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CONTENTS.

PAGE

Mental Activities. 195

By Horatio W. Dresser.

Obedience. 186

By Cora Miller.

Responsive Reading—"Easter." 201

Remedy for Insomnia. 204

By V. H.

Bible Lessons. 250

By C. F.

Kansas City Mid-Week Reports.

"The Lord as a Dwelling Place." 216

"Love—Motherhood." 220

Society of Silent Unity. 224

The Class Thought. 225

Prosperity Thought. 225

Chicago Truth Students.

"The Full Rounded Soul." 226

"Tranquility." 229

Pure Vision. 231

By Dr. W. C. Gibbons.

Saint Maurice's Day. 233

Condensed Truth. 236

By Various Writers.

Answers to Questions. 240

By Jennie H. Croft.

Publishers' Department. 242

Review of New Books. 245

By J. H. C.

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

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No. 4.

MENTAL INFLUENCE.

BY HORATIO W. DRESSER.

TO MANY people it is an entirely new idea that states of mind have anything to do with bodily health. Instances of spontaneous or accidental mental influences are sometimes quoted as "interesting coincidences." It is well known that religious emotion affects the body. Nearly everybody is ready to admit that the imagination has something to do with the mental states which accompany physical disease. But the statement that disease has been both caused and cured by the mind is rather surprising to most everyone. When it is added that one may cultivate mental states which make for health, consciously put one's mind into a state to overcome disease, the claims made for the mind seem utterly foolish. But most surprising of all is the notion that metaphysical theories can have anything to do with therapeutics. Even to those who admit that there is great truth in mental healing practice it seems absurd that metaphysical doctrines should be connected with such purely practical matters. Others complain because the mind cure theory is not separated from all religious considerations.

The explanation of all these riddles is easily made by reference to perfectly well known facts. Every philosophical or religious devotee knows that it makes a vast difference whether one has accepted or worked out a creed that brings the mind peace. If a person is harassed by doubts, the whole inner life is disturbed. Hence to resolve one's doubts is to lay the basis for tranquility. Now, it would be a surprising result if the change from conflict to peace

had no effect on the life of the individual as a whole. The effects of intellectual changes may be less apparent at first than the results of emotional religious conversation. But every person's faith is in due time expressed in the face, in the general attitude towards life, and of course in the conduct of life. Underlying most of our actions, even many that come under the head of impulse, is the particular belief by which our conscious life is shaped. A change at the center may effect everything, even to the remote circumference. For different beliefs possess different qualities; they give different tone to life. Whatever the tone, the life in general responds to it. People enter into experience according to the quality of their general belief. And the bodily life in large part reveals the inner variations.

There are two kinds of mental states, then, which may greatly influence the bodily life. Temporary and sudden emotions, such as the phenomena of religious conversion, may throw the physical organism into great disorder. Permanent beliefs tend to give a general tone to the inner life, and hence have much to do with all acts of conduct which concern the body, to say nothing of the unconscious influences. The serene life is inevitably accompanied by a corresponding bodily state. The individual who has no intellectual or religious center is likely to be extremely unstable in all physical activities.

It has long been customary to regard the health as a purely physical affair, and hence no mental precautions have been taken, nothing has been done mentally to aid the bodily tendencies. It is not strange, then, that it surprises people to be told that the mind affects the health. But let such people begin to look at the mind in another light, to note the indications of mental influence as above suggested, and the whole aspect of things is changed. It is not at all to be wondered at that metaphysics and religion are immediately brought into considera-

tion, for whatever concerns the mind necessarily comes into the account. Moreover, the usual result of discoveries of this kind is the awakening of profound interest in idealistic philosophy, as opposed to medical materialism. It stands to reason that, if religious emotions and metaphysical beliefs affect the whole life, one must begin to exercise more care over one's emotions and beliefs. Hence the purely therapeutic inquiry develops into a religious and metaphysical investigation.

When one really pauses to consider it, there proves to be nothing surprising in the application of philosophy to health. Philosophy is applied to moral conduct, to the religious life; why should it not be applied to the health? A man is expected to understand and conquer temptation, to overcome his passions, and realize the moral ideal. To do this, he must acquire self control, must develop his better self. But the state of a man's passions is very closely connected with his state of health. It is difficult to see how he can solve either the moral or the therapeutic problem alone. In either case everything that enters into man's intimate life is concerned. To be thorough is to investigate the question of disease and the problem of sin side by side. In a sense the one is the other. Thus the larger issues of the religious life are intimately connected with the problem of health. To ask one to sunder one's mental healing practice from one's religion would be to ask one not to be thorough. Fundamentally, the real question is the true nature of man, and the powers that play upon him, their ultimate nature and value.

By a process as constant and immutable as gravitation, the ideal is ever in transmutation into the actual; mind indexes itself in body; thought builds itself into action; and the human imaging faculty erects its own mansion, stately or otherwise, and dwells within—HENRY WOOD.

OBEDIENCE.

BY CORA MILLER.



YIELDING to a command is not necessarily obedience. To yeild willingly is true obedience; unwillingly, submission. Love is the dominant quality of obedience. A child will yield more willingly when requested to do a thing than when commanded. Human nature seems to rebel at being commanded. Probably this is due to the fact that human beings have greater reasoning powers than is to be found in the animal, whose reason cannot be appealed to, and therefore needs a command.

Fear of consequence will bring submission, but what is gained? To do right because it is right is the important thing, not because of a penalty attached to wrong-doing. There is a principle involved in obedience. To illustrate: One who would become an expert mathematician must be obedient to the principle which governs the science of numbers, and his experience will prove to him that the more he departs from that principle the more he will have to undo. Naturally he makes mistakes, as a beginner he knows very little about mathematics; therefore he must be taught, advised and reasoned with.

A command, and even the proverbial rod, would be of no avail. The student must be shown *what to do* and *how* to do it, rather than *what not* to do. Telling him repeatedly that two and two are not five, would be a poor way of trying to instill into his consciousness that two and two are four. When the mistake has been made a teacher naturally says, "No, that is not right." But in the training of children there is a continual "don't," and this reminds me of the little boy, who, when asked his name, replied, "My mother calls me Don't." If more time were devoted by parents to instructing their children in the highest principles of right-living there,

would not be so much occasion for "don'ts."

Obedience to principle is necessary to success in life. Our mistakes in departure from principle bring their consequences, and they are always unpleasant. Having no conception of the principle of Life and the Law of Being, we act according to our natural impulses, and by the result of our *doing* we learn what *not* to do. We may heed advice or follow our own desires and learn by experience. Experience is a sure teacher, but a merciless one.

Say to the child, "If you do so, such a result will follow;" reason with him, then if he will not heed the advice he must have the experience which will show him the way. Parents are not always obedient to their highest and best conceptions of truth and right, and should not therefore be too severe in the discipline of their children. The rod is not the only means, nor the best means of correction. In fact, it is, in many cases, the poorest method. Cruelty begets disobedience eventually; love begets love, and with it will come obedience. If there be a "prodigal," he will return if love draws him home.

Every living soul has departed from "God's way," and every one must meet the consequences of his mistakes; but over all stands the everlasting, unchanging, omnipotent Love which calls to every soul, "Come back to me." This Love is not capable of wrath; it is not vindictive; not merciless; it is without variableness or shadow of turning; it is divinely merciful. The way to the Father's heart is always open, "and whosoever *will* may come." When we realize that we must meet the consequences of our own beliefs and acts, that "as a man soweth so shall he reap," we shall make effort to find the right way, the true way, and live according to it. All mistakes can be wiped out. "Overcome evil with good;" overcome error with Truth.

The law punishes, and if there were no law there could be no stability in nature, and no purpose in existence. There would be no progress, no incentive

to bring forth into manifestation the highest and best that is in us by virtue of our relation to God, the one Father, but each would act according to his natural impulses, which are in reality the least of his capabilities. We manifest the least first, for progress is from least to greatest, not from greatest to least, as many seem to think, judging from the amount of egotism that is abroad in the world today.

Those who abide in the law "shall be known by their fruits." Selfishness will be diminished; envy, jealousy, malice, and a host of other undesirable traits and tendencies will disappear. Balzac says, "The straight line is the line of spirituality; the curve, the line of materiality." The straight line is the line of principle, and it is narrow and "few, indeed, there be (at any one time) who choose to walk therein." This is because we like to follow our own desires and natural propensities, and do not, at first, seek for the principle which governs existence. We travel on the curve, the long way home, but eventually we must come back to the main road. Finding the principle which governs existence, and working with it will take us on the straight road, but if we choose to go by way of the curve we shall have a rough road to travel; we shall meet experiences we would not have on the straight road. Disobedience to the Great Law brings its punishment, and obedience invariably brings its blessings.

