

UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

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

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

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Devoted to
Practical Christianity.

VOL. XVIII.

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CHRISTIANITY VS. THEOSOPHY.

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

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

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

But from whatever source acquired, we have not

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

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

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

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

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

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

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

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

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

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

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

BACTERIA IN DIGESTION.

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

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

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

CHARLES EDGAR PRATHER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But are such conditions formed by man's mentality

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Demonstration: "He shall dwell on high: his

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

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

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

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

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

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

— (ELLA WHEELER WILCOX.)

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

THE CREATIVE WORD OF GOD'S MAN.

CHARLES FILLMORE.

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

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

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

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

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

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

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

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

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

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

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

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

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

VIBRATIONS!

J. T. WOODS.

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

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

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

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

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

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

Bible Lessons

BY LEO VIRGO.

Lesson 12. March 22.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson 13. March 29.

REVIEW.

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

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

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

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

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

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

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

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

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

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

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

Central Truth: Discipline your thoughts with patience and perseverance.

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

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

Central Truth: The intellect cannot percieve God as Spirit.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lesson 1. April 5.

Second Quarter.

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

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

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

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

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

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

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

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

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

Lesson 2. April 12.

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

GOLDEN TEXT—*Now is Christ risen from the dead, and become the first fruits of them that slept.*—1. Corinthians 15:20.

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

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

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

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

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

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

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

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

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

Lesson 3. April 19.

THE LAW OF LOVE.—Romans 13:17-14.

(Temperance Lesson.)

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

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

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

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

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

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

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

The living Christ is the light of the world.



CHARLES FILLMORE }
MYRTLE FILLMORE }
CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

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

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

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

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

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

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

This society has been in existence about thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

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

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

THE CLASS THOUGHT.

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

March 20th to April 20th.

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

Noon Thought.

(Held daily at 12 M.)

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

DAILY AFFIRMATION.

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

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

I am free from disease and disorder.

I am in harmony with my Source.

The Infinite Health is made manifest in me.

The Infinite Substance is my constant supply.

The Infinite Life fills and strengthens me.

The Infinite Intelligence illumines and directs me.

The Infinite Love surrounds and protects me.

The Infinite Power upholds and supports me.

I am out of bondage.

I have the freedom of the Sons of God.

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

God and Man are the All and All, now and forevermore.

— URSULA N. GESTEFELD.

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

TRUTH STUDENTS OF CHICAGO.

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

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

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

Singing, "Everlasting Love."

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

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

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

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

The collection was then taken, and announcements made.

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

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

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

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

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

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

Healing service to close meeting.

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

MEETING OF FEBRUARY 4TH.

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

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

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

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

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

Mrs. Fanny Harley: “Health is soundness. Some

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

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

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

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

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

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

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

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

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

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

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

CONDENSED TRUTH.

BY VARIOUS WRITERS.

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

**SPIRIT THE
ONLY REALITY.**

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

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

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

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

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

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

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

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

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

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

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

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

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

ALL POWER.
IS MINE.

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

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

—SISTER CHARLOTTA.

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

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

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

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

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

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

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

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

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

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

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

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

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

EXTRACTS FROM LETTERS.

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

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

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

—LILLIAN B. THURSTON.

* * *

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

All things are working together for good.

All things are working and work as they should;

All things are working, and work as you would

Have them to work when they are working for good.

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

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

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

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

Sincerely yours, — MRS. R. B. B.

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

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

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

HEALING DEPARTMENT.

BY THE EDITOR.

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

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

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

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

"Truth is the music of heaven."



Devoted to
Practical Christianity.

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

CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
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Publishers' Department.

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

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

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

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

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

The Work in Kansas City.

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

SERVICES AT ARLINGTON HALL.

N. E. Corner 10th & Walnut Sts.

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

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

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

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

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

SERVICES AT UNITY HEADQUARTERS.

1315 McGee Street.

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

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

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

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

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

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

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

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

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

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

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

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

THE LONDON HIGHER THOUGHT CENTER.

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

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

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

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

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

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

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FOR UNITY HEADQUARTERS' HOME.

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

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

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

The following contributions have been received:

"A Friend," Kansas City, Mo.....	\$10.00
Cash, Kansas City, Mo.....	.25
Mrs. Catherine Sweeney, Fairdale, Ill.....	.25
Mrs. Ella A. Freas, Mamie B. Freas and Miss Anna C. Freas, Philadelphia, Penn.....	10.00
"Reader of UNITY," New York City.....	1.00
Dan Neusel, Waterloo, Ill.....	1.00
Sarah James, Oshkosh, Wis.....	.25
Mrs. F. C. Jackson, Des Moines, Iowa.....	.10
Mrs. M. I. Miller, West Troy, N. Y.....	1.00
"For the Truth," Alameda, Calif.....	1.00
Mrs. Flora C. Marcy, Hillsboro Bridge, N. H.....	1.00
'A Friend," Kansas City, Mo.....	1.00
Josephine M. Adams, Painesville, Ohio.....	1.00
"In His Name," Pueblo, Colo.....	1.00
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John Dostch, Dryburg, Halifax, Va.....	.21
Annie Buckman, Denver, Colo.....	20.00
Mrs. Kate Webster, Marion, Mont.....	1.00
A. W. Colony, Scranton, Penn.....	1.00

Total 55.06

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

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

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

BOSTON, MASS.

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

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

Ever truly and gratefully yours, * * *

WEE WISDOM, our juvenile paper, is published monthly at

50 cents per year, sample copies free. The March number has the following table of contents: "Sunshine Corner," "Uncle Noble's Rainbow Rose," by Mary Brewerton De Witt; Poem—"The Very Latest;" a nonsense verse, "If the Sky fell into the Sea," by Minny Maude Hauff; "A Wall of Snow," selected from *Snowflakes*; "The Story of Three Boys," by Papa Harry; "Original Stories" by the Wees—"Pink Nose the Cat," by Ruth Stevens and "The Little Seeds," by Violet Smith; Illustrated Poem—"Noddy Winks," by Jessie Juliet Knox; Epistles; Juvenile Bible Lessons, by A Friend of the Children; Ye Editor's Sanctum; Publisher's Department; Pillow Verses.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 182 Howe Street, Chicago, Ill.

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

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago, Ill.

For \$1.25 we will send **UNITY** one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

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 olis, Minn., Wednesdays, 3 P. M.
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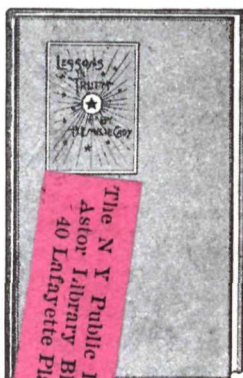
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