

UNITY

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

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

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CHRISTIANITY.

HORATIO W. DRESSER.

PROBABLY no term has received a greater variety of definitions than the term Christianity. It has meant a thousand different things to as many persons. It has stood for a thousand incongruous things, creeds, systems, sects, theories of reform and plans of salvation. It is redefined in every age, and each age deems its interpretation authoritative, while all previous definitions are classified as partial and historical. The astrologist tells us that Jesus read the signs of the heavens, and thus was able to foretell great upheavels. Hundreds of Protestant sects quote Jesus' words to prove that he meant just what they believe. The exponent of the Vedanta philosophy assures us that Jesus was simply a Buddhist monk of the Essenes, informed in the mysteries of the Orient. The Jew is positive that Jesus was merely a teacher of traditional doctrines. Probably as time goes on there will be more, rather than fewer, sects which will quote Jesus as authority. The Christian socialist in our day is sure that he has the right clue, and every age may be equally sure.

Amidst this array it would be presumptuous for any one who assays to be fair to all sides to assume that he knows precisely what Christianity is. Every man finds in Christianity what he is and what he has thought, coupled with the thought of his age. It were folly nowadays to quote Scripture to *prove* one's faith. One might better set that faith forth in its own terms.

Yet the fact that so many incongruous faiths have found verification in Christianity perhaps shows that

Christianity is universal. All that has been read into the New Testament may be there, except the dogmatism of those who assume that they know all about Jesus, where he was taught, and all that. Exponents of Christianity may err rather by defect than by excess. Christianity may be all it has been claimed to be, and far more. Every one, then, is free to say with heartiest enthusiasm what Christianity is for him.

Let us begin, then, by assuming that Christianity is a universal system, that it applies to the entire divine order. It may also be defined as a method of individual consciousness, growth, adjustment; and a plan for the regeneration and perfection of the race. Further, it is a universal religion which fulfills all other faiths. Finally, it is practical, applies to every situation in human life. These are the broad general outlines within which I shall gradually supply the details, and undertake to make good the assumptions.

1. The prime essential of Christianity as enunciated by Jesus is the discovery of the divine order, the law which makes all things one in the Kingdom of God. From the human point of view, this means the discovery that of himself man is and can do nothing. It means the utter renunciation of self as such.

At first, this looks like a purely negative statement; it is strikingly in contrast to the affirmative individualism of our day. It means the sacrifice of all plans, desires, hopes, in so far as these imply personal will or preference. It means that one ceases once for all to choose for one's self. No longer is one to try to manage the world, or regulate the energies of social or other reform. One must be ready to go anywhere, be cast into any situation, or meet any hardship. The ties of home are to be sundered if necessary. In general, one is to follow the lead of the Spirit. And one is to make this entire consecration of self without knowing that anything is to come in return; it is an entirely free sacrifice, a choice, not the result of compulsion, not fore-ordained "election." The same

great fruits of the Spirit are open to all who will pay the price. Christianity is for the whole people, not for a few favored mortals.

But that which seemed to be entirely negative proves to be the most positive law. "He that loseth his life shall find it." He who finds that he is nothing of himself learns that he is everything through organic relation to the divine order. The negative statement is that one is not and cannot be independent, that one is indissolubly linked to humanity and to the Father. To try to be aught of one's self is to seek to build one's own world. One is free to try the experiment. But that is not the road to perfection, nor even to what is called success. "I (the Christ) am the way, the truth and the life." There is no other way. This the law of the divine order. A man must put himself into certain relations to reap the results.

Yet that which appears stringent and binding to the one who does not yet love the Father enough to pay the price of the kingdom, is the tenderest condition of love to one who is ready. "All's love, yet all's law." The soul is bound, yet free. The same conditions are opportunities of freedom, or cruel decrees of fate, according as we view them. There can be but one best way; all other roads are inevitably beset by conditions from which there is no escape except by turning to the pathway of the Spirit. There may be myriad courses leading to the one great end, so that the life-round of no two followers of the Spirit may be alike. But the great fact remains that each soul must find the pathway by coming to judgment as Jesus has said, namely, "Not my will but thine be done."

That will may not be the same for you and for me. You may be called upon to sacrifice where I shall be asked to retain. I may pass through what would be of little value to you. But the will of God is universal; it applies to the entire divine order. There is a work for you and a work for me, and each of us

must find out in his own way, directly from God, what that work is. No one can tell another, yet the law is the same for all. Of myself I can do nothing, but with God and humanity I can do a mighty work. There could not be two omnipotents, two infinities, two ways in which there should be no obstacle. Granted a universe of myriads of souls, each with a mission, each with unlimited power to fulfill that mission; and there must be organization, each purpose must be organically adjusted in relation to all the others. Otherwise there would be chaos. Hence the rigid walls of fate on all sides but one; hence one is free where another is bound.

This looks like fore-ordination. Yet once more "all's love, yet all's law." The pathway of the Spirit would have no significance for us unless it were freely chosen. We may follow our own wills if we choose. The universe is large and has room for both the saint and sinner, with a great variety of types between. But *if*, note the condition, if we choose the pathway of the Christ we must follow that course, not as we would arrange matters, but as all things work together towards one great end in the social kingdom of the Spirit. There are many souls, many ideals to consider. Therefore there must be adaption in the light of the general good, the social kingdom. That is the law of the divine order, and without that man can do nothing in the Christ world.

The well-nigh discouraging discovery that of one's self one is nothing, is the finding of a tiny center from which are seen to radiate the innumerable pathways of the Spirit out, out into the great world which knows no bounds. "I can do all things through Him who strengtheneth me." I must find the center, then I may proceed to the circumference.

Jesus tells us in many different terms what this center is. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." That is, happy are they who make this great discovery, namely, that of themselves they are poor indeed; for in that attitude they shall find the only true wealth.

“Blessed are they that mourn: for they shall be comforted.” Even grief, with the sense of utter helplessness it brings, is a way into that kingdom in which there is help indeed, the comfort of the Spirit. Many times it is the helplessness of the finite in times of mourning which leads the way to the true revelation of God.

“Blessed are the meek: for they shall inherit the earth.” “Happy are the gentle,” is a later rendering. The man of peace is the Christ, he who combines in one life the tenderness of the woman and the strength of the man—he it is who shall have this marvelous power which shall regenerate the earth, he shall possess the world.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” There must be the deep desire, the passionate hungering, before the kingdom shall be found. But they who thus hunger shall not be disappointed.

“Blessed are the merciful: for they shall obtain mercy.” The action is reciprocal; he who does a deed for the kingdom will find all things in his life tending to correspond.

Purity of heart, peace, love, all these are conditions of receptivity which invite the Spirit. Even when we are persecuted because we have chosen the “way of the cross” we are entering further into the kingdom. We ought even to rejoice, for the opportunity is great, and all who have entered in have been thus persecuted.

Again, Jesus assures us that unless we become as little children we shall in no wise meet the great condition of entrance into the kingdom. One must literally empty the cup, free the mind of theories, consecrate the head as well as the heart. Simplicity, humility is the prime condition, the receptivity of nature unadorned and untampered with. If we have intellectual power, so much the better, if only we dedicate it to the uses of the Spirit. But only the Spirit can tell us how rightly to use the intellect.

Yet again, we are told that no man can serve two masters. The condition is as inexorable as the most rigid rule in mathematics, and it is a hard saying, especially for those who have wealth; it is becoming harder in our century. But how true the law that we cannot give attention to two things at the same time. It is a question of love or hate; there is no compromise. The hard saying is not to be explained away as an allegory; it is a literal condition. Man must free himself from all that he hath. If it comes back to him to be used for spiritual ends, well and good, but every cent must be used as the Spirit directs. Poverty is by no means synonymous with Christianity. The ideal is to be free from all material things, all the conditions of space and time. One who gains that freedom while possessing great wealth wins the greater triumph, conquers a greater temptation than the medieval monk who courts poverty. But it is not likely that many who choose the kingdom will have this particular triumph to win.

2. The second great discovery is that Christianity is first individual before it leads to the larger social results. Salvation begins with the discovery that the man himself must do the work, that there is no one to do it for him. Salvation is an affair of the life, not of belief. To stand up and confess one's self a follower of Jesus, to say that one believes in him, may be a first step with people of a certain type, but the crucial question is, "Does the person who makes this profession of faith live by it hour by hour and day by day?" If he merely believes with the understanding that belief saves, he has not yet found the kingdom.

Here we come face to face with an older interpretation of Christianity, and we may as well meet it as postpone the inevitable conflict. Let us prepare for the fray, however, by assuring those who cling to the atonement with a death grip, that we shall find a way to preserve the essential truth of this doctrine.

If we accept the premise that man is a "depraved"

being by inheritance, and that an angry God must be appeased, and that the only begotten son had to be sacrificed to set things right, then the doctrine of the atonement in its old form is logical, and the followers of this type of Christianity are justified in their life and death struggle for what they believe to be the fundamental principle. One may even admire the conscientiousness of one whom I know who will not associate with an old-time friend, because the friend no longer accepts the atonement in just her way. To such a zealot it seems like disloyalty to her Lord to be in the presence of such a disbeliever, although one might remind her that Jesus expressly chose the company of sinners; that his faith was inclusive, not exclusive.

But our concern is to interpret the sayings of Jesus, not to call other people to account. If it be true that the "letter killeth" while "the Spirit giveth life," we must choose what we will serve, and estimate the entire doctrine accordingly. Jesus assures us that he came to "bring life and immortality to light." Let us then take him at his word. He also declared that the truth should set men free. We may confidently assume, then, that Jesus' mission was to tell men the truth about life.

Did he begin by informing people that man is "a miserable sinner with no help in him"? No; he said, "The kingdom of heaven is at hand." He brought glad tidings. He sought to awaken men to the knowledge of that concerning which they were ignorant. Recognizing that man was in the darkness and did not know it, he did not condemn, but brought light. He made clear a certain definite law, namely, the law of the kingdom, outlined above. If man would obey certain conditions, certain results would follow; if he refused to obey he would not obtain the results. That indicated that man was to take a certain initiative — pay a certain price.