Divine Love is never angry, and does not inflict punishment to gratify itself. It is ever ready to show the way, and help the traveler over the rough places. It will "never leave thee nor forsake thee."

If you find yourself entangled in the cloud, stand still until it passes by, and take with calmness what it has to give, knowing all is good.

—HELEN VAN-ANDERSON.

Dare, and the world always yields.—THACKERY.

Easter.

Speaker: Is the resurrection a state of consciousness, or does it refer to a physical process?

Congregation: Like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in the newness of life. Knowing this, that our old man (our mortal consciousness which believed in error and limitation) is crucified with him, that the body (the seeming reality) of sin might be destroyed, that henceforth we should not serve sin. (Rom. 6:4-6.)

Speaker: It is then a resurrection from sin, or error?

Congregation: Yes, and if Christ be not raised, your faith is vain; ye are yet in your sins. (I. Cor. 15:17.)

Speaker: How can the resurrection of Christ save us from our sins?

Congregation: Likewise reckon yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. (Rom. 6:11.) I protest by your rejoicing which I have in Jesus Christ our Lord, I die daily. (I. Cor. 15:31.) Know ye not that so many of us as are baptised into Jesus Christ are baptised unto his death. (Rom. 6:3.) For as many of you as have been baptised into Christ have put on Christ. (Gal. 3:27.) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (Gal. 2:20.)

(34) This precious lesson Jesus gave
 In healing power divine,
 Removes the thought of sin and death
 From this glad heart of mine.

Speaker: Will the resurrection or awakening of the Christ consciousness affect our bodies?

Congregation: If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. (Rom. 8:11.)

Speaker: Has any one ever gained this tremendous victory—this resurrection from the dead?

Congregation: Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. (II. Tim. 2:8.) But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. (I. Cor. 15:20, 21.)

Speaker: Is physical death necessary to the true resurrection?

Congregation: We shall not all sleep, but we shall all be changed. (I. Cor. 15:51.) And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (I. Cor. 15:49.)

(2) God is Life, that Life surrounds me,
 In that Life I safely dwell,
 'Tis above, beneath, within me,
 Life is mine, and all is well.

Speaker: Does this resurrection into eternal life here and now pertain to the Spirit? Is it a resurrection of the soul after the mortal body has been laid away?

Congregation: Who shall change our *vile body*, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (Phil. 3:21.)

Speaker: When shall we be raised from the dead? Is it to be at some great resurrection day in the future?

Congregation: Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that *hear* shall live. (John 5:25.)

- (5) Rejoice with me! I've found the Life
 The Master came to prove;
 'Tis God in me and I in God —
 Just resting in His love.

Oh, blest the Way, the Truth, the Life! Blest immortality!
 Sing now my soul! Time's but a breath; we're in eternity.

Speaker: Where does this resurrecting power lie?
 Is it in some man *outside*, or some man inside of I AM?

Congregation: I AM the resurrection, and the life:
 he that believeth *in me*, though he were dead, yet
 shall he live. (John 11:25.)

Speaker: Is this body resurrection to be accomplished at a future "second coming" of Jesus?

Congregation: Now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. (II. Tim. 1:10.)

- (19) Satisfaction full, complete,
 Fills me with its fragrance sweet.
 Health of body, peace of mind,
 In the living Christ I find.

Speaker: And finally, beloved, shall we not all greatly rejoice that the resurrection from the dead is being now consummated in our midst? that we have found the Truth and the Truth has set us free? that the Son of God in us is even now saying:

Congregation: Fear not; I AM the first and the last; I AM he that liveth, and was dead; and, behold, I AM alive for evermore, Amen; and have the keys of hell and of death. (Rev. 17:18.) I AM Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty. (Rev. 1:8.)

- (77) Glory to God! hallelujahs we give,
 Honor the Father who taught us to live;
 One with Jehovah, His love we proclaim,
 Let all our labors be sealed with His name.

REMEDY FOR INSOMNIA.

We want, when we retire, to sleep. Every one should sleep well. To be able to will the body into this state of insensibility, we must relax, let go — of everything that tends to worry — the happenings of the day, idle words if perchance there have been any, the many little annoyances that must come into our daily life, all things of a material nature that bind us; we have enough of these during the day. Let us, upon retiring, throw them off, holding in mind only restful thoughts, thoughts of peace and satisfaction and faith in the active Good. This brings a sense of peace which no material remedy can, and the desired result must follow.

Then upon lying awake during the night, instead of feeling fretful and out of sorts with yourself and everybody perhaps in consequence, know rather that this is good, just what you need and be glad; say, "I thank Thee, Father, for this opportunity to bless the whole world; I do now send out strong, loving thoughts to every brother, every child of God, striving each in his own way to find the light; he is filled with that true 'Light which lighteth every man.'" To every dear animal, God's creatures, of which we are too often unmindful, "May they have food and shelter and every care needful to their comfort." To every tiny insect struggling up through the cycles, and each atom, "I know that each in its way is perfect and in harmony with the Divine Law, in which all things are working into perfection."

Then if you choose, repeat the Lord's Prayer, not merely mentally or mechanically, but with deep *feeling* of what it will mean to your soul, to your eternal self-hood.

By concentrating thus upon pure, holy things, we bring ourselves into an attitude of rest, then repose — *sweet sleep* — and not only have we accomplished our desire, but wrought much good, for in the words of a great philosopher, "Thoughts are Things" and create of their kind. — V. H.

Bible Lessons

BY C. F.

Lesson 4. April 24.

THE MISSION OF THE SEVENTY.—Luke 10:1-16.

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. [Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter and they receive you not, go your ways out into the streets of the same, and say,

11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16. He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

GOLDEN TEXT—*Pray ye therefore the Lord of the harvest that he would send forth laborers unto his harvest.*—Luke 10:2.

The Seventy stand in relation to the Twelve as body to the Spirit. The Spirit does not act directly upon the outer manifestation. It has its avenues of expression—these are the Twelve Disciples. But

these also are not in direct touch with body, and it is part of the law of expression that they have other avenues through which the most outer physical is reached — these are the Seventy.

Seven is the number of physical expression. The soul and its outer vehicle, the body, is like an egg, with a vital centre and six stratified layers. These are connected and supplied from the centre through twelve batteries of intelligence and force. But this illustration falls short because these strata are all mental instead of material.

The Twelve Disciples are sent forth by Jesus the I AM with almost identically the same instructions as the Seventy, as given in Matt. 10:5-42.

The Spirit affirms all to be spiritual. The seven seeming material planes of consciousness are given the Word of the Spirit and their potentiality raised ten fold. The added cipher is symbolical of the endless capacity for unfoldment which is potential in the man of form.

Applying this to individual consciousness, we, the Lord of the formed man, send out in the light of understanding (face) our words of affirmation and denial. These are to go to every centre (city) and sub-centre (place) which we wish to bring under the dominion of I AM.

The harvest is the ripe results of many lives, waiting to be understood in consciousness, but there is lack of industry in Truth study and meditation, hence we should pray for inspiring, quickening ideas from on high.

The words of affirmation and denial when sent forth into the formed realms should be unselfish, innocent, unencumbered. They are not to conform to the habits of thought into which they are sent (salute no man), but are to go forth with a definite, clear-cut purpose.

The quieting, harmonizing affirmation, *Peace*, is more powerful than an opiate. Quivering nerves can be quieted by sending to their nearest house, or

sub-centre, this affirmation of Peace. If there is receptivity, your word will abide there. When a word of affirmation finds entry in these subconscious centres, it is like a seed that begins to appropriate from its environment the elements necessary to growth. This is symbolized by the eating and drinking what is set before you.

The healing thought should be carried to every centre. The human consciousness seems greatly in need of the thought of health. The constant talk about sickness has permeated the whole man, and both within and without he needs to have spoken the Truth of Being, "The Kingdom of God is come nigh unto you."

Verse 10 explains the denial of materiality (dust) necessary when the spiritual affirmation finds no receptivity. After denying the belief in materiality we should always affirm the Truth of Spirit, and leave it to do its work, as explained in verse 10.

