



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

VOL. XXI.

JULY, 1904.

NO. 1.

CONTENTS.

PAGE

Pain: Its Cause and Cure.	8
By Paul Tyner.	
Joy.	7
By Chetager.	
Matthew XXII.	9
By Myrta Howe.	
A Prosperity Treatment.	11
By C. F.	
Bible Lessons.	13
By C. F.	
Kansas City Mid-Week Reports.	23
Letter to a Patient.	26
By J. Gilbert Murray.	
Poem—"A Message to the Soul."	28
By Rev. John D. Perrin.	
Appreciation—A Symposium.	27
Song—"O Holy Spirit"	32
By Lydia Gardiner Worth.	
Men to be Judged for their Words.	33
Society of Silent Unity.	34
The Class Thought.	35
Prosperity Thought.	35
Chicago Truth Students.	36
Condensed Truth.	42
By Various Writers.	
Answers to Questions.	46
By Jennie H. Croft.	
Publishers' Department.	49
Teachers' and Healers' Directory.	26



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

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KANSAS CITY, MO., JULY, 1904.

No. 1.

PAIN: ITS CAUSE AND CURE.

BY PAUL TYNER.



SENSITIVENESS means power. All strength of will and of character is developed through the capacity for feeling and for discrimination through feeling. The delicately constructed, adjusted, seasoned and tuned violin that responds to the master's touch in soul-stirring and entrancing melody, resents and suffers under the ignorant handling of a novice. Its range of expression is as far beyond that of the base drum or the tin pan as is its delicacy and construction. The Hoe Perfecting Press, which will smoothly, steadily and swiftly transform a reel of white paper miles in length into thousands of printed, cut, folded and counted piles of newspapers, may be thrown entirely out of gear by a pebble or a grain of sand among its cogs, grating, grinding, stopping, or flying to pieces.

So pain is a measure of power. It polarizes energy. Friction and resistance are registered by it unerringly and exactly. In the human system — in all of life — its beneficent function is to indicate the condition of harmony; of the resistance to be overcome, the congestion or obstruction to be removed, or the right adjustment of forces. By the experience of pain we learn the unwisdom of using a tempered Toledo blade to chop wood, or of attempting to drive tacks with a thousand horse-power engine.

In itself, pain is not evil. It is simply the fire caused by impact of steel on flint; the incandescence of the electric current in contact with or opposition to the thread of carbon. Resistance creates what we

call pain, because it pits force against force. By resisting and meeting resistance, the sapling grows to the sturdy oak, the muscles of a man's body are made strong and flexible, the brain active and ready for work.

Not by avoiding or "banishing" pain shall we find the way to Freedom. Rather shall we find the way out in responding to the call of pain through conquering its cause. Command is the result of overcoming, not of undergoing. Pain overcome is pain banished.

The same electric current that moves our carriages, speeds on our errands under the oceans and across continents, turns the wheels in our factories, and lights up our cities and our homes, may kill a man, burn up his house or explode a powder magazine with frightful destruction of life and property. So with the vital energy whose presence and activity is indicted by the sensation of bodily or mental pain. Controlled and directed, it makes for growth, service and happiness. Uncontrolled or misused, it wreaks disaster.

The man who suffers feels. This is a good thing in itself. There is hope for a man while he can suffer. Pain proves the intensity of power. Desire impels demand. Demand creates supply. Pain is not an entity; not an enduring reality. Its very continuance soon brings one to unconsciousness or death, if its call for right adjustment goes unheeded. It is like hunger. In its beginnings hunger is an entirely normal and healthy sensation; but when unduly protracted, it ends in starvation and death. Like hunger, also, pain is a demand for satisfaction in some direction. Blessed are those that hunger and are fed. Hunger is the best of all sauces. The pain of opposing effort to obstacle adds a zest to achievement. It's lots more fun to do a hard stunt than an easy one.

It is the operation of this very law of all life in the bodily organism that causes pain and prolongs it.

Back of the painful sensation is congestion of nerve or blood currents, or in the breathing or nutritive processes. The free play of the bodily forces is impeded by the intrusion into the system of a foreign body or force, or by undue retention of waste. As grit in a machine causes the wheels to grind and wear unevenly, or throws the whole mechanism out of gear, so friction is set up in the physical organism by the entrance or retention of alien substances.

Thought—the thought “in the heart,”—is the original substance out of which all chemical or mechanical conditions are created. Out of fear thoughts, (and anger, hate, envy, jealousy are only varying forms of fear), arise congestive and obstructed conditions. *Love Thought* is the universal solvent. It melts down all opposition, dissolves all things into its own beneficent nature, surmounts all barriers and flows full and free through every channel. All the ways of the body and of the soul are open and free when love courses with life through nerves, veins and arteries.

The evil created by resistance is not overcome by more resistance, but by cessation of resistance. With the love thought, under these conditions, comes relaxation of tension and openness of the closed and clogged avenues. This is as true in regard to the adjustment of environment, relationships, occupations, business and all productive activity of the individual in his sphere of action as it is of the organs and functions of the “physical” body. The law of health is also the law of happiness, and of all that goes to make up happiness on every plane,—of harmony, effectiveness, opportunity, prosperity.

“Hatred is not overcome by hatred, but hatred is overcome by love,” said Buddha. And the same truth is pointed in Jesus’ injunctions: “Resist not evil,” “Judge not,” “Return good for evil,” “Love one another,” “Love your enemies!” It is a truth which depends on no authority, ancient or modern,

but which each of us may demonstrate for himself therapeutically this very hour and every day of our lives. Indeed, it is a truth we *are* all demonstrating, consciously or unconsciously, now.

The law prevails in the body politic as in the body physical. The remedy for all our wars and fightings, for all our social diseases and disorders, is not to be found in more fighting, but in the non-resistance of Love. For Love absolute and unfailing is ever invincible and ever victorious over all things:

Just Love.

STATEMENTS OF TRUTH.

“I am that I am.”

“Before Abraham was *I am.*”

“Hear, O Israel, the Lord our God is our Lord.”

“I and my Father are one.”

One Spirit, One Mind, One Life, One Truth, One Love, One Substance, One Intelligence, One Faith, One Wisdom, One Understanding, One Way, One Will, One Judgment, One Presence, One Power, One Shepherd, and One Fold.

Omnipresence, Omnipotence, and Omniscience.

“One God and Father of all, who is above all and in you all.”

God is All in All.

I love the Lord my God with all my heart, with all my soul; with all my strength, with all my mind, and I love my neighbor as myself.

Therefore, the Law and the Gospel are fulfilled in me now.

Our works are done by the Spirit of God in the name and doctrine of Jesus Christ, for Christ is all and in all — omnipresent, omnipotent and omniscient.

The great secret of life is to know how, in our own way to be receptive to it, how to read the message of its inner whisperings.

— HORATIO W. DRESSER.

JOY.

BY CHETANER.

The word itself is joy producing. It is good to repeat it. It is like a strong note struck with such power as to carry endless vibrations. Notice the word—the hard consonant in the beginning and the vowel to close, show the action of the quality of joy. Spelled “jai,” it more clearly reveals the soul of the word—full of resonance and unlimited.

Strength always goes with real happiness. The weak have no note of vibration; like a cracked bell there is nothing to sound. “The joy of the Lord is your strength.” What a fountain this is to draw from; what a measureless basis and sure foundation. “In thy presence is fullness of joy.” “The kingdom of God is joy.”

John the Baptist speaks of his joy being fulfilled in the presence of the bridegroom. Doubt is sorrow and gloom; faith brings joy and light. We live in varying degrees of joyfulness as the work we are set to do is accomplished. There is no joy in stagnation. Eternal resonance is eternal action. “My Father worketh hitherto and I work,” says the Master. Orderly true action chimes with God’s ever sounding note of joy, which breaks forth anew every morning, and sounds itself through all the varied forms of man’s active day. Selfish work can never bring joy; it begins in weakness to end in nothingness; unselfish work begins in strength and ends in joy.

Paul says, “When I am weak then am I strong.” Meekness appears as weakness, but it increases joy. In the parable of the talents the Lord commends the faithful one, that is, the one who has used his talents, and says, “Enter into the joy of thy Lord.” One should cultivate the joyful spirit in every possible way, but never forget that self-gratification is not joy. Unselfishness, which is best attained through the

right use of talents or adherence to duty, is the basis for joy. One has a duty wherever one is; a duty to one's self to be true in the use of all one's powers. To be true to one's self is really never to forget that the goal of life is God. Then is real trueness nowhere but in the province of religion; a conviction of an established principle in life upon which to rest. Whether the religion is philosophical or rests in faith, it is religion. It has its basis in the fundamental principle of existence, and so emanates in joy and returns to joy.