Jesus makes this law clear in many different ways. If we display mercy, we obtain it. If we are just,

justice comes back to us. If we misjudge, we shall be misjudged. If evil things come out from within, the outer life will be defiled. To live a pure life, we must first have a pure heart. We cannot even harbor anger without reaping the consequences. The law is inexorable. Not in one jot or tittle can it be evaded.

Yet, love is here, too, for when a man comes to judgment, he learns that by adaption to the same law he can "make for righteousness," can turn all to love. "Give, and it shall be given unto you." "Ask, and you shall receive." The law is perfect, universal. The whole difficulty is that man has been ignorant of it, and, ignorant, has misspent his energies. He has thought that he could be great by himself; that he could buy a place in the kingdom. He must find out that there is but one road to the highest, namely, the will of God, the way of the divine order.

Others had made clear the law of cause and effect ages before. Judged by the letter, the sayings of Jesus were not new. The difference was that where others beheld the law, Jesus took the hardest of all steps, that is, he took the initiative in showing by his conduct that he really believed the law to the last word. Had he faltered where others to whom the alternatives were presented faltered, his life would have made no more impression than the lives of hundred of saints and seers who belong to the level to which those who judge by the letter consign Jesus. But Jesus was faithful even unto the end, and he met crucifixion at the hands of his enemies as he had all along met their revilings and persecutions. He was faithful in thought, word and deed, and displayed barely enough of the finite to let us know that he was human. We actually have the record of his triumphant experience when he gave up the last human inclination in favor of the will of the Father. Thus we have the perfect example, so far as human life has thus far revealed perfection. Had we not had the life of Jesus on earth, we should not have known the

highest law. Otherwise we should have had merely the perception of the law without the life which proves it. The theory is not enough; it is the life that convinces. It is the power of the life, that was true in every detail to its protestations, which sent out the marvelous power into the world to which the wonderful growth of the Christian centuries is due.

If the law of the divine order is perfect, we, of course, expect men to be enlightened. There are obviously lessons to be learned from ignorant blundering, but the God of love would not always let men blunder. God, then, so loved the world of His human children, that He sent the divinest light into the world to make clear the way. Jesus revealed the way whereby all could be free from the bondages of ignorance, if they "would take up the cross and follow him." Notice the condition again. If they would "take up the cross." That obviously means that each man must make the supreme move which Jesus made, from the finite to the Infinite. Once more the responsibility is placed on man.

Of course, if "God is Love," there are no "lost" souls, in the literal sense of the word, although many may be almost infinitely removed from the knowledge of the truth which sets men free. And since God is Love, He is not the old angry Jehovah of a former generation who demands a sacrifice. The idea of offering up a human being in this way belongs to savage times, when men thought they must render tribute to the gods to win their favor, a purely selfish motive. It shows enormous disrespect to the God of Love to think that He demanded a propitiatory offering. It would be difficult to twist any of Jesus' sayings into any such barbarious meaning. Furthermore a God of love is "no respecter of persons." He is the Father of the people; there are no elect or damned. It is not a question of fate, but of a way open before those who choose to walk in it.

Recollect, then, that Jesus came to bring *life* to light, the life of a higher order. It was his fidelity

to the ideal of that life that saved men (those who followed his example) not the death, but the life. The way of the cross, then, is the way of life. Either we must believe this, or doubt Jesus when he said that he came "that men might have life and have it more abundantly."

The truth in the doctrine of atonement, then, is the law of adjustment to the divine will. When man wanders away and seeks to be something by himself, freedom from the bondage thus created is to be found by returning to the Father's house. It is through oneness, that is, harmony with God, that freedom is attained. The man, for instance, who has brought disease upon himself by a riotous life, will find health if he once more obeys the conditions of wise natural existence, in other words, the law or will of God. Jesus had attained that level where all things are harmonious, and the secret of that harmony was oneness of will with the Divine Will.

The atonement, then, must be restated in wholly positive terms. Jesus came into the world to show mankind how to live the perfect life. The way which he made clear by living it was adjustment to the divine tendency in the total universe, the law of growth and fulness of co-operation with the divine ideal. There was great sacrifice involved, but it was not a negative sacrifice. It was positive devotion to the ideal of the kingdom.

Is there no truth, then, in the theory of the divine grace? Unquestionably. Jesus does not say that everything depends on the mere human conduct. He calls attention to that as the essential without which the other things shall not be added. *If* man is willing to pay the price, then much will follow which is not in the power of man to give.

Perhaps the best way to illustrate the principle of the new birth is by comparison with the attainments of self-consciousness. How far can introspection be profitably carried? Try to carry it to its extreme limits and you will find yourself imprisoned in a

V-shaped hole. You tried to find your soul, and you found a point, a painful point. Analyze love, and you find nought under your introspective microscope. But love, and you shall know by loving what love is. The highest that is in us hides when analytically pursued. Too much self-analysis stultifies all endeavor. Our spontaneous actions reveal elements which we never planned to put in. If we self-consciously say to ourselves, "Now on such a day I will be divinely inspired," the inspiration does not come. The law of the unexpected is a higher law than that of any self-conscious attainment. We mount to heaven on "the stairway of surprise." The kingdom cometh "without observation."

In that wonderful passage where the coming of Nicodemus in the night is described, Jesus tells us that "the wiad bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." He says that man must be born from "above," not "again," as mistranslated. That is, there is a higher manifestation of the Spirit than that which has come up from below in the long evolution of life. The purest revelation is from above, at a time when man least expects it. Without this we could never attain the Christ life. It is literally a new birth, a fresh start in life. Granted this, and anything may follow. Thus the divine grace has its place as securely as in the old orthodoxy. But it is not the grace of election or fore-ordination. The divine grace is for all, for God is a God of love. But the divine grace would have no significance if it were forced upon men. It comes to one as a gift. One is free to turn aside. Many of those who have attained great spiritual heights are free to confess that they denied the Father long ere they finally accepted Him. Probably the divine Spirit is even now constantly breathing upon every human soul, but few are they who are willing to pay the price of fidelity to it. If there be any unpardonable sin, it is the sin of non-receptivity.

Thus every essential in the orthodox faith is preserved, even the idea of a sudden conversion, for the bud of the spiritual growth within us may burst suddenly when the Spirit is perceived by the willing soul, and all other courses have been abandoned. The spirit of Christianity remains throughout all change; it is only the wording of it that changes from age to age.

3. The third great point is the law of change from within outward. Salvation not only begins with the individual, but it begins within. Jesus counsels men to enter into the secret place of the Most High, to close the door upon the outer world, and there, in the solitude of the heart, attain that adjustment with the divine will from which all things will follow in the world of our outer life.

He further assures us that it is not necessary to ask for special things, gifts, for all things have been provided in the divine order. There is guidance for each soul. It is only necessary to put one's self in the stream, then be faithful to each specific prompting.

Here is the crucial point. It requires great faith to live in this practical world, where every one wants to know where his money is coming from, with entire independence of the world's standards. Many who follow Jesus to this point would discard his teachings as impractical here. They would insist that there is no evidence of any such law, that every man must shift for himself with no assurance that there is anything to keep him from starvation.

To this one can only reply, "Then the Spirit has not yet breathed upon this man so that he knows the law." But oh, the wonder and beauty of that marvelous provision, that detailed guidance which applies to every possible situation in life. None knows except they who have seen the promise fulfilled, then what a mass of evidence! The peculiarity of the situation is that to have the proof one must put one's faith to the test in a way that the sceptics are unwilling to venture. He who does not

trust God is practically an atheist. He who does trust God has to venture everything in the world.

For example, it requires great faith to go before a company of people to speak about the spiritual life without previous preparation. Yet those who make the venture assure us that it is literally true that what one shall speak is "given in that hour." Doubt that the way will open for the realization of the soul's visions is usually founded on impatience. We want the kingdom to come in our way, instead of in the way of divine order. Therefore we push, and heave sighs, and waste energy.

Again, stress is placed on environment instead of on the forces of inner life. It is argued that we cannot be Christians until this present commercial age has passed, and man is economically free. But what is life for? If it be for the rearing of souls, if character grows under adversity, we ought to rejoice in the present hard conditions.

4. This brings us to the next great point, namely, that Christianity is social. The discovery of the kingdom within must come first, the individual must come to judgment for and by himself; but he must not pause there. Man is to seek the solitudes of the inner life that he may find the guidance which prepares the way for his social existence. The first test is his willingness to forego all for the Spirit, the next is to trust all to the Spirit, and the third is love all mankind as brothers, to live for all, serve all.

For man is not only an individual soul, but a social being. He is nothing of and by himself, because he is an organic unit, because all men are bound each to each, all are members of one another. This is the more positive side of the renunciation of self. All that one gives up individually is given back socially, enriched an hundred fold. The Christian socialist is indeed right in insisting that the final test of Christianity is social. This is especially the age of recognition of that great fact. The point of difference is that since Jesus placed the emphasis

upon the Spirit rather than on the letter, on the kingdom which cometh without observation, on the realm within where all things have been provided; the true follower of him cannot place the alteration of the social order first, but must begin by fidelity to the Spirit, by manifesting love in any situation in which he finds himself, whether it be favorable or unfavorable.

If "all things have been provided," the social readjustment of environments is included. No man as yet fully believes in the spiritual law who is unwilling to let justice come in its own way. If justice is primarily spiritual it is not likely to come in the way on which the majority of social reformers insist. Many place stress upon material conditions. There is tremendous complaint because some have more of this world's goods than others possess. But again we must insist that to be a Christian is to make a choice. Jesus even commends the poor man. It may be that precisely in these adverse material conditions one shall have that opportunity which above all others makes the supreme triumph possible. There are greater temptations in these days. So may there be better Christians. Jesus says nothing about waiting until we can be Christians. A man may be a Christian in any situation. The ideal is to be superior to the material condition. If the spiritual comes first in the order of being, nothing, no economic order can stand in the way. What the individual cannot do, the grace of God can do. To make the supreme consecration of all that one is and all that one possesses, is to receive the help of the Spirit, whatever the environing condition. And possibly it is harder for the capitalist to take the great step than for the down-trodden laborer who cries out that he can do nothing under oppression.

