

UNITY

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

Vol. XVIII.

KANSAS CITY, MO., APRIL, 1903.

No. 4.

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

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Devoted to
Practical Christianity.

VOL. XVIII.

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"I AND MY FATHER ARE ONE."

HORATIO W. DRESSER.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A PRAYER.

[Copied from Lord Coleridge, 1737.]

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

— G. S.

FEAR HATH TORMENT.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

WHY WILL YE DIE?

LILLIAN B. THURSTON.

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

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

Bible Lessons

BY LEO VIRGO.

Lesson 4. April 26.

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

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

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

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

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

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

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

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

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

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

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

Lesson 5. May 3.

PAUL ARRESTED.—Acts 21:30-39.

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

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them which are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Jerusalem, the Holy City, represents the love centre in consciousness. Physically, it is the *solar plexus*. Its presiding genius is John the Mystic, who leaned his head on the Master's bosom. The loves and hates of the mind are precipitated to this gang-leonic receptacle of thoughts and crystallized. Its substance is sensitive, tremulous and volatile. What we love and what we hate here builds cells of joy or pain. In Divine order it should be the abode of the good and the pure, but through the error concepts of the mind it has become the habitation of wickedness. Jesus said, "From within, out of the heart of men, evil thoughts proceed." (Mark 7:21.)

In the regeneration the Truth visits this Holy Place for the purpose of redeeming it. But it finds the very centre of religious thought, the Temple, given over to bigotry and intolerance. We all want Truth, and the help which comes from it, but when it is presented to us we object to the broad catholic Spirit which it proclaims. This is especially the case if our religious training has been narrow and Pharisaical. The Jews were taught that they were the chosen people, and all others barbarians.

This is the foundation of the caste system. When man begins in thought to see himself better than other men, he makes a place in his body which is the dwelling of this thought of superiority. Next this separation extends to environments. Social apartness follows. Temples are built with partitions, and whoever dares to transgress these walls meets with violent opposition.

When the Truth comes to one in this fixed state of mind there is a tumult in the temple. The fear that the rites and customs of the church will be interfered with is uppermost. What those in authority have taught, and what the customs and beliefs of the past have been, is of more weight than reason and logic. An innovation upon old methods of thought is resisted. The whole religious nature is moved, and thought runs to meet thought, and a concentration of resistance is set up in the mind that forces the Truth right out and closes the doors, as described in verse 30. Many people wonder why they do not develop Divine love more quickly. Here is the reason — they make a wall of separation between the Jew and the Gentile, the religious and the secular, the good and the bad. Divine love sees no such respect of person. It is principle and feels its own perfection everywhere. It feels the same in the heart of the sinner as in the heart of the saint. When we let this Truth of Being into our hearts and pull down all walls of separation we shall feel the flow of Infinite Love.

When from our hearts we cast forth the Truth, and seek to kill it out, the secular realms of thought also put it in bonds. The ruling intellect sees in it one of the assassins, who has been inciting a revolt against its authority. This ruler of the mind has little respect for religion but a mighty awe of the rights of a Roman citizen. So when it learns that Truth is both Jew and Gentile, common to both head and heart, it gives due respect, which goes to show that Truth is safer in the bonds of skepticism and infidelity than in the bigotry and fanaticism of ignorant religious zeal.

Lesson 6. May 10.

THE PLOT AGAINST PAUL.—Acts 23:12-22.

GOLDEN TEXT—*The Lord stood by him, and said, Be of good cheer.*—Acts 23:11.

Rome represents the head and Jerusalem the heart. When the Truth has declared its word in the heart, that Christ is come and all things must be changed to conform to his righteous law, there is protest and great opposition. But the seed is sown and the work must go on, though it seem to be hampered and bound on every hand.

There is a higher law at work than that perceived by the intellect. The Lord is there unseen but active. In the darkness of discouragement he “stood by him” and said, “Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” We may find in the end that the very bonds that seem to be forging about us are the instruments that will finally carry out the desire of our hearts. Paul wanted to go to Rome to preach the Truth, and the conspiracy of the Jews to kill him was paving the way for the fulfillment of that desire. When you are following the Spirit and seeking to do the will of the Lord to the very best of your ability, count all your experiences as stepping-stones to your good. When Joseph was sold into Egypt, the tragedy of life seemed at its height, yet the unseen hand used it to bring about the saving of many lives, the exaltation to a very high place of the central figure, and a final reunion of all concerned, like the ending of a beautiful fairy tale. The central Truth of this lesson is that what we are loyal to in the heart, or within, will finally make itself manifest in the without. That which is spoken in secret shall be declared upon the housetops. There is a law back of this. All things work from the invisible to the visible, from centre to circumference, from within out. “Out of the fullness of the heart the mouth speaketh.”

Testify in silence of the Truth, and this law will

stand by you. You will in due season demonstrate if you are faithful. Many fail because they are not patient. They want results at once. Paul lay two years in a dungeon in Cæsarea before he was sent to Rome. Followers of the Spirit within should never be scared at the formidable array of forces that oppose them. Forty Jews took a solemn oath to neither eat nor drink until they had killed Paul, yet the Spirit caused one young man, Paul's nephew, to undo all their plans. You may seem helpless, bound hand and foot "with two chains," but a power is at work in the realms of mind that will work out the desire of your heart. This law of Truth is right now working for all those who are silently and audibly testifying that they are under Divine protection.

Only yesterday a lady testified in our Wednesday meeting that she was two years healing a paralyzed arm. She had been healed of consumption, but the arm gave no evidence of responding to her oft-repeated words of Truth and her sacred loyalty to the inner law. She suffered greatly, and one day in desperation started to consult a doctor. On the way she thought of the manner in which the Truth had changed her whole life; how it had demonstrated its power in so many ways, and now she was going back to the helps that had failed her so often in the past. A conviction of the bondage she was about to put herself in came over her and she stopped short in the street and said, "The same God that was with Jesus Christ is here with me, and *I will* trust him and look to him for healing this arm, and no mortal thought shall ever again tempt me to look elsewhere." She turned about and went home. Before she reached her doorstep she realized that her arm was healed, and it has so remained ever since. She is now a teacher and healer herself, and very happy in the light of the Spirit to which she was loyal.

The truest end of life is to know the life that never ends.—WILLIAM PENN.

Lesson 7. May 17.

PAUL BEFORE FELIX.—Acts 24:10-16, 24-26.

GOLDEN TEXT—*I will fear no evil for thou art with me.*—Psa. 23:4.

Paul imprisoned at Cæsarea symbolizes Truth confined to the intellect. It seems paradoxical to say that so great and powerful a thing as Truth can be confined or hampered by so small and weak a thing as the intellect, yet observation and experience proves that it can. In this connection we should distinguish between a Statement of Truth, which Paul represents, and the Whole Truth, which is the Holy Ghost. The Statement of Truth goes before and opens the mind for the advent of the larger realization to follow. Elijah in the Old Testament and John the Baptist in the New represent this forerunner "making straight the way of the Lord."