Pleasurable sensations end in pain. Sorrow is born of pleasure, but it is never born of joy. Joy has no action but to repeat itself like an echo. It is the transforming grace of the Spirit which moves from joy to joy. One may touch some high state of religious exaltation and then experience a state of gloom; but that gloom is the carnal man's protest against the Spirit. The light of true joy destroys the carnal nature, and there is no reaction from it. It is the glorious conqueror—the pure stream of Divinity itself. To drink of the deep well of divine things is to be satisfied in a fulness and strength of our nature, which is joy. We have confidence, our step is firm, eye bright, speech open, heart frank. We court the daylight facture: God's echo is sounding in us and we are giving it back.

The following treatment for the liquor habit has been effective in several instances:

The promise of Jesus Christ, "You shall drink any deadly thing and it shall not hurt you," is now fulfilled in you. You are Spirit, and you cannot be mesmerized by the belief in the power of strong drink. You are free, praise God, you are free.

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—HENRY DAVID THOREAU.

MATTHEW XXII.

[Interpretation by Myrta Howe.]

The king represents the universal Spirit, the Infinite God that is pouring through each and every-one of us. Jesus must have meant this, because he is describing the kingdom of heaven, and at another time he said, "The kingdom of heaven is within you." This kingdom of heaven represents the state of perfect peace and harmony, which we can only enter into when we have overcome all belief in materiality, and in evil, and have come in touch with the spirit of Love within.

I understand this marriage feast to be the union of Divine Love and Wisdom within the soul. The Son is the individual I AM of each one of us, while the King is the universal Being. The servants are the Divine thoughts which the Spirit within sends out into all parts of our mental world to bring every faculty of our being to the glorious feast of the heavenly joy within. This bringing in of the faculties represents the process of regeneration, which we must all go through with before we can come into the kingdom of peace. Some of our factors of being have become so estranged and degenerated, that they refuse to come, although the Spirit tells them of the good things prepared for them at this feast of love. These people represent the faculties which are so busily engaged in outside materialistic work; one on his farm, and another in his mercantile business, etc., etc., in the hundreds of things that we are all taken up with, that we take no interest in this kingdom of heaven within. Some of them even destroy, or appear to, these spiritual thoughts of invitation which the King is constantly sending out. In consequence of this the materialistic mortal mind becomes utterly consumed with its own lusts, and seems to be destroyed. But there is always the Spirit within which is the real Mind and cannot be

destroyed, no matter how wicked a person may seem to be. This King, or Divine Mind, says the wedding, or kingdom of heaven is ready all the time, but those who were first bidden were not ready to enter in, because they were the gross, materialistic, lustful thoughts which really are nothing, and cannot come into the kingdom.

Then the Divine message is sent to the rest of our mortal world, and all the faculties are at last awakened into a perception of the Truth, and they catch a glimpse of the wedding feast within the soul. But all are not yet thoroughly cleansed and purified, and do not have on the wedding garment of purity and love, and so cannot stay in the kingdom. We often see the Truth within, and think we are ready to attain the kingdom, but we find some faculty of our being that is not equal to the others. We may have filled it with the wrong kind of thoughts, and so have built up a faculty in some one direction that is entirely out of harmony and opposed to Truth. Having so many good thoughts and faculties, we haven't paid much attention to this negative one, until we try to enter the kingdom within, where nothing but love can dwell. Then the Spirit shows us this sinful one, or thought, and it has to be bound or controlled, and cast out entirely, for it does not belong in our heaven. This may cause a great commotion, or chemicalization, within our bodies for a while, which could be compared to weeping and gnashing of teeth. For many of our thoughts are called, but few are pure enough to be chosen.

The reason you go to sleep in the silence is that you believe too strongly in physical weariness. You must treat yourself against this bodily belief; say: "I am Spirit, and Spirit is not weary nor tired mentally or physically, therefore *I* am *not* tired. I am quick and swift in my spiritual understanding, and every thought of my mind is *alive* with the life of the Spirit, as manifest in Christ Jesus."

PROSPERITY TREATMENT.

You do not have to be prosperous in order to successfully treat for prosperity. Neither do you have to be perfectly well in order to treat for health. Even the very best healers have their limitations, but they rise superior to them when declaring the Truth. It is often observed that those who have demonstrated over great obstacles are more successful in helping others than those who have had no such experiences.

The best healer of asthma I ever knew had suffered with it many years herself, and was practically healed, but through sympathy with others would now and then take on the belief temporarily. A man called for treatment one day when she was struggling with the asthma in herself, which she had reflected from a patient. She told him she could not treat him, but he importuned her so urgently that she consented to try, and before the treatment was finished she herself was relieved, and the man was better.

So in treatments for prosperity, it is not always necessary that the practitioner be prosperous. He may have his ideas of prosperity well formulated, but not in right relation with their externalization in his own environment. But another may be in an environment where those ideas will set things going, and prosperity result quickly.

Poverty is crystalization of thought—plenty is expansion of thought. Some people think that the one who treats them for prosperity holds the thought for showers of gold and silver falling into their hands, and that they are in some miraculous way to come into possession of finances. Prosperity does not come about in that way. It would not be wise nor helpful to make people rich without their giving value received. That which comes to us without effort is usually a detriment.

The true treatment for prosperity is a quickening of ability. A man who loses his courage needs a

silent impetus, then he begins to put forth effort, and the result is activity in his affairs. Fear of poverty clogs the wheels of plenty everywhere. If you are afraid you cannot meet your financial needs, there is at once a slowing down of your thought power in a financial direction, and your income is diminished in consequence. A treatment against financial fear removes this thought-clog, and the wheels run smoothly again.

There are all kinds of thoughts encumbering the minds of people in financial straits. They are not aware that their complaining and murmuring thoughts hold them in poverty, nor do they perceive that their cross ways and "blue" talks keep the goddess of plenty out of their lives, but it is just these little thought side issues that bar out prosperity.

So the healer of poverty takes up all these thoughts that stop the way, and through his understanding of the mental law he demolishes them, and establishes a right relation with Divine Harmony, which must bring prosperity.— C. F.

A PRAYER.

BY BENJ. WITHCOTE, 1609.

"Have reverence in thyself, for God is in thee. There is nothing in the world hath more of God in it than man hath." "O naturalize us to heaven. May we bear the ways of Christ's resurrection by spirituality and heavenly mindedness, and Lord communicate Thy Light to our minds, Thy Life to our souls. As Thou art original to us by Thy creation of us, so be Thou also final by our intention of Thee. Go over the workmanship in us again, to mend all the defects we have contracted and to destroy out of us by the working of Thy Grace and Spirit whatever we have acquired unnatural to Thy creation of us. Transform us into the image of Thy Son, conform us to his likeness and make us. body and soul, a habitation for Thyself and Thy Holy Spirit."

Bible Lessons

BY C. F.

Lesson 4. July 24.

JEHOSHAPHAT'S REFORM.—II. Chr. 19:1-11.

1. And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath come upon thee from before the Lord.

3. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4. And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers.

5. And he set judges in the land throughout all the fenced cities of Judah, city by city,

6. And he said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment.

7. Wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

8. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem.

9. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come not upon you, and upon your brethren: this do, and ye shall not trespass.

11. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

GOLDEN TEXT—*Deal courageously, and the Lord shall be with the good.*—II. Chr. 19:11.

Eadie's Biblical Cyclopedia gives the meaning of the Hebrew words in this lesson as follows:

Jehoshaphat, *Jehovah has judged*; Jehu, *he that is, or Jah is*; Hanani, *Jehovah is gracious*; Beer-sheba, *well of seven*; Asheroth, *goddess of love*; Amariah, *the Lord hath promised*; Zebadiah, *the Lord hath bestowed*.

The metaphysician perceives at once that this is a lesson in development of good judgment. Jehovah, the great I AM, gives forth its idea of judgment, which is incorporated in man's consciousness, and called Jehoshaphat. But judgment is not a demonstration, but an idea in Divine Mind. The demonstration is in human consciousness, and the process is a problem in which many factors enter. Man's understanding of the Divine Idea of judgment is limited. He expands in this as in every other faculty by use. In its infancy the faculty is not united to wisdom, and mistakes are made. But there is a monitor, or inner guide, that intuitively perceives the right. This is Jehu the "seer," son of Hanani, the grace or expressed power of Divine Mind.

We are warned not to help nor love the ungodly desires or propensities. Under the Mosaic law of character cleansing the most severe measures are recommended. Every enemy was slaughtered without mercy, and the most barbaric methods adopted in exterminating those who opposed Israel. This is but the parable—the enemies are false thoughts and error ways. These are to be utterly exterminated in thought and act.

