide experience in the work and with a soul and heart attuned with the Infinite. Our blessings are upon this Center and its earnest, consecrated leader.



The Crotona School of Music and Philosophy, Eva Augusta Vescelius, Founder and President, announces a Summer session from July 1st to September 10th, at Croton-on-Hudson, N. Y. The instruction is devoted to "Musico-Therapy," or music in its application to health.



At the Branch Library in Napa, Cal., Mrs. R. E. Wilson in charge, meetings are held every Wednesday evening and the report is that while the number attending is not large, the interest is deepening and much good resulting from the meetings.



Mrs Sarah. F. Meader, Lynn, Mass., writes: "Our little meetings are doing lots of good. We are as yet small in numbers, but each service brings in some new hearers, and the outlook is very hopeful for the spread of Truth."

BOOK REVIEWS

J. H. C.

MENTAL HEALING. By Leander Edmund Whipple.

A new edition of this excellent book upon the subject which forms its title has just been issued. This is the sixth edition since it first appeared some fifteen years ago, and proves the growing favor with which mental healing is received by the general public. The author proves most conclusively that discordant mental emotions is the source of all disease, and that only by right thinking can right conditions be established. Much practical information is given on the subject which will prove of great value to the student of the power of mental action, from a therapeutic standpoint. Published by the Metaphysical Publishing Co., New York City. Cloth; price, \$1.50.

THE DISCOVERY OF THE SOUL. By Floyd B. Wilson.

In the Foreword to this, the latest book from the pen of the author of "Paths to Power," and other popular metaphysical books, Mr. Wilson says:

"An attempt is made herein to reveal the plane progressive man has attained in his ascent toward freedom, and to throw light on the path leading through mysticism to the discovery of those unused powers within the soul, which, duly appreciated, give expression to the divine in man."

These words indicate the character of the subject matter of the book, and the purpose thus attained is carried logically forward to convincing conclusions throughout the whole book. "The Discovery of the Soul" is interesting reading from beginning to end, and teaches that the soul is man himself, and not something which belongs to man. While not so strong a book as "Paths to Power," yet it is a good companion book, and one which will be welcomed by Mr. Wilson's many friends. Published by R. F. Fenno & Co., New York City. Cloth; price, \$1.00.

SELF-HEALING BY THOUGHT-FORCE. By William Walker Atkinson.

A series of seven lessons in which are given practical methods for self-treatment.

Contents: Lesson I. The Healing Force; Lesson II. How to Build the Organs of Nutrition; Lesson III. Constipation: Cause and Effect; Lesson IV. Special Physical Weakness of Women:

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MIND POWER AND PRIVILEGES. By Albert B. Olston.

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which is the attainment of brother-hood in the kingdom of God, but likewise is all sexual thought or desire, and all other evil and unclean and selfish desires; because complete conservation does not mean retention only of the life-fluids, but the transmuting of the life-principle that is in that fluid, which is not possible in its completeness unless there is utmost purity of life, in accordance with the teaching of Jesus. In other words, it is true that if any one will fully live the life outlined in the simple language of Jesus, the Christ, that one will, as a matter of course, live the regenerative life, conserve the life principle; because a pure life has in it no sin; and that is what the regenerate life is — a pure and blessed life.

The foregoing is from the *Bible Review* for May. The book "Practical Methods," mentioned in the foregoing comments, is published by the Esoteric Fraternity, Applegate, Cal., price 25 cents. We also carry it and fill orders quickly for both it and "A Talk to Men." Unity Tract Society, 9th and Tracy, Kansas City, Mo.

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Psalm lxi. 5.

A God that worketh for him that waiteth for Him.

WAIT only upon God; my Soul, be still,
And let thy God unfold his perfect
will;

Thou fain wouldst follow him throughout this
year,

Thou fain with listening heart his voice would
hear,

Thou fain wouldst be a passive instrument
Possessed of God, and e'en spirit sent

Upon his service sweet; then be thou still,
For only thus can he in thee fulfill

His heart's desire. O hinder not his hand
From fashioning the vessel he hath planned.

Be silent unto God, and thou shalt know
The quiet, holy calm he doth bestow

On those who wait on him; so shalt thou bear
His presence and his life and light e'en where

The night is darkest, and thine earthly days
Shall show his love and sound his glorious praise,

And he will work with hand unfettered, free,
His high and holy purposes through thee.

First on thee must that hand of power be turned,
Till in his love's strong fire thy dross is burned,

And thou come forth a vessel for my Lord,
So frail and empty, yet, since he hath poured

Into thy emptiness his life, his love,
Henceforth through thee the power of God shall

move,

And he will work for thee. Stand still and see
The victories thy God will gain for thee;

So silent, yet so irresistible,

Thy God shall do the thing impossible.

O question not henceforth what thou canst do;
Thou canst do naught; but he will carry through

The work where human energy had failed,

Where all thy best endeavors had availed

Thee nothing. Then, my Soul, wait and be still;

Thy God shall work for thee his perfect will.

If thou wilt take no less, his best shall be

Thy portion now and through eternity.

Freda Hanbury.

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June.

AND what is so rare as a day in June?
Then, if ever, come perfect days;
Then Heaven tries the earth if it be in tune,
And over it softly her warm ear lays.
Whether we look, or whether we listen,
We hear life murmur, or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.

o o o o

Now is the high-tide of the year,
And whatever of life hath ebbed away
Comes flooding back with a ripply cheer,
Into every bare inlet and creek and bay;
Now the heart is so full that a drop o'erfills it;
We are happy now because God wills it.

o o o o

Joy comes, grief goes, we know not how;
Everything is happy now,
Everything is upward striving;
'Tis as easy now for the heart to be true
As for grass to be green or skies to be blue;
'Tis the natural way of living.

—Lowell.