The first attitude of the religious mind is to kill out this new Statement of Truth, which seems to run counter to its cherished convictions and traditional customs. But the Law of Self-Preservation, represented by the Roman hierarchy, rescues it, and it is confined to that realm, but not suppressed, as Paul "reasoned of righteousness and temperance, and judgment to come."

We find that a Statement of Truth once admitted into the mind keeps up its agitation of greater truths to follow. Felix is that thoroughly mortal consciousness that believes the world that appears is the all of existence. It poses as judge, and decides all matters from the standpoint of personality and personal profit. Felix listened to the exhortations of Paul, "hoping that money would be given him." It is not uncommon to find people who hang onto Truth hoping that they can in some way make money out of it.

Truth is not riotous. It does not argue nor dispute, nor cause any disturbance in the temple. It quietly conforms to the law of righteousness as revealed by the Principle. This inner revelation of

the Law comes to those who seek for it sincerely. The rule may not be described in intellectual terms. "Seek and ye shall find; knock and it shall be opened unto you." This inner door is opened in various ways—all that is necessary is a receptivity and willingness to let go the old ways, the old thoughts. Felix was terrified at the revelations of his own shortcomings when the Truth reasoned of righteousness, temperance and the judgment to come, but said, "Go thy way for this time; when I have a convenient season I will call for thee." He was not quite ready to give up the ambitions of personality.

One must be willing to give up the desires of the personal man in order to enter into the joys of the Universal. This is a hard thing to do. The whole life has been devoted to worldly aims and sensual attainments, and the thoughts are fairly glued and cemented to the material. Yet it can be done, and it must be done eventually. If one does not give up willingly the law itself brings about that precipitation of error thoughts into the visible life that dissolves its temporal structures. It usually ends in a tragedy, as in the case of Felix, as recorded in history.

A man, whom the writer knows, was prosperous and apparently happy when the Truth was first presented to him. His first attitude was, "I do not need this—I have everything I require." But the Truth kept up its exhortations in the mind and he let it work in a quiet way. He was not religious but honest. He began to ask the Lord to show him the Higher Law, and little by little there was an inner revelation, until now his whole life is given up to the work. He says he thought he was happy in the old way, but it was not to be compared to the joys of the new. It has taken him fifteen years to reach this place of security in Truth—so we see that it is not always a burst of glory that opens the door toward heaven,

A MESSAGE OF JOY.

MRS. ROSE L. AMOS.

DO WE love Nature? Do we know her beautiful messages to the soul of man? Do we hear her melodies, see her warm tints of color, and drink her health-giving breaths? If we have not yet realized the lessons she has to teach, let us halt a little in our walk of everyday-life and listen. It is worth it; it is worth laying down our tools for a short space of time, and rest by the wayside. We will take them up again when we have drank in to the full the waters of life.

Stand on the hillside and watch the ever varying tints of rich, warm color of the sun's glow as it gradually disappears from our sight, yet shedding its glory around far and wide, lighting up here and there some dark spot until it, too, reflects some of this light, and remains for a time a little sun within itself. It has gone, and night comes, but does the effect of it go from your mind, from your soul's inspiration? No, it is there, implanted within you, for man contains it all.

We, too, can radiate about us and to those around us, the rich, warm light, and here and there some soul in darkness needs it, and we can shed it on them until they respond and reflect back some of the same light, and sometimes it will be as dazzling and brilliant.

Let us walk in the woods. How cool, how peaceful, with hardly a sound to disturb the soft, balmy atmosphere. But now and again one of God's creatures stirring among the brambles at our feet or a sweet cooing of the wood pigeon overhead; all else is still, and we wend our way quietly, almost reverently, through the little half-hidden paths, where now we see a glimpse of bright color and light through the opening of the trees; here again it is

almost dark, for the copse has become so thick that we have to gently push aside the over-hanging branches to continue our way. But we walk patiently, faithfully on, until suddenly we come upon a glorious view, a great expanse of rich, inspiring country, stretching for miles before us and around us, all to be explored and known.

And what does Nature teach us here? The woods, what are the secrets of the woods? Listen! Sympathy. Yes, it is sympathy we learn in our walk through the wood, and the sympathy leads us on to love. But the love does not stop there, for it needs to be known, explored and practiced, and the journeying thereof shall take us to many countries, and the light will ever be ahead to beckon us on the way, ever onward and outward.

And in the grand roar of the ocean, as the great waves roll and toss upon its shore, throwing its health-giving spray around, we learn something of the health-force and robustness which lies within ourselves, and in giving out we heal others, who have not yet realized their powers which, too, lie within them waiting to be aroused, for God is our Life, their Life. Listen, yet again, to the gentle lap of the tiny waves as they ripple upon the sandy shore; then the great sea is tranquil and at rest. Still it speaks to us of health, of sweet tranquility, of peace, of gentle repose, and we lay our souls open and drink it in. Yes, it is all there within. Man contains all that Nature is and has. Within his soul is the whole universe. Oh, let us not miss the glad song of life, the melodies, the harmonies that are all around us, and only waiting for us to make them our own.

Ever keep alert, and listen to the celestial choirs, drink in the gifts and pour out the powers within us which shall enrich the lives of those around us, not only to enjoy ourselves, but to radiate it out far and wide until we only see everywhere a world of wonderful love, health and wisdom. The new era is coming with the new year, has come, is here now,

when man shall stand right straight up before his Creator, and sing glad praises, and ever rejoice in being made after the image of God. Have we realized God before, have we known Him? Let us try, however little, and away with all fears, all errings, all morbid fancies of a life to come, to satisfy our longings, for right here is the life we seek, close to us, around us, within us, everywhere, ever leading us onward to fuller and richer life, life more abundant. Live it evermore, for God, and God alone is our Life!

Sutton, Surrey, England

CHRIST IS RISEN.

W. B. HOLMES.

On this glad Easter morn
My soul its homage pays,
To Him who lives for evermore,
To Him of endless days.
O soul of mine, O heart, rejoice
That thou hast made the Christ thy choice.

The Lord is risen indeed!
My soul its homage brings
To Him who is my heart's desire,
My Lord, the King of Kings.
Oh, bid my fears and doubting cease,
And hush my spirit unto peace.

For evermore my Lord is risen,
He whom alone my soul desires;
Thou, Thou the King of glory art,
To whom my inmost love aspires.
O heart of mine, O love most dear,
Be still, and know thy Lord is here.

LOVE.

O Love, that dost with goodness crown
The years through all the ages down!
'Tis in thy strength the mountains stand,
The seasons roll at thy command;
And rooted are all things that bless
Deep in thy everlastingness.