Jehoshaphat's great work as king of Israel was the eradication of the temples and groves of Asheroth. These were the sacred shrines where the idolatry of the Phœnician Venus was practiced in licentious ways. The Cyclopedia says, "Originally she was an Arcadian goddess, the mother and bride of Adonis. In Canaan, however, she became the mere reflection of the Sun-god, and was as such identified with the moon, her symbol in this case being the cow, whose horns resemble the crescent moon lying on its back."

We perceive that Asheroth typifies human love, with its animal propensities. It requires fine discrimination to distinguish between human and Divine love. All love is Divine in its origin, but in passing through the lense of man's mind it is apparently broken into many colors. Yet, like the ray of white

light, it ever remains pure. It is man's province to make its manifestations in his life just as pure as its Origin. This requires painstaking, discrimination and good judgment.

In establishing this good judgment in consciousness Jehoshaphat went among the people (thoughts) from Beer-sheba (seven wells, or centres in the body) to the Mount of Ephraim (head—the will) and brought all the thoughts back unto the Lord. This is a universal affirmation of the whole man united with Divine Mind. Then follows an abiding affirmation of good judgment. This Divine Judgment can be established in every function of our organism by *commanding* that the various thought centres (cities) shall have a perpetual presiding thought of good judgment. This is the way to “set judges in the land.” Then command these judges to obey the Divine Law. Impress upon them the necessity of impartial discrimination (“no respect of persons”). False judgment thoughts are infesting the various centres through which the bodily functions are carried on. You will find that your stomach centre has a lot of arbitrary ideas as to what you should put into it. It may refuse to digest certain things that are good for your general health, and cheerfully work on other things that are detrimental. No two people agree on what they can digest, yet there should be, and is, a Divine law of harmony in this respect, as in all others.

Jerusalem is the *solar plexus*, or seat of love. The Levites are thoughts of love. These are here established as heads of the Father's houses of Israel. This means that there shall be a perpetual going forth from this great centre impulses of peace and love, which reduces all conflicts and controversies. This is the heart centre also. “Thus shall ye do in the fear (love) of the Lord, faithfully, and with a perfect heart.”

Settle all contentious thoughts by affirming the Divine Law of Harmony. The two chief priests,

Amariah and Zebadiah, represent promise and fulfillment. Put these together in all your concepts of Divine Law, and be not afraid—courage is a Divine attribute, and always brings good.

Lesson 5. July 31.

OMRI AND AHAB.—I. Kings 16:23-33.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

24. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.

25. But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29. And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years,

30. And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.

31. And it came 'o pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

GOLDEN TEXT—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Omri means *like a sheaf*, and symbolizes that phase of consciousness in which the ruling thought is not in Truth, but outside of it. When the centre of identity drops from Spirit to a recognition of form as the real, an entire change of character ensues. The thoughts of the outer world are the basis of action, and life becomes a kind of "fool's paradise."

In the beginning this reign has its pleasant aspects. "Six years reigned he in Tirzah." (Tirzah means

delight.) But the foundation being outside of Truth the thoughts and acts wander farther and farther into error. Omri bought the hill Samaria, which means an exaltation of personality, and set up a city, or centre there. He walked in the way of Jeroboam, who symbolizes that which his name implies—"the people are adverse." This all illustrates a certain phase of intellectual rulership in which the One True God of Reality is ignored, and a lot of secondary deities substituted. Baal means *lord*, and it was the besetting sin of the ancient Hebrews to apply this to things formed instead of the formless. This tendency is still prevalent among followers of the Hebrews. All concepts of God less than Universal Mind are Baal. Whoever believes in a personal god is a worshipper of Baal, because he makes an image of that which is "without body, parts or passions." A personal god leads to a materialization of religion in all its aspects. When the mind is centred in the outer realm of consciousness where the thoughts, or "people," are adverse to God, it retrogrades until that whole state of consciousness goes to pieces. This retrogression is by stages from bad to worse. Omri was a little worse than any that had preceded him, but he was followed by Ahab, his son, who provoked more opposition, or "anger," of the True Law than all the kings of Israel that were before him.

Ahab's pinnacle of sin was marrying Jezebel, who represents the animal soul of unbridled passions of sense consciousness. When this union of the ruling identity in the intellect and the licentious desires of the body is complete, the whole man is involved in error. This is rearing an altar for Baal in the house of Baal.

But the reign of these error states of consciousness is temporary, and there is an undercurrent of Truth constantly at work, deep in the man that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery

Word of God, and Israel was redeemed. So man comes out of his error into the Truth, and harmony is restored in mind and body.

Lesson 6. August 7.

GOD TAKING CARE OF ELIJAH.—I. Kings 17:1-16.

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2. And the word of the Lord came unto him, saying,

3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

8. And the word of the Lord came unto him saying,

9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.

10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.

13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and thy son.

14. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.

15. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days.

16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

GOLDEN TEXT—*He careth for you.*—I. Peter 5:7.

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual develop-

ment, or recognition of the spiritual source of life. This leads to a separation of intellect from the inner mind and finally draws the vital forces of the organism so far away from the centre that the vitality runs low and a drouth sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God*. Jehovah is Lord God, or Spiritual I AM, of man's consciousness. This Spiritual identity is in the super-consciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual I AM, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it is the cutting off by the Spiritual I AM of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue.

So in this extremity the I AM severs the link that connects it with the parent life source in order that the sense part shall be starved into submission. Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived because the Spiritual I AM by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshippers of

sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried them forward in sense insanity. This world is a great insane asylum, and the millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

But the Spiritual I AM is the guardian of the Law, though it is itself deprived of the full life influx when it cuts it off from the consciousness. But God provides for the preservation of the spiritual life. "Eastward" means within; "Cherith before Jordan" refers to subjective life currents. The ravens that fed Elijah flesh and bread represent natural forces moving with the freedom of birds, or thoughts in subjective consciousness.

Zarepath means smelting or extracting precious metals by heat. It refers to the purifying fires of the inner subjective life centres. The "widow" is Love bereft of Wisdom. Such an one is in a state of partial starvation. But there is a little substance and a little joy left in her receptacle, and through faith in the increasing power of Spirit it is made the source of a perpetual inflow.

This lesson shows us in symbols what is going on in those who are in apparent physical and mental death through false living. They are going through a transformation that will bring them to their supreme senses and maybe in this or another life experience they will make amends for all shortcomings.

Lesson 7. August 14.

OBADIAH AND ELIJAH.—I. Kings 18:1-16.

1. And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth.
2. And Elijah went to show himself unto Ahab. And there was a sore famine in Samaria.
3. And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly:
4. For it was so, when Jezebel cut off the prophets of the

Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

5. And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts.

6. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7. And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah?

8. And he answered him, I am: go, tell thy lord, Behold, Elijah is here.

9. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10. As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there: he took an oath of the kingdom and nation, that they found thee not.

11. And now thou sayest, Go, tell thy lord, Behold, Elijah is here.

12. And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but I thy servant fear the Lord from my youth.

13. Was it not told my lord what I did when Jezebel slew the prophets of the Lord. how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?

14. And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me.

15. And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely show myself unto him today.

16. So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

GOLDEN TEXT—*I thy servant fear the Lord from my youth.*—I. Kings 18:12.

It seems incredible that man should ever get into a state of mind where the mortal seeks to kill the spiritual. But that such is one of the manias of sense insanity is evidenced by everyday observation. That part of man's consciousness which relates him to the realm of forms is always more or less in opposition to the formless. It is necessary that man stand absolutely free before he can realize his liberty as the offspring of the Unlimited One. This standing-alone part of the education precedes wisdom, and man is subject to many foolish experiences while it is going on. When he gets too independent the Lord dries up the waters of life, and the land is parched and feverish.

But the law of action and reaction is here as elsewhere. The separation between the within and the without continues three years, which is a symbol of the triune movement of all things. The Mind, its Idea and the Effect are outwardly manifest as *going-forth, poise, return*. Every thought passes through these three stages. This law of trinity in action is inherent. Mind says to its Idea (Elijah) "reveal thyself to Effect." But "the famine was sore in Samaria." This means that there was great dearth of spiritual understanding in the outer realm of consciousness. It was so great that the spiritual I AM could not reach the consciousness of Ahab, and the word was given to a messenger, Obadiah.