5. The fifth great point is that the kingdom comes gradually and in little ways. The old idea of sudden conversion, of belief which settled salvation once for all, was consistent with the thought of God

as an external creator who made the world in six days, or six thousand years, then retired and let it run. The new conception of God takes its cue from evolution, the painstaking law of transformation, in which there are no leaps, and nothing sudden. Throughout all the ages God has been making, is still making the world. The most trivial social change of today is as consequential as the physical change of a million years ago. Not reformation, then, as the socialist says; not revolution, as the anarchist says; but impreceptible growth from within, is the great social law. Each individual must come to judgment, attain adjustment, and become one more center for the growth of the kingdom. The larger social results must come as the greater or the smaller individual deeds. Here is the crucial point. The life which makes man a Christian is spread out over his whole career. No one deed saves him, although it may be the turning point. It is the daily life of years and years which shows whether or not he is really a Christian. The process is not so easy and simple as it once seemed. It is the little thoughts, words and deeds which come out from within, one by one, which at last uplift a man and make him truly regenerate.

7. The next great point is that Christianity is practical. Jesus proved that what he taught was applicable to any situation by actually applying it. When any one came in need of light he gave it. When he met the sinner he manifested that love which helps the sinner on his weary path. The sick he healed, the dead in consciousness he quickened, and the social group he addressed according to its needs, whether or not his judgment was popular. He met his age as he found it, and in every recorded instance unflinchingly stood for the will of God. His was throughout the practicality of life, not the application of a doctrine reasoned out in advance of experience. Therefore to know whether or not it be practical for you, you must test it by actual life; you

should not expect to know all till you have lived all. But be sure that you are testing the spirit of a precept, not its letter. Do not, for example, be negatively non-resistant; "overcome evil with good."

These, then, are the main points. The kingdom of God is to be found within, where all things have been provided, where the will of the Father is to be learned, where entire consecration is to take place. The soul must understand the law and make actual effort to overcome, and to live by it. Then the kingdom of God is to be found in humanity, as the law of love, service. Finally, the kingdom is to be recognized as universal, and by thought, word and deed, social man is to attain complete adjustment to the law of righteousness.

Prosperity comes to those who enter into and abide in the Prosperity Place prepared by Jesus Christ. He said, "I go to prepare a place for you." "Where I am there ye may be also." "Lo, I am with you alway." These statements clearly locate the place where Jesus is—right here in our midst. The Prosperity Place is entered by believing that it is here, and repeatedly affirming that we are in it. Keep constantly in thought, "All thine are mine, and all mine are thine," and there is no lack anywhere.

THE BEST DAY.

Not the day when Moses led
The way to the Promised Land;
Not the day when Joshua
Bade the sun to stand;
Not the day when Cæsar bled,
Not the day of Bunker Hill,
Not the day of Waterloo,
Not the day she said, "I will,"
Sweetly whispering to you;
Not a day that's past for aye —
But *today*. — S. E. KISER.

Bible Lessons

BY LEO VIRGO.

Lesson 4. January 25.

PAUL'S COUNSEL TO THE THESSALONIANS.

— I. Thessalonians 5:14-28.

GOLDEN TEXT—*Hold fast that which is good.*—
I. Thessalonians 5:21.

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle. First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the omnipresent good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe in inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't," and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The little weak thoughts that whine as they recite their puny ills are the most subtle, because they appeal to our sympathies. They seem so real at times that we fall

into their sly little traps, and instead of being patient only, we become more than patient, we become resigned to the inertia that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the I AM, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief of the duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray without ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is this inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within, the devotee quickens the brain centres in the organism until they constantly quiver with the vibrations of the Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such an one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of Spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments withou

Those who live in the world of events long to know the future. The Spirit lives in the *now*, and the prophecy of the Spirit is not to be despised. That prophecy is that you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are now thinking is an exact prophecy of what your future will be, hence we should not *despise this prophecy*.

Lesson 5. February 1.

PAUL AT ATHENS.—Acts 17:22-34.

GOLDEN TEXT—*He preached unto them Jesus, and the resurrection.*—Acts 17:18.

The Truth stands in the midst of Intellect's attempts at religious worship and commends them, yet proclaims the shortcomings. Bible scholars say that the word translated *superstitious* is misleading; that Paul was referring to the reverence which the Athenians paid to religious matters. Prof. Ramsey renders it, "More than others respectful of what is divine."

The intellectual concept of God is always relative. The Athenians were purely intellectual, and the more than three thousand images and statues of gods, demi-gods or heroes, which filled the city about this time, testified to the material concepts of their idea of Deity.

This is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all these concrete concepts of God, there is a yearning to know the unrevealed Spirit, and the mind is ever reaching out for a fuller realization of its source. This is the altar with the inscription, "To the Unknown God."

Paul did not call the Athenians *ignorant*. This also is a mistranslation. What he did say was,

“Whom ye worship, not understanding his name, attributes and nature, him I set forth.”

God is Spirit. Spirit is not form nor condition, therefore unrelated. The character of God as Absolute Being cannot be comprehended by the Intellect. The Truth, therefore, makes a total denial of all beliefs about God of a temporal character. God does not require anything at our hands, being the Source of all. Even personality is not recognized by the Divine Mind — He knows only unity and oneness in all men and all nations.

The mind of man cannot find God through any of the sense avenues, but one phase of His being may be perceived through “feeling after Him,” that is, through the affectional nature, for “God is Love.”

A splendid treatment for the realization of Omnipresence is this, “In Him we live, and move, and have our being.” The One Life permeates every fibre of our organism; we move in it and it moves in us; our true being is involved in this One Essence and Cause of all.

When the Truth has been declared, and the Intellect has received it, a new state of consciousness is set up. A “day,” or open state of the mind, has been established and there must be a change of thought, which is repentance. When we get the activity of the Truth going in our minds, the seed germ of our being, which is the Christ of God, is resurrected, and we have the assurance within us that this uplift is for all.

The thoughts of the Intellect do not all at once fall into line with the Truth — some mock, some defer the acceptance to another time, but there are the elect few who form the nucleus of a strong church, which is a new state of consciousness where spiritual thoughts centre.

Lesson 6. February 8.

THE CHURCH AT CORINTH FOUNDED.—Acts 18:1-11

GOLDEN TEXT—*Other foundation can no man lay than that is laid, which is Jesus Christ.*—I. Cor. 3:11.

In studying these lessons in their symbolical aspect we should remember that the state of mind in which the Truth is going to and fro in us is unregenerate, which is typified as *Gentile*. But the most unregenerate have certain religious ideas, be they never so erroneous, so these Gentiles are described as having associated with the Jews who had synagogues and established systems of worship. But these Jews were always the hardest to reach with the new thought. They were very set in their religion, and they usually refused to even listen to the Truth. So we find in ourselves that our religious convictions frequently stand in the way of our accepting the new revelations of Truth that come to us. The orthodox church has a very large number of people who are truly spiritual, and would quickly grasp the real import of Christianity were they free from the restraints of religious habit in thought and worship and the established customs of the church.

Paul (*the Truth*) has small success in establishing the work in Athens (*the intellectual centre*), so a move is made to Corinth, forty miles to the west. Corinth means *lovely, beautiful*. It contained the Greek temple of Venus, which was dedicated to the worship of love. So we easily discern that it was at the love centre in consciousness that the Truth sought to do a work. Paul wrote his matchless poem on Love to the Corinthians. But this centre was largely given over to licentiousness. Under the guise of religion the temple of Venus at Corinth had attached to it as assistants over a thousand Courtesans, says secular history. Such was the Augean stable which the Truth sought to purify.

Through a misunderstanding of himself and his relation to the One Mind, man in his unregenerate state is constantly tearing down his organism. The heart centre, the *solar plexus*, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is perverted to the basest thoughts and the most violent passions. But

the patient, sustaining power within is not wholly thwarted. When the body is lacerated, he sets his builders to work and they patch up the holes. We call this the healing force of nature. In every part of the organism are found these patient building forces that constantly repair the ravages of the ignorant man. They are called the positive and negative forces of life. We are introduced to them in this lesson under the name of Aquila and Priscilla. Born in Pontius, and lately from Italy. Pontius means the *sea*, which is symbolical of the Universal Mind, and Italy means *strength*. Some perceive that these silent tent-makers within have their origin in God and that they are strong.

Paul, the Truth, is also a tent-maker. The Truth always builds up—it never tears down. So we find that when this realization of the Truth enters our minds that it joins itself to all the upbuilding forces there at work.

But the Truth is not content with mere physical upbuilding—tent-making. It would instruct the man how to build his own tent, or body, and he reasons to both Jew and Greek in the synagogue every Sabbath; that is, the centre of spiritual thought in times of rest or meditation. When fired with perception (Silas) from on high, and zeal (Timothy), and the fervor of the soul (Macedonia), the Truth is pressed by the word to proclaim that Jesus (I AM) is the Christ (the saving power). This always brings a climax, and the conservative thoughts oppose and blaspheme. The Truth then makes a sweeping denial of these resistant thoughts and concentrates all its power upon the receptive states of mind, which reveals Titus (pleasing), Justus (just), a worshiper of God. Crispus (circle), the ruler of the synagogue, who believed with all his house, indicates that the Truth really encompassed in a spiritual sense the whole man.

The consolation and encouragement which came from the Lord in a vision indicates the fulfillment of the law in this movement of the Truth in its work of regeneration.

GOD.

C. A. SHAFER.

First Lesson of a Series delivered before the Wednesday meetings of the Unity Society at Kansas City, Mo.



