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THE

UNITY



*"HE hath
covered
me with the
robe of right-
eousness"*

JUNE, 1910



UNITY

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SPIRITUAL HOUSEKEEPING

CONCENTRATION IN THE BUSY LIFE

Annie Rix Militz.

THE FIFTH DAY

THURSDAY—POWER DAY.



THOR, the Norse deity, whose name is the origin of Thursday, or Thor'sday was the God-Man of the northern mythology—the human being whose powers and works were manifested through being overshadowed by his divinity. This Man has ever been recognized by the dominant races of the planet and some, like the Greeks and the Hindus have seen this master expressed in many forms although with one Spirit. Such were Hercules and Achilles, Krishna and Ram, the Egyptian Osiris, and even the Aztecs of Mexico and the Peruvians of South America had their God-hero whose office and character partook of certain marked traits belonging to this manifestation.

This God-Man is always a Saviour of his people. One has twelve labors to perform in delivering the oppressed, certain have human mothers and a divine father, all commune with the gods, most of them have a vulnerable point that makes them subject to death, each is fighting personified evil; they conquer death, they heal diseases, they join the gods and are immortalized in the memory of their people.

The cross was a symbol common to all the nations to whom religion was an important part of life. By

the cross Osiris "gave light eternal to the Spirits of the Just;" the cross according to Prescott was found by the Spaniards in the temples of Mexico as an object of worship; and in the form of a hammer it was the magic wand of Thor. With it according to Scandinavian legends, Thor crushed the head of Mitgaard, the Serpent, destroyed giants, restored to life the dead goats which ever after drew his car and consecrated the pyre of Baldur.

Thus we see that Thursday is the day of the Christ-Man, the power of Almighty God in the flesh. In the wonderful Nazarene, all these symbols and works were rescued from myths and gathered together in a human life which was to represent, to the end of time, the Way out of the maze of mortality, and the Life that sets us free from the seductions of the sense-serpent.

The story of Jesus Christ is not a myth compounded from the legends of the race but a witness to the marvelous power of the Holy (Whole) Spirit to picture forth in the flesh the great paradox of the Cross, that is, the victory and glory of the Real Self through the humiliation and complete denial of the petty Self.

Thursday is an open day in the communities that have observed a regular routine of housework, and it is devoted to a great variety of employments according to the neighborhood, city or country and the interests of the individual householders. There is gardening and letter-writing, making calls and receiving them; there are extra and unusual departments, such as cellar and garret to receive attention; there is "The Club;" there are the lessons in music, painting etc.; there is the philanthropic work; and in many places it is the day that the maid takes for her holiday.

This is Individual Day wherein the powers of one's divinity can be the special meditation that will serve to gather one's human radiations to a focusing center of strength, so that even with the infinite variety of demands that may be made upon one there will be no con-

fusing distraction or scattering, but a glorious expression of talent and genius, the reality of the individual idea which we are in the Divine Mind.

Your individuality is your soul, and you are here to express it in fulness, the hero and heroine that you are, the original beautiful noble Self—that Idea of you in the Mind of God, equal with God and God's own Being. The fear of the loss of one's own individuality disappears through knowledge of Truth, for the Soul-Sense is restored and one knows oneself to be eternal Soul as impossible to be lost as for God to cease to be. No Soul can be lost—it is the sense of being Soul that has been obscured and which returns by the saving power of the Christ-Self.

Individuality is not demonstrated by separation, opposition, competition or difference. This is the mistaken view of mortals, who thus hope to be individual by eccentricity, egotism and exclusiveness.

There is but one true Individual, God, and we are all That. As personalities grow impersonal and universal, putting away the petty differences of race, family, position, sex etc., forgetting the little I, they show forth the character and powers of their Godhood and join even the world's immortals. The hero who performs a great deed forgets himself and even his family and everything but the Cause which he has espoused and for which he is ready to die if it must be. The sense of personality utterly melts before the cosmic consciousness, yet individuality is intensely clear and full and immortality is an assurance forever beyond question.

As the worker is engaged among the plants of her garden, let her remember the plants of the Lord's planting—read Jeremiah 17:7-8—the precious one in the people of her world. And as she loves, trains and nourishes each vine and shrub let her meditate upon the tender, watchful work of the Spirit towards every human being, pruning it, cleansing it, giving it the soil (environment)

best fitted to develop it. Let her remember that Eden garden of her soul and the seeds of true thinking and feeling implanted within her consciousness. The power of the Christ transcends time and spiritual seeds can produce quickly "fruit after their kind."

The word for Thursday is "All power is given unto Me" and also "God's grace is sufficient for Me," messages which radiate from the Christ-consciousness within. Divine power is not violent or resistant. It is effortless and peaceful yet mighty and effectual—it cannot be separated from Grace.

Whenever strength is needed in one's affairs this Christ-power should be invoked, for by it wonderworks have been performed. A little woman found herself at a place in a work of cleaning up her belongings and getting them ready for moving, where she needed a strong arm to lift a dentist's chair. She was alone having been recently widowed, there was no man near, yet all her work would be delayed if this heavy iron chair was not moved. She breathed a silent prayer: "I can do all things through Christ which strengtheneth me," and she lifted that chair and its weight was no more to her than a child's high-chair—indeed, it seemed to be as light as a balloon as she raised it off the rug that she had rolled up. Afterwards it required two men to carry it out of the house.