Obadiah represents the fearful-religious side of the intellect, which hides the revelations of Truth (prophets), when the sense realms, Ahab and Jezabel, are rampant. The hundred prophets that Obadiah hid in caves by fifties, are the subjective thoughts of Truth which are covered up by materiality in both its positive and negative aspects. Such a state of consciousness as Ahab's does not meditate or think about religious matters in any way. Its whole attention is centred upon the salvation of the physical, represented by the horses and mules. Separation prevails here in all that is done. Ahab goes one way by himself, and Obadiah another way by himself.

The spiritual I AM, Elijah, cannot reach the intellect when it is in the adverse state represented by the wicked Ahab, except through a messenger, Obadiah. This messenger is a thought of religious fear — "I thy servant fear the Lord from my youth." It is through this religious fear that the mind of the ignorant and wicked sensualist is reached. It is afraid of its wicked thought-master, Ahab, and also afraid that its perception of spiritual Truth will evade it. It is a cowardly spirit in man, and makes a religious slave. But certain phases of mind require the fear of the Law to be impressed upon them before they will observe it. This is not the experience of one who is obedient, and who loves to do the will of God as exemplified by Jesus Christ.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held June 27th, at Unity Headquarters, 1315 McGee Street. Mrs. E. C. Wrong, leader. Subject: "The Kingdom of Heaven is Within."

Silent thought: "I am the temple of the Living God, and His Spirit dwells in the whole temple."

When we think about this statement it is overwhelming. We, this body, the dwelling place of God, and we can have all of God, or Good, we want; there is no limit, only what we ourselves place upon our I AM. It is said to know ourselves aright is to know God. It seems to me I know very little of God, for I am just finding myself, but I am so glad I am getting acquainted; I can praise God every day, and be so glad and happy.

What has been the matter? Why, I thought self was all there was, but in my seeking I have found in this temple so many more things than I ever dreamed of; some so grand and beautiful, when I am open to see only the good, for is it not said, "Try me, and see if I will not pour you out a blessing more than you are able to receive"? Think of it! only to trust, and our blessing is more than we can possibly receive. Now, when we come out of our ignorant self into the knowledge of God, whom to know aright is life and peace, we have just begin to let in the light. Then, if thine eye be single, thy whole body shall be full of light, or, in other words, if we are steadfast and watchful over our I AM, attaching to it only the things we really and truly desire, for we all want the best, what a wonderful joy and peace is ours. No one knows this but those who are living the life, for we are told "every knee shall bow and every tongue confess;" so if we have not started along this journey, which must be made by each individual alone with his God, it is time we should. But, my friends, there is nothing to fear along the route, for God is with us.

How precious are the promises of Jesus Christ, "Lo, I am with you alway;" "I will not leave nor forsake thee." Then, of whom shall we be afraid? "If God be for us, who can be against us?"

Then in this temple I find the ignorant self. When all the stumbling of doubt, fear, envy, jealousy, and the many things we all know so much about, that persecute and place us in bades, for there is no other hell or punishment, only what we ourselves make. I don't believe there could be anything worse than the burning consciousness of wrong-doing, and who can escape his own thoughts? When we come to know and understand all these things I am sure we can thoroughly understand what is meant by working out our salvation — each has his own problems to solve.

Now, as we scientists are looked upon quite different to all other Christian people — we are expected to prove every statement we make. We claim we are not to grow old; then we are watched to see if we have any gray hairs or a wrinkle, and we have both, for many of us came into this new light with them, because of our ignorance of the perfect law. We have spent our former days in man-made ways, and now we have found them all wrong, and now we are ashamed of them. I, for one, have been ashamed to let anyone know if I had anything the matter with me. After the light first dawned upon me, and I found it was wrong thinking that caused all inharmony in every line, then I was ashamed of my thoughts. I had stepped backward instead of forward, for I tell you, in Spirit it is upward and onward continuously. There are no drones in this work, if each are living the life, and any other way don't prove itself at all. There is nothing accomplished in a half-hearted way. Now, I know all these things to be absolutely true, for I have been bumped and beaten with many stripes for falling short of the mark I know so well.

So then, this temple must be kept in order, for order is one of the first laws of heaven, and we know

our Father cannot dwell with us unless it is so. The world demands the best from each one of us, and Ella Wheeler Wilcox has given it very clearly in this little poem:

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

A UNIQUE LETTER.

In a recent letter from Dr. Wm. C. Gibbons we make the following unique extract:

Would you enjoy a copy of a letter to me from “Ram” who is now in Buffalo, New York? He goes to St. Louis soon.

BELOVED NARAD SWAMI—You are always with Ram, in Ram and by Ram. The written messages came, although the thoughts were communicated even without them. The thoughts about the unreal phenomena and talk about the things that seem, are getting less and less quarters every day with Ram. All writing of letters is stopped. If ever anybody comes up to write letters for Ram, well and good. Otherwise, all communication on the higher plane alone will be resorted to.

No house, no home,	No plough to till,
In rags I roam,	No barn to fill,
No care, no pain,	No tax to pay,
No loss, no gain,	No toll to lay,
No fraud, no fear,	No sheep to shear,
No debt, 'tis clear;	No loss, no fear.
No bondage tie,	O! free I wander,
No fire, no fry,	Here, there, yonder;
No book to read,	With wonder struck
To sow, no seed;	By infinite luck.

— SWAMI RAM.

Whatever your present self may be, resolve with all your strength of resolution never to degenerate thence. Be jealous of a shadow of falling off. Determine rather to look above that standard, and to strive beyond it.— CHARLOTTE BROUTE.

LETTER TO A PATIENT.

DEAR FRIEND—Do you have a sink in your kitchen with a cold water faucet and a hot water faucet discharging into it? And do you turn the faucet, either hot or cold, just when you will and draw water, either hot or cold, just when you want it, and stop it when you have sufficient? And is the water under your control? Or do you let the water run and run till it floods everything, and until some other person comes in and turns the faucet and stops it.

Now, dear friend, your thoughts are just as absolutely under your royal command and control as the water in your kitchen pipes is, if you will just “turn the faucet” and *stop* the thoughts that you do not want. It takes a persistent effort of will to do this, but you can do it.

You say you wake in the morning gloomy and despondent. You dread the day, and look forward with dread to the future. Right then and there is the time to “shut off” that stream and turn on the other one, the one that flows warm and sweet and wholesome and forceful with God’s love, for if you continue in the dark and cold stream of despond it fills you and overflows and spreads, communicating its damp and chill more or less to all in the house, making a time of misery generally, and yourself the most miserable of all. There is nothing truer than that “fear hath torment,” and spells of gloom and despondency are nothing more or less than fear in some of its multifarious forms of manifestation.

Now when the gloom and fear thoughts begin to flow, stop right off and begin to sing some song of praise, either silently or aloud, or in some other way speak praise and thanks for the bountiful life that is yours, for the many blessings that you *can* see and feel and those that you are conscious of. Praise and praise, and continue to praise and give thanks, even

if at first you do not "feel like it," and in a short time the praises will come from willing heart and lips, and the gloom clouds will have cleared away.

Do you know that above the clouds the sun is always shining? Is *always* shining, and there shall be no night there. It is shining perpetually, just as God's love is always ceaselessly shining down and around and in us unless we turn ourselves so as to bring our shadow (a shadow of our own making) upon our faces (our consciousness), just as the earth turns and forms a shadow upon us, thus hiding the sun from us a part of the time. The clouds and the earth shadow fitly typify the gloom and variable-ness of the mortal, intellectual mind. We form a dense mass of clouds about ourselves, and then mourn and moan that things seem *so* gloomy, our lives *so* dreary; we are *so* depressed. Now, dear friend, dear friends everywhere, *stop* this at once. *Charge* those clouds with the electricity of your high and holy thought of love and praise until they *fairly thunder* away their darkness and gloom, and the bright sunshine, warm and full of life, pours its rays of light and love and life down into your heart and mind and soul, and fills and floods your whole being with the clear consciousness of life eternal *right now* moving within you.

Then when you have gotten up out of the valley of the shadow, and at least part way up the ever-green mountains of life, go at it and reason yourself, once and forever, out of these feelings of gloom and despondency, out of the thoughts of dread, the fear of something worse happening. *Drive out those croaking ravens!* "Somehow or other we get along," and the worst that you dread and fear *never* comes, even with all your earnest invitations, for it is undeniable that we do invite all of that sort of thing. All the troubles we have, for that matter, as well as a whole lot more that never come in due form, only in the shape of some more wrinkles in our faces, and hair getting grayer, and the joints less supple, and our

eyes more dim, and the hearing a little dull, and the shoulders a little more stooped, and a whole lot more of unpleasantness, for instance, kidney and liver and stomach troubles, and, perhaps, corns and bunions, the results of hard and unkind and untrue thoughts, we *do* invite all of those things by the character of our thoughts, sometimes wholly ignoring, or ignorant of the fact that we can at any time "turn the faucet" and shut off a certain line of thoughts and let on a better, if we only *will*, and will hard and steady enough.— J. GILBERT MURRAY.