— J. W. CHADWICK.

FAITH.

JOHN H. RIPPE.

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

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.—Heb. 11:1-5.

Some men cannot believe this. Why? They do not know their own Maker. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." (Matt. 5:17.) God is Spirit, and who prays to Him must pray in spirit and in truth. Idea, thought, word; esse, exist, substance; man in God, God in man—this is God, the Hope not seen. Love, Spirit, Wisdom, Power, Word, Truth; Will, Light, Understanding—that is the Esse and the Substance not seen, still hoped for.

The Divine Esse cannot be described, because it is above every idea of human thought, into which nothing falls than what is created and finite, but not that uncreated and infinite. The Divine Esse is Esse itself, from which all things are, and which must be in all things that they may be, for esse means "to be."

The one God is Substance itself, and Form itself. Angels and man are substance and are therefore from Him, the image and likeness of Him. To be implies the power to exist (existere) in itself. The all-creating word is God, filling heaven and earth. Therefore He (or It) is omnipresent. Where shall I flee from thy presence? In heaven? Thou art there. In hell? Thou art there present. If I take the wings of the morning and fly to the uttermost part of the world, behold, thou art there. No idea, thought or word in

me is hid from thee. One Life, one Esse, one Substance.

Since God is Esse, He is also a Substance, for an Esse, unless it be a substance, is only a thing of reasoning, for substance is the thing which subsists, and whatever is a substance is also a form, for substance unless it be a form, is a thing of reasoning; wherefore both can be predicated of God in that He is the only, the very and the first substance and form; that this form is the very human, that is, that God is very man (within me), all things of whom are infinite.

Who cannot see or comprehend that in all there is is of a law and order of God's divine providence by which it is created and sustained, and is thus Emanuel (God with us). Therefore thou art the Christ, the son of the Living God. When man's faith stands upon this rock, the gates of hell shall not prevail against him. That this principle of faith is such is also evident from the words of John: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God."

This is the true faith, and the only faith is that the Lord is the God of heaven (mind) and earth (soul). God is Infinite, since He is and exists in himself; and all things in the universe are from and exist in Him. God's infinity in relation to space is called immensity, and in relation to time is called eternity. Although there are these relations, still there is nothing of space in His immensity, and nothing of time in His eternity, therefore present everywhere. Every created thing is finite, and the Infinite is in the finite things as in a receptacle, and in man as in its images. "And God said, Let us make man in our image," from which it follows that man is an organ recipient of God, and that he is an organ according to the quality of the reception. "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." (By influence of the Infinite Divine Esse, called Spirit.) An image

of God is a receptacle of God, and because God is Love and Wisdom, an image of God is the reception of Love and Wisdom, but a likeness of God is a perfect likeness and a full appearance. Therefore if man ascribe all the good of Love and all the truth of Wisdom to God he becomes a living man, but if he ascribes them to himself he becomes dead, for, "by thy word thou art justified, and by thy word thou shalt be condemned."

The rational mind is created according to the order of the spiritual world, and the body according to the order of the natural world, wherefore by the ancients man was called a little heaven and a little world. Thence it is a law of order that man from his little heaven, or his little spiritual world, should govern his microcosm, or his little natural world, as God from His great heaven, or spiritual world, governs the microcosm, or the natural world in all and every part of it.

It is therefore a law of order that man should introduce himself into faith by the truths from the Word, and into charity by good works and thus reform and regenerate himself. It is a law of order that man should purify himself from sin by his own exertion and power, and not stand still in a belief of his inability, and expect God to wash away his sins immediately. It is also a law of order that man should love God with all his soul and with all his heart, and his neighbor as himself.

Now, if man complies or is in covenant with this Law of Order, then and only then can he govern his natural world and be his own savior and healer, and redeem all the lame and blind and deaf. Man is the expression or mouth of God, and His Holy Spirit dwelleth in him, even God's thought and understanding.

Angels and saints recognize of what quality a man essentially is from a brief intercourse with him; they have cognition of his love from the sound of his voice and of the intelligence of his speech. This is because

there are two universals of every man's life, the will and the understanding. The will is the receptacle and abode of his love, and the understanding is the receptacle and abode of his intelligence. Wherefore, all things that proceed from man, whether action or speech, make the man and are the man himself. In a similar manner, but in a supreme degree, the Lord is Divine Love and Wisdom, or Divine Good and Truth.

Do you have faith? Does a man know the interior operations of his speech? He has faith in these operations although he may not know just how the lungs draw in the air, nor how they send the air into the trachea, and there turn it into sound, how that sound is modified in the glottis with the aid of the larynx, and how the tongue then articulates, the lips completing the speech. These things are not of the personal self. Does not the Lord say, Abide in me and I in you? "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Are not fruits the good works which the Lord does by man? Then don't speak of your own power; all is God's.

Father of Peace and God of Love,
We own Thy power to save;
That power by which our Shepherd rose
Victorious o'er the grave.

Him from the dead thou brought'st again,
When by his sacred blood
Confirmed and sealed forevermore
The eternal covenant stood.

Oh, may the Spirit seal our souls
And mould them to Thy will,
That our weak hearts no more may stray,
But keep Thy precepts still.

That to perfection's sacred height
We nearer still may rise;
And all we think and all we do
Be pleasing in Thine eyes.

"Who lovest most is nearest kin to God."

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, March 4th, led by Mrs. Lucy R. Walker. Subject, "Knowledge is Power."

The meeting opened by singing "The Morn of Truth is Breaking," followed by the Lord's Prayer and singing "Be Still and Know that I am God."

Thought for the Silence: "I and the Father are One."

Mrs. Walker: "'Knowledge is power.' This, like all old maxims, has its foundation in truth, for the more real knowledge we have the more real power we possess to do for ourselves or for others. Knowledge is sometimes mistaken for an accumulation of ideas or facts gathered from books or persons, and one who has such an accumulation is thought to be educated and wise; but this is not the real meaning of the word at all; that is something deeper; it means something known absolutely, something intuitively known.

"Then when we have the knowledge of something we must also have the knowledge or wisdom to use it. Electricity has lain dormant around us always, but it is within only a short time that we have had a knowledge of it and how to use it. This is equally true of the knowledge of our real being. The real of us has always been, but we have not known it or how to use it, and this is the knowledge we are seeking, 'the power behind the throne.' Jesus, our great example, said, 'Ye shall know the truth and the truth shall make you free.' But there is a condition attached, as there is to everything; nothing stands alone; everything depends on some other thing, or on some condition, and the condition attached to knowing the truth is, 'if ye continue in

my word.' Just here is the trouble, we do not continue; we waver and are not steadfast; we doubt and question, but we must continue or we cannot know. There is no probability that any human being ever did know all the truth, and it is not necessary; but there are certain fundamental portions of it that are absolutely necessary before much progress can be made; and the very first of these is, to know the truth of one's real true self; once having attained that, everything else depends upon the use we make of it.