IT IS essential that we have at the beginning of this course a clear statement of what our teaching comprehends. To warrant the effort to establish a new school of philosophy, or to justify the departure from old and tried forms and doctrines of any kind, there must be a clear and well-defined purpose to be subserved, and that purpose must be, in the minds of those advocating it, vital to the whole teaching.

Our teaching we denominate Practical Christianity, thus calling in question a certain quality of Christianity as it has been taught in the past. We do not believe that Christianity, as it has been taught in the past, possesses life or saving power. Neither do we believe it to be the doctrine taught by Jesus Christ. But it needs no defense, and merits no blame or censure. Everything is what it is because of the Law. The work of the past is good, and praises be to the eternal Spirit of Truth that is ever pushing man on to improve today on the work he did yesterday.

But all this is in the letter, and the letter is without life. So long as we keep our eyes on the letter, and live in the form we cannot hear the Spirit, and it is the Spirit that saves, for Spirit is life. Forms and letters, dogmas and creeds, morality and ethics, all have their place, but only as a reflection. They are the shadow, and continually change, because they are without life or substance.

Christianity, to be made alive, must be separated from personality, even from Jesus of Nazareth; because it means the practice of principle, and principle is eternal. In looking to Jesus of nineteen hundred years ago, we are looking to the letter and fail to perceive the spirit. Jesus said, "It is not I,

but the Father that dwelleth in me." "Of mine own self I can do nothing, the Father in me he doeth the works." Who was speaking? Jesus of Nazareth, the son of Man, and not Jesus Christ the Son of God. Whom did he mean by "the Father that dwelleth in me"? Remember that it was the son of *Man* who was talking, and we ask, "Who is the Father of the son of Man?" Why, Man, of course. But who is Man? In the first chapter of Genesis we have a supposed account of the creation of Man, and he was created in the image and after the likeness of God. This is Man, the Son of God, and the only Man God ever created, the only Man ever created. Hence, this must be the "Christ, the only begotten Son of God." And who was Jesus of Nazareth? He said he was the "son of Man," when he said, "It is not I, but the Father that dwelleth in me." This statement he made for the purpose of recognizing, and not denying, as men have been doing all these ages, the Christ within. At another time, when he had another purpose in view, he said, "I and my Father are one." This he said for the purpose of making the at-one-ment (atonement) with the Christ, the Father, the Savior within.

Now, to make Christianity practical, or give it a saving grace, we must practice it as Jesus did. He came teaching the truth which he apprehended, that we "might have life and have it more abundantly." Jesus saw everywhere sin, or wrong thinking, and as a result of it, sickness, poverty, old age, death or dissolution to the son of Man, and he came proclaiming the remedy. He had perceived the truth and appropriated it, believed and affirmed himself into the consciousness of it; and then he came declaring to and for all, whosoever will, that which he saw and was proving for himself. He called himself the Christ, because he could not deny it and live, or prove it, but he claimed no more for himself than he did for every man who heard his voice. That is the vital point of his teaching, that all are equally Sons of God, but must prove it and demonstrate it just as

he did, by overcoming every limitation. So he came preaching the gospel, this good news of man's divinity.

That is our doctrine, that all are sons of God and must demonstrate over every mortal limitation, and the last enemy to overcome is death. Our doctrine ultimates in immortality right here in the flesh; that we believe to be the teaching of Jesus Christ. "He came to bring life and immortality to light." The word is to be made flesh and dwell among men. The successful application of this doctrine depends upon our knowing God, Christ or Man, and the son of Man. The foundation of the doctrine will be set forth in the first three lessons of the course, and the other lessons will pertain to the practical application of the principles that prove the doctrine. All our work is to know and prove the truth embodied in the first three lessons.

Our first step is to *know* God. Do you know that until the minds of the people were awakened by the vivifying influence of the New Thought, but very little effort was being made on the part of either clergy or laity to *know* God? Matters religious were in much the same condition as when Jesus came teaching the new thought to the old orthodox Jews. Crystalization had taken place, conservatism had closed the doors against anyone teaching a new idea of God or of the Son of God, who is equal with God. But the law is that every one must eat for himself if he would live in the body, and likewise the law is if one would live spiritually, he must know for himself. Death is not the way to life or salvation, or the grave the way to immortality, any more than starvation is the way to a good, strong, vigorous body. So any one who would be alive spiritually must *know* God, not know *about* God, but absolutely *know* God, and for himself.

As we undertake to think for ourselves, we naturally think of God as the Creator of the universe, and we judge God by what we see. This has led man to regard God as a Spirit, formed and located in an indefinite place called heaven. This idea has

been fastened upon Christendom by a wrong reading and understanding of the Bible. We must learn to read the Bible as it was written, in spirit and not in letter, and we then find it to be the only real Book (excepting other bibles, for there are many bibles) in the world. Know the Bible, and you know Man, the universe.

But perhaps we can read the world about us better than we can the Bible. And as we look around us, the first thing we note is form. The formed object seems to be real and solid, while it is neither. Forms come and go, and from that we have been led to believe in death and separation, while in reality there is neither. Judging from appearance has led us into innumerable errors, which must all be corrected before we can know the truth and come into the freedom which Jesus realizes, and which we will, in due season, all realize, for that is our destiny, "to know God and Jesus Christ His Son."

But what, in reality, do we see when we look with open eyes? We see forms, but we perceive that they are masks only; that underneath the mask lies something which we perceive only with the understanding, but which is the only reality. The form moves and with a purpose, and I have form, motion, purpose, or the evidence of substance, life and intelligence.

Now, what I see about me is creation, and that presumes a Creator. I see the evidence of life, substance and intelligence, and I ask, "What kind of a being could create life?" Evidently a being having life, substance and intelligence. This must be God, for God is the Creator of the universe, we say; and I have a being in the image and likeness of Man, just as Man is supposed to be in the image and likeness of God. "Whatsoever the Son seeth the Father do, that doeth the Son likewise." God created Man, and Man creates or makes God, that is, his idea of God.

But I ask, "Whence did God derive His life, or His intelligence?" for possession denotes derivation.

So I ask, "What kind of a being endowed God with life?" "When did God's life begin?" My questions reveal the fact that my idea of God is finite, limited, like my idea of Man; if life can be given, it can be taken away, and if it can be conferred like a college degree, it is a thing and has a beginning and an end.

So I ask, "Who conferred life on the first being?" The answer is, *Life is Being*. You cannot separate Being from life, else you would have a being without life, substance or intelligence (for the same reasoning applies to substance and intelligence that applies to life), which is an unthinkable proposition. And if life, or Being, had a beginning, then there was a time when there was no life, no Being, nothing; and can something come from nothing? life come from no life? Impossible. Life from its very nature, can have had no beginning. Being always was. Being — Life, Substance and Intelligence — is eternal, causeless, self-existent, and Being is God.

Life, being without beginning or end, is not subject to control; it is absolutely free. No one, not even God, can say, "You are," or "You are not," and affect it in the least. It cannot be conferred or taken away. It cannot begin, it cannot cease to be. It is principle, law. Life is Being, or a phase of Being, and any part of Being or phase of Being, is Being, for Being cannot be separated from itself. Hence, death is not real; it is a refusal of life, for life is principle, and like the principle of mathematics, everywhere present, waiting to be used. You can take it and use it, as did Jesus, by declaring, "I am the way, the truth and the life," "All power is given unto me in heaven and in earth" (in my mind and body), for "By the word are all things made and without the word is not anything made that is made," and, "And the Word was made flesh and dwelt among men;" or you can refuse to use it, or deny it by believing in your own impotency and death. "Whosoever will, let him take of the water of life freely."

But in creation I perceive everywhere the evidence of definite plan and purpose, which suggests more than I at first gather from considering life, substance and intelligence, namely, that God must have a mind. Right here I must remember that God is not a being endowed with or having anything; He is the thing, the life itself, hence He in the Mind itself, and not a being having a mind. So God is Mind, or Spirit, something intangible to the senses ("No man hath seen God at any time"), imponderable, without length, breadth or thickness, perceived and known only by that which is like unto itself, the understanding, or the knowing quality in man. Analysis of man reveals that intelligence is the knowing side of Mind, and that life is the activity of Mind, and substance sustains and makes real the action of Mind. Neither of the three could exist without the other two.

But Mind is a comprehensive word for all the ideas (not thoughts) that are in Mind. By ideas we mean, not speculation, but realities, the only realities; in fact, in all the universe, the only living things that have identity, individuality, self-hood. Wisdom is a reality, (foolishness is not); so are Love and Power and Health and Peace and Purity and Truth and many other ideas that I could name, and their opposites are nothing, they simply denote the absence of the real, living entity. All these are without beginning or end, are a law unto themselves, are omnipresent; hence they are the only presence, the only power, therefore omnipresence, or all of God, or Being, and Principle.

We see, then, that God is not a person, and that we cannot properly use the personal pronoun "He" in speaking of "Him." God is pure Principle, and is as omnipresent as the light. God is It, and we should accustom ourselves to so regard It, for thus only can we come into the freedom of Spirit, Truth, for God is Truth, the Truth which Jesus said would make us free. Neither is God limited, nor located in a place which we have called heaven. God is

Life, Love, Wisdom, Power, Substance, Truth, Omnipotent, Omniscient, Omnipresent.

But Life is good. It is good everywhere, always, and to all men. You may take Life and make bad use of it, and then be inclined to say life is not good. But it is not the Life that is at fault, it is the use you make of it. So Intelligence is good always, everywhere, and to all men. Because some use their intelligence to ill treat their fellows reflects not at all upon the goodness of Intelligence. It reflects upon the use some make of it. So we may say of Love, and of every Idea in Mind, and then we can say, "Since God is Life and Love and Intelligence, etc., and they are good, God is Good and Good is God. God is the Good." God is Good and God is omnipresent, hence Good is omnipresent, therefore, there is no evil principle of Being. What we have called evil is simply the misuse of Good. Therefore God must be the only Presence, the only Power, and Good, Spirit, Mind, Principle, eternal, causeless, self-existent.

GOD'S MAN—CHRIST.