A MESSAGE OF THE SOUL.

BY REV. JOHN D. FERRIN.

Mourn not for me as of one dead;
 Weep not the tears of sorrow;
 Rejoice and be exceeding glad,
 The veil is rent forever.

The tomb so cold, so damp and drear,
 Dear heart, was never built for me;
 Within these walls of stone and earth
 I do not even sleep.

Upon the clothes I once did wear
 I look with joy serene;
 They merely represent on earth
 What once I seemed to be.

The fleshly cloak you hold so dear,
 Once served me as a friend,
 Midst winter's chill or summer's heat,
 Obedient to the end.

Most faithfully my every call
 It answered with a will,
 Respecting sweet my last command,
 Which was, "*Be thou still.*"

That which is life can never die.
 Cease weeping, then, those tears for me.
 With joy I now can truly cry,
 "O grave, where is thy victory?"

The sting of death I ne'er did feel
 When passing from your sight;
 Around, above and underneath
 Shone God's eternal light.

My message then to you is this:
 Embody in the mould,
 By thinking thoughts of Love and Truth,
 A garment of pure gold.

APPRECIATION.

A SYMPOSIUM.

One without appreciation is not a very agreeable friend or companion. How many of us would year after year continue the friendships made when we were young, if it were not for the appreciation shown by our little acts of kindness. I do not mean the appreciation shown by giving one present for another; I mean those little deeds that occur in our everyday life, perhaps bestowed upon a friend or a total stranger; the giving of a seat to an aged person; standing aside while another enters. It is those little looks of appreciation on their part that makes life worth living, and makes us better for having done it.

Whenever we do or give that which is appreciated we not only give, but receive, and it is a question on which side the balance stands. Could we but appreciate everything that comes our way, and know that this universe is ruled by our power, then when what we call trouble comes we can say, "All is well."

— MRS. E. LOVITT.

It seems to me that appreciation is at first the key-note of life; without it everything is a dead level. We cannot stand still, for stagnation is death, and to grow we must appreciate or value all that we now have and are, and I really feel that appreciation includes love and intelligence, for without them you will not greatly appreciate.

I think if we analyze our true selves, we will find that from the days of infancy we were moved by the appreciation we saw in our mother's eyes, to fresh efforts to walk, talk and grow, and all the way along we were affected by the appreciation of those around us. In each soul God implanted a desire for praise or appreciation, and while we are working our way up to a higher spiritual plane, I am sure, if we help each other by appreciating their efforts, we shall

almost give them wings to reach their desire. I once heard a lady here say she would not have missed this life for anything; and in that very saying she showed her appreciation of it. Now, I am like that lady, I would not have missed living this live either; the possibilities are wonderful—each day a new birth, if you live by this New Thought. I think it is beautiful, and we can make it grand, and I want to go on living and living; I don't want to stop just now when I have found how lovely it is to live. And I know I can only live on by appreciating the life I have now, and all the good in it; to have a high ideal, and live up to it, and so on and on to ever higher ideals.

It seems to me that nearly all our subjects, when reduced to their true value, have almost the same interpretation, or at least it takes them all to make the whole. Faith, hope, love, life, intelligence, appreciation; we cannot leave out one, but with them all we reach the highest, which is God.

— MRS. F. STOPHLET.

To appreciate, as we have learned, means to *add to*. Then to add to the value of anything we must appreciate it, we must think about it, talk about it, and praise and bless it. When I have appreciation for everything and everybody, I am happy; then it adds to happiness; and if we depreciate, it makes us unhappy. I think if we would appreciate ourselves more we would add to our manifestation in every way.

We are so apt to depreciate ourselves. When I was asked to write a paper, I thought, "Oh, I can't." Then I thought I am not appreciating my true self, for I am the Intelligence of God, and I will appreciate it, thereby add to it.

The one thing I appreciate most is the understanding of Truth, for it is through that we learn how to appreciate; we no longer see ourselves as poor worms of the dust, but know we are one with Divin

Intelligence, Love, Power and Wisdom; we appreciate that Truth thereby adds to ourselves health, peace, and happiness. In knowing the Truth we know how to appreciate little things. There is no good too small to be appreciated, for it is by being faithful over a few things, or small things, that we are made rulers over many, or larger things. Then if we have demonstrated over little troubles, we should appreciate the fact, and that will make us stronger to overcome greater things; it will make our faith stronger, and if by faith we are saved, faith in the omnipotent good everywhere present, and the appreciation of that good everywhere and at all times.

I hope my words will be appreciated, and thereby add to their value. — MRS. KATIE SWEENEY.

TREATMENT FOR POWER AND VITALITY.

[Several have asked for a republication of the following treatment:]

Place your right hand on the throat and affirm, "I am poised in the power, mastery and supreme ability of the Spirit; I am not afraid of anybody or anything; I am not anxious or worried about anybody or anything; I am master of the situation."

Repeat this with great deliberation at least one dozen times, then place your hand on the pit of the stomach, and say:

"I am vitalized with the vitality of the Spirit. The substance of this body is not material, but spiritual, and that substance now goes to every part, vivifying, strengthening and building this body in the image and likeness of Christ."

Give this treatment twelve times in the same deliberate way, then go over the treatment at the power center in the throat again, and repeat it at the stomach center also. Do this until you have given both centers three treatments, after which rest in the silence for ten minutes, contemplating the presence and power of the Spirit.

O HOLY SPIRIT!

Lydia Gardiner Worth.

Ernst Krohn.

1. O Ho-ly Spir-it, come to me; Touch Thou mine eyes that
 2. O Ho-ly Spir-it, come to me; Touch Thou mine heart that
 3. O Ho-ly Spir-it, come to me; Touch Thou mine hands that

I may see Thy wis - dom, pow'r and maj - es - ty Re-
 I may feel Thou wilt Thy - self as Love re - veal To
 I may hold In stead - fast faith Thy Love un - told For

4. O Holy Spirit, come to me
 Touch Thou mine feet un-
 til I stand
 Firm as the Rock in Beul-
 Land,
 Building no more on shil-
 ing sand.

vealed to man from sea to sea.
 ev'ry hu-man child of weal.
 those whose thoughts to Thee un-fold.

THE HOLY SPIRIT CAME TO HER.

[Several years ago Lydia G. Worth sent us the lines, "O Holy Spirit, Come To Me," which had been set to music by Ernst Krohn, and appear in this issue with this comment.]

"Yesterday was 'thorough cleaning day'— which means pretty hard work for one not in that thought much, so I kept continually in my mind that I was not working in my own strength, and that the supply was equal to the demand, and I was fresh to the end. However, upon retiring I was surprised to find myself in actual belief of muscular pain. I said to myself, 'I wonder what this means, and how shall I treat myself?' Immediately these words began to float through my mind— first rather disjointedly, then gradually forming themselves into rhyme. I made an effort— they can't be mine, and I could n't have any pride in them if they were, but they healed me. I was entirely free from pain, and went right to sleep."

MEN TO BE JUDGED FOR WORDS.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few. (Eccl. 5:2.)

For a dream cometh with a multitude of business; and a fool's voice with a multitude of words. (Eccl. 5:3.)

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands? (Eccl. 5:6.)

And ye have magnified yourselves against me with your mouth, and have multiplied your words against me. (Eze. 35:13.)

Ye have wearied the Lord with your words. (Mal. 3:17.)

Your words have been stout against me, saith the Lord. Yet ye say, Wherein have we spoken against thee?

Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before the Lord of hosts?

Then they that feared the Lord spoke one with another; and the Lord hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. (Mal. 3:16.)

Let go of the fear that you cannot be what you most desire to be, and cherish in its place the hope that is born of trying to discern the infinite possibilities of your inmost life.—MARY ROBBINS MEAD.

If the nerves are tense in some portions of the body, remove the tension by reclining, easily, restfully, saying to yourself, "Peace, be still."

—HORATIO W. DRESSER.



Inspired by the Spirit of Truth.

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 his 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 times. 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.)

July 20th to August 20th.

Divine Love casts out all fear.

Prosperity Thought.

(Held daily at 12 M.)

The same Lord is Lord of all, and is rich unto all that call upon him. (Rom. 10:12).

I. CLEMENT.

[Extracts from above book in Apocryphal New Testament.]

How blessed and wonderful, beloved, are the gifts of God.

Life in immortality! brightness in righteousness! truthfull assurance! faith in confidence! temperance in holiness!