"The engineer must have a knowledge of steam and how to use it before he can be a competent engineer. We are the engineers, and must know the power that is given us to use, or give up our positions and our bodies which we have been doing long enough. The real self, and the power belonging to it, has always been, and there have been teachers and guides to show the way, and yet how little progress in that line has been made. Many despise, and some ignore the teachings of the Bible, but so far as I have gone in my studies, either in Theosophy, Astrology, Christian Science, Science of Being, or any other science or 'ology,' I have yet to find anything that will compare with it as a text book. And by that I mean exactly what I say, a text book, a book of texts.

"Webster says a text book is 'a book containing the leading principles, or most important points of a Science, or branch of learning.' Now that is exactly what the Bible does. It gives us the leading principles and most important points of the Science of Being, but it does not work them all out. It is like a geometry which gives a proposition, with a figure drawn, and an explanation, and after it a whole string of corollaries or deductions that the student must mark out for himself.

"Well, this is just what this old, old text book does. It draws the figure of a man, surrounds him with certain conditions and gives us his history; that is the

proposition as he worked it out. But there are many results from his acts, many inferences to be drawn as to what would follow if a different line had been followed. These are the corollaries which we must work out, each one for himself. But among the many truths given is one great foundation truth which underlies the whole structure; it is the bottom plank in our platform, the corner stone of our building, without which no permanent edifice can be erected and yet it is one that startles and horrifies so many that it is considered almost a sacrilege to mention it; but all because most of us persist in misunderstanding it. Yet we are told it, this truth, continually in our old text book, and not only are we told it, but how to find it. In Psalms 46:10, David (spiritual perception) says, 'Be still and know that I am God.'

"To be still, absolutely, is one of the most difficult things for the human body or intellect to attain; but when once attained, we can then know, be absolutely sure that I, the real of us, the ego, the Lord from heaven, am God. This is not the personal or outside self, but the real in which the outer is built. Again we are told in Isaiah 49:26, 'And all the flesh (the outer man) shall know that I, the Lord, am thy Savior and thy Redeemer, the mighty one of Jacob.' Jacob means 'the supplanter,' and stands for the flesh which has supplanted the real to most people, but even this shall finally know his Lord. Then in Deut. 4:39, 'Know (not guess or think, but *know*) therefore this day (right now) and consider it in thine heart, that the Lord (the ego) he is God in heaven above (within) and upon the earth beneath (without), there is none else.' Now how can anything be plainer? And again in Hosea 1:34, "Yet I am the Lord thy God from the land of Egypt (darkness, misunderstanding) and thou shalt know no God but me.' And yet again in Isaiah 45:21, 'Who hath declared this from ancient time? (You see it is no new thought.) Who hath told it from that time? Have not I the Lord? and there is no God else beside me.'

It is repeated, reiterated, told over and over again, and emphasized, "*There is no God else beside me.*" And just so long as we look for a God and a Savior outside of ourselves, just so long shall we dwell in the darkness of ignorance, or wander in the wilderness of doubt and uncertainty, whether it be forty years or forty thousand; and our God 'in the midst' of us will try to be our Savior, but cannot until we allow him to be. He will always stand ready and waiting, but will never compel.

"When we have done enough with the 'flesh pots' of Egypt, and have had enough of trials and tribulations of ignorance, then we will turn to him, our real Self, and he will be our God, and we shall be his people. The light is breaking in upon a few, and there must always be the few before there are the many; but the number is constantly increasing. Who can say, 'For we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world'? 'I have sworn by myself (the Christ), the word is gone out of my mouth in righteousness, and shall not return, that unto me (the real) every knee shall bow, every tongue shall swear.' 'Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else.' This is the knowledge we are all seeking, the corner-stone of our building, and there is no substitute. For 'other foundation can no man lay than that is laid, which is Jesus Christ.' But we may take our own time. We may dwell as long as we please in the land of Egypt, we may wander in the wilderness, we may rest by the way, or linger in the valley of the shadow, or lean upon the broken staff of partial knowledge, but finally the dawn breaks over the mountain, the day-star of truth glimmers in the sky and the 'sun of righteousness' arises in our hearts, and we begin to see the 'light of the world.' Then by the light of this Sun we hasten onward, but we shall never mark the end of our journey, nor will the mastery be gained till we find in ourselves the Master, and it is this-

Master who declares 'I and my Father are one.'"

Mrs. Weld then read the following beautiful poem by Ella Wheeler Wilcox.

ILLUSION.

God and I in space alone,
And nobody else in view.

"And where are the people, O Lord," I said,
"The earth below, and the sky o'erhead
And the dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true,
There were no people, living or dead,
There was no earth and no sky o'erhead,
There was only Myself — in you."

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

"Say, those were but dreams," the Great God said,
"Dreams that have ceased to be;
There are no such things as fear or sin,
There is no you — you never have been —
There is nothing at all but Me."

Mr. Platt of Denver spoke as follows: "There is but one Ego, the law of Man and the I AM of the Universe. Man is the microcosm, the universe. The microcosm knowledge must have understanding, and that understanding will give us the knowledge that there is but One. Man is deceived by the senses when we say there are many. We must know this; it is not enough to believe it, although belief without understanding is better than no belief at all. The wise man dug down to the rock of understanding to build his house, while the foolish man built his house on the knowledge of the senses, which is the shifting sand of time and limitation. We must be born again into a knowledge that is understanding. A living, abiding consciousness brings us to that unfoldment. This consciousness of what I am is the unselfish self of man and the universe. When we read that God

created man we are not to understand from that that God made a man, but that God is becoming *manifest*. Understanding unlocks the Bible that will teach us the Truth. Knowledge from the intellectual standpoint is only sense knowledge, and will never make us free. How can we love the Omnipresent Good until we are conscious of it? Nothing is or ever can be lost but a false sense of self, when we know that we have worked out our salvation. Life never had a beginning and can never have an ending; it is the eternal gift of God, then, for a man can never be sick except from a sense standpoint. The son of perdition is the mind unilluminated, or a false sense of self that must be cast out and destroyed. We must be awakened in consciousness and know that Truth is not an intellectual attainment but that the intellect must become a servant of Truth and until then we can never know that 'the Father and I are One.' "

Mrs. Yarnall: "We have been so long in the habit of thinking of our unworthiness, fearing to apply to ourselves the strong words of Truth that Jesus spoke that we have not been abiding in his words, and so the Truth could not make us free. How then can we keep the words of the Master? First, by analyzing the words and finding out exactly what they mean. When we say 'All power is given unto me,' how can we lose our health? When we say, 'I am the bread of Life,' how can we be poor?