All power is given to you, the Christ-Self in heaven and on earth and that power overshadows, surrounds, upholds and fills the earth-man as he lets it. And this power cannot be limited by any earthly law; it is not upon a basis of ethics; it is above cause and effect, the grace that ever works good because of love that sees only "My Beloved."

In this light we understand the comfort and promise which Paul received when he heard "My grace is sufficient for thee," that is, the sweet graciousness of his own divinity would set him free from the rigid laws of

reaping what he had sown, by giving him power to forgive his enemies and cast out all bitterness, resentment and desire for revenge.

The gracious man or woman is the one who is considerate, gentle, patient, kind to poor and rich alike, saint and sinner equally, knowing neither high nor low, but only, this is a human being therefore one to be respected.

The forms of salutation even in our letters, the ceremonies of polite society, the etiquette and courtesies observed by the aspiring members of the human family have their foundation in sincere actions of love and respect. Without these principles they become mere affectations and hypocrisy or at best cold forms. It is in the power of the truth-lover to restore the dead letter of manners and customs to their original Spirit, by doing all these things from the heart and thinking of how one can bless and serve another in place of what is due to oneself.

Thus, when one is making calls or receiving them, instead of dreading to meet certain ones, begin to meet them in soul before the outward approach. Look through that shell, the mere external and silently talk to the inner one while commonplace remarks about the weather and health, relations and current events are exchanged. You will find original remarks rising to your lips displacing these trite hacks of effete conversation. To you every human being then becomes a treasure-box to be opened and made to reveal the precious jewels there which may even surprise their owners. Each one, even the most repulsive and uncongenial, stands for a heavenly Idea. Exercise yourself to find what they represent in Divine Mind—perhaps it is the very opposite to what they appear and it will yet be proven so to you.

Writing letters represents the Spirit's eternal act of sending forth the Word, therefore they can go forth with

inspiration. Holding to the Christ-power to word your epistles will make them easy in style, rich in substance and able to convey truly what was intended. Giving this act to God will prevent writing when in a passion, or under any thought-pressure of evil. And also it will cause some letters to remain unsent. Again, it will send messages between the lines that will make the letter food and drink to the spiritually hungry.

"Do all things unto the glory of God." When you go to the Club, be the sweet gracious thought that heals gossip and envying, that harmonizes factions and promotes usefulness, and though you are silent, some member will voice your thought in a way acceptable and helpful in expressing the real purpose of the organization. If you go to the theater find the Spirit there and see how it is giving light and joy to the soul. If you attend a dance, let the grace of your Spirit lift men's thoughts above the mere sensuous into the heights where Miriam dwelt and David when they danced before the Lord. If you play cards redeem them from the earth-passion and condemnation, and as you let your intelligence and skill testify to a power greater than ordinary, silently give all praise to the One. Every game has an innocent origin—cards were even scripture to the people who first used them, they claiming their invention to be from the gods. Whatever is pernicious in games will not pass by condemnation but by redemption.

Taking and giving lessons in art, science, language or any work may be associated with the soul's power of imparting itself; knowing without strenuous study, doing, without arduous practice. All thought of stupidity and inability must be swallowed up in the memory of the source of power and intelligence. Dismiss every suggestion of "can't" with realization of "I-can-and-I-will" by the power and grace of your God-Self. As a teacher you can embue your pupil. As a student you can be so baptized by your Supreme Self.

This day of grace that knows neither high nor low, is a fit one in which to give the servant her holiday, honoring her desires and considering her welfare as you would be blessed were you in her place. Seeing one life in all makes it possible for one to appreciate the needs and wishes of another whose tastes may be quite different from our own. We may discover them to be more delicate on certain points and where they seem to be inferior we can respect their right and not despise or judge superficially. Shall "the eye say to the hand, I have no need of thee"? We are members of one body and each member is to be honored according to its view of what is fit and desirable. There are servants who "know their place" and love to keep it and to have it recognized graciously and wisely, and there are servants who desire to be treated as members of the family and the true master and mistress of the household know how to bring that wish to pass to the comfort and well-being of all. We are all servants in love, one with Him who came not to be served but to serve.

And now we come to the philanthropic work to which you may pay special attention on some days even though every day be tintured with some form of it. In the first place we lift it all out of the old view of "charity," the thought that we give to others that which was not theirs but by our favor—the act of a superior to an inferior. Such is an abomination in the sight of the Lord.

We realize that all belongs to the One, who is in all and we never give to another aught but his own and our part is but to be wise stewards in this demesne of the Father of us all, giving by the Spirit and withholding by the Spirit. Until you can give the true thought with your money you have not fulfilled your part. The wise one gives to the Christ in all and does not regard the appearance—looks through the drunkard, the grime and the wickedness to the One that God sent, "the light

which lighteth every man." To him there are no tramps, no beggars, no impostors. He thinks not of need nor poverty, as he gives to the rich one that is there, the worthy one, the honest, the able, the true One. And with that thought he draws forth the man of God. Only those who are prompted by the Christ within can appeal to you as you hold yourself to be God's Hand to dispense His bounty, and you can say with all your heart to every one whose case draws forth your sympathy "Blessed is he that cometh in the name of the Lord." Indiscriminate charity is a weakness and often a thoughtless make-shift of ignorance, that thinks itself unselfish when it is only superficially easing its own discomfort at the sight of pain and want. Give your impulses to inspiration and be not prompted so much by the sense of the reality of evil, as by the joy of distributing the plenty God has given you.