And all this has God subjected to our understanding.

What therefore shall those things be which he has prepared for them that wait for him?

The Creator and Father of Spirits, the Most Holy; he only knows both the greatness and beauty of them.

Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him, that so we may receive the reward which he has promised.

But how, beloved, shall we do this? We must fix our minds by faith towards God, and seek those things that are pleasing and acceptable unto him.

We must act conformally to his holy will; and follow the way of truth, casting off from us all unrighteousness and iniquity, together with all covetousness, strife, evil manners, deceit, whispering detractions; all hatred of God, pride and boasting; vainglory and ambition.

For they that do these things are odious to God; and not only they that do them, but also all such as approve of those that do them.

Whoso offereth praise, glorifieth me: and to him that disposeth his way aright, will I show the salvation of God.

TRUTH STUDENTS OF CHICAGO.

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

The regular meeting of the Truth Students of Chicago met as usual in room 600, Masonic Temple, June 1st. Mrs. Sara Louise Weld took charge of the meeting and read the following paper entitled, "The Gracious Invitation."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is the gracious invitation extended to every soul. These words have less of command in them than appeal; a gracious inviting, combined with a promise of rest, and an assurance that the yoke is easy, and the burden light.

Taking this invitation to mean, according to the letter, that the man Jesus, with his soul illumined as no other soul had ever been, and yearning over the multitudes that come to him hoping that in some way they would find relief from their many burdens, opened his lips and out of his great love for them spoke these incomparable words, inviting them all to come to him and learn the Truth, knowing full well that if they would open their souls to the light, into which he could lead them, they would find the burdens rolling off, and a rest from their constant struggle with ceaseless labor. These words have been a blessing to many, viewing them simply as has been stated, but we find in them a deeper meaning, and realize that this invitation has always been ready for man, for it is an appeal of his higher self to his lower nature, and he has treated it as he would, either not recognizing it, ignoring it, or making all manner of excuses for putting off accepting it to a more convenient season.

There is a great supper, a wonderful feast prepared, and he who prepared it commands all to come,

for it is written, he "bade many," saying, "Come, for all things are now ready," but it is the same invitation taking a more imperative form. Those who have accepted this call to the supper have found it a meager or bounteous feast according as their ability to appreciate the spiritual riches prepared for them has been developed.

As Truth is immutable, so is this invitation changeless. It is also universal and given to all souls alike. There is appropriate food at this spiritual feast for every degree of soul. The milk of the Word for those yet in their infancy, and the strong meat of the Word for those who have attained maturity or the manhood of the soul. This supper is wonderfully adapted to all, for those who come up to it partake only of the food which they are able to digest. The food which is beyond their present power to assimilate they do not recognize.

Read a beautiful poem to a number of people, a poem finely expressed with a pleasing sentiment running superficially through it, but with a depth of meaning in its lines for those who can see it. Some will appreciate its literary value; more will be pleased with the sentiment; a few will detect the deeper meaning, which is the thought that inspired the poet to write it. Each one has taken from the poem just what he was ready to appreciate. We are able to discern the Truth according as the eyes of our souls are open to the light. The man who attracted but one talent to himself was probably satisfied until his spiritual understanding was developed to the degree when he could attract more talents, then his soul hungered and thirsted until he was fed with stronger meat at the table prepared for him in his own higher being. No matter how deeply souls may be immersed in the depths of ignorance, they feel at times a drawing toward that which is higher, a dissatisfaction with their continued efforts to feed on husks. Material things, even to the most worldly, fail to give the pleasure which is

expected of them, and the soul blindly gropes after something more satisfying. Were it not that the divine Ego is continually saying to the soul, "Come up higher," there would be no aspiration in the soul for higher knowledge, no longing to arise and go unto the Father. Never while there is a soul to save will there cease to be the pressure of this invitation of the Divine within us to the human, "Come unto me, all ye that labor and are heavy laden." Every one born into the flesh has the power to accept this invitation.

In accepting an invitation we should not only signify our desire to accept, but should enter into the spirit of the occasion and try to fully understand all that it means to the one who extends it, and all he wishes it to mean to us who are invited, that the one who desires our presence, and we who enter his, should be in such harmony that the greatest amount of good may be experienced by all, and the purpose for which the invitations were sent forth may be accomplished.

If we realize that this invitation which we are considering is really an opportunity to go back to our Father's house where there is bread enough and to spare, is it wise to put off accepting, or allow every little thing to stand in the way of availing ourselves of the abundance which is ours according to the will of the Father? For it is well to remember that "it is the Father's good pleasure to give us the kingdom." It is His pleasure to give us the power to appropriate all that constitutes the great supper. The bread and the water of Life are freely offered. Let us partake of both, working with the law that the Divine may descend into the human, and the human ascend to the Divine, the soul thus accomplishing its journey back to God from whence it came.

The difference we see in those around us is due to the fact that some souls are not awakened to hear the voice within calling them to their inheritance; others have become conscious of the spiritual feast

and have partaken of it according to the degree they have hungered and thirsted after it. It is simply a matter of the different degrees of unfoldment, but we can all sit long at this supper, satisfying our soul hunger until we become conscious of the Lord in His glory; the full Expression of Infinite Principle; until the Divine and the human are at-one, and we can enter into our inheritance as the Sons of God.

Scientifically this is true. If we study the nature of man and the nature of the Divine Principle, we shall see the relation of one to the other, and it will be proved to us that this is Truth. But there is something more for us to do, and this is to *feel* the truth of it all. It should not only be to us a science, but a religion, for one's religion shapes his conduct as a mere intellectual belief can never do. The head and the heart should go together, and in this union we shall have results which will be apparent to all, and they will take knowledge of such souls that they have been with Jesus in whom is the Christ or Truth made manifest.

There is nothing that we need for our highest development that is not found within our own being; no aspiration need be quelled, no longing of the soul unsatisfied. There is nourishment for the soul from its first feeble efforts to become conscious of its true self, even until it is fully awakened into a consciousness of its likeness to God and is satisfied.

THE MEETING OF JUNE 15TH.

Mrs. Harriet De Lano Pool, leader. Subject: "Non-resistance."

The following affirmations were said together: "With a full realization of what I am, and of my relationship to my Source, I claim that Infinite Wisdom leads me in all my ways; Divine Love controls my every act, and Infinite Substance supplies my every need, when I *let* the Spirit work through me."

"Thy will be done," was held in the silence.

Mrs. Pool spoke to her subject as follows: Too much

stress cannot be laid upon the use and understanding of words, and avoiding negatives that produce undesired conditions. At first glance non-resistance might seem negative; as not to resist might imply passivity, but transpose it for a moment, *resist not*, and you have a strong positive command.

Neither stillness nor poise mean inactivity, but steady, regular, harmonious activity. A pendulum standing still does not accomplish its mission — it must be set in motion, but at first it will swing very rapid and make long sweeps from side to side, which is as discordant and contrary to its nature as it was before. Leave it alone and it will settle down to a rhythmic action, keeping perfect time, or, in other words, it becomes poised. To be non-resistant we must be poised — the pendulum must swing the same every time. Oftentimes the very effort made to resist some undesirable condition or circumstance will so impede the action of the law that we bring about another equally undesirable result.

When was religion ever lifted higher or made more exalted through argument? Have not forbidden fruits ever seemed the most luscious to the youth? Parents make their greatest mistakes by forbidding certain privileges to their children; the very thought of resistance makes them more keen. We are told to "agree with our adversary quickly while we are in the way with him;" that does not mean to fellow with him or abide with him, but "while we are in the way with him." The "way with him" may not be "*the Way, the Truth and the Life,*" but never by argument or opposition will we get out of his way, but by acknowledging that "in his way" is all right for him, and by appeasing him very often by simply ignoring him we get back into our own way, for if we ignore anything negative we do not recognize it. A headache is perfect as a headache; it has all the symptoms and indications that go to make it up; there is nothing lacking; as a headache it is a good one, perfect in every sense; but it is *not* good for you,

you do not wish to abide in "the way" with it; but agree with it, don't fight it, acknowledge it is doing its best according to its kind, but it does not belong to you. Do not sit down and accept it passively, neither resist it as something unjust; you have consciously or unconsciously set the the law into operation that has caused it. Never quarrel with it, but let it go its way and you go your own way.

This trying so hard to resist what you do not wish, produces worry and anxiety. Worry, it has been said by someone, is the pair of shears that clips the cable that contro's the motor. God is Omnipresence, or the Power. The engine in the power-house is enactive, but the motor will come to a standstill if the cable is cut. The engine is the Law, and will act for us and not against us if we let it. Omnipresence is enactive, but unless we put ourselves in touch with *it*, we will not receive the benefit. Omnipresence is non-resistance; it never deviates from its course, but we may resist its beneficent efforts; when by just *letting it*, we may find peace.