Mrs. Agnes See: "There is a statement we are all familiar with, that 'A little knowledge is a dangerous thing.' Knowledge is not understanding or wisdom; each word has its own significance. We must read nature and creation as a dictionary. Nothing exists in and of itself. When we do not understand a condition we must go to the dictionary of nature and learn. Knowledge is acquired through observation and contact of the five physical senses, which can be likened to the vowels, and sometimes semi-vowels; and sometimes in addition to the five physical senses we have perception and understanding, but only some-

times. No word can be spelled without one or more vowels. The vowel then is the spirit of a word, and the other letters that form it, the body; then the vowel is the significance of the word. Acquired knowledge is not authority. Authority is understanding. You may know a thing exists, know its length, breadth and thickness, and not understand its nature in the least. We must know how to use Power, not by intellect but by understanding. Truth needs no defense, it will not only protect itself but you also. It is not to do something to be, to know something to be, but it is to be, to know, to be, to do."

Mr. See: "Sometimes when a subject is suggested there comes such an influx of illumination of that one whole infinity back of it, and in order to speak on it we would have to unravel the whole universe to lay bare the one truth, that God is all. Power is not understood in the world of sense. The history of the world is the biography of a few stout persons. One great mind (so-called) makes an announcement, and thousands of years afterwards people still try to carry out the same thought. It is so in all sciences, arts or trades. Importance is always attached to the first time a thing is presented. The world has leaned too long upon what some one else has said instead of knowing that each one has that original Power within himself. What is the great message that has come again and again to the world? It is not that each one is to establish a new era for himself; it is not that we must see separation and antagonism, but it is that mind has become introspective, and man has looked into himself and learned that it is no longer *thine* and *mine*, but the absolute oneness, and thus the great message received that 'the Father and I are one.'

Meeting closed with the same thought: "The Father and I are one," and singing the Doxology.

HARRIET DE LANO POOL, Sec'y *pro tem*.

"The preparation for awakening the soul from its long sleep of ages is in profound, silent meditation."



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

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

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

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

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

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

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

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

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

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

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

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

THE CLASS THOUGHT.

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

April 20th to May 20th.

I come that ye may have life—and abundance.

Noon Thought.

(Held daily at 12 M.)

The earth is the Lord's and the fulness thereof.

"BE STILL"—A TREATMENT.

The following treatment is sent to us by a friend, who says that many have used it with signal success.

Let all the mortal of you be still, and know that you are the child of Love, the eternal God. God, Spirit, is your Substance, your Cause, your Creator, your Source, in whom you live and have your being. Since your Cause is changeless and eternal, you must be like that which you image; then you are changelessly perfect in your being. Your health, your strength are eternal and indestructible, because you are God-derived and God-sustained. The flesh profiteth nothing, the Spirit quickeneth. You are now filled with the vitality, energy and life of the Spirit. Every part of your being is permeated with the life and activity of God. You have no fear, for perfect love has cast out all your fear; you know that the Absolute Good is the only Power and Presence. You rest in the peace of God, for the light of Truth is your guide. In this Divine consciousness you realize your perfect freedom and dominion.

"To noble heart Love doth for shelter fly,
As seeks the bird the forest's leafy shade."

"THE LAST ENEMY."

CHARLES FILLMORE.

It is dawning on a whole lot of metaphysical teachers that theory is one thing and demonstration another. For years they have been telling their followers "there is no death," yet the evidence of the grim monster has been creeping into their faces right along, and the onlooker perceives that their philosophy is words, words, words. It does not require any great amount of wisdom to understand that death is not of God—that it is man-made, yet some of the metaphysical journals actually exploit as their discovery the fact that is possible to overcome this human error! And instead of telling their readers how to go about in a practical way the eradication of this degenerate condition in the body, they devote column after column to mere intellectual theories about immortality in the flesh.

Now the fact is, it is the body that dies, and the condition that results in physical disintegration must be found in close association with nerves and cells. Yet those who treat the mind to heal the body, that has no existence, according to their philosophy, will tell you that it does not make any difference what you do to that body; and another school, whose theory is that the brain and its thought is the all of man, will calmly inform you that it makes no difference what you eat or drink, nor what your physical habits may be; "let desire rule," is their motto. Will immortality be demonstrated by such slipshod and inconsistent methods? Never!

Man must get right down to practical work in this matter of overcoming the old age and death tendencies in the organism. It is a question of cell building, cell aggregation and cell perpetuation through intelligent force. All the highfaluteon lectures and fine-spun theories about the I AM are

mere East wind to the patient worker in the laboratory of mind.

The first step, of course, is to know that man is the former of the body and master of its every thought and act. Then it must be studied as the patient scientist studies the animate life in earth and air. It must not only be studied but consciously directed in every emotion and function.

By centering the attention for a little time each day upon the brain cells that permeate the body from head to feet, one can gradually get acquainted with each habit of thought and readjust it. The fact is, that our body brains are not guided by direct volition of the will, but run on in their own way, be it for our ultimate good or ill. This must all be changed by the one who seeks to overcome physical death. The body dies of its own ignorance. It wastes its seminal seed in sexual ignorance, it clogs its blood with crude foods, and congests its vital life currents with violent emotions.

There is a system of culture that will conquer death, and it is based upon the mastery of the brains governing the various functions of the organism. It teaches first the power of man as a Spiritual being, and next the relation of the organism in all its details. It does not lump the mechanism of the body and expect it to be straightened out in some miraculous manner, but shows how through patient, persistent work man must again take conscious possession of this Kingdom of God within him. Many quiet overcomers are now on the way to the demonstration of immortality in the flesh through this system, and it will eventually be recognized as the *only way*.

“It is the little tiny deeds of kindness and gentleness at home and everywhere that awaken the angel (the soul) within, and enables us to speak and commune with angels without.”

CONDENSED TRUTH.

BY VARIOUS WRITERS.

What? Why, affirm, of course. I've been hard at it for some years, and "I thank whatever gods there be" that my big desires, long slides, high kicks, and at times frantic dashes, landed me at last on solid ground.

I've affirmed every way; hard, soft, meek, desperate, defiant. I've knocked my head against many a stone wall, which peculiarity has had the effect of blinding my eyes with unshed tears; tears of rebellion, tears that had better been allowed flow instead of being turned inward and manifesting in acid and the like. Still through all I grew. And why? Because I would not give up. Had I done so this body would long since have gone the way of its forefathers, and the sweet loving old earth mourn me no more.

Curious that most of us require kicking and cuffing along. We are so apt to be lazy unless we are made uncomfortable in some way or other; even then we are apt to throw the blame of our discomfort onto other folk, etc.