JENNIE H. CROFT.

Second Lesson of a Series delivered before the Wednesday meetings of the Unity Society at Kansas City, Mo.

KNOWLEDGE has been likened to a lighthouse, throwing its beams upon the trackless waste of waters to guide the voyager to the haven where he would be. Everyone is seeking to obtain knowledge of some kind. This universal desire is manifest in the questioning eye of the infant, and upon his lip when he is able to put his question in words. Hence the constant "what" and "why" of childhood; perfectly legitimate and right, because inherent, but which sometimes irritates the impatient or unwise parent, and sometimes puts him to confusion and utter rout because of his own lack of knowledge.

This desire never departs from us, and we are all

simply children of a larger growth seeking for knowledge and wisdom; gleaners in the field of Truth. From the beginning of time man has been admonished to get knowledge. Solomon's advice was, "With all thy getting, get understanding." Why? Because Knowledge is Power. The knowledge which we are seeking is an understanding of Truth, which, like the light-house upon the sea-coast, will guide us into the harbor of the greatest of all knowledge, the knowledge of *Self*. Knowledge is power upon any plane, but self-knowledge is power upon all planes, and its value is inestimable.

Inscribed upon the portals of the Temple of the Delphic Oracle were these words, "Man, know thyself," and the precept is to be heeded today and always. To attain to this knowledge, to understand the limitless dimensions of Truth, it is essential that one places himself in conscious at-one-ment with Omniscience; to still, for the time being, all action of the human intellect, and become *en rapport* with Infinite Wisdom.

When we first begin to take conscious knowledge of ourselves, we find that we are in the world without any volition of our own, and we question, "Whence came I?" "Whither go I?" In a word, the first momentous question which propounds itself is, "What is Man?" This is a problem awaiting solution, and is second only to that supremely important question, "What is God?" We will not at this time define God in Its complete sense, (this question has been fully answered and made very clear in the first lesson of this course), we will simply say in passing, that we know God to be Intelligence, Life, Power, Love, Substance, Strength. The old anthropomorphic idea of God has given place to a conception of a Universal Deity, which we term Consciousness, and which, in its different phases, is Infinite Intelligence, Life, Love, Power, Substance, Strength. Being universal It is manifest everywhere; and this manifestation is the result of the activity of consciousness;

the effect of this Great First Cause. Thus we know God to be Universal Consciousness, or Divine Mind, or if anyone prefer the word God, and can free himself from the idea of a great man which the old teaching has attached to it, let him retain that name.

Cause or Source implies action, and of necessity seeks expression. This necessity focalizes, and a centre is formed in Universal Consciousness, or an idea is conceived in Divine Mind, and the first manifestation or result of the activity of Universal Consciousness we know as Man, Ideal Man — God's Man, if you will. Being of the same substance as that from which It is formed, Ideal Man possesses the same infinite potentialities, the same integral parts of Universal Consciousness, with the addition of a magnetic element, which not only holds together all the component parts which form this definite centre, but causes it to attract to itself continually more and more of all that God — Universal Consciousness — is, and It becomes an individualized expression of God, in which It lives, moves, and has Its being. This is the Man created in the image and likeness of God. This is the only begotten Son of the Father. This is the only Man God ever created, because It is the perfect Idea or Ideal held in Universal Consciousness. This is the Man of Power, and is the real Self of each one of us.

God's Man has the same necessity for expression that inheres in its Source, and through this necessity has Man's man come into manifestation. This will be considered in a future lesson.

Do we understand the real character of God's Man? Let us recapitulate. We have learned that Man is the Idea of Universal Consciousness; that Man and Its Source are inseparable, as cause and effect are inseparable, and therefore co-existent; that the necessitous law of expression inherent in Cause produced the individualized manifestation of Itself; that, as Man is the same substance as Its source, It

possesses all the elements composing that Source, and is perfect in Its wholeness.

The term "It" is used advisedly in speaking of primal Man, the Idea of Universal Consciousness, for It is dual in Its nature, not yet limited by personality, and is both positive and negative, masculine and feminine in its character. Thus we arrive at a knowledge of the identity of Man, Generic Man, and we next would know of Its nature. Man is not a part of God, but is the expression of the *wholeness* which is God. Jesus of Nazareth said, "I and my Father are *one*." He did not say, I am a *part* of my Father, a ray of the Light, but he did say, "I am the Way, the Truth, and the Life," and again, "If ye have seen *me*, ye have seen the Father *also*." We readily see that Jesus was speaking of the true Self, the real Man, the only begotten Son, the one idea of Divine Mind. This is the "I," whole and complete in Itself, lacking nothing, and from which nothing can be lost. There is no possibility of change in this "I." It cannot know birth, because It has always existed, is self-existent. "Before Abraham was I AM." It cannot know death because It is eternal Life. "I am the life." It cannot know sin, sickness, or sorrow, for it is above and beyond them all, having Its being in Almightyness.

This is the Christ, the annointed One, the Savior of the world, which world is all that man is on every plane of consciousness. This is the consciousness within Man's man which causes him to say "I am I." When we awaken to this state of consciousness, when we realize that the true Self is this Man of Power, perfect in Its wholeness, then is Christ born in us, or we are born into the Christ consciousness, into the knowledge of what we are in reality—the Christ of God.

Christ in me the living Power,
Which has brought me to this hour
In which to know and prove
God as All in All abiding,
Wisdom, Life and Health providing,
And over all is Love.

ABOUT PAUL AND NAPOLEON.

CHARLES FILLMORE.

"MR. CHARLES FILLMORE, DEAR SIR — I have been for some time a reader of your magazine, and, although as a clergyman, I have never agreed with you in your view that the mission of the church, as the interpreter of Christianity to the world, is a failure, I have yet been willing to listen to those who desire to improve upon her interpretation, and to welcome new light upon the Truth entrusted to her from whatever source it comes. That new gleams of light have come to me from the reading of your publications, I am glad to confess. You will permit me therefore to say that I was disappointed and shocked by the closing statement in the report of your sermon in the December number, that "Paul the Apostle and Napoleon Bonaparte were one and the same individual," occurring too, as it does, just after your assertion that such saints as Paul and John were now doubtless fellow workers with Christ in the great work of carrying forward the redemption of mankind.

'That there is some important truth underlying the old and world-wide doctrine of reincarnation, we may well admit. Whether it be in the form of the successive incarnation of imperfect human souls until perfection is attained, or whether it be that each one born into the earthly life fights over again, not only for himself but for those who went before him, the battle of life at the points where they failed, and that they profit by his success, we may not be able to decide. To my mind, there is much truth hidden in the quaint aphorism of Oliver Wendell Holmes, "Some day we shall discover that this body of ours, in which we cross the isthmus of life from Ocean to Ocean, is not a private carriage, but an omnibus." But wherever the truth lies, it is certainly a degrading view to hold that such successful warriors on this earthly arena, as was St. Paul, must needs come back for further discipline in the flesh, and that in his case the discipline could be of that degrading character as brought him down to the level in moral and spiritual progress occupied by Napoleon Bonaparte. Contrast, for example, such teachings as this to which his life also bear witness, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath.' 'I have learned in whatever state I am therewith to be content,' with a vain and sordid ambition of a man like Napoleon, and with his ruthless disregard of the lives and welfare of his fellowmen.

It is of the very essence of Christianity to teach that when men in whom the Christ-nature is distinctly formed, as it was in St. Paul, pass out of the limitations of the earthly life, they enter upon that life of glorified manhood into which Jesus was raised, and upon those administrations of power and blessing by which all things are being subdued unto him. Such a supposition as you make in the case of Paul is not only contrary to Scripture, and to all that Science teaches concerning the evolution of humanity; it is a backward and humiliating step in the Divine plan of human life, and a most unworthy conception of the office-work of the Christ in the execution of that plan. I am not writing this for publication, but to express my regret to you personally that, as a recognized leader in the new school of thought, you should be betrayed into such a mistake. I beg of you to reconsider your teaching at this point.

* * *

The statement in an extract from one of my Sunday morning addresses, published in the December UNITY, that Paul the Apostle and Napoleon Bonaparte were the same individual, has produced quite a tempest among our readers. Letters of inquiry and protestation have poured in upon me until I am swamped. The foregoing letter from a sincere clergyman covers most of the points of others, and I will ask the various writers to consider themselves answered in this explanation.

I do not think I have ever said that the mission of the Christian church, as the interpreter of Christianity, is a failure. I do not hold such to be the case. On the contrary, my opinion of the value of Christianity to the human family grows greater as I more fully understand its real character. I am sure the church has the Truth, and has always preserved the essence of Jesus Christ's teachings, yet has not fully understood them. The great mistake has been in making the Scriptures the authority, instead of the Spirit of Truth, as commanded by Jesus.

But it is very evident that Christians have not fulfilled in their lives the standard established by Jesus. He said, "Be ye perfect even as your Father in heaven is perfect." That perfection included a mastery of evil in all its forms, death being included. So long as men are weak enough to let the body die, they are not the equal of Jesus. He said he could lay his body down and take it up again, and he demonstrated it. He proclaimed before his apparent death on the cross that he was master of that "last enemy," and he said that whoever believed on him should never see death.

It is very evident that one of the requisites of Christianity is the overcoming of death. In order to enter into that heavenly estate in which Jesus is, it is absolutely necessary to have power over all those forces that disintegrate the body. Have any of the so-called saints attained this power? If they have not, their falling short in this one respect, though

they may have been perfect in every other, leaves them still outside the kingdom. Paul certainly did not accomplish this mastery, and he wailed, "Who shall deliver me from this body of death?" In the history of his life, as revealed to me in the thought realms, I read that he died of consumption in a mountain town near Rome.

The popular idea that the so-called saints were good and powerful enough to sit with Jesus in his power, will not bear close analysis. It is, in fact, a mere assumption. Paul in his own writings left a hundred admissions of his disobedience, weakness, ambition and double-mindedness. Character building in his day was not different from what it is in ours, and we know that the converted Christian is not transformed into an angel of light in a few years.