Jesus did not resist the devil when he was tempted, neither did he wrestle with him, but he answered him in his own language, and the devil had no defense to make. By resisting evil we clothe it with a power that does not belong to it. Right here, however, is a very fine point that bears much study, it brings us back to the necessity of recognizing the use and meaning of words. It is the swinging of the pendulum. As much harm is wrought from the teaching, "There is no evil" as in the recognition of it. There must be a deep line of demarkation drawn between freedom and license. Impulse is often the leading of the Spirit, and should not be resisted; at the same time impulse may spring from mortal sense desire, and that when allowed to rule becomes license, Truly, there is no evil in the sense that God is All. and all is Good. We are not bad, but sometimes the things we do are bad. If we resist not evil, but cleave only to the Good and pure, all that is evil will fade away, and return to its native nothingness.

— HARRIET DE LANO POOL, *Sec. pro tem.*

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The latest fad is the "mind art," promulgated by a Professor Elmer Gates of Washington.

According to Professor Gates,
BUILDING A BRAIN. every man is the architect of his own brain. That organ, being a piece of physical mechanism, can be built to order, altered, changed in structure, regulated.

The brain cells are physical units. They must be educated, stimulated, cultivated, just as other parts of the body are cultivated by use, exercise and training.

There's nothing new.

But the theory is true.

And being true it explains and illustrates certain phenomena.

For instance, Professor Gates says:

"Let a person devote an hour a day to calling up a certain class of uplifting emotions and memories, which in ordinary life are summoned only occasion-
 Let him do this as regularly as he would take physical exercise, and at the end of a month he will be able to note a surprising change, which will be apparent in all his thoughts, desires and actions."

True, but not new.

Professor Gates might have learned this fact from an old book, which says:

"As a man thinketh in his heart (mind) so is he."

The transforming power is lodged in the mind. He who generously thinks and acts becomes generous. Every repetition of a generous thought or deed develops the cells in that region of the brain. Blood flows to that part of the mind machine, constructs, multiplies, enlarges.

Here the theologian and the scientist join hands.

The moral law and the physical law are the same.
 Both Materialism and Christianity teach that every

good action makes a man better and every bad action worse. Neglect your body, and you have disease. Neglect your mind, and you have disease. Educate both, and you have power.

Within certain limitations one's moral and mental self is self-constructed.—*Kansas City World.*

Prefacing his remarks with the announcement that, as it had taken forty years to change his own opinion, he would not attempt to change that of his audience in forty minutes, Dr. Lyman Abbott Monday night attacked "the carpenter theory" of the earth's creation, and declared the Bible not an infallible divine revelation, but "a record of human religious experiences." Five hundred persons listened to the address, which was delivered at the banquet of the Congregational club at the Auditorium.

"I have a respect for the old theology," he said, "because I have in my archives a statement of its tenets drawn up by Lyman Abbott when he entered the ministry. However, I burned all my sermons years ago, and I say today that I cannot doubt that the change from the old to the new method of thinking in religion is important, radical and revolutionary.

"A typical departure is the renunciation of what, with too little reverence, was once called the 'carpenter theory' of God's creation of the world. It was the belief of the old religion that the earth was turned out as in a lathe and later embossed with mountains and decked with verdure. It was the thought that God worked upon the earth from without. The newer thinking conceives the Deity working from within.

"As the soul makes your body and controls it through life, so God made the world and controls it from within. There is no riot of forces—the world is not like an engine which God starts and stops at will. I say that God is in all flowers and birds and clouds, and that is not pantheism, either. Pantheism

believes that God is the sum of all phenomena, which is entirely different from the belief that God is in all phenomena.

"The Bible is not a book in which fifty or sixty writers tell what religion is, but it is a record of their religious experiences — a record of their consciousness of God. And so it is that the various accounts are not all consistent; they differ as the personalities of the writers differed. They were human; they were imperfect men, those who wrote the Bible. They stumbled as we stumble." — REV. DR. LYMAN ABBOTT, *Chicago Tribune*.

A brief suggestion which was made by Dr. Addison Ballard in a letter to *The Tribune* the other day has aroused some attention

"ÆVOLOGY." and deserves more. It was to the effect that in some college or university there should be undertaken the systematic study of the science of the prolongation of human life, under what might be called a "Chair of Ævol-ogy." To some this may have seemed impracticable, visionary, even fantastic. But such judgment was not wise. Surely there is nothing of more practical value than that which tends to conserve and to increase man's most prized possessions, and surely there are few things which men prize more than life. "All that a man hath will he give for his life." Amid our studies to gain distinction and power and wealth and pleasure, then, what can be more fitting than to study that to which these are mere ministers and upon which they all depend? We study biology in the hope of learning the secret of life's origin; and we study psychology to learn all we can about the spiritual manifestations of life and, if possible, to get some glimpse of life beyond the veil which men call death. Why not, with comparable earnestness and system, study the art of making as long as possible the space between the cradle and the grave?

Dr. Ballard suggested in his letter some of the

studies such a science would involve. Naturally, it would include at least some portion of biology and of psychology. Physiology and hygiene and both private and public sanitation would likewise be included. Air, food and drink and methods of taking them would be considered, together with sleeping, exercising and all the physical functions and activities. But the science of "ævology" would go further than these. It would institute research into the influence of mind over matter, into the effect of mental upon bodily conditions. It would study the relationship of cheerfulness, contentment and happiness to longevity, and the connection between serenity and health and between mental distress and physical disease. Thus the various pretensions of mental healing, "Christian science," and the impressive phenomena of Oriental occultism would become subjects of authoritative and determinatory investigation.

We shall not be so rash as to venture any estimate of the results of such study and research. But it can scarcely be disputed that such a sphere of investigation would be both legitimate and promising. It has been bluntly remarked that we should be far better off if we took as much care in and devoted as much study to the propagation of the human race as we do to the raising of thoroughbred horses and cattle. We may add that we might also be better off if, in addition to research into biogenesis and all possible attention to therapeutics and surgery and what not, we gave more systematic and scientific attention to the general caring for and culture of and prolongation of life after it has had its genesis and before it is compelled, if ever, to intrust itself to the hands of the physician and surgeon. There are many ways in which educational foundations might be—and have been—established that are far less practical and far less promising for the welfare of humanity than that suggested by Dr. Ballard—a "chair of ævology," for the study of "the science of the prolongation of human life."—*New York Daily Tribune*.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

134. I read: "All power is given unto me in heaven and in earth," but still I am not in conscious possession of this great power. How can I develop it? -- MRS. R. Mc.

First, by recognizing that the source from which you came is Omnipotence—all power; that you are the visible expression of this source, and that dominion is an inherent quality. Then, the next step is to cultivate a habit of thought which, through strong, positive affirmations, will release this infinite force, this spirit of the Almighty, which is capable of mastering every condition. Constantly affirm your power until you feel within you the stirring of this Divine potency, and you will behold within yourself, as in a mirror, the character of God, and will be changed into the same image from character unto character, by the Spirit. Then comes the realization of your power.

135. Please explain 4th verse of the 43d chapter of Isaiah, -- M. M.

"Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life."—Isa. 43:4.

This is the promise of the Lord unto Israel, that, because of His great love for them, they were precious in His sight, and he would bless and increase their numbers until they were a great nation. Spiritually interpreted, it means that there is within us a realm of consciousness where our more spiritual or religious thoughts are centered. These are represented by the Jews, or children of Israel. These ideas are precious, and Love (the Lord), working in and through these thoughts, attract other ideas from every other plane of consciousness, redeeming them and lifting them up to this higher Spiritual plane, until the whole man is glorified.

136. I am living among people who are not interested in New Thought, and feel it a great hindrance in my unfoldment.

ANSWERS TO QUESTIONS.

How can I make progress under such circumstances, and would you deem it wise to go away from such surroundings? —G. B. H.

While it is certainly a great help to one to be associated with people of kindred thought and purpose, yet one's progress should not be contingent upon environment. Make your environment, whatever it may be, serve you as an aid in the unfolding of your character. Look upon everyone as spiritual, whether they may be expressing that spirituality according to your ideas, or not. Live the life yourself; be cheerful and happy, looking for opportunities to serve those around you; demonstrate your dominion over yourself mentally and physically, and you will have enough to occupy your attention. Remember, the beautiful lily has its roots in the black mud of the river bottom and draws its nourishment there-from; so we, by recognizing all things as potentially spiritual, and the present condition as necessary to our growth, may expand like the flower. So, we would say, do not leave your environment, but change your mental attitude toward that environment; pour out your love upon all about you, create your ideal in your own heart, and external conditions will change.