But to come back to the affirming. Its as easy as "falling off a log," and more beneficial. Take my advice, and try it before your world becomes hell. Find out really what you want most, and then set to and make your declarations as regularly as you put on your shoes and stockings, and with the same amount of belief that they (the affirmations) will do the work you intend them to do. When finished, set about the duty next your hand, and *know* that it is the very best possible thing for you to do in your circumstances. Throw as much energy as you can in your work, together with an affirmation that "Love is thrilling, filling and setting you free;" tell yourself that God is everywhere, and that since you are

now permitting Him (your Higher Self) to take full charge of all your concerns, repeat that you know He is cutting away all error chains that have held you, disintegrating all false belief combinations, sweeping off illusions of ignorance, and rapidly reforming all into manifestations of love, joy, peace, gentleness, goodness, faith; against which there is no law.

Allow your spoken word to do its work by ceasing to doubt.

Remember, that no matter how spiritual you are, physical rates of vibration take physical time of their own to manifest, and though the spiritual is complete and finished the moment it is uttered, it has to come through psychic and work its way out into the physical before your senses can know anything about it.

“It is finished” the moment you breathe it with the knowledge that you are God, and God is everywhere, in this your desire as in everything else.

In a back number of *UNITY* you will find the following lines. Repeat them three times as often as you can, and you will indeed find them a “Divine Charm.”

THE ASSERTION.

I am good, and I am noble,
 I am powerful, I am wise;
 I am strong, I know that hope will
 Lift me, lift me till the skies
 Shine beneath me. I am honor,
 I am virtue — and above
 All the virtues, king, queen, son or
 Maid can tell of — I am love.

I am kindness, grace, and patience;
 I am happiness, beauty, health;
 I myself am life of nations,
 I am knowledge, I am wealth;
 I am all that is and can be,
 I am one with all; I move
 Worlds by thinking; all I can see
 Is, that I am — I am love!

— WORDAH.

— F. S. V.

Taranaki, New Zealand.

In following the leading of the inner voice one should observe not only what to do, but how and when to do. The voice of God follows the law of the Divine, the I AM.

THE LAW OF THE
INNER VOICE.

There being neither past nor future, only the present in eternity, the answer, "Yes" to the questions, "Shall I do this or that?" means do it, but the time may be days or months hence, according to human reckoning. To do the thing at once might be then a sadly untimely act, and the time should be definitely stated. Then to act carelessly, without due regard to the feelings and opinions of others, is often more harmful than not to act at all.

One should always ask, "When?" from the point of time, and "How?" from the point of love and tact. Study to make haste quietly. A feeling of hurry and mental pressure that drives one to exclaim, "I am driven to death!" is as the ringing of the electric signal that the train is three blocks off, and there is plenty of time to be at the station before it. As a gauge of action, take the words of the wise Isaiah, "The work of righteousness is peace, and the effect of righteousness quietness and assurance forever."

— MRS. G. M. NAYLOR.

It is well to cultivate the spirit of music, for many messages come to our inward ear to speak to the soul

THE SPIRIT
OF MUSIC.

and lift us out of self to a richer, fuller self, and we are able to go back to our daily work and duties with refreshed, cleansed mind and activities. However beautiful may be the soul's upliftings we must not let it carry us away from our ordinary life, but adjust ourselves to the melodies, and make our life a glad song, a joyful song, not a dull or sad one, for joy, health and happiness are life, life of the Spirit, that is ever seeking to express itself to its fullest.

Did you ever hear the grand song in the roar of the sea or the gentle sighing and whispering of the

breeze in the trees, or the great armies of strength in the wind as it sweeps and rushes across the wide plains? Sometime, again the wind is so great a force in the trees that you would almost fancy it was the roar of the ocean in all its majesty. Listen again to the more gentle, peaceful lap of the tiny waves, as they coil in little ripples on the sandy shore, telling us of that sweet peace that can be ours.

Music can come in exultant melodies, lifting us to heights almost beyond those of which we can live at all times, yet we all may have felt it once in our lives. And then again, the beautiful, gentle harmonies may bring to us a quieter realization of that peace which passeth understanding, and it is right and good that we should try to live in that perfect peace, for it means rest to the brain, health to the body, and life to the soul. And then if we cannot always have the opportunity of having music created by the masters, by man, for instrumental use, we can go into the woods, over the hills and by the seashore and listen to the melodies Nature can give us, and perhaps learn even more of real harmony, for it comes straight from God. Let us listen, let us keep wide awake, and all these beautiful strains will come to our ears and into our lives. Oh, keep awake, ever alert to hear them, and they will fill your life with a joy you yet know not, and a peace eternal.

—MRS. ROSE L. AMOS.

The first moment upon awakening, no matter what your mood may be, say to yourself, "I will get all the comfort and pleasure possible out of this day, and I will do something to add to the measure of the world's happiness or well-being. I will control myself when tempted to be irritable or unhappy; I will look for the bright side of every event.—ELLA WHEELER WILCOX.

"Tolerance is the charity of the intelligence."

POWER.

A RESPONSIVE SERVICE.

Speaker: Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

Congregation: In the name of Jesus Christ, all power is given unto me in my heaven and my earth. I deny the weak and lazy belief that I lack the power to dissolve the mental states which I have formed. That which I made I can unmake.

CHORUS: *All power is given unto me,
All power is given unto me;
Go ye into all the world and preach the
gospel,
And lo, I am with you alway.*

Speaker: Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. (Luke 10:19.)

Congregation: I fully and freely deny the human belief in matter, and hereby cleanse my consciousness of its puny limitations.

Speaker: Spirit-Substance is everywhere present.

Congregation: Matter is fleeting shadow.

Speaker: Spirit-Substance is energized with God-power.

Congregation: Matter is powerless.

Speaker: Spirit-Substance is guided by God-Intelligence.

Congregation: Matter is human ignorance.

CHORUS: *All power is given unto me, etc.*

Speaker: Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. (John 14:12.) Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Matt. 10:8.)

Congregation: I know that Thy Spirit-Substance

omnipresent is fulness of supply and support; I know that all power of supply and support is in Thy here present Spirit-Substance; I know that all understanding is in Thy Spirit-Substance.

CHORUS: *All power is given unto me, etc.*

Speaker: Unto you that love my name shall the Sun of Righteousness arise with healing in his wings. (Mal. 4:2.)

Congregation: I will restore health unto thee, and I will heal thee of thy wounds. (Jer. 30:17.)

Speaker: Almighty Father, God: Thou art everywhere present as vigorous Health, Life and Strength.

Congregation: Therefore there is no presence of sickness or weakness.

Speaker: Thou art everywhere present as Peace, Love and Harmony.

Congregation: Therefore there is no discord, fear or inharmony.

Speaker: Thou art everywhere present as Wisdom and Understanding.

Congregation: Therefore there is no ignorance of Thy all-pervading law of Health, Harmony and Everlasting Life.