Chorazin, Bethsaida and Capernaum are centres in the abdomen that are dominated by very physical thoughts. Their analysis is too intricate for this lesson. It is sufficient to give them a general treatment for conformity to the law.

Lesson 5. May 1.

PRAYER AND PROMISE.— Luke 11:1-13.

1. And it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpin?

13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT — *Ask, and it shall be given unto you; seek, and ye shall find.* — Luke 11:9.

If one should assert that the greatest need of humanity is to be taught how to pray, he would be laughed to scorn by all the school boards in the world. Professed Christians would resent the imputation that they did not know how to pray. Yet the lack of faith, of the followers of Jesus, in their prayers being answered, is so universal that we are forced to the conclusion that they do not pray aright, although they pray daily.

Jesus, the greatest teacher of men that ever lived on this planet, spent much time in prayer, and instructed his disciples how to pray. We **must** conclude that it is an important part of man's education, and, if so, why should it not be taught in our schools? It **should** be, and eventually will be, when people awaken to the importance of soul culture. Now the intellect alone is developed in our day schools, and the moral nature in our Sunday Schools. True spiritual culture is a rarity. When the science of thought is understood, right mental attitudes will be inculcated as the very foundation of all true education.

The starting point in every prayer is the understanding of God's locality and character. The usual prayer is addressed to a great man away off in an indefinite place called heaven. This is not according to the instruction of Jesus. "The kingdom of God is within you;" and also he said, that the Father dwelt in him, and spoke the words through him.

"God is Spirit, and they that worship Him must worship Him in spirit and in truth."

This Spirit dwells in the spiritual realms all around, within and without us. "In Him we live, move and have our being," The name, or character, of this omnipresent Spirit is Wholeness or Perfection. In every prayer this should be recognized by the praying mind.

Affirm spiritual harmony manifesting in every earthly condition. Self-will and the blindness of ignorant doing without knowing, will soon be straightened out if we affirm the will of God being done in the substance as it is in the Spirit.

A mighty antidote for avarice is the asking that our supply be given to us day by day. What oceans of misery would be dried up if we could all cease to lay up stores for a possible day of want in a problematical future. Be not anxious about tomorrow; tomorrow will take care of itself.

We cannot reasonably ask forgiveness unless we ourselves have forgiven. This is a fair proposition. Then we should at once set about forgiving everybody who has sinned against us, or whom we think has wronged us in any way. God, the supreme law of love, cannot hold a grudge against anyone, and we cannot have the companionship of this sweet, pure mind until we make our minds as near like it as possible.

Those who cultivate the presence of God find that they have times of great upliftment spiritually, mentally and physically. There is a quickening of the whole man. The abundant life has been poured out to us, and every faculty is quickened. When the Spirit descended upon Jesus he was driven into the wilderness, and there tempted by the adversary to do certain things for his own aggrandizement. The whole man is not purified at a single descent of the Spirit, but certain mortal selfish tendencies remain in consciousness. These are stimulated by the spiritual energy which is given out to us from

the Father, and we have to be on our guard against these ambitions of the personality, or adversary. Hence the prayer, "Bring us not into temptation, but deliver us from evil."

Lesson 6. May 8.

WATCHFULNESS.—Luke 12:35-48.

(*Temperance Lesson.*)

35. Let your loins be girded about, and your lights burning;
36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
42. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
43. Blessed is that servant, whom his lord when he cometh shall find so doing.
44. Of a truth I say unto you, that he will make him ruler over all that he hath.
45. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken;
46. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
47. And that servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes.
48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

GOLDEN TEXT—*Blessed are those servants, whom the Lord when he cometh shall find watching.*—Luke 12:37.

Faithfulness, watchfulness, readiness, are the key-notes of this lesson. The idea that Christ would come again at some future time was met by this

series of parables and illustrations of the reward that always comes to those who are alert in taking advantage of the Now Opportunity.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

There used to be in one of the old Greek cities a statue called "Opportunity." It was a human figure standing on tiptoe to show that it remained but a moment. It had wings on the feet to suggest the speed with which it passed by. The hair was long on the forehead to show that men must seize an opportunity when they meet it; while the back of the head was bald to indicate that when an opportunity has once passed it cannot be caught.

However, these illustrations of the passing away of opportunities never to return are drawn largely from the mortal side of life. Opportunities are being continually showered upon man spiritually, and the tide of his affairs is always at flood.

The coming of Christ in consciousness has nothing to do with a personal appearance in outward form. Every few years for the last two thousand years some Christian sect has expected the personal appearance of Jesus on earth, yet he has not come, and they are still setting dates for his advent, and just as in the past, meeting with disappointment. He illustrated in parable and definite statements, oft repeated, that his coming was spiritual in character, yet men ignore all this and look for the physical man again. Such is the delusion of physical concepts.

The burning lamp is always illustrative of the flame of intelligence. The girding of the loins is an Oriental illustration where the flowing robes have to be bound up with a girdle before freedom of action is possible.

A marriage in Scripture symbology always refers to a union of states of consciousness. In the unre-

generate man the seven planes of consciousness are separate and act one upon the other by reflection rather than by direct contact.

But when regeneration sets in there is a melting up of these stratifications and a new relation established. The Lord unites the soul and the body in the last stage of regeneration, and the physical is raised to such a high rate of life action, or vibration that it disappears to sense sight. This is the ascension which Jesus passed through.

This lesson refers to a union having taken place in some of the interior planes, and the coming of the Lord to consciousness more clearly in consequence. This development of the inner man is subtle, and one has to be watching and looking for it in order to realize what is going on and profit by it.

The one who is constantly expecting the advent of the Christ in his soul will eventually realize his presence. This expectancy keeps an inner light burning, and when the hour is come that watchful servant is rewarded by the Lord for his faithfulness and blessed. It is a fact of Spiritual development that when a certain point has been attained, there is established a connection with interior forces that serve the man and supply him with sustenance. These subconscious forces steal into the soul like thieves in the night—we must be on the lookout for them.

Lesson 7. May 15.

THE PRODIGAL SON.—Luke 15:11-24.

11. And he said, a certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and is alive again; he was lost and is found. And they began to be merry.

GOLDEN TEXT — *Come and let us return unto the Lord.*—Hosea 6:1.

The two sons are soul consciousness and sense consciousness. Through the soul we are related to the Spirit, and through the sense to the flesh. These are mental states or thought aggregations. Jacob and Esau represent these two sons of I AM. All the thoughts of a spiritual character gravitate together and form a state of consciousness that is pervaded by Spirit, and perpetually sustained by the Divine Mind. This is the Spiritual Soul, or superconsciousness, to whom the Father said, "Son, all mine are thine." The *Human Soul* is the "younger son," or thought. This thought aggregation finds its first pleasure in sense avenues. It is the exuberance of youth where every human sense is flooded with life. It draws freely from the One Source, the Father Mind, life, love, substance, power and intelligence. These are the riches of God which are divided between the states of mind. These two souls, or states of thought, are referred to by Paul as the Spirit and the flesh at enmity, one warring against the other. It is not strictly correct to say that this higher plane of thought is the Spirit, but rather that it is the spiritual consciousness. The Spirit does not war against anybody or anything.

The mind that revels in pleasures of sense, gradually finds itself centering about the things it thinks so much of. This is a law of thought action. What you think a great deal about, and like to do, you gradually become attached to it, and in due course the attachment becomes so strong that you separate yourself from everything else. The constant thought of man about sense objects and sense pleasures gradually sunders him from the spiritual, and he grows to believe that it does not exist. This is the journey into the "far country." But being detached in consciousness from the real sources of existence, the sense consciousness gradually uses up the life it has in the lusts of the flesh, and not knowing how to go within and draw from the original fount, there is a "mighty famine in that country, and he began to be in want."

Then there is a still further descent into sense conditions. The sense soul attaches itself to the realm of flesh, and tries to get sustenance out of it. The original text here indicates that he literally *glued himself* to the selfish personality of the flesh consciousness. He fed the swinish nature with the husks of life, and got no soul satisfaction. When we get down into the animal, and try to feed our souls with its mere outer covering of Truth (husks), we starve. The human is eliminated until there is no man in it — "and no man gave unto him."

The coming to himself of the Human Soul is the awakening of understanding. Why should the body grow old and lose its life, "perish with hunger" when in the Father's house the hired servants have substance enough?