A lady of New York City determined one winter to literally "give to everyone that asked" her. By the end of the winter her house had become "a tramp's boarding house"—so her cook said. The following winter she followed the same rule and she found her income hardly sufficient for her own living, besides her servants greatly taxed. Nevertheless she kept bravely on and when the third winter started and the same horde began to come—men of previous years returning again and again, having her place marked and listed on their memoranda, she was led to seek counsel of a teacher of Divine Mind power. The latter asked her:

"To whom have you been giving? To the tramp, the beggar, the drunkard?"

"O, yes!" she promptly replied, "to everyone that has come."

"Then, hereafter do not give to them, but to your brothers, to the Christ in them, and silently say to everyone 'I give to the true One in you and the honest, temperate pure one in you uses this gift to the glory of

your Godhood.' Moreover have this realization for yourself, expressed in the words of Christ, 'No man can come to me except the Father which hath sent me, draw him.' "

She took this advice and the magical result was a class of applicants whose number and character she could serve easily and satisfactorily with the sense that she was truly blessing and not "hindering them on their upward way."

One of the most remarkable proofs of the power of a silent blessing accompanying a gift, with a spoken word of good to seal it, was shown in the following instance:

It was a drizzly winter day in Los Angeles when a man who would be called a typical hobo, dirty, unshaven, unkempt, with breath redolent of liquor, presented himself at the kitchen-door of a lady who had begun to take the true attitude towards all humanity, asking for money. A very strict law had been passed in Los Angeles to arrest such creatures and this lady could have handed him over to a policeman who happened to be near by, but she did not. She answered simply:

"Very well. Wait a minute" and went to get her purse to find a small coin. There was nothing less than a fifty-cent piece in it.

"This is too much" she thought. Then, "No, I will give it with a message to his soul."

So, holding it in the palm of her hand, she blessed it and said:

"Go with him and tell him, he is a child of the Most High God, pure and holy, loving noble things and able to live an honorable, manly life, honest and true!"

Then she put the coin into his hand speaking aloud the words, as she looked him in the eye:

"I believe in you!"

As he hurried down the hill he was filled with glee as he thought of the treat that he and his tramp-chums would have down among the hogsheads where they had

been having their open-air lodgings. As his bleary eyes brightened at the thoughts of the prospective "beers", another thought would come athwart these and he would say:

"I wonder what she meant by saying 'I believe in you'!"

The words kept coming. At the corner of Fourth and Spring streets he went into a cellar where the Salvation Army was holding a meeting, so as to be out of the rain and enjoy his good luck. The Salvation people were telling of the work they had procured for a number of men and they were inviting any who were there to come forward and list their names for employment and they would do for them what they could. A strong feeling came over this man to take up a clean life and he found himself in the aisle going up to be an applicant. The outcome was an invitation from the Salvationists to work around their barracks for his room and board until they could procure him a place. This he did. At the end of a month he obtained a job, proved competent, was promoted, and six months from that drizzly day he presented himself at the door of that lady's house, a fine handsome man, both within and without, seeking to know why she said, "I believe in you."

"How far doth a little candle send its rays!"

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The taking up of a spiritual word sometimes causes disturbance, because the new idea roots out the old, and as the error is moving out of your life it seems to be very real; then is the time for you to put all your faith in the Christ of your being, who will carry the cleansing process to a perfect end, if you will persist. Do not resist these things; just let them go, knowing that it is the breaking of the shadows before the dawn of the perfect day.

ABILITY, TALENT AND GENIUS.



LECTURE BY MR. C. D. LARSON, IN UNITY
AUDITORIUM, TUESDAY EVENING,
APRIL 19, 8 p. m.



HERE used to be a theory that you could develop muscle, but not ability, and that if you were born with genius, well and good, but if you were not, you would never have it. That theory, along with a great many other theories has gone into oblivion. There is nothing in the human system, physical, mental, or spiritual; in the personality, character, or in the mentality that cannot be developed further. Then again there is nothing that any individual possesses that we do not all possess. If a certain person has genius, we all have it. If some have ability, we all have it. The difference is that in some ability and genius is submerged, has not been brought out; but it is there notwithstanding, because we are all human beings and we are all fashioned in the same way.

For this reason we want to begin our consideration of the subject by stating that ability and genius to any degree and in any measure are latent in every mind and soul. This is not a doctrine of despair, but one of good cheer. The difference between ability and genius is very marked and should be considered before we can proceed with its development. Ability is of the mind, genius is of the soul, and talent is either ability or genius or both, trained for practical action. Ability is of no use until it becomes talent. It does not produce results. Genius is of no use until it becomes talent, because talent means one or the other or both trained for practical action. We see, therefore, that it is possible to have a great deal of ability and yet accomplish nothing because

it has not been made talent. It is also for the same reason possible to have genius and yet be a failure because it has not been made talent. There are thousands and thousands of people who have marked genius, not in the potential, but out in the actual, who are not accomplishing anything simply because that genius has not been made talent.

The most of us have a great deal more ability than we are using. In fact you can pick out almost any individual and you can say truthfully that he has from two to three times as much ability ready for use as he is using. He has not made it talent. He has not brought it out into practical action.

To illustrate the difference between ability and genius, we will take an artist who has artistic ability and also talent. He paints very well. We look at his picture and say "very good work" but we are not enthused about it. He hasn't genius but has ability along artistic lines, and talent. Now let us pass on to another picture. It was painted by an artist who has genius and talent. We look at it and say "splendid work." We look at it again and we are drawn to it a little more. We look at it three and four times; we become strongly attracted to it, and we see more in that picture the longer we look at it, until it actually talks; seems actually alive. That is the difference between ability and genius in the two pictures. Genius comes from the soul. That picture was painted by a genius and it is alive. It has soul.