CHORUS: *All power is given unto me, etc.*

Speaker: He sent his word, and healed them, and delivered them from their destructions. (Psalms 107:20.)

Congregation: I deny and dissolve all consciousness of sin and evil in all its forms.

Speaker: I know, Father, that Thou art All Good, and everywhere present.

Congregation: Therefore there is no presence of sin or evil.

Speaker: I know that Thou art the only Power.

Congregation: Therefore there is no power of sin or evil.

Speaker: I know that Thou art Omniscient, everywhere present as Wisdom.

Congregation: Therefore there is no knowledge of sin or evil.

All: Thou art Good, and Thou art All.

CHORUS: *All power is given unto me, etc.*

ANSWERS TO QUESTIONS.

JENNIE H. CROFT AND CHARLES FILLMORE.

90. Please explain Isaiah 54:17. Does it have reference to the churches as is taught or has it reference to bringing forth after the flesh? — MRS. S. F. J.

From a metaphysical view-point this passage in Isaiah does not have reference to either the church or to generation according to the flesh. The Jews divided the people into two great classes — the Jews and the Gentiles. The Jews were the chosen people of God, the Gentiles were looked upon as outcasts. In our interpretation the Jews are symbolical of the old, accepted religious ideas, established in our minds by inheritance and tradition, and which lack the activity of living faith. The Gentiles symbolize those ideas which deal with all other phases of life; intellectual, physical, financial, social, etc., are energetic and active, and thus unfold new thoughts all the time. When the Spirit of Truth is born in the consciousness it is rejected by the fixed, crystallized religious thought, the life of the Spirit is quenched and no new thoughts (children) come to this realm of consciousness. But what has been termed the material plane of consciousness responds to the inflow of Spirit and is regenerated by Truth, is barren no longer of Spiritual ideas, but turns all its vigor and vitality to the bringing forth and sustaining of these children of Truth — true thoughts. Read Acts 13:46-49. — J. H. C.

91. I am a frequent reader of UNITY, and I see where you are considerate enough to answer questions of those who are still groping in the dark. Hence I take the liberty of asking a few, that I may be improved by your replies. (a) I have seen the statement made that Mr. Fillmore has devoted over 12 years labor in Divine Science, and goes into the Silence daily, and sometimes remains there for twelve hours. Has he ever received or demonstrated any of the spiritual gifts spoken of in I. Corinthians 12th chapter? Our country seems full of prolific writers now, along the New Thought line, but I fail to find any *doers* among them.

They point the way to realization for others to follow, but of themselves can do nothing. (b) How can we accept affirmation? I myself and others I know of have made repeated affirmations daily for months, but never saw any benefit. (c) How can we deny *evil*, when both the Old and New Testament speak of it so often? (d) Will you kindly explain away this illusion of matter and tell what substance is? 'Tis very hard for some of us to get beyond our old limitations.

— B. W. C.

(a) It is not our custom to answer questions of a personal nature, but in this instance we will say that our Mr. Fillmore has received and demonstrated the gifts referred to, and is a most active doer of the Word, as well as a teacher and writer. The results which he has been enabled to accomplish through the power of the Spirit, so fully developed in him, may be well termed marvelous.

(b) Affirmations that are merely repetitions of words, without an understanding of how to make contact through unwavering faith with the power of the Spirit within to make them living words, will surely fail of demonstration. Jesus Christ said, "When ye ask, believe that ye have, and ye shall receive," and it is this knowledge that makes our affirmations effective. We must also remember to give thanks that this which we desire is ours *now*. This hastens its manifestation.

(c) The Bible is not final authority, and we cannot take its statements as absolutely authoritative. Truth is true, not *because* it is in the Bible, but because it *is* Truth. Evil is not a truth, because it is not eternal; only the good is eternal. Because evil is spoken of in the Bible does not make it a verity. Evil is but the absence of good, as darkness is but the absence of light; turn on the light and the darkness cannot be found, for it is nothing. If we realize only the good, there is no evil for us, hence the saying, "there is no evil." If God is Good, and Good is everywhere present, then evil is not, because good and evil cannot abide together.

(d) Substance is not material, but is Spirit, and this which we have called matter is but another and

lower rate of vibration of Spirit, crystallized, and therefore limited by form, but still spiritual substance.

— J. H. C.

91. Will you not publish in *UNITY* a short explanation of your statement "Man lives on, sometimes in no body at all," January *UNITY*, last paragraph on page 38; I am sure many scientists will not understand this at all. It is not comprehensible to us at least, although the order of rebirth is quite so, both from scientific understanding and experimental knowledge, as our own course has been revealed to be similar, having attained to quite a degree of spirituality in one earth life, then through unconverted ambition experienced in the next as a queen of a lower class or nation. Little does the average thinker apprehend the complications of thought processes, which the I AM must consciously reconstruct before the great last day of our Lord is reached. For my own part I am gaining a vast amount of true joy in working them out to the fulfillment of the law of Love.

— MRS. VIVIA A. LEE MAN.

Bodies are like the pictures which the artist paints to perfect his art. One picture after another is painted and cast aside, the artist constantly seeking to produce his ideal. The artist puts himself into his pictures as man puts himself into his body. Sometimes the productions are of a Spiritual character, like the madonnas and saints of Raphael—but Raphael did not always paint saints and madonnas. Nor did he consider that he was retrograding when he put on canvas the things of common life. When he pictured the warrior and his charger he was developing his genius in strength and power, and it was just as necessary as when he painted saints. Every point in man's character must be developed before he can sit at the "right hand of power." A sickly saint will fall short of the heaven of Jesus Christ. His failure to master his body shows a lack of strength of will. He must bring out this faculty of mind and picture it forth in the body, even though in the process he may seem to be working far beneath his spiritual estate. When Gladstone was the leading light in the highest circles of English politics and literature, he developed his muscles by

wielding a common woodman's axe. When man has brought to perfection all the faculties of his mind, and can paint the perfect picture in a radiant body, he can say with Jesus, "I can take it up or lay it down." He is then in position to manifest with or without a body—his body has been translated into Divine Ideals, and he can project them into visibility, or withdraw them into the bosom of the Father, at will. This is what Jesus meant when he said, "I go unto the Father."
—C. F.

92. I would like to draw your attention to a phrase in UNITY, "Geographical difference in time is not a factor in spiritual unity." From the equator south, although I had the Class Thought, I could not feel the connection, but in Havre and Hamburg, after I had the Kansas City time computed to the local time by the sextant, I think to have clearly felt the connection as clearly as I do here. With brotherly love I hope for the good of mankind that you will succeed to really bless your body to immortality.
—GEORGE SCHINDLER.