138. Can anything prevent the unfoldment of the soul? We set our ideals high and endeavor to reach them, but we are disappointed, we have pain and sorrow and suffer defeat on every side, and we ask — "Why can I not demonstrate over these things and unfold what I seem to see are the inherent possibilities of my soul?" —M. J. Q.

No, there is nothing which can prevent the unfoldment of the soul. Our lack of understanding, or a lack of persistent effort, may retard the unfolding, but cannot prevent its final achievement. Some one has said, "There may be delays in life, but there are no failures," and we might add that it may be that these seeming delays are but different processes in the work of development. The pain and sorrow and seeming defeat are but occasions to grasp with new power the Divine energy which is

ours, and rise to higher, because more spiritual, planes of consciousness. We hesitate sometimes, and are almost ready to draw back from the struggle which this progression entails, but this is the time to press on with greater determination than ever before, and the reward comes in the glory of the awakened soul.

C. W. B.:—In answer to your question as to whether or not I knew of any one who had demonstrated prosperity by holding the prosperity thought, would say that the word prosperity covers much ground. Some people would consider themselves prosperous if they had enough to meet their daily needs, while others would not be satisfied with anything less than millions. To me, prosperity is an adjustment of the income to the outgo without friction, worry or anxiety, and I do know of quite a number who have attained this place of harmony in matters financial. They have become satisfied with the bounty of God, and this is true prosperity.—C. F.

Dr. Holcomb's "Aphorisms of the New Life:" "The old life is entirely subjugated and separated so that the man is not in it, but governs it from a higher and more interior standpoint. The new life, or proprium, is positively a new creation from the Divine Substance—a new life from the Lord, given us to feel and enjoy as if it were our own. It has never sinned and never can sin. When we enter into its possession we can say with the Lord Himself, 'Which of you convinceth me of sin?' 'Put on the new man, which after God is created in righteousness and true holiness.' (Eph. 4:24.) 'The whole creation groaneth and travaileth in pain together until now . . . Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body.'" (Romans 8:22,23).



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On July 9th the members of the affiliated centers in the Chicago New Thought Federation held a large basket picnic at Camp Good Will at Evanston. The principal address was delivered by J. C. Kenworthy, of London, a friend of Tolstoi, Ruskin and Morris.

Charles Edgar Prather, business manager of UNITY, delivered a lecture on "The Spirit of the New Thought" in the Court House at Holton, Kansas, on Sunday afternoon, June 19th, under the auspices of the Divine Truth Home, which is ably conducted by Mrs. Vivia A. Leeman.

Mrs. Annie Rix Militz was one of the good speakers at the convention of the World's Unity League, which was held at the World's Fair June 28-30th. This League is an extension of the World's Parliament of Religions, and its bond of union is very broad and noble: "Recognizing the interdependence and solidarity of humanity, we will welcome light from every source, earnestly desiring to grow in knowledge of Truth and the Spirit of Love, and to manifest the same by helpful service."

WEW WISDOM, our 16-page monthly paper for children, is the only children's paper published in the New Thought. It has several thousand readers, but it should be in every home. Unity Tract Society having purchased the entire stock of that excellent book for boys and girls, "Elsie's Little Brother Tom," we will present a copy to every new subscriber to WEW WISDOM when the full subscription price of 50 cents is remitted, but you must make request for same when ordering. The regular price of "Brother Tom" is 75 cents.

The promoters of the Metaphysical College have removed their office from 3036 Lucas Ave., as below. Correspondence with teachers in every line solicited. Higher Thought Reading Room, Room 53, 715 Locust Street, St. Louis.

REV. VINTIE ROOT McDONALD, Manager.

The New Thought Convention.

ST. LOUIS, OCTOBER 25TH TO 28TH INCLUSIVE.

President, Rev. R. Heber Newton, D. D.; Vice-president, Ursula N. Gestefeld; Secretary, Eugene Del Mar; Assistant Secretary, John D. Perrin; Treasurer, H. Bradley Jeffery; Auditor, Bolton Hall; Executive Committee: Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, Charles Brodie Patterson. Advisory Committee: Nona L. Brooks, Henry Harrison Brown, Helen Campbell, M. E. Cramer, Sarah J. Farmer, Esther Henry, Mary Robbins Mead, G. H. Moulton, John D. Perrin, Charles E. Prather, H. H. Schroeder, Joseph Stewart, Helen Van Anderson, J. W. Winkley. Hon. Vice-Presidents: Georgina I. S. Andrews, A. P. Barton, Kate A. Boehme, H. B. Bradbury, George E. Burnell, Fred Burry, Alice M. Callow, Egbert M. Chesley, Susie C. Clark, W. J. Colville, Minnie S. Davis, R. C. Douglass, Horatio W. Dresser, James A. Edgerton, Charles Fillmore, Mary D. Fisk, Horace Fletcher, Henry Frank, W. C. Gibbon, Emma Gray, Louise K. Harnett, Fannie B. James, Lucy A. Mallory, Francis E. Mason, Anna W. Mills, Florence Peltier, W. P. Phelon, George Ricker, Woodbury Sawyer, Cassius A. Shafer, Alice B. Stockham, Sara Thacker, Elizabeth Towne, Ralph Waldo Trine, Paul Tyner, S. A. Weltmer, Lillian Whiting, Ella Wheeler Wilcox, J. Stitt Wilson, Henry Wood, Jane W. Yarnall.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the forthcoming Convention to be held in Music Hall, St. Louis, October 25th to 28th. The Pacific Coast States are especially working hard, and will require special cars for the delegations.

The Convention will be held in the most beautiful month of the year, when it is neither too hot nor too cool.

Any New Thought people attending the Fair prior to the Convention may have accommodations provided for them by addressing Rev. J. D. Perrin, 4606 Morgan St., St. Louis.

It is probable that the closing night of the Convention will be devoted to a grand reception on the Fair Grounds.

Indications are now that there will not be a seat left on the opening day. Tickets are being taken rapidly, so all who wish to avail themselves of the better seats should send in their orders at once and not leave the matter till the last minute. Season tickets with reserved seat cost \$1.00.

There will be a special booth in the rotunda for the display of New Thought periodicals, books, etc., and each publisher and author expecting to have space therein should send Mr. Perrin word to that effect at once, giving an estimate of the amount of space required. There will be no advertising of papers, etc., outside of this booth.

The chorus of 300 voices will be inspiring in itself. The singing will be largely congregational, led by Prof. LeRoy Moore, of Kansas City, Kansas. Come prepared to sing.

Invitations to speakers for the program have been sent out by the Executive Committee, and acceptances have already been received from the most prominent advocates of the New Thought, authors and lecturers. Never has there been such an opportunity to come into personal acquaintance with advanced thinkers.

Nancy McKay Gordon has been appointed chairman of the Reception Committee, *vice* Mrs. Medcraft resigned. This committee has established at the West End Church of Practical Christianity, corner West Belle and Vandeventer avenues, St. Louis, a free reading room and library, information bureau and place to rest. All publishers are requested to donate reading matter, periodicals or books. Orders will be accepted for subscriptions, etc., by the Committee. Mrs. Gordon's address is 4606 Morgan Street.

All New Thought papers owe it to their readers to give them as full and complete information of the forthcoming Convention as possible. This will be the best opportunity to visit the world's greatest fair and attend the Convention at the same time.

CHARLES EDGAR PRATHER,
Chairman Publicity Committee,
1315 McGee St., Kansas City, Mo.

TO ALL NEW THOUGHTERS.

Under the auspices of the Reception Committee of the NEW THOUGHT CONVENTION to be held in St. Louis next October, there has been established a local centre for all New Thinkers, who may visit the Fair during the Summer and Fall. This centre is universal in scope and purpose. It will consist of reading rooms, an information bureau, and a rest room. All the periodicals and the best literature, philosophical and metaphysical, will be found on the tables. St. Louis is the centre of interest for the world today, therefore let us take advantage of it. We ask of you for this New Thought library a response as immediately as possible. Authors, send us your books. Editors, send us your periodicals and magazines. The room will be open every day and some one in constant attendance to answer questions and give information, and they may be found at 3907 West Belle Ave. For further particulars address,

NANCY MCKAY GORDON, Chairman Reception Com.,
4606 Morgan Street, St. Louis, Mo.

The New Thought In Music.

Correspondence course. Address, HARRIET AYER SEYMOUR,
4 West 37th Street, New York City.

REVIEW OF NEW BOOKS.

BY J. H. C.

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