Take music. Take two singers: the one has musical ability; it is trained for use; she sings well, and you enjoy her singing though you are not especially enthused about it. You simply say, "very good." She is a singer of ability and talent. Then take a singer with genius, or a violinist with genius and what happens? You are carried away, you are lifted to sublime heights and you are touched to the very bottom of your soul. Every

atom of your being thrills with something you cannot describe. I once heard a Presbyterian clergyman say "Real music produces goose flesh when you listen to it." It produces a peculiar sensation through the entire system and expresses through the skin in a peculiar way. When you listen to one who has musical genius you can tell it every time.

Take it in literature. Here is a man who has literary ability and he has trained it; he has talent. He writes well, his articles run right, but when you have read them once you lay them aside and possibly never look at them again. But how about Shakespeare's plays and the Gospel of St. John? How about the writings of the prophets? How about some of the Psalms? They have soul in them; they will never die. A man who simply has ability writes for today. The man who has genius, whether it be tinged with a higher spiritual truth or not, writes for all time; and when we read what he has written his words seem to live, and there is something in them that contains far more than the words express at first. In the writings of a genius you see a new and larger interpretation every time you read them.

But genius is not simply confined to music, art and literature. It is found everywhere, even in business where we usually do not look for it. There are some business men who have a genius for business, and they stamp their personality upon enterprises which feel their power for centuries and centuries.

Then we find genius in every day living. There are some people who have genius for living. You can pick them out. They may not be able to write books, sing songs, or paint pictures, or establish business enterprises on a large scale, but they are *living*, not simply existing. They are alive, and do you not know those people stamp their personality and characters upon everybody with whom they come in contact? They have a genius for living. A great many say, "There is nothing

in life for me, I cannot do this, and I cannot do that." How about living? A man or a woman who puts genius into every day living becomes a greater power in any community than the one who writes books or paints pictures, conquers nations, or makes history in any shape or form. We know it to be true and here is an opportunity for everybody.

I do not want to say that simply because a person does not have ability or genius along certain lines that he cannot develop genius along these lines. Take a mother; she has not time to go out into the work of the world, and many people seem to think that, because she is not active in the world's work, her influence, her power, her life must necessarily be kept under a bushel. But there is a greater opportunity for a wife and a mother to put genius of the highest quality into her life and her work than anybody else; and we are all looking for the day, (and it is coming, it is already begun) when wives and mothers will make home-making a fine art—such a fine art that every home will be ideal in the highest, finest sense of that term, and it will naturally follow that those who have the privilege to live in or be brought up in such a home will rise higher in the scale by far than anybody who ever preceded him.

In regard to the development of ability and genius I wish first to speak about will-power. The purpose of the will is to direct the other faculties. Suppose you have a group of faculties, all of them well developed and containing a great deal of ability, power and possibly genius; they will not do anything until the will says "proceed". But that is not the only function of the will. The will has a second function and that is to push up any faculty into a higher state of activity and efficiency. A certain faculty may be active to a certain degree; if it is backed up by a powerful will it will usually double its capacity and efficiency; it is pushed up into a higher state of action. But this requires a strong will.

I do not mean a domineering of forceful will, but that something you feel that you possess when you say "This I am going to do," and you say it with such depth of feeling and assurance and conviction that no power under the sun will change your mind. The whole individuality from the depths of your life comes into your expression when you say "I will".

A forceful will is weak. It may be strong in a jump, so to speak, but it is the steady will that is deep, that is continuous, and persistent: that is the one that is strong. We find after analyzing the human mind in the majority, and especially in what may be called the submerged percentage of the human family, that the will is so weak as to be almost absent. Those people do not have the power to take any original step; they have no initiative, and as we go a little higher in the scale we find the development of will a little stronger, and here and there we find it quite strong. In many who have stamped their names in history you will find the will very strong.

What is the reason that the will is weak in the human race? There are several causes for it. One is alcohol. The human race has been using some sort of stimulating beverage as far back as we know, and alcohol or any kind of stimulant weakens the will in the individual and in his child, grand-child and great grand-child. As we know that nearly every nation has been using something of the sort for ages we see that an enemy has been working all through the centuries weakening the human will. If for no other reason than that it would be a blessing indeed if every form of beverage that contains alcohol were swept from off the face of the earth. But we may ask, and naturally, what is the reason that alcohol weakens the will? It is very simple. When you are under the influence of any beverage your will power is laid aside; you do not consider your actions with your will; you allow some influence to

control your actions in a measure or in a complete degree.

The law is that whenever the will is laid aside by anything whatever, it is weakened, and if that process is repeated a number of times the foundation of the will is undermined until it totters. So we find in some people the will so weak that it can just get up occasionally and express itself, and usually falls down almost dead. We see very simply then, how alcohol in any form will tend to weaken the will by putting the system under the influence of something else. The will is decreed to be the ruling power and whenever it is laid aside it is weakened to that degree. .

Now there is another cause and that is what we might call psychic excess, which is getting drunk on the mental plane, and it is unfortunate (if we will permit ourselves to look even for a second on the dark side) that so many people have permitted themselves to be placed under psychical influences during the last fifty or seventy-five years. Whenever you give up your individuality to some unknown force and permit that force to act without any discrimination, you are simply laying aside your own will and permitting something else to come in and work, and naturally the will is weakened. So we find in pronounced psychics that the will is so weak that they have practically no will power. When a person is very sensitive, so sensitive that he is swayed here and there by every influence or suggestion or environment, his will is weak; he has not learned how to control his mind, his feelings, his desires or his actions by his own decree, and if a man is to rule his own life, make his own circumstances his own destiny, he must have the power to say what he is going to do, and what not at any time and under any circumstance.