"I will arise and go to my father." The mind that has been groveling in sense must rise to a higher range of thought and go, or continually send its thought, in spiritual ways. This journey back to Spirit is not completed in a day, but is a gradual step by step traveling, sometimes over rough roads.

"He arose and came to his father." The moment

the thought arises to the contemplation of Spirit, there is a union with the Divine Mind — his father “fell on his neck and kissed him.” Confession of sin, or falling short, is good for the self-centred man. It opens the door to higher things, and mellows the soul. An Eastern proverb is, “Who draws near to me (God) an *inch*, I will draw near to him an *ell*, and whoso *walks* to meet me, I will *leap* to meet him.”

When we make the unity between the outer sense and the inner Spirit there is great rejoicing, and the outer is flooded with vitality (robe), unending power is put into his hand (ring), and his understanding (feet) clothed upon. The “fatted calf” is the richness of strength always awaiting the needy soul. When all these relations have been established between the within and the without there is rejoicing. The dead man of sense is made alive in the consciousness of Spirit—the lost is found. “And they began to be merry.”

Spirit is like the sunshine. I go into the sunshine and stand in it, and receive all there is of it. Some one comes along and stands by my side and he receives all there is of it, and does not rob me of one particle. Reaching out into the limitless and unmeasured spiritual nature, we all become joint heirs to all there is, and there is no lack of resources, no pilfering one from another.— *Dominion*.

“Fearlessness cannot be possessed until purity of heart and high moral rectitude are attained. What has the pure man, the sincere man, the man of rectitude to fear? What has he to fear who has nothing to conceal, who would not shrink from having his most private thoughts exposed? There is but one way, then, to dispel fear, and that is to obtain purity of heart and sterling rectitude of mind. Let studied breathings, bodily postures, and worldly affirmations be avoided as vain and profitless. Man can become fearless only by becoming pure.”

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held March 9th, at Unity Headquarters, 1315 McGee Street. Mrs. Martha L. Heller, leader. Subject, "The Lord as a Dwelling Place."

Thought held in Silence, "And so shall we ever be with the Lord."

A poet is one who knows a thing without having to first experience it. The poet says, "All the world's akin." We as Truth students, know God made *man* after His image and likeness. We are that man, one in aspiration, one in need; so what is helpful to one may be to all.

I have always loved the 90th Psalm, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Lately this Scripture has been helpful to me in taking a step in my spiritual life. It was like this: Years ago I ascended a mountain. The road wound round through trees; the ascent was so gradual we were not aware we were climbing; we kept saying, Where are the rocks? Where is the mountain? Presently a rock rose up directly in our path, so high we were obliged to lay down on the necks of our mules. The careful, patient beasts put up first one foot, then another, literally dragging us up. We turned a corner of the ledge, and what a world! The level we had left lay down, down; spread out before us was rock and sky and purple distance. The glory of it! but we had to take the step to see it.

I never used to like to study about this House of the Lord, thinking I had to die to obtain it. Now in the light of the New Thought we *know* it's our inheritance *here* and *now*. Some of us have lost our homes; many by fire, some here in Kansas City by flood, others by financial disasters. What a forlorn

feeling to see your home swept away! not a place for the sole of your foot. Many of us live in rented houses, tossed from "pillar to post;" these homes are not exponents of us; we feel we would like convenient things of beauty about us that we can't have in short staging. So we are dissatisfied. God never made anything to be dissatisfied. The psalmist says, "Thou openest thine hand, and satisfiest the desire of every living thing." If one's desires are not satisfied, we know there is something wrong with us. We can't be dwelling in the Lord.

Let us examine this house and see how it meets our requirements. It's *our* house; we own it. The first requisite in building a house is a good foundation. "Other foundation can no man lay, than is laid, which is Jesus Christ." "Jesus Christ the same yesterday, today and forever." No wonder that grand hymn was written,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word."

We need a warm house in winter. "He shall cover thee with His feathers, and under His wings shalt thou trust." You have noticed that most of the similes in the Bible are taken from every-day life, and are very forcible withal. When little chick goes under mamma hen's warm wings and is covered with her soft feathers, you never imagine it can be cold. The application is simple. We want a cool house and shade in summer. Imagine a summer landscape, here a stretch of sunlit meadow, there a grove of cooling shade, the sunlight filtering down through the leaves, sunlight and shade together forming a beautiful golden tracery on the turf below.

"He that dwelleth in the secret place of the Most High, shall abide under the *shadow* of the Almighty." "Like the shadow of a great rock in a weary land." "Neither shall the sun light on them or any heat." For light, "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light." In this Truth

light symbolizes wisdom. The Lord God giveth them wisdom. God *is* wisdom, God is Infinite. If we have infinite wisdom to draw from we need have no unsolved problems, need never say, "I don't know." Let me read you "Our Burden Bearer," by Phillips Brooks:

"The little sharp vexations,
And the briers that catch and fret,
Why not take them all to the Helper
Who has never failed us yet?

"Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce knew what to do.

"Then leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song."

Our food and water supply, "In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month." "And they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of them shall feed them and lead them unto living waters." Living water brings a picture to me. A sheer wall of rock fringed with moss, overhung by tall trees, and the water bubbling, sparkling, cold as snow, clear as crystal, leaping to the pool below; running—a shining thread—away down the mountain, to be a river in the valley. The beautiful water! Here is where I took my step.

George Burnell says, "Christian Science may almost be summed up in that one word '*let*.'" The Lamb shall feed them. We have to let go feeding ourselves, *let* the Lamb. It's a two-edged sword. The Lamb *shall* feed us, not will feed us. If we don't *let*, we shall be made to let. We shall never know real food or true feeding until we are fed in that way. Jesus said, "Whosoever drinketh of the

water that I shall give him, shall never thirst." Thirst is the symbol of something quite the reverse of peace. Thirst is a very uncomfortable sensation, but we need never thirst, but dwell in peace.

We wish for conveniences and beautiful surroundings. "Eye hath not seen, neither ear heard, nor hath it entered into the heart of man to conceive the things He hath prepared for us." The comfort in this is that we all may have our ideals realized. Some hunger and thirst for expression. It is theirs.

Our home is a refuge from inclement weather. The man of business seeks it as a refuge from care, and the children fly to it if anything hurts or frightens them. "The eternal God is thy refuge." There is trouble and sorrow in our earthly home, but in this one "God shall wipe away all tears from their eyes. There shall be neither sorrow nor crying." I think there is no one here who can not say, "Bless the tears," because God has wiped them away. "Neither shall there be any more pain." Let us remember this is for us *here* and now. So when we get up with a headache or pain say, "There is no more pain."

Houses here are subject to decay. Even those strong old castles on the Rhine are ruins. There are no buildings that have withstood the ravages of time excepting the Pyramids, and they are beginning to crumble. This house is "not made with hands, eternal in the heavens." We are taught heaven is within us, so this house is eternal with each one of us. In this house the last enemy is overcome. "And there shall be no more death." "Happy art thou, O Israel! Who is like unto thee, oh, people saved by the Lord?" We are not told about this dwelling place and then left in ignorance of the way to it. Christ said, "I am the way." This Christ within each of us—in Rev. 22:14, there is a key to unlock the door. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the

City." There is one commandment we all must do. "Love the Lord thy God with all thy heart, with all thy strength, and with all thy mind, and thy neighbor as thyself."

" And in God's house forevermore
My dwelling place shall be."

MEETING OF MARCH 23D.

Leader, Mrs. S. A. Miles, of San Francisco, Cal.
Subject: "Love — Motherhood."

Love is the key-note of the universe — the note with which *all* souls must come into harmony before the Anthem of the Race Triumphant shall vibrate through the universe, from every human soul, from the Christ in us, manifest. Before this final perfection of the race, we, as individuals, can bring into our *own* kingdom this great cleansing, purifying Love, that gives life, beauty, joy, and holy peace, and with its companion, wisdom, lead us up the heights of soul unfoldment without sorrow or pain.

Love makes all burdens light by transmuting them into an ecstasy of delight. We shall send forth our octave of melodies to swell the song of the triumphant Christ. How shall this radiant plane of consciousness be attained? Through love and wisdom. Yes, but they must be established with full authority in our hearts. Here is the need of *close daily* watching and praying, as commanded by our victorious elder brother. This is regeneration of the soul; making *sure* that we love all life in all forms. Love *all*, everybody, and always. Love our enemies, those whom we count ourselves virtuous if we tolerate, holding no desire for revenge, or demand for justice. These must all go, and love must vibrate untrammelled by any lingering limitations, filling the soul with rich perfume for all; borne forth on the pure ether, a holy baptism for whomsoever will.