Paul was a good man, and sincere, but he had his faults. He was possessed of a towering ambition. Ambition is a subtle mental force. If it is dedicated wholly to the Spirit, and its full impetus turned to the right relation of all things in Principle, it will work out well. But, if, in carrying out even the establishment of a good religious system, it is "all things to all men" that they may be won to Christ, it is a menace to not only the public, but its possessor as well. Such an ambition possessed Paul, and the ecclesiastical machinery which he set in motion has for its motto, "The end justifies the means." It has blinded its adherents to justice and right, and caused them to look upon the building up of the church as of greater importance than establishing integrity and truth in the minds of men. Paul, like Cæsar, was ambitious, and that ambition was not converted when he turned his zeal from the Jews to the Christians—it was simply transferred. Neither was he satisfied in his experience in establishing the church of Christ. During his lifetime his work did not come to fruitage, and he died in disappointment. But his ambition did not die. As a mental energy it was generating its force in the

intellect, and under the law of mind action it must have a vent. That vent was found in the Napoleon incarnation.

To the metaphysical student this is all quite simple. The thoughts of the mind are seen to be like chemical combinations in a laboratory. If they are vaporized, that is, spiritualized, and given freedom in the Universal, they are harmless. But if they are vaporized and confined, that is, personalized, they are sure to blow up.

It is not degrading for a man to rectify his errors according to their character. The child at school must attain a certain standard before he can pass to a higher grade. We must "put on Christ" in every faculty before we can understand him and be one with him. People who have not developed the capacity to comprehend the superhuman powers of the Christ-Man, expect in some miraculous way to have their natures enlarged to the comprehending point. In this they will surely be disappointed. You cannot comprehend the beauties of art, music, or science, unless you are an artist, musician or scientist. Neither can man, be he never so good morally, comprehend and enter into the place of power with Jesus until he has become a Christ-Man. He must not only be good and pure to the superlative degree, but he must also be supernaturally powerful.

But power must be used for good in its highest and broadest only. Elijah was powerful, but he was destructive. He set in motion spiritual energies that burned up his body, and he came into manifestation again as John the Baptist—so Jesus taught in Matt. 17:11-13.

Our good brother wishes me to reconsider my teaching in this matter of so-called reincarnation, as if it were a question that rested upon belief. I assure you such is not the case. I know that man does not die—that he lives right on, sometimes in a natural body, sometimes in an astral body, and sometimes in no body at all. I do not get this as a special revela-

tion, but I have developed faculties that have enabled me to, in a measure, see behind the veil of sense. It is not a supposition on my part — I know the facts as I know about the events that have taken place and are taking place in the lives of myself and those with whom I come in contact. This ability to see deeper than the sense consciousness may be developed by anyone who is willing to let go of the outer world, and patiently seek the inner. It is a quite common acquirement, as I have found since I have entered into it. Before that time I knew no one who had such knowledge. Now I meet them every day. There are thousands of people who know more or less about their past lives. They say nothing to the sceptical and unbelieving, because they do not care to be misunderstood, but when they meet one who is in the understanding they talk freely. Only last week I talked with a man who says he was Stephen and Luther. I am satisfied from my knowledge of his investigations and his capacity to receive and understand the things of the Spirit, that he is correct. I have met people who made claims to past lives, who, I am certain, were mistaken. Their information came from the psychic — it was given to them through outside agencies instead of personal investigation.

In a very few years this understanding of our relations to the mind and body will be widely accepted. We shall stop all our speculations about the after life, and settle right down to hard facts. It will not be, What do the Scriptures teach? nor, What is your supposition? but, What are the facts? I know that I have been going through this maze of birth and death for thousands of years. Sometimes I was very good for a whole life experience, that was when the higher rays of thought in my mentality were in the ascendancy. But the very next earthly experience might find me carrying out some fleshly desires, and I was considered not so good. So the "flesh warreth against the Spirit, and the Spirit against the flesh" until we awake to the consciousness that we are spiritual by inheritance, and that we must here and now enter into our kingdom of eternal life, without that break called death, thus doing away with that necessity called birth.



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

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

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

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

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

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

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

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

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

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

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

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

THE CLASS THOUGHT.

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

January 20th to February 20th.

Peace be unto you.

Noon Thought.

(Held daily at 12 M.)

Peace I leave with you: my peace I
 give unto you: not as the world giveth
 give I unto you. Let not your heart
 be troubled, neither let it be fearful.

A SONG.

MARY E. STRANGE.

There's joy and rest in gladness,
 And music in the air;
 Sorrow lives in sadness,
 Bringing discord there.

Smiles will bring the sunshine,
 Needed everywhere;
 Frowns express a line
 Of doubt, distress and care.

Music reigns in harmony —
 King and Queen of life,
 Driving away all discord,
 Envy, hate and strife.

Then let us tune our heartstrings
 To a happy gladsome strain,
 Till the very dome of heaven rings
 With the echo of our refrain.

LOVE'S PARAPETS.

Evil exists only to him who lets
 Its image enter in his consciousness;
 He knows but the beatitudes that bless
 Who rears around his soul love's parapets.

— SUSIE M. BEST.

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, December 3, was led by Mrs. Lucy Walker.

"God is Love" was sung, to begin the service, followed by the Lord's Prayer repeated in unison. Then came these affirmations, with the last one used for the silence: "I am neither light-headed nor heavy-hearted. I am neither sore-headed nor sore-hearted; I cannot be hurt. I am sensitive only to the Good, the True. I am clear-headed and pure in heart. I am level-headed and steady-hearted. I am strong-minded and stout-hearted. I am cool-headed and warm-hearted. I am meek and lowly in head and heart. I am a complete harmonious whole, for my head and heart are wedded, and work together as *one*."

Singing, "With a Perfect Heart."

Mrs. Walker then spoke to her subject, "Head and Heart," as follows.

"The ordinary meaning of the word *head* is 'intellect, affection.' It is that part of any animal body which contains the collected organs of sense, and, which, therefore, is uppermost or foremost. Hence the head of anything is that part which directs, or has the place of honor. No one member is more important than another. They are like a family, all must be in unity or harmony to manifest perfection. If the head directs or guides, it must have something to direct. Paul says 'the body is not one member, but many.' Head should remember this, and not be as Paul again says, 'vainly puffed up by the fleshly mind.' The heart is that part nearest the middle or centre, the part most hidden and within, the source of life and motion. Head and heart are equal in importance. There is never an interior without an exterior. Head stands for Wisdom, heart stands for Love, and the perfect union of the two would

guide and direct all the other members of the body, human or politic. This was the 'understanding heart' for which Solomon asked, and which brought him everything else, because it combined and put into perfect working order all parts. When a machine, or a government, or a body, is in perfect working order, perfect results are attained.

"The first man (the outer which we see) is of the earth, earthy; the second man (the inner or real, but not discerned till afterward), is the Lord from heaven (within), but they are one and the same, like the members of the body, 'fitly joined together.' Counsel in the heart of man is like deep water, but a man of understanding will draw it out. The heart is the well of water, but the head must draw it out and use it, and in so doing must remember that *it* is not the *water*, but only the user of it, and instead of taking all the honor to itself give it rather to what Paul calls the 'hidden man of the heart.' Symmetrical and reciprocal growth of head and heart is illustrated by a seed and its growth, first the shoot downward, then upward, each contributing to the other. The heart or germ is in the seed, but it must manifest, and to do that must have an exterior, a body with both head and feet. It is the same with the heart or inner man. It must manifest in and through the outer, and to do this perfectly it must have a perfect body."

Before the repetition of the Lord's Prayer, Mrs. Walker gave an interpretation of it according to her understanding of its inner meaning, taking one statement at a time and explaining it most clearly and beautifully. Mrs. Walker also added these most helpful affirmations: "Now are we the sons of God. When we perceive this fact, we also perceive that this is the source of our daily bread. Then shall we hunger and thirst after righteousness, and we shall be filled. Then shall we know where this table is prepared, and the inexhaustible abundance thereof. It is our most ardent desire so to manifest

this Divinity that men shall see the Light, and glorify the God which shines through us."

Singing, "Stillness."

Mrs. Pool: "True marriage is the most holy institution known. It is made in heaven, in harmony. It is the union in which each side is equally balanced, perfectly matched. One must not lead. To do so is to put out the other's individuality. The human shape is the highest of all shapes. All the organs or members, symbolizing and representing needs, are arranged in pairs, neither independent of the other, but both working together in harmony and sympathy. In our desire to help ourselves and others we must not only speak the word of Truth but *feel* it. Intellect or head speaks, heart feels. Each operates without interfering with the other. In realizing the reality of our wholeness and perfectness, let us be still enough and steady enough to feel the quality of Omnipotence in Omnipresence."

Mrs. Freeland: "We tell students to speak true words, and they tell us there are no results of their speaking, and they are disappointed. We must feel the value of our words, then we will know their power and potency. When we do not feel, we fail to believe, although it is possible to believe, in blind desire to know, without absolute knowledge. It is difficult, but belief persisted in, grows into and becomes knowledge. Besides, we sometimes neglect to contradict the untrue statements which come creeping in almost unconsciously, and because of the old habit of thinking untruly. We may keep away the doubts and fears which counteract the power of truth, if we are sufficiently vigilant."

Mrs. Walker added, "Head may do some work without heart, and heart may feel the influence of Truth without being balanced by head, but neither does good work unless balanced by the other."

This was the occasion of Mrs. Walker's leading a meeting of Truth Students for the first time, though she has long been a faithful, helpful, inspiring member of the association. It was one of the most successful gatherings we have had, due to Mrs. Walker's ability and enthusiasm. After singing "The Christ Within," announcements and collection, the meeting closed with the healing service, and singing "Praise God" in such a manner as to be thoroughly felt by everyone present.

MARY E. SLONAKER, Sec. *pro tem*.

KANSAS CITY MID-WEEK MEETINGS.

MEETING OF NOVEMBER 5TH.