Emotional excess is another cause that weakens the will, and by emotions we will include all the actions of the mind that in any way express feeling. Whenever you permit yourself to become angry, your will is weak-

ened. Whenever you permit yourself to become offended, or hurt, your will is weakened. Whenever you permit yourself to feel despondent or discouraged, your will is weakened. You let some artificial mental state take possession of you and your will is laid aside. Then we have a certain kind of emotionalism that people used to think was the Holy Spirit, but the Holy Spirit does not work in that way. I do not want to criticise, but simply state a psychological fact. In a great many religious meetings, emotionalism has gone on to such an extent that a good many of the converts so weakened their will power that it is a serious matter and we all know it. The point that I want to make is this: You want to make a man a Christian, to convert him; you want him to live a Christian life. You know that he will be surrounded by temptations and yet you take away from him during the process of conversion that very power that will help him to stay in the straight and narrow path. So the people who are doing the converting have overlooked this psychological fact, and it is very easily understood how an emotional crisis will entirely undermine the controlling power of the will so that you are almost as easily persuaded to get out of the narrow path as you were in the beginning to get into it. And that is the reason there are so many back-sliders. People often say it is so hard to live a Christian or spiritual life. Why? Because it is too much a matter of emotion, and all kinds of emotions if not controlled will become excessive and undermine the will.

There is one more vital cause. Whenever you permit your mind to be controlled or influenced by any power, real or imaginary outside of yourself, you weaken your will. This may seem to contradict some of the highest teachings that we have received. For example "Thy will be done," the idea of giving up to the Infinite will. But Jesus Christ expressed the highest truth along this line when he said "My Father worketh and I work". It

is not that I give up my individuality, but that I work with the Supreme. The idea is not to become nothing and give up to some power that you do not understand, or that you may think you do understand, but to work in harmony with every power in existence.

Now we want to avoid anything and everything that may tend to rule out the will as the controlling force in human life, character, conduct, action, thought and feeling. But in this connection we must not come to the conclusion that we develop strong will by becoming cold, without feeling or sentiment. That is going to the other extreme; it is an extreme that we want to avoid. Your heart can be warm, you can be full of sentiment, feeling, kindness, and tenderness, and yet never go to emotional excess, because you keep them all under control; you express them harmoniously and beautifully in the right measure and in harmony with each other, so that your nature will be kind, loving and tender, and yet have back of it a firmness and strength that simply makes your kindness more effective than ever before. We have all noticed the difference between the tenderness of a weakling and the tenderness of a strong soul.

The first thing then in regard to developing the will is to avoid anything that tends to rule out the will. That is the negative side. The positive side is to begin to use the will more thoroughly and more fully than we have heretofore. For example, whenever you think of a certain faculty that you want to use, turn on the power of *will*. Turn to the will in a gentle, quiet, deep, serene and positive manner and try to will that faculty to greater action. Whatever you do, try to feel that your will is positive and full of power. There is a difference between negative and positive action. Many people are half-hearted about their movements, thinking or desires. We want to avoid that. Eliminate it by making every action positive, full and strong; every thought positive full and strong; every feeling positive, full and strong,

and you will gradually find that the will-power is becoming stronger and stronger simply through its right use. It is not necessary to apply any special effort; to go through any gymnastics on the mental plane. It is attained simply through action, full and positive, with the whole heart. When you do anything, do it with all there is in you; when you think, think with your whole mind; when you feel, feel with every atom of your being. The faculties that you are using should receive special attention at the hands of the will. Push these faculties up to the highest state of efficiency.

In your work have you made it a point to turn on—so to speak—the full power, the full capacity of your will on your work, your study? If so you will find that that faculty is going to work to far greater efficiency, and this is one way in which ability is developed.

We have all heard the statement "You will always get what you wish for if you wish hard enough."

You desire to make money, and if that desire is strong your money making faculty will therefore gain strength and power. It will be aroused, and whenever any faculty becomes aroused it is going to do better work. It is going to find ways and means to fulfill that desire. If your wish is not very strong along the line of money making your money-making faculties will only be aroused to a slight degree, not enough to produce anything more than you already have. But when you wish hard enough those faculties will be so fully aroused that they will gain the capacity to find the ways and means for you to realize your wish. Now we know that is true. We see it at once. If a faculty is dormant, we are not going to accomplish anything along that line, but when the faculty is aroused to the highest pitch of action, it is going to go to work. It is going to find methods to carry out that wish.

So you do not get what you wish for in some mysterious manner. Your wish simply stores up those faculties

and powers in yourself which are able to make that wish come true.

Suppose you desire better friends. Many people think, "If I desire better friends I will attract them in some way." If you desire better friends the idea of better friendship is so aroused within you that you are merely transforming yourself into a better friend and people will be attracted to you. They will want to be your best friends. Suppose that you want to become a success along a certain line, or in a certain vocation, we will say in music, and if you desire success in music and wish for it hard enough, with your whole heart and soul you are turning the full power upon that faculty. It is going to work at full capacity, and you know when anything works at full capacity there is no failure in sight. When you do your best, you are going to get the best.