There are two planes of action in thought. The vibrations from the brain are in space limited to earth, but the consciousness of Spiritual Wisdom and Power transcend the earthly. Those who realize the higher Spiritual get results through descent of ideas into consciousness, while those who reach out into the thought vibrations of the world rise no higher than that plane. Therefore it is best to disregard the limitations of matter and its laws just as far as possible. Some ask, Why then sit at 9 o'clock? For the reason that time is an idea in mind and it becomes fixed in the conscious realm according to our concept of it. When we all agree that there shall be a spiritual idea set into action in connection with an idea of time, the two are joined and a definite result obtained. The 9 o'clock which we observe really has nothing to do with the time ticked off by the clock—it is an *idea* of time and has its place in Divine Mind with the transcendent forces that bring about the change of thought that heals.
—C. F.

93. Can you tell me why we manifest so much discord when we are trying to live in our highest? I affirm strength, yet weakness seems very apparent.
— C. H. S.

Some string is out of tune. Find out what is that produces the discord. Analyze your thought habit. Search yourself for the weak spot. Ask the Spirit to search your heart and reveal to you the true inwardness of your character, and it will be revealed. Strength is not demonstrated by the mere affirmation that you are strong — that is a part of the process but not all. In the body *strength* takes hold of *substance*, and the two combined produce *endurance*. You may be wasting your substance.
— C. F.

94. What do the knees stand for, and what line of thought should one hold who has rheumatism, lameness, soreness and stiffness in those joints?
— K. S. D.

The knees represent the flexibility of the mind. People who get fixed ideas of life and are rigid in their thoughts along certain lines of religion and morality, are apt to get stiff in the knee joints. If there is associated with these thoughts worry and anxiety, rheumatism is manifest. The remedy is, Bend your mind and knees in spiritual adoration and prayer to the All-Wise and All-Caring God. Pour out in joyous thanksgiving the praises of the Good. Be meek and lowly in heart in the presence of the Spirit, and the earth (body) will be your inheritance. Then deny all rheumatism and stiffness, and affirm the oil of gladness and freedom of life in every joint of your body.
— C. F.

95. I do not at all comprehend what I find on page 167 of UNITY, September number. Why is it a treatment for deafness more than for any other claim of disease? Is it intended to teach non-resistance? If so, what is the significance of the words "You are"?
— E. W. P.

The prime object of this treatment is to eliminate excessive personality, which in the majority of cases is the cause of deafness. An attitude of mental non-resistance opens the pores of the mind as a bath the

pores of the body, and there is in consequence a letting go of that rigid condition of the nerves that prevents the flexibility necessary to sound vibrations. The phrase "you are" is merely to attract the attention of the consciousness and hold it to the thoughts of Truth which are being uttered from the plane of Spiritual freedom.

— C. F.

96. What shall I do for failing eyesight? — L. E. T.

The eye represents the discerning power of the Mind. Spiritual discernment is its highest manifestation. When our attention is called from the spiritual to the material, there is a slowing down in the action of the discerning faculty, and the vibratory energy in the eye decreases and they weaken to that extent. The remedy is to declare spiritual perception instead of material, at the same time affirming the sight to be perfect, concentrating the attention upon the eyes and sending the current of thought through the optic nerve. Also affirm life and vitality for the whole organism that it may be built upon a sure foundation and all of its substance conserved and used for the benefit of the Spirit.

— C. F.

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—

— DAVID STARR JORDAN.

Regard the troubles and cares you encounter as the punching bags of fate, given you to develop your spiritual muscle.—ELLA WHEELER WILCOX.



Devoted to
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MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Miss Elizabeth C. Walton, of the Circle of Divine Ministry, 34 West 20th Street, New York City, writes: "We have for seven years held the noon meditation and silence, but recently have had short talks. Mr. C. B. Fairchild, who is one of our very faithful members, frequently holds the noonday meetings. The silence is deep and strong, and people who come for help always get renewed strength." Miss Walton asks if Mr. Fillmore could come to New York and give a course of lessons at their Centre. We have a large subscription list in New York and vicinity, and we should like to hear from those of the friends who would attend such a course, and when it would best suit them to have it. If the response is sufficient Mr. Fillmore will arrange an engagement, which will be duly announced in UNITY.

Among the many good words from California we note the following concerning our associate editor, Mrs. Jennie H. Croft.

HOME OF TRUTH, SAN JOSE, CALIF.

Yesterday we had the pleasure of meeting Mrs. Jennie H. Croft of Unity Headquarters. She called in the afternoon and met the Home workers and went over the house, and visited with us a while. During the course of our regular weekly healing meeting in the evening she spoke, and we all were very glad of her message. We had looked forward to a visit from Mrs. Croft of a week or two, expecting that she would be free to come and stay with us at the Home. We hope to see her again.—WM. FARWELL.

HOME OF TRUTH, ALAMEDA, CALIF.

We have had such a lovely visit with your dear Mrs. Croft. She gave us such a good practical talk on the "Power of the Word," which every one enjoyed. She remained with us one whole day, and we feel better acquainted with you all through this visit, and only trust it will be followed by a visit from each one of you in turn.

—HARRIET H. RIX.

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The Prentice Mulford Club of Chicago has been organized about three years, and has an active membership of two hundred, with an associate membership of about one hundred, who live in all parts of the country. Nine meetings a week are being held in the Club Room, and various other meetings on the outside, all spreading the gospel of the New Thought. *UNITY* readers, when in Chicago, will be welcomed at the Club's Headquarters, 24 Auditorium Building.

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The Love-offerings are coming along daily, and while the sum total to date is small, yet there are many willing hearts and minds who have indicated their intentions of assisting in the good work in the near future. Some have pledged a certain amount to be paid on installments, which is perfectly satisfactory, while others are waiting to make a good offering at one time. Every dollar will do its full worth, not only in the erection of a commodious Unity Headquarters, but in blessing the donor.

If every reader of the Unity publications would realize that this is to be *their* building, to be dedicated to the Truth, and for the spread of Practical Christianity, and would lend a helping hand under the direction of the Spirit, within a year a fine Headquarters building, containing lecture rooms, audience hall, reading and literary departments, healing and silence rooms, etc., would be in active use to the glory of the Good. Therefore, if you have been blessed by coming into the understanding of the gospel of the Christ, if your life has been made happier, if you have been healed of disease, in what better way can you show your thankfulness and praise than in aiding to erect this testimonial to the Universal Spirit of Life, Love, Peace, Joy, Health and Prosperity?

We expect that before the next issue of UNITY the building committee will be incorporated and ready to issue receipts for all love-offerings in the form of shares of stock, which will be nice souvenirs.

The following contributions have been received since the last report:

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HON. H. R. WALMSEY,	} Building Committee.
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The offer of one cent each for old UNITYs will last only a short time. We want more space in our stock room, and are shoving out the surplus files. This does not apply to current numbers or special issues; they are still 10 cents each.

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