This state can be attained by every soul aglow with the desire for the perfect Christ consciousness. First, hold all in the *Divine* nature, and *not* in the

human; close the eyes to all deeds of selfishness and ignorance in every form. Baptize the soul daily with the Truth; that all the race are Christs in environment; all one with the Father. The understanding of the truth of this unity is not hard to grasp. The practical demonstration in our daily life is the test of our living the life of the Christ.

Watch and pray, lest we forget. If we visit an insane asylum, no one of us would be hurt or offended with any rudeness we might receive from any of the inmates, but pity and a loving sympathy would enfold them from our own center of poised intelligence. So let us all manifest toward all adverse conditions and people, and the note of harmony will be found through persistent effort. The things which seem impossible will pass away as the night. In the dewy fragrance of the morning of a new day of soul harmony we shall thrill with a new vibration from the innermost circle of the Great Central Heart of Being, and be enfolded in the glory of its radiance.

"Love one another," spoken by our elder brother, has echoed down the corridors of two thousand years, speaks to us today with a clear, clarion call, never to be silenced. By way of contrast let us look at the Vedanta Philosophy, whose basic thought is, "Non-attachment," as the only path to perfection and freedom from pain and sorrow. One of its sages has said, "If you love nothing, you will have peace. Love your children as your nurse does. The nurse will take your baby and fondle and play with it as if it were her own; give her notice to leave, and she is off with her luggage without a pang; everything is forgotten. Be so with your own children; love not, suffer not." Is there one who has felt, in the Secret Place of the Most High, the baptism of Divine Love who would be willing to exchange our Christ teaching of love for the philosophy of non-attachment? Would any American mother, with all that may come to her through ignorance of the law, desire the state of non-attachment? We hear the low, responsive

"No," from the multitude of illumined motherhood.

No real, true mother, conscious of her sacred office, would lose the spiritual enrichment, which comes with the struggle and its attendant cares. Mother-love is the strongest, the purest, the most altruistic love that has ever manifested upon the earth. It is kin to God-love, and in the light of the Christ illumination, one with it. It has been said by one of our California poets, "Motherhood is martyrdom from the cradle to the grave." Looking at it through the maze of ignorance and darkness which has prevailed the civilization of the lost millenium, it seems really true. But *now* a new day of revealed truth has dawned upon us, and its radiance is filling the whole world; and error is folding her tents, like the Arab, and silently stealing away.

And what do we behold, who have ascended into the mountain of Understanding? Lo! man is not under pre-natal condemnation to a life of sorrow and bondage to past environments, but Sons of God — God individualized; and all the universe of love, wisdom, and power, omniscient, omnipresent, omnipotent, is joined to us by insoluable ties to aid, bless, and lift us upward in our evolutionary climb from protoplasm to Christ. Then mothers are not the expression of a curse, which has trailed down through the ages from our dear mother Eve, as the *letter* reads, but of the spirit. They are really holding the highest office in the Divine plan of evolution, next to God with the universal mother. Entering the earth plane, she becomes the receptacle for new embodiments, giving herself as the tenement of the embryo Spirit; nourishing and moulding it during the foetal term; and under the new law of love and omnipotent Good, old things have passed away, and lo! mother and child have passed into separate existence, without pang or wail.

Joy to the world, the Truth has set us free, and motherhood moves all along the line of evolution from Adam to Christ, the indispensable factor in the

Divine unfoldment of the race. And well may she sing:

"I feel a power uprising,
Like the power of an embryo god.
With a glorious wall it surrounds me,
And it lifts me up from the sod.

"O God, I stand in the Great Forever,
With Thee as eternities roll;
Thy Spirit forsaketh me never,
Thy love is the home of my soul."

I AM.

BY HARRIET HARRIS.

Spirit of Life! breathe in my soul
Thy quickening, joyous flow,
That I may ever active be,
And by thy strength may know
That I indeed do truly live —
Thy Life works out in me,
My Inspiration and my Guide,
I am alive in Thee.

Spirit of Love! oh, fill me now!
I feel Thy gentle sway,
My will becomes Thy will, I yield
To Thy sweet, winning way.
My Love flows out to all the world,
And lifts and bears above
The souls that feel my spirit's touch —
I'm filled and thrilled with love.

Spirit of Wisdom! streaming forth
Through all earth's clouds, I see,
And understand and keep my path,
From doubt and error free.
If mists arise my light to dim,
Thy firm, true voice I hear;
I keep Thy counsel, and my way
Is ever bright and clear.

Spirit of Power! I am awake
To Thy great pulse, and know
That I may rouse to some great work,
God's wondrous Good to show.
I manifest the strength by which
Truth's banner is unfurled;
For Life and Love and Wisdom are
The Power that moves the world.



Inspired by the Spirit of Truth.

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

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

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

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

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

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

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

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

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

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

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

THE CLASS THOUGHT.

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

April 20th to May 20th.

The Spirit of Truth is now coming to my consciousness and I am being led into all Truth.

Prosperity Thought.

(Held daily at 12 M.)

The thought of lack has left me forever, and in its place there is firmly established the absolute knowledge of God's inexhaustible supply and support.

Oh, breathe from out the Eternal Silence! blow
Softly upon our spirits' barren ground;
The precious fulness of our God bestow,
That fruits of faith, love, reverence may abound.

The breath of God, how wonderful! It is always for us to take into our spirits, even our very bodies, this everlasting inexhaustible source, the life of God, dwelling in us, never apart, but right in our life. Why then, should we ever be dull or tired, mentally or physically, when we had this great Love forever renewing us for *each day*, so that we can be ready for every task and duty before us, and only live unto each day, yet providing wisely for the future, with strong exhilarating thoughts to be carried into action, to be practical and helpful? And this will keep us joyous, young in spirit, and loving and meek in all our dealings with people and with circumstances. Look to this Divine Love within to give us all we need, and then we shall be able to pour it out ourselves to all those who need some sympathy and help. We can all aid one another to help draw out this Love of God, and in that Love we can make our home, our real home here on earth wherever we dwell.

— ROSE L. AMOS.

TRUTH STUDENTS OF CHICAGO.

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

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, Masonic Temple, February 17th. Mrs. Jane Yarnall, leader. Subject, "The Full Rounded Soul."

The following affirmations were first said in unison, "The Life, which is God, fills my body with health, strength and vigor. The Wisdom, which is God, fills my mind with knowledge, peace and wisdom. The Love, which is God, fills my soul with purity, love and joy. The Beauty, which is God, supplies my every need."

Mrs. Yarnall: Let us consider briefly what it means to be rounded out in full perfection on every side, on every plane of existence, and in every line of experience; which is the goal every aspiring soul desires to reach, not only for self-satisfaction, but that we may radiate the light from within to help others to the same goal. How few of us have considered the possibility of being really and truly *every whit whole*, physically, morally and mentally? We, many of us, understand, and have demonstrated our ability to heal many of the ills of the flesh, but when that is accomplished we find there is a great deal more to be done before the full rounded character will be manifest, and the full rounded soul will shine forth in every department of our being. We begin in demonstrations on the plane of the flesh; of course, the lowest plane, just as every soul has to begin its unfoldment; just as every child has to begin its education with the alphabet. We find this first step *must be taken first*, else we have dropped a stitch in the chain of unfoldment, and we have to go back and begin right.

We all want a healthy body, and when a satisfactory state of health is established, we find ourselves better equipped for giving proper attention to the

next step, which is the mental plane, the plane in which we develop our intellectual faculties. We begin to understand that an unseen righteous law is at our service, and by seeking to understand it we find our intellectual faculties are brightening, and our powers of mind begin to dawn upon us, and we begin to realize that there is a still brighter plane of consciousness that the intellect has opened to us; then we ask how shall we awaken it?

If we earnestly desire to unfold to our highest, we shall appeal to that higher source of wisdom, which is divinely true, by conscious acknowledgment of it as that which will open the door to spiritual perception where we are consciously taught of God; which simply means that we realize the God nature within. Now, if we listen to the voice within we shall experience a growing consciousness of our powers and a growing tendency to perfection on every plane. Thus we are perfecting or rather unfolding the soul powers that will enable us to demonstrate over all discords on every plane.