You say, "Can a shop-girl marry a Count?" Of course she can if she wishes hard enough. This has its humorous as well as serious side. How often does that girl think of the Count? About two minutes a day? That is about all, and the rest of the time she is talking to Jessie, or to Mabel about what a lovely time she had at the dance last night; and discussing other insignificant matters that have no connection whatever with her desire. Now the same is true with regard to the desires of most people. They say they would like to do this or have that, and for the moment that wish may be felt deeply, then the next moment they are wishing something else or have forgotten all about it. You can set it down as an absolute fact if you make up your mind that you want a certain thing and desire it every moment of your waiting, and go to sleep desiring, you are going to get it.

In this connection, I would like to say before you begin to turn on that amount of power, be sure that you want what you desire. A great many times when it comes we say, "I do not care for it." But we have to take it. You will find it to be true that where desire is per-

sistent and continuous it will positively make a way and the law is simple. It stirs up everything within you that can help find the ways and means and methods.

Suppose you desire a certain thing that you are uncertain whether it is possible for you to get. You would like to have it, but it seems impossible. Now suppose that you try it any way. You keep on desiring that something until finally an idea strikes you. Certain faculties have been worked up to the highest pitch until the idea factory in the faculty begins to work. Then you say "I will carry out that idea." What has seemed impossible, that idea makes possible. We cannot tell what a faculty can do; what ideas, plans and propositions it can work out if given a fair chance. The power of desire combined with the power of will has the tendency to work up each faculty to such a pitch of high and fine action that the very thing that you wished for is made possible. You have opened the way to some idea, to some new plan, to some new attainment.

Now we might ask, "When do desires become strong enough?" When they become subconscious. The desires that are simply on the surface are not strong enough to produce results. It is when they become subconscious; when they arouse everything in you. Whenever we begin to desire certain things, we want to try to feel the power very deeply, and we shall find that as we continue to persist, the force becomes stronger and stronger and it is easy to continue.

All of us can think of illustrations where certain results were secured after months or years of persistent desire. Now we know—we did not know before—and can see plainly how the law works, and it is applicable along every line. There is not a single thing or line of action where it will not work.

In the use of our will, desires, and faculties and in the use of any power, we must concentrate. We must focus our whole attention on this one thing. We all

realize that concentration is necessary. It has been called the master key to attainment and achievement, and rightly so because all the power that is in you is focused on the thing you do. A good many methods have been given to acquire the habit of concentration. One is to put a spot on the wall and look at it good and hard. I wish to say that that method has the very opposite result from the one you are after. You want to bear this in mind, that you do not attain powerful concentration unless the action of your mind are subjective. That is, unless they move through the channels of the undercurrents of your being. When you look at a spot on the wall, your mental activities come out to the surface more and more, while in concentration you want to deepen them. Try to concentrate your attention on a certain thing and then try to let your mental action deepen; let it sink into a deeper state. Do you feel your attention held there naturally? That is one method. Just permit the action of your mind to deepen in trying to get your attention to anything.

Then there is another. Get interested in your subject. But you say, "If I am not interested, how am I going to become interested?" If you are not interested in your subject or your object, look for an interesting point of view, and the very moment you look for an interesting point of view you become interested without fail; you will find that you concentrate naturally.

The thing that is very simple is to just deepen your mental actions. Just let them sink quietly and slowly into a deeper psychological field; then look for an interesting point of view, and you find yourself becoming interested.

These simple methods practised right along whatever you may be doing will soon develop a tendency to enlarge your field of concentration, so that you will never have any trouble again with your mind wandering.

The very moment you want to turn your attention to

a thing you do so with perfect ease. The whole action of your whole thought is in that object of your thought.

Genius comes from the soul. By that, I do not mean that the soul is some vague uncertain something that we do not understand. The soul is that which is vital. It is you yourself. When you work with genius you are putting yourself into your work, and as you are immortal, your work becomes immortal; as you are a soul, your work is given a soul. By putting your soul into your work more and more, greater possibilities are given to your work. It is therefore necessary in order to gain genius, or rather to bring it out, because we all have it, to recognize the soul in everything that is done, thought or felt. When you think about anything, instead of simply recognizing the shell, the external appearance turn your attention and recognize the inner possibilities of that something. By so doing you comply with the simple law that whatever you recognize in others you develop in yourself. Look for soul, greater possibilities, for any good there is, and you awaken in yourself just what you look for in others.

We find the process to be not difficult, but simply a matter of using what we are already conscious of according to natural law and to the fullest degree possible.

Speaking of the subconscious I will mention the fact that modern psychology is discovering that man's field of innumerable possibilities extends deeper into the vast mental realm. When we know that, we know what we have to draw on. We know the immense reservoir back of our desires and ambitions, and there is no reason why any individual should continue to be just what he is. He can become and achieve more. Every individual who will apply the power of persistent desire in what he wants to become, to gain or achieve, and will use the power of the will fully and completely in all he does, thinks or feels, concentrating perfectly on everything that he does, will, in the course of a reasonable length of

time, find himself accomplishing from two to ten times what he previously did. The right use of his will, desire and concentration will increase the working capacity from ten to a thousand per cent, depending of course on what material is already out near the surface to work with.