The meeting opened with singing the old hymn, "Loving Kindness." Subject, "Loving Kindness." Mrs. Myrtle Fillmore, leader.

Thought for the Silence: "Love never faileth."

Mrs. Fillmore read the 13th chapter of I. Corinthians, and then spoke of the abiding presence, the comfort, help and strength afforded us by this Love which faileth never. She said in part: "Some years ago a friend gave me a bannerette upon which was painted a portion of this chapter on Love, and I hung it by my dresser where I could see it every day, and it became my custom to take some one of the statements each morning and measure myself by it, asking myself, 'Have I reached that standard?' The first was, 'Love suffereth long and is kind.' I would ask myself, Am I kind and loving while suffering, or allowing things to go on although I may know unpleasant results will follow? I know that everyone must work out his own salvation, and that the experience he is gaining will be of value to him, but am I kind when it affects me also? 'Love envieth not.' Do I find envy in my heart when I see others possessing or enjoying things which I do not have? Why should I envy anyone anything? All that the Father hath is mine; no one can possess more. When I pass a fine mansion with beautiful grounds, I may stand and admire, and inhale the perfume of the flowers, and what more can the owner do? And the care and responsibility are all his while I have none of it. 'Love vaunteth not itself, is not puffed up.' This love that never faileth shines on all alike, on the just and the unjust. When this love that never faileth comes, pride goes away. It is said that pride is just made out of wind. Some people would be very small indeed if thier pride were pricked and

the wind let out. But then there is hope for them. When the mortal pride goes down then there is room for something else. I knew a woman once who had a swelling on her leg, and she cured it by saying, 'Love is not puffed up. Doth not behave itself unseemly. Does not do things to make people uncomfortable.' It is the mortal that does that, not the love that never faileth. It brings out all the good there is in us. That is the way the earth does when the spring sunshine comes down upon it. 'Seeketh not its own.' It thinks of others first and questions, 'How shall I please everybody? How am I going to make everybody happy?' It looks out to make the good visible all the time. In thinking of people, see them as God manifest. 'Is not provoked.' These words that come up sometimes mean nothing at all, they are nothing at all. 'Rejoiceth not in iniquity, but rejoiceth in the truth.' The common way to rejoice in iniquity is to repeat the little unpleasant things about other people, but it is this other side we are trying to bar out and see only the good one. You know, if we just hoe the tops off from weeds they will grow again, while if we pull them up we get rid of them entirely, and so to talk against and repeat things about each other instead of seeing only the good, is a good deal like hoeing off the weeds. 'Beareth all things.' That is in the sense of not letting things discourage you. You are not discouraged because you see so far that you see all things good. They are, therefore, very easy to bear, and you have patience. 'Believeth all things.' You might say that is a queer proposition to believe everything anybody says to you. In everything anybody says to you is a germ of truth; back of everything lies the truth. It is this that we believe. 'Hopeth all things.' Love does more than hope; it brings that hope into fruition, for love is the fulfilling of the law. It does not make any difference what the appearances are. Love does the work of the summer sun to an iceberg, the appearance just melts away.

'Endureth all things.' Endureth has the meaning of knowing that all things work together for good. We are so well established in the good that nothing disturbs us at all. Back of the visible lies the unchangeable. So why should we worry about things that come and go?"

Mrs. Vivian A. Leeman, of Holton, Kansas, spoke as follows:

In considering the subject for this afternoon "Loving Kindness," we find to gain a correct comprehension of its true meaning, we must go deeper than external action, for all outer acts are but the *manifestation* of something. By the light of the Holy Spirit we follow the golden chain by which Love conveys her messages to personal man. Back, back within, deeper, still deeper we go to the very center of Being. The world of *things*, with its human friendships, and its acts of loving kindness, recedes from view. The place where man leaves off and God begins is passed. All sense of self is gone, and we behold Love only, God, "the One altogether lovely." We breathe in Love's effulgence, and breathe out Holy, Holy, Holy, all is Holy. This concept of Love can not be conveyed to you through the medium of speech. We can only say, Seek within yourselves until you find this Radiant One. When you do, there will be revealed to you the mystery of Life, together with the knowledge of its relative parts, and loving kindness will by you be comprehended.

Until "the old man is put off and the new man in Christ Jesus put on," revelation comes to the soul in lightning-flashes, then revelation becomes a steady illumination. Through the right use of our mental powers, we gradually acquire the ability to be still enough to mirror a Divine Reality, which means conscious union at some given point with this One Presence, *Love*. Point after point is gained, just as step by step we ascend a mountain pass and gain an eminence. As by magic, a vast expanse of landscape bursts into view. For a moment we stand entranced

by the beauty and grandeur. Again we travel on through another pass, while this view recedes from sight. Wait! Another and higher eminence is reached, when lo! more dells and cascades appear added to those seen at the promontory passed. Notice, the view widens as each prominence is gained. Thus it is with soul unfoldment. The one revelation is not lost while we are working out another point in Being and gaining a revelation of the same. The one merely passes from present thought or soul vision to reappear united with our next. This order of mental progress proves that we do not grow into Spirituality, but awaken to the *real*, in other words, consciously come into that Presence which ever dwells within, Love.

Our love, you see, is not given to us as something transferable, but we as consciousness come into our own true self in God, Love. Neither can we give Love to another. We may realize Love for others. We may realize Love in unison with others, with all who have minds pitched to the same key as our own, and thus mentally act in harmony which is the joy of union in heaven, oneness in the One. Dear soul, do you see the Truth herein contained, the Truth that makes free from the bondage of personal sense, so-called Love? Listen in the silence, "I am Love, and besides me there is none else."

None else in all the universe I see,
O! Love, I am at-one with Thee—
Just I in Thee, and Thou in me.

Yes, God fills the universe. As God is Love, Love is Omnipresence—the all-inclusive principle from which we must deduct all true sequences. Therefore, to be loving and kind in the true way, we must understand the principle. As there is but "one Spirit but many gifts" from the One Spirit, so there is the One Love, but there are a great variety of expressions, which in turn have a corresponding variety of manifestations, one of which is "Loving Kindness."

Each from his or her view-point manifests the bounty of their love. There is no real hate, no real unkindness, for Love is All. "There is One Father of all who is above all, in all, and through all." This Father, Mother, God-nature is all the nature man truly has. He may seem to have another nature which acts quite the reverse of Godliness. Nevertheless, the real man, the real woman, is naturally good and full of loving kindness. The seeming part is an unnatural soul-condition, and no more the true nature than a green bitter peach is the perfected luscious fruit of the peach tree. The sun, rain and earth continue their work until the tree manifests its true fruit. Let us have the same patience with human nature as we have with peach-nature, abiding the fullness of time when the likeness of the Father shall appear. Meanwhile, if we of discerning spirit will discountenance this supposition-man and recognize the true son of Love within, the only One got-to-be of the Father, we will find both within ourselves and all others, a loving, kind nature. This nature, however, does not abide by any given rules of kindness, as those formed by human reason, for this real nature is *free*. It is not, nor can it be, circumscribed by conventionalism. Our true love nature is open God-ward, hence *its* loving kindness comes forth in response to the Holy Spirit's inspiration.

As "God is too pure to behold iniquity," those who are moved to acts of loving kindness by the Holy Spirit, act not in response to human woe. The soul poised in Divine Love never sympathizes with the belief in so-called evil, but wherever there is room to receive it. Love enters the consciousness, filling it with joy and good, which at once manifests, wiping out the appearances of sorrow and lack of good. Wherever human sorrow and inharmony appear, either in body or environment, Love is needed in the soul-consciousness. The true Love nature reaches out to supply that need, just as air rushes in to a

vacuum when an opening is made through which it may pass. This is realization of Love within all.

Divine Love is ever shining. Henry Wood says, "If the soul be exposed to celestial rays, they will photograph their beautiful and divine features upon the sensitive higher nature." Ah! that is the point. Expose the soul to the son-light of Love. Remove the opaque covering of earthy delusions. Connect the will with the live wire of Spiritual electricity, that the messages of Love may flash here and there, vivifying every part of Being, body, soul and spirit. Let us come into conscious unity with the Whole, which union is made by freeing the thought from self ideas, loosing self-will by knowing that "the Father and I are one," *one with changeless Love*. Oh, Thou light of my Love, envelop Thou me with the glory of Thy presence. Let Thy rays pour through my soul with their consuming power that all, which to Thy pureness is unholy, may be abolished forever, and may the tide of my love-light continue to flow forth through my consciousness, so that all whom I meet may be lifted up on its swelling waves, and rest with me in God.

Can there be aught but loving kindness manifested by a soul thus consecrated? Verily, no. They in whom the love-centre is alive with the consuming fire of spiritual Love take no account of evil. They do not mind the things of the flesh or personal sense-man, for they realize that all are Spirit, which realization binds us more closely together than fleshly relation or organization can. They who consciously dwell in the Father's house move forward in all thoughts, words and deeds of Love as one man, because one will actuates their motives. We "will to will as Divine Mind wills." This is "being led of the Holy Spirit." The proof of which will be conclusive to just the extent the self-centered will is surrendered to the One Love. Do I hear some dear striving soul say, "That is easier said than done." We frankly admit this is a fact. So is it easier to

say, "All proportions can be estimated by the knowledge of the principle of mathematics," than to demonstrate that statement in numbers. For this reason would you prevent your child from acquiring the knowledge of arithmetic, or suggest failure in an attempt to make use of that knowledge? No, certainly not. Now see here, my dear heart, the working out of life's problems by the use of Truth ideas through the knowledge of the principle of life, is by far more necessary, while it is no harder. For our Truth Teacher is the most efficient of all teachers. Moreover, the principle of Love is very practical, can be and eventually *must* be demonstrated by every living soul. The only hard part about working out our salvation is to forget self, which is no longer difficult when we remember "Love that considereth not its own, and is not puffed up" with self.