We first find ourselves masters of all physical conditions. We know that we need not be sick; we need not suffer accidents; we are not afraid of epidemic or contagion; we enjoy physical immunity from the common ills of the flesh. Then on the mental plane we are at peace. We realize there is nothing to fear; no worry, no anxiety, no foreboding of evil, but perfect trust in the law that we know works for harmony just so long as we agree with it and do not go counter to it.

We come now to the soul plane on which we *know* instead of believing. We have a conscious knowledge of our inherited powers which no one can deprive us of; we are masters of circumstances and environment, and we no longer allow circumstances to master us, as long as we are faithful to the law of harmony. We find by actual demonstration that the good law applies to every phase of righteous endeavor on the side of human needs, material as

well as on the higher plane. We cannot claim that our lives and experiences are fully rounded as long as we lack anything for bodily comfort.

There are many who claim that we must not use this Divine law in business transactions. "Come, let us reason together" and see if we can't find good and sufficient reason for such practice. The spirit of criticism and cendemnatiön has its origin in the minds that see all things from the standpoint of tradition or human authority. They see the Divine law as applicable only to matters of a spiritual nature. They are those who separate the sacred from the secular, forgetting that Jesus said, "What things soever ye ask when ye pray," etc. Not *some* things, not a few things that someone tells you is right to ask, but "what things soever ye ask." They forget that the law of supply is just the same as the law of life, just the same as the law of harmony. In fact, harmony cannot be manifest or maintained without the needful supply. If it is wrong to ask God for guidance to success financially, it is wrong to try to be successful.

It is only a Sunday religion that separates the sacred from the secular. The new and better conception of Divine law gives us a scientific religion that we find useful on Monday as well as on Sunday. One of the secrets reached by higher plane of knowledge is a consciousness of man's divinity, of man's dominion, and the possibilities of unfoldment. It reveals the God-nature in man, and that the God-nature inherent in man is his teacher whenever he learns to listen.

Desire is prayer, and every honest soul desires abundance. We call one method of prayer a treatment, which is but another name for prayer. We direct our concentrated effort to the case in hand by a silent endeavor to realize our Divine right to whatever the case demands, and by so doing we attract the invisible forces that open the doors to success, sometimes in the most unexpected ways.

Have confidence in yourself, your real self. You are law against failure whenever you realize the powers so continually imparted to you, and acknowledge the source. The confidence in yourself must be built upon a realization of that ceaseless influence of Divine wisdom, and not upon human judgment alone. By the admission of poverty you fellowship with it, thus attracting the forces that make it manifest. When you say, "I cannot afford it," you drive away the very help you need to enable you to get what you *think* you can not afford. You set the law to work on the adverse side; then you complain of adversity.

No one can experience the full rounded life, or the full rounded character, or full soul development until he is master of physical conditions, of mental control, of perfect soul poise, and free from financial embarrassment; furthermore, there is no other way to establish such greatly to be desired end, but by first understanding the law of being, and the law of cause and effect; then a willingness to live, think and act according to its requirements, which is much more satisfactory than to suffer the penalty of ignorance. "Ye shall know the Truth and the Truth shall make you free." Let me rather say "God fills me."

Mrs. Umstot took charge of the healing service and the meeting closed.

MEETING OF MARCH 2D.

Mrs. Agnes Chester See, leader. Subject: "Tranquility."

Mrs. See read from the 14th, 15th, 16th and 17th chapters of John to show the necessity of glorifying God in us, to bring us to the point of knowing the gift of God that means "Tranquility." She then spoke as follows:

When I talk to you of Tranquility I must consider it in the light of Truth. There is a sense of tranquility that you see in freedom from motion or physical disturbance, but when creation becomes

conscious, or is considered in the light of consciousness, you have a different sense of tranquility to consider.

Surrounded as you are by so many phases of action; having to sustain yourselves, as it were, in the hurry and flurry of life, you readily see that to have physical rest or calmness is not sufficient, but that there must be peace of mind as well. Tranquility is that calmness of mind that comes from your understanding of Truth, hence to be tranquil is to be superior to all methods and modes of action, mental and physical. The rest of mind comes not from mind as you stand in the transformed realm as creatures, but as you stand in yourselves in your oneness with God. It is only when you transcend conditions that you can be at peace. This freedom of soul gives you dominion over all states of consciousness that would disturb or distract your attention or cause you bodily fatigue.

Unnecessary concern is an interference, and comes from taking your view of life from the relative standpoint instead of from the absolute Truth. "Come unto me, and I will give you rest," is spoken from the heart of Truth, not from any sense that is born of the world. The "Me," the "I" is the center in which is the pure consciousness of absolute freedom from conditioned existence, and in which perfect trust is in that which *is*.

Impenetrable providence is the Infinite purpose that cannot be intercepted or hindered by the interjection of mortal thought. It being the all-pervading purpose, is manifest as the Spirit of Truth to all, and is superior to and governs all action, mental and physical. In understanding and trusting this omnipresent power of the Spirit, here is uninterrupted tranquility while in the highest state of mental and physical activity. When sure of your oneness with God you are unconscious of danger, and "a soul free from prejudice has a marvelous advance toward tranquility and repose." Born not of the world, but of God, at home in me the Truth, the Way, the Life, there is tranquility. In other ways seek it not, for it does not abide therein. The love of God casts out all fear, and enables you to do in freedom and tranquility that which the heart appoints.

HARRIET DELANO POOL, Sec. *pro tem*.

PURE VISION.

BY DR. WILLIAM C. GIBBONS.

The finest and most subtle elements of this world, (and this includes the atmosphere which surrounds the planet), enter into the physical structure of man. In it is no gross matter at all. There is but *One Substance*; the common atoms of which find expression in earth, rock, minerals, plants, trees and animals. These, together with the more subtle elements, not found in lower forms, constitute the composite of man's body.

With only a *partial view* of Nature, man, beholding objects through the activity of the physical senses is deluded by the appearance of changing forms; and this phenomena he superinduces on himself, and so charges his mind with it. Not until man brings into active operation all the powers of the mind does he realize the truth that he has dominion over *all* the forms of Substance. All that God is, man is; and thus the majesty of man becomes apparent through *Pure Vision*.

Familiarity with the more common or gross has influenced the mind to think it into our bodies; hence the statement, "vile bodies." Finding a lodgment there through this false view, it sprouts all the expressions *beneath* man, *in* man. In appearance, the Soul is in rebellion at this subjugation; hence the efforts put forth in multitudinous ways to eradicate the appearance of grossness from human bodies. Cleanse the mind by the erasion principle that man is a Pure Image and a True Likeness of the Creator, God, and the error is removed.

Among the universal axioms which appeal to the mind and easily find lodgment there is this, "that one substance cannot mix." There must be a plurality of conceptions to produce a mixture. God is not dual or many-sided. God is One, no change. "From everlasting to everlasting I am God. I

change not." Herein lies the knowledge of salvation; not that man *is* saved, or at any period of cosmic energy *was* saved. Saving is like salt; it is a preservative principle in the very nature of man, and no need of any sacrifice or plan to make him noble.

All flesh is perfect. Health is not an effort to mend broken or sick bodies. Health is a fact in the very existence of man. If it is *true* that you are sick, in pain, disabled, friendless, poor, etc., then it follows that no amount of hypnotic suggestion can alter or amend the case, for the reason that *Truth* is universal. Again, if the conditions named be true, they are good conditions, and why seek to alter them? This appeals to the mind without argument. Truth to be at all anywhere, must be everywhere.

It is not a profitable occupation to *drive* anything out of the body, or attempt to *destroy* what you may think to be evil. The slightest resistance banishes love. By careful concentration, behold the Pure Vision. The five senses are to be viewed from a spiritual and not from a material point of view. They are the great avenues of insight and out-sight through which the soul contacts with nature. Functioning through the body, they are both inlets of physical expression and outlets of spiritual feeling. "Purity is a revolution of the mind against the need of purification." Purity is a revelation to the mind that God's presence renders all creation pure.

The idea of impurity is relative, associative. Nothing is relative; all that is, is primal, fixed, permanent. A false witness is easily impeached. *Only that is permanent which is unimpeachable.* The "transfigured" person is the one you meet in daily contact. The changeless substance of your body makes you immune to change, commonly called disease. Jesus Christ was never seen but once; and so it is recorded that he was "transfigured." "And his face did shine as the sun, and his raiment was as snow." This was the Real Man, the Pure Substance. Beloved, desire above all else, *Pure Vision*.