Then when that has been put to use, it has begun to draw upon the greater resources of the great within, and if a person makes it a practise to put himself into his work, into his life, he will find that genius will develop gradually and surely. He will stamp his work with quality and worth to a degree that will be recognized by everybody. There are so many superficial minds, so many things just half done, while the world is waiting and waiting for men and women who will put all there is in them into their life and work. There are plenty of places ready for such people. The demand is a thousand times greater than the supply. See what an opportunity is above us all and yet the way is simple enough. It is just understanding these few principles of thinking things and then doing them, doing them with the whole heart; not thinking about them two minutes a day, or occasionally, but every minute. If the strong persistent desire is continuously and properly directed and taken up by the soul, there is nothing in the world that can keep it down or that can turn it away from its purpose. It will have its way every time. In the meantime while it is working out its way, it is working out all these greater things within yourself. Have you not noticed that when you turn on the power of desire in your life, desire something greater something better, that it tends to build you up at the same time?

When we pray earnestly, (which is another use of desire, and desire is spiritual action) for certain higher and finer things, it shows in our faces and brings out higher and finer qualities of mind and character.

TEMPLE TALKS

CHARLES FILLMORE

COURAGE

OURAGE is innate in Being. The race has always recognized the presence of something in man that makes him bold and fearless in the face of danger. This something has been named *courage*. But it does not apply alone to fighting or to the overcoming of enemies. The "pomp and circumstance of war" gives to man a temporary courage that under other surroundings he would not have. Real courage is a spiritual quality and the true expression of it is in meeting boldly the opposing forces of the soul. It takes far more courage often-times to do some apparently simple thing, to meet and overcome some weakness in one's self, to confess some fault, or to humble the pride of a haughty spirit, than it does to go into battle with music and banners. "He that ruleth his own spirit is mightier than he that taketh a city."

The Scripture is filled with examples of those in whom the quality of courage was a prominent characteristic. Daniel in the lion's den; Jesus Christ meeting his adversaries—these displayed that inner courage which is latent in all of us. The Scriptures tell us, in symbology, how the mighty ones of God have, through unfailing spiritual courage, pulled down the bulwarks of error and gone on to victory, even when everything seemed against them.

This is all brought out in a most effective way in the story of the children of Israel. They had all of the experiences that belong to the man who is in the process of spiritual development. If we study their history

we arrive at an understanding of ourselves, for we are the children of Israel.

The Promised Land is within man. Instead of looking without for the fulfillment of his desires and needs he is to learn to look within. There he will find forces and emotions which he is to command and subdue.

There is no limit to the capabilities of man. "Ask what ye will" in the name of Jesus. Through Moses, God gave his name to the children of Israel as Jehovah, meaning "I am that I am; I will what I will to be" and Jesus has the same meaning. In the name of the great I AM, the real of man, all things may be done.

There came a time in the history of the children of Israel when they reached the borders of the Promised Land. They had been wandering in the wilderness for forty years when their journey through it might have been made quickly. The distance from Egypt to Canaan was short, but because of doubt and murmuring their progress was slow.

This removal from the darkness of Egypt into the freedom and plenty of the Promised Land is not a change from one country to another but from sense consciousness to spiritual consciousness. Every man comes sometime to the place where he is tired of sense consciousness—even its pleasures finally fail to satisfy, and he seeks something better. He grows weary of wandering and longs for the fruits of the Promised Land. These are within himself. All the potentialities of Being are open to man. When the time comes that we have exhausted the powers of the outer man, and have begun to meditate upon a better way to satisfy, then conditions are right for entrance upon the new order of things.

When the children of Israel were ready to enter the Promised Land, Joshua was appointed their leader. Joshua has the same meaning as Jehovah and Jesus; it means I AM, Savior. We can be saved only through I AM. You will never be saved until you say "I am, I can,

I will. I am master. I choose to go to the right." You will never get anywhere until you make that choice. So in this entrance into the Promised Land you must have a clear realization that the way is through I AM.

Joshua, the I AM the captain of the host, had associated with him Caleb, the faithful, the impetuous. Caleb represents enthusiasm. You must work yourself up to the point of enthusiasm before you will accomplish much. If you merely say "I am" and do not attach to it the qualities you want to bring forth, little is gained. All the powers of the man are to be gathered about I AM. Jesus chose his twelve and said "follow me."

There is a statement of principles underlying the message given to Joshua. These are found in the first chapter of Joshua. I AM has to make its laws. If you say "I am courageous", you make that law for yourself, and your word shall be established unto you. If you say "I am afraid" you make another law and place yourself under it. In this case you also get results according to your word. Then hear the covenant of the Lord with his people and keep it courageously.

"Every place that the sole of your foot shall tread upon, that have I given you. From the wilderness and this Lebanon unto the great river, the Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."

Remember that all names of rivers and places are representative of conditions in the body. The Euphrates is a great river that flows through the system; it is part of the vital essence of your being. The Philistines and all the other giants of the Promised Land, are the untrained or undeveloped states of mind in your subconsciousness, which you are to subdue and discipline. When they become obedient to the law of Being they will be your servants, doing gladly your bidding.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I

will be with thee: I will not fail thee nor forsake thee. Be strong and of good courage."

This land which God has sworn to give man as an eternal possession is his body. You may think that you are in possession of your body but you are not until you have taken control in the name of I AM. You are to go down into it and learn it until you know it even better than you now know the world without. You are to become acquainted with and master of all the forces working in you.

The law which Moses laid down for the children of Israel was one of denial and affirmation, principally denial. The law Jesus Christ gave was one of affirmation and love. So in taking control of the forces within keep on the affirmative side. Let the preponderance of your thought be positive, and do not spend much time saying "I am not". You may find it helpful sometimes to say "I am not afraid", but more often you should say "I am bold, fearless, courageous."

"Only be strong and very courageous, that thou mayst observe to do according to all the law that Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest."