The greatest source of sorrow is selfishness. As selfishness is the characteristic of personality, we lose it with its accompanying sorrows as we become individualized in God-mind. No one is really separated from universal Love. Those who seem to be are separated in consciousness only. Love breathes the essence of life through all. It manifests through the flowers in reviving fragrances, through the fruits in refreshing juices, through the vegetable in renewing tissues, while even the animals one and all manifest some degree of Love. Mankind has been granted the blessed privilege of manifesting Universal Love in loving kindness to every creature. An act of love is of real enduring value when accompanied by a deep comprehension of oneness in eternal Good. "The gift without the giver is bare." The love-filled soul *must* overflow in thought, word and deed, manifesting a body vibrant with health and beauty. The solar plexus opens up through the administration of Love; the lungs accordingly expand; thus the blood becomes pure, consequently all other organs are renewed, especially the digestive organs. Loving kindness expressed freely brings free flowing through

the channels of the body. By all means at hand make manifest your highest concept of Love. The ideal is of no value unless made the real. Actualize your ideals; let us thoroughly practise our Truth teaching for in no other way can we be Christians. Every unkind thought should be instantly displaced by a loving, kind one. Declare the God-being in all until all to you appears good. Look with the inner eyes at the self within until the inner eyes look through the eyes of sense. "To the pure in heart all things are pure." That which we see in others is the out-picturing of our own concepts. Let us purify our eyes by having pure, free minds devoid of all beliefs in so-called evil, then the masks men wear will lift under our gaze, and we shall catch a glimpse of the God-man underneath. Sometimes loving kindness means, mind your own business. As Jesus Christ said to one who was concerned about another's actions, "What is that to thee? follow thou me." If others appear to trouble us, or fail to use wisdom with loving kindness, we should remember this rebuke and say to our souls from the Christ-self, "What is that to thee? follow thou me." "Judge not by appearances, but judge righteously," which can be done by dwelling in Love which always rejoiceth with the Truth.

I find that my world, with all the people in it, changes into "Divine likeness" as I take conscious possession of my Spiritual inheritance, and know myself in "Divine Image." As I put on the new man in Christ Jesus, I have a new heaven and a new earth. When a patient does not respond to the Word, and demonstration lingers, I drop all responsibility into that Wisdom that never errs, and rest with all in the peace of loving kindness until the Father prompts to renewed action, which action is the Father doing His good pleasure in and through us. This to me means repose while in activity. Our grandest strength comes forth during these seasons of quiet waiting on the Lord. Therefore, let us be

still while Love acts through us, and realize, as one of our Seers has expressed it, "God's greatness flowing around our incompleteness, round our restlessness, His rest."

Let us realize God's loving kindness everywhere apparent in the unfolding buds of Spring, in Summer's luxurious beauty, in Autumn's glorious bounty, and in Winter's majestic purity with its store of provisions. To the soul awake to universal Oneness, Nature is a vast panorama, unrolling day by day marvelous expressions of the Life and Love within all. Nature in its soul-fulness speaks volumes to hearing ears. We may unite with the great giving heart of Nature in letting Love give through us of its exhaustless bounty of good.

Enfolding each and all, great and small, within the One Love we do all together partake of living substance gathered at the Father's table, sending forth one grand anthem of praise to the Giver of every good and perfect gift.

Your Love is all ready and waiting for you,
Oh, give yourself to it, to your own self be true.
A beautiful life has for you been chosen,
Why hug to your heart a thing long ago frozen
With crystallized fears, and hatred of men?

Awake in the image of Love's beauty and glory,
Let thought and tongue-pictures tell over the story
Of Love, in the Eden of purity's bloom,
Coming forth in her glory to banish earth's gloom,
And warm up the hearts of the children of men.

Let Love fan into brightness the life God is giving
To you to bring forth into everyday living,
Until all the shadows are banished from sight,
And Good in its pureness shines on without night
To darken the pathway of women and men.

Let gladness and goodness ripple forth into kindness,
And beautify living with God's loving trueness.
The fount of pure Love is openly flowing
With radiant light — 'tis evermore glowing —
Refresh yourselves in it, ye children of God.



Devoted to
Practical Christianity.

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CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
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Publishers' Department.

R. C. Douglass is at present busily engaged in the work of lecturing and teaching in New York City.

Many of our subscribers gave heed to the blue mark around their label last month, but there are others who evidently overlooked the matter. Read the date on your label.

Mrs. Edwin L. Beers, Box 174, Darlington, Wis., has a supply of metaphysical literature which she will mail to any sending postage therefor.

A beautiful New Thought wedding occurred in Kansas City December 31, 1902, when Oliver S. Severance and Mary Ross Miller were married at the bride's home on East 13th Street, Charles Fillmore, editor of *UNITY*, officiating.

R. C. Douglas writes us that his book of Lessons will be published by Lee & Shepherd, Boston, in February. It will be a book of about 350 pages. We shall have more to say about it later.

I would like to place a copy of *Vitality* in the hands of every reader of *UNITY* and before every one who has a desire for knowledge, and to that end I will send you as many copies as you may desire for distribution, if you will make your want known to me on a postal. I thank you for your written and also for your unwritten words of appreciation that have come to me from my articles in *UNITY*. I will tell you some very vital truths in *Vitality*. *Vitality* is issued bi-monthly for ten cents a year.

Walter De Voe, 6027 Drexel Ave., Chicago, Ill.

A UNITY CHRISTMAS TREE.

The Kansas City Sunday School of the Unity Society of Practical Christianity enjoyed a most beautiful Christmas Tree on Christmas Eve at Unity Headquarters — pleasing not only to the little folks, who alone were the recipients of loving remembrances in the way of books, toys, etc., from the Sunday School, but to the grown people as well, who were treated with the children to oranges, apples, candy and nuts; and pleasing because of the beauty of the tree, and joy and good-will shining from each face. Mr. Fillmore gave an excellent talk on the benefits of observing such occasions, and Mrs. Croft, the Superintendent, explained what is the real Santa Claus (Love), while Mr. Prather, the Assistant Superintendent, distributed the presents. Mr. H. V. Bulkeley sang a few solos, and everyone had a joyful time.

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The *Truth Circle*, edited and published by Mrs. T. B. H. Brown 620 Mermod & Jaccard Bldg., St. Louis, has made its reappearance in a neat magazine form, and is filled with good teaching. One of the principal features of this magazine for the year will be a course of lessons by the editor, the January number containing her lecture on "Medicinal, Magnetic, Suggestive and other Healing *vs.* Spiritual Healing." Subscription, \$1.00 a year 10 cents a copy.

Students coming to Kansas City to attend classes may find pleasant quarters at the home of Mr. and Mrs. J. Welker, 533 Wyandotte Street, a New Thought Home.

REVIEW OF NEW BOOKS.

J. H. C.

DIVINE SCIENCE AND HEALING, by Malinda E. Cramer.

A very full and comprehensive text-book of Divine Science, which is prefaced by the author's personal experience as a student of the Science, and as a worker or demonstrator of its doctrines. This is followed by twenty-three lessons covering all the important divisions of the study. The work has been revised and is now presented to the public in very complete form. Published by the Home College of Divine Science, San Francisco, Cal. Cloth, 300 pages; price, \$2.00.

VAUGHT'S PRACTICAL CHARACTER READER.

The purpose of this book is to acquaint its readers with the elements of human nature as expressed in the conformation of heads, faces and bodies, how to read character through these formations and to avoid people with certain shaped heads or ears or necks, etc. The book is of no value to one who knows the real self of each man to be absolutely good. Such an one does not recognize a negative side to man, or needs to be warned against him; he looks for good only, and what he looks for he gets. Published by L. A. Vaught, Chicago, Ill. Cloth; 257 pages; price, \$1.00.

IDEAL MOTHERHOOD, by Minnie S. Davis, and THE COMPASS, by the same Author.

These are two books which we take pleasure in recommending to our readers. The first is one of the "What is Worth While Series," and should be read by every young wife and mother in the land. It advocates the single standard of morality in the training of children, and gives wise, loving counsel to parents in the management of their offspring. The price of this book is 35 cents.

"The Compass" is a little booklet which likens man to a mariner on the ocean of life, whose chart is reason, whose compass is conscience, whose rudder is will. It concludes with a treatment on the point of the compass. Paper; price, 15 cents. Both published by T. Y. Crowell & Co., New York.

THE ZODIACAL CARDS AND HOW TO USE THEM, by Grace Angela.

A book accompanied by 40 cards which is designed by the author as a means of instruction and entertainment. Instruction as to characteristics, propensities and talents of the individual, and which are determined by the Zodiacal or birth sign; entertainment in the method by which this instruction is given. Those

who master the interpretation of the cards would no doubt derive both profit and pleasure, and be able to impart the same to others; but he should remember that each individual has within himself a power which controls and directs all other influences, from any source whatever, and that he is master of his own fate. This work is published by Grace Angela, Inwood-on-Hudson New York; price of book and cards, \$1.00.

A NEW BOOKLET

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

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The friends of Mrs. T. B. H. Brown, editor of the *Truth Circle*, gave her a reception at the home of Mrs. Vinta Root McDonald, on the evening of December 17th, which was enjoyed by all present. Words of love and success were sent forth in behalf of Mrs. Brown and her paper, the *Truth Circle*.

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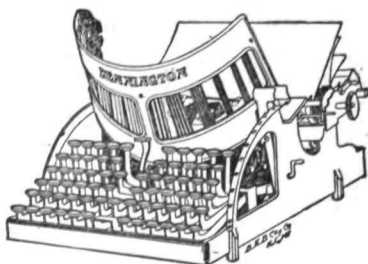
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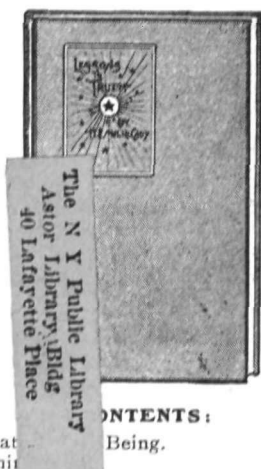
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