YEAR 1320, SEPTEMBER. SAINT MAURICE'S DAY.

I had a long conversation with Hermann today. He has heard Dr. EckKart repeatedly, and as I look for it, is both startled and perplexed. Of a truth it is small wonder that such preaching as his started up all Cologne; gathered crowds of wondering hearers, made him fast friends and deadly enemies, and roused the wrath of heretic hunters. Hermann brought me home some of the things the favorite doctor said which most struck him. I wrote them down from his slips and place them here:

“He who at all times is alone is worthy of God. He who is at all times at home, to him is God present. He who standeth at all times in the present *Now*, in him doth God the Father bring forth his Son without ceasing. He who finds one thing otherwise than another—to whom God is dearer at one time or in one thing than another, that man is carnal and still afar off and a child; but he to whom God is alike at all times and in all things, hath become a man. All that is in the Godhead is One. Thereof we can say nothing. It is above all names, above all nature. The essence of all creatures is eternally a divine life in Deity—God works. So doth not the Godhead. Therein are they distinguished in working and in not working. The end of all things is the hidden brightness of the eternal Godhead unknown and never to be known.

“I declare by good truth and truth everlasting that in every man who hath utterly abandoned self, God must communicate Himself according to all His powers so completely that He retains nothing in His life, in His essence, in His nature and in His Godhead. He must communicate all to the bringing forth of fruit. When the will becomes so united that it becomes one in Oneness, then doth the Heavenly Father produce His only begotten Son in

Himself and in me. Wherefore in Himself and in me? I am one with Him, He cannot exclude me. In the selfsame apperation doth the Holy Spirit receive his existence and proceeds from me as from God. Wherefore? I am in God, and if the Holy Ghost deriveth not his living from me He deriveth it not from God. I am in no wise excluded.

"There is something in the soul that is above the soul, divine, simple and absolute—rather unmoved than moved, unknown than known. So long as thou lookest on thyself as a something, so long thou knowest as little what this is as my mouth knows what color is, or my eye knows what taste is. Of this I am want to speak in my sermons, and sometimes I call it a Power, sometimes an uncreated Light, sometimes a Divine Spark.

"It is absolute from all name and forms, as God is free and absolute in Himself. It is higher than knowledge, higher than love, higher than grace, for in all these there are distinctions.

"In this Power doth blossom and flourish God, with all His Godhead, and the Spirit flourisheth in God. In this Power doth the Father bring forth His only begotten Son as essentially as in Himself, and in this Light ariseth the Holy Ghost. This Spirit rejects all creatures, and will have only God, simply as He is in Himself. All is God. It rests satisfied neither with the Father nor the Son nor the Holy Ghost, as far as each exists in respective attributes.

"I will say what will sound more marvelous yet. This Light is satisfied only with the superessential essence. It is bent on entering into the simple ground, the still waste, wherein is no distinction—neither Father, Son nor Holy Ghost—into the Unity where no man dwelleth. There is it satisfied in the Light. There it is one, there it is itself, as the ground is a simple stillness in itself, unmovable, and yet by this immovability are all things moved. God in Himself is not God—in the creature h : :) e

become God. I ask to be rid of God, that is, that God would bring me in His Essence, that essence which is above God and above distinction. I would enter into the Eternal Unity, which was mine before all time, when I was what I would and would what I was, into a state above all additions or denominations, into the immovability whereby all is moved.

"Folks say to me often, 'Pray God for me.' Then I think with myself, 'Why go ye out, why abide ye not in your own selves, and take hold of your own possessions? Ye have all truth essentially within you.' God and I are one in knowing. God's Essence is His knowing, and God's knowing makes me know Him. Therefore is His knowing my knowing. The eye wherein I see God is the same eye whereby He sees me. Mine eye and the eye of God is one Eye, one Vision, one Knowledge, one Love.

"If any man of you hath understood this sermon, it is well for him. Had not a soul of you been here, I must have spoken the very same words. He who hath not understood it, let him not trouble his heart therewith, for as long as a man is not himself like unto this truth, so long will he never understand it, seeing that it is no truth of reflection to be thought out but is come directly out of the heart of God without medium."

—ADOLF.

MY NEEDS.

BY HARRY T. FEE.

I need but faith to realize
The Truth that in my spirit lies.

I need but Love, whose light for me
Shall make a world of harmony.

I need to know, I need to feel
• That Life is Truth, and ills unreal.

I need at fear to stand unawed
And make my sole reliance God.

I need but make one thought my creed,
And that "God is my only need."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

As I listened in the Silence a voice said unto me, "Be still, and know that I am God." And as I stood silently by the "still waters," and "green pastures" all around, and felt that I had been led by a tender shepherd's loving hand, all my doubts and fears were swept away. I knew I should not want; that I should ever be led in the paths of righteousness, even though I walked through the "valley of the shadow." 'Twas a loving Father's hand that led me on and on into a purer and better life. I knew there could no "evil befall me," for the Infinite love was all around like a wall of protection, and what had seemed evil was for my greatest good. Oh, how my heart was filled with love and joy as I realized by "overcoming" I had a right to the tree of life (knowledge). And as I came forth into the earth-life again all things seemed changed to me, for I had walked and talked with God.

— MRS. J. W. M.

Cultivate cheerful thoughts. Think only the Good. There is nothing good or bad but thinking made it so. As a man thinketh in his heart so is he.

INSTRUCTIONS TO THE PATIENT. Ye are the temples of the living God. What kind of pictures are you hanging on the walls of your temple by thinking?

Be very careful about your thoughts. The creative faculty of mind must act, and corresponding impressions are made through thought, upon the temple or body.

Stop thinking about your seemings; do not describe them to any person or allow others to talk to you about your bad feelings.

Stop thinking of yourself; think of the good and beautiful. Know that you are a child of the Infinite Father—Love, for God is Love. In God you live and have Being. Faith, Hope, Trust, are tonics that will build and beautify the temple-body.

Don't think or talk about sin or sickness of any kind. Never condemn or find fault with yourself or any one else. Know that by faith in God, through Christ the Truth, you are every whit whole now. It is God that heals you of all your diseases (seemings).

Declare every hour in the day that God is your Life and your Health. Let it be said of you, Thy faith hath made thee whole.

Fear not, there is absolutely nothing to fear. God is omnipresent, and in that omnipresence you safely dwell. Fear hath torment. Fear killeth. Job said, "That which I most feared hath come upon me."

Trust your hopes, and do not allow yourself to be fearful. God is just as powerful to heal the sick as he was nineteen hundred years ago, for God is no respecter of persons; the same yesterday, today and forever.

Go alone every morning and evening between the hours of 7 and 8. Sit still, or lie still, as the case may be, breathe slowly and deep with closed eyes. Shut out all worldly thoughts and repeat the words, "Peace, peace, harmony, harmony, harmony; peace and harmony now are mine." Say those words in a whisper loud enough so you can hear your own voice. Say them over and over. If outside thoughts come in, put them out at once and tell them to stay out.

If you feel drowsy, yield to the influence. Should you seem to feel worse at first, never mind, don't fear, such may be a sign of a yielding of error to the Truth. Truth will heal you if you are patient and faithful in following directions, and take time.

— E. P. C. WEBSTER.

Ralph Waldo Trine, writer of books, and one of the brightest philosophers in the New Thought, contributes to a recent number of *Mind* the following substantial foundation for a religion for a free individual.

To live to our highest in all things that pertain to us.

To lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To remain in nature always sweet and simple and humble, and therefore strong.

To open ourselves fully and to keep ourselves pure and clean as fit channels for the Divine Power to work through us.

To turn toward and keep our faces always to the light.

To do our own thinking, listening quietly to the opinions of others, and be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others, seeming gain or loss, temporary blame or praise.

To play the part of neither knave nor fool by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on again without wasting even a moment in regret.

To love all things, and to stand in awe or fear of nothing save our own wrong doing.

To recognize the good lying at the heart of all people, of all things, waiting for expression, all in its own good way and time.

To love the fields and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live

much with them alone, but to love struggling and weary men and women and every pulsing creature better.

To strive to do unto others as we would have them do unto us. In brief—

To be honest, to be fearless, to be just, to be kind. This will make our part in life's great, and as yet not fully understood, play, truly glorious, and we need then stand in fear of nothing—life nor death, for death is life.

Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time.

Someone has well said that we are not held accountable for our features, but we are responsible for our expression. There are many people whose souls are so full of the peace and joy of the Lord that their faces are made beautiful, although slighted by nature in respect to their features. "There is no beautifier of complexion, or form, or behavior," says a noted writer, "like the wish to scatter joy and not pain around us."—MOODY.

Forget the things of the past; do right and think truly *now*. Practice the "art of forgetting." "*Now* is the accepted time. *Now* is the day of salvation." *Now* is the time to save ourselves from thinking error thoughts. *Now* is the time to speak truly. *Now* is the time to do justly.—FANNIE M. HARLEY.

And who is he that will harm you, if ye be followers of that which is good?—I. Peter 3:13.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

126. Will you kindly interpret Matthew 13:47-50, especially verse 50? — A. K. S.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50. And shall cast them into the furnace of fire: there shall be weiling and gnashing of teeth. Matthew 13:47-50.

- The kingdom of heaven is that harmonious condition which the individual attains when the mind has been cleansed from all ideas and thoughts of evil, and takes cognizance of nothing but the good. This parable tells in the language of symbology how this is done. The desire of the soul for something higher, better, or more satisfying than its present state, is the net which is cast into the sea of our mentality, and is drawn in full of all kinds of thoughts and ideas. The end of the world is the end of that state of consciousness where error and inharmony abide, and at this time the angels, or our higher, spiritual ideas, attract to themselves the thoughts of like character which desire has brought forth, but thoughts of an opposite nature are not allowed to stay in this higher realm. Thus the choice is made between the good and bad (so-called), and the bad is left in the hands of Divine Love whose purifying fires burn away the dross until they, too, are redeemed. This process sometimes causes weeping and a firm setting of the teeth together in our determination to readjust our mental activity that peace and harmony may reign.

125. (a) If, as stated in science, "Spirit is the only life and it cannot be sick, what, then, are the indications of the approaching separation of Spirit and body? What condition causes that separation which the world terms death, or does science teach that we never leave this earth?

(b) One metaphysical writer teaches that the laws of nature

are the laws of God; His method of operation; His will manifest. Another says: "You are spirit, not created by carnal or sensual laws, but created by pure and holy Love," thus giving the idea that nature's laws are carnal. Now, what I would like to know is, Which idea does the Christ Science teach? — E. J.

(a) The condition which causes the separation of Spirit and body is mental, and has its source in the idea, so firmly fixed in the minds of the majority of mankind, that death is the one thing certain and sure. The indications that this idea is getting in its work are sometimes the failing energies which the belief in old age never fails to produce; sometimes, disease of the body or mind; occasionally the separation comes without warning. The real self is the spiritual self — the true Son of God, and it cannot be sick or die, for it is perfect as its source is perfect: "I and the Father are one." Some Scientists teach that it is possible to "Live forever," and thus never leave this earth.

(b) The Christ Science teaches that there is but one law, and it is operative on the natural as well as the spiritual plane, and this law is Spiritual Law. Man has debased this law, when, under certain aspects, he terms it carnal, and has suffered degradation himself in consequence. Man is spirit, and the necessity of expression inherent in spirit is the law of which man is the manifestation. The body is not the man, it is simply the bulletin board which records the mental attitude of the man.

"It is folly to speak ill or disparagingly of anybody. To dwell on and talk of faults and weakness in other people is to exemplify, strengthen, and give life to them in one's own nature. Drop all childishness and come into the understanding of a man recognizing but Truth, and look for and speak only of the good in every soul and in everything."

With consistency a great soul has simply nothing to do. — RALPH WALDO EMERSON.



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Mrs. Nina Vera Hughes, who has succeeded the late Ellen M. Dyer, at 1305 Arch Street, Philadelphia, is meeting with much success in the work, and interest is growing daily. Miss Rodgers has not had charge of these rooms as incorrectly reported to UNITY.

The Circle of Light folk, of Chicago, Ill., announce that they will have a "Camp Retreat" on the shores of Lake Geneva after May 15th. For full particulars address J. P. Cooke, Home Center, 506 N. Central Av., Austin, Chicago, Ill. After May 15th, address Circle of Light, Williams Bay, Wis.

The Unity Society will greatly miss Capt. Isaac d'Isay and wife, who have removed to Ft. Wayne, Ind. Capt. d'Isay was a member of our Board of Trustees, and Mrs. d'Isay a teacher in the Sunday School and a universally appreciated contributor to UNITY. We commend these dear friends to the people of Ft. Wayne. May they do as good a work there for Truth as they did here.

A friend writes, "When I get discouraged or anxious I find great comfort in this verse, 'Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the kingdom, and when he reaches the kingdom he shall have rest.'" These were Christ's words apparently spoken to the apostle Thomas, found in the papyrus lately recovered by Dr. Greenfell.

If you change you address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

DEAR UNITY—As clerk of The Church of Higher Life, of Boston, I am asked to write and express to you our good will, fellowship and brotherly love. We believe that it is good for all who are living in a greater or less degree this blessed Christ-life to come in conscious touch with each other. We know you well, and would like to have you know us. We have been carrying on our church work now for four years without a pastor; with no leader, in fact, save *the* leader, Christ, and we have been growing steadily in faith, good works, and in numbers, as well. God surely is with us as He is with you, and may He speed the day when we may all be in outward expression what we are today in reality, all members of one great body, all one with the Father. Fraternal and cordially yours, — SALOME A. FROST,

The daily papers report under startling headlines that in the trial of Helen Wilmans, now on at Jacksonville, Florida, charged with devising a scheme to defraud persons by a professed power of mental science, and using the mails to further the same, evidence was brought out that the defendant had promised to give her treatments to cure "almost every imaginable sort of disease, and to remedy trouble of all kinds. A letter from an Indiana woman showed that Mrs. Wilmans had offered to have the woman's son released from prison by using her mental treatment, in consideration of the payment of four dollars."

In reading this Christian people all over the land will exclaim, "Was n't that preposterous!" Yet those same people profess to believe in the Scriptures wherein it is written, "Thou shalt decree a thing and it shall be established unto thee." Jesus sent his "word" and healed the centurion's son. Paul and Silas were released from prison through prayer. Not a day passes that the modern metaphysician does not have some evidence of the power of mind-force to bring about results where external effort has failed. In her beautiful essay, "God's Hand," H. Emilie Cady relates an instance where a man unjustly charged and in prison, where he had been for months, was, through an appeal to God, released in forty-eight hours, and the false charges cleared up. At night when alone in prison Paul testifies that the Lord stood by him, and told him what he should do as a witness to His gospel in Rome. There is daily evidence enough of this unseen force of mind, or Spirit, to convince anyone who will impartially investigate. But is a jury of men who know nothing about it, or a judge who has had no experience beyond the narrow range of the intellect, competent to pass upon the guilt or innocence of one who is accused of wrongfully using the law? When will our courts recognize this unseen force, and take it into account in their deliberations? There is much ignorance in high places, and the powers and principalities of darkness are not all confined to hades.

Unity Headquarters' Building Fund.

Previously reported.....	\$546.27
Harry T. Fee, Stockton, Calif.....	1.00
Mrs. A. E. Lothrop, Easton, Pa.....	1.00
Mrs. J. F. Sauer, Jackson, Mich.....	1.00
Interest on \$450 four months.....	4.50
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\$583.27

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

DANIEL HOAGLAND,	} Building Committee.
J. I. WALLACE,	
M. T. SCOTT.	

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special Private classes according to announcement. All are welcome.

On January 1st, 1904, there was opened at 1220 H Street N. W., Washington, D. C., an institution under the name of "The Temple of Truth" for the instruction of all those desiring to know the true way of living to insure Health, Happiness and Prosperity. Classes will be held regularly, also daily healing services. Special treatments will be given to all who desire them.

The regular class meeting will continue to be held Thursday nights as usual. Tuesday nights a question meeting will be held, to which all are cordially invited. An able corps of assistants will be in charge of each department. All who desire to receive the help and blessing we desire to give, as well as all those who desire to help and bless us in this work, will be most cordially welcomed.

— FLORENCE WILLARD DAY.

REVIEW OF NEW BOOKS.

BY J. H. C.

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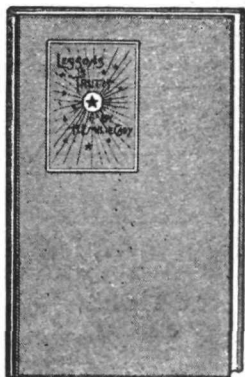
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