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Turn not to the right hand or to the left. Go straight ahead and you shall have success. You can't get away from the law of the Lord or give it slight attention. Every word you speak must be according to his law and instead of giving it occasional thought you

must meditate upon it day and night. Do not think that you can get over into the Promised Land by merely repeating words. It requires your whole-hearted, whole-souled desire and effort. This is not burdensome to those who love the Law, and only those who love it are successful in demonstrating it.

If you want to do away with certain conditions, get back to the cause. Many will not do this because they are afraid. They haven't the courage to face their weakness and failures and overcome them. They fear the Hittites and the Amalekites and the Philistines who trouble them and would have peace without overcoming these men who are in possession of the Promised Land.

Do not be scared out of your inheritance by the cry of "giants". Caleb, the fearless, is proclaiming, "Let us go up at once and possess it; for we are able to overcome it."

It takes courage to go forward and conquer, but there is no other way. The sooner we become resolute, the sooner will the victory be won. The awakening to spiritual courage requires attention. It does not come into expression without affirmation, meditation and observance of the Law.

If you want to be quickened in courage read the first chapter of Joshua and apply it, holding to the one Supreme Courage, the courage of God. Compare your ways with the law as laid down in this chapter and see if you miss out on any of the points. "Turn neither to the right nor the left." There is to be no wavering, no turning aside for fear or doubt or for temporary advantages. A steady, straight-forward going ahead is all that counts. Don't be afraid of yourself. "Oh," you say, "I am not afraid of myself; I am afraid of outside things." If you develop courage within so that you are fearless before yourself you will not be afraid of anything in the without—storms, enemies, disease, accidents

—nothing will terrify or affright you when you know your own I AM power and exercise it in your own consciousness.

THE LORD'S BODY



DIVINE Metaphysicians take special care that they are logical in their reasoning. They hold that all truth has its origin in Divine Mind. Whatever we can conceive as being true must work itself out in creation, and if the creation seems to fall short of the Divine Perfection in any way, it is a fault on our part; either we are not seeing the whole of it, or we are lacking in understanding. And if we hold to our logic that the good can create nothing but good, it will bring us to the right conclusion, and the manifestation will always prove itself. Holding to this logic of the mind, and the conclusions of the mind, we find that there are two creations; that mind idealizes that which it afterwards brings forth, just as a man works out in his mind his invention before he makes the model. God is the all potential Mind. God creates first in thought and his idea of creation is perfect, and that idea exists as a perfect model upon which all manifestation rests. The body of man must rest upon a Divine Body Idea in Divine Mind, and it logically follows that the inner life substance and intelligence of all flesh is perfect. But you say, "I have not a perfect body, my body is not the perfect idea, because I can see it is material." It may be that you do not understand; that you do not discern the "Lord's Body," which lack Paul said, was the cause of weakness, and sickness and death.

We have a perfect body in mind, and that perfect mind-body is expressing itself through our I AM, or the Lord God in us; and it is bringing itself into manifestation just as fast as we will let it; just as fast as we perceive God in the flesh. Do you not see how closely

you must follow and hold yourself in the true logic? Plato said, "Pure reason is the highest faculty of the mind." So many people wander away from the pure reason because it does not seem to be in the sight of sense. They say there is evil and error everywhere. It cannot be then, that God is in the universe. But are they in the understanding of the creative law that man is responsible for the bringing forth of the Divine perfection? God finished his work in the ideal and we are making it manifest in the real. If your body is not perfect, it is because you have not let into your consciousness all of these perfections which exist for you in Divine Mind, and which would be fully expressed through you as they were in Jesus Christ if you would discern the truth of the real ideal body, called the Lord's Body.

Then if I want to see the real expression of Divine Mind in my body,, all I have to do is to mentally image it. I must put my I AM identity into it and affirm that the perfect body as idealized by God is now manifest in my hands, in my feet, in my heart, and in every part of my organism. Is that good logic? and will it work? Of course it will. This is the real secret of metaphysical healing. In the beginning the Word was God, but the Word became flesh and dwelt among men and they saw his body, his glory and his perfection. Then Jesus Christ was the Word or Idea of Divine Mind made manifest in form. Jesus saved his body from dissolution and raised it up to the heavenly estate, which is substance so pure that no disintegrating force can be found in it. This gives an importance to the body beyond the usual estimate. People think that soul salvation is the object of the Christian life, but Jesus and Paul laid great stress on the ability of man to "lay it down and take it up," even this "Temple of the living God."

Can we save our bodies from death? Yes. By seeing them as the very temples of God; and that means

more than looking at them as if you were looking through a telescope. You must see the body with your mind. See it with something more than the intellectual mind. See it with Jehovah; the Lord God within you.

When the Perfect Man is conceived in pure reason, the reason of Spirit, and man sees himself as he is in God's mind, the Lord's Body begins at once to appear. We can all see our bodies with the "single eye" that Jesus spoke of, and through this faith in the reality of the invisible body regenerate the flesh. The body is wonderfully obedient to the I AM mind. It hastens to do its bidding, and is renewed and transformed by a thought. But so many of us see the body as it appears to mortal sense, and thus seeing it there seems to be that kind of a body. The real continues, but the seeming passes away. We know that we are healed by right thought, that we can and do raise these sick bodies and restore them to health. Where is the limit to that healing? There is none. Why can you not go right on and perfect the Body Idea as conceived in Divine mind? That is where pure reason and logic sustain us. It does not make any difference how many people die, or are going to die, the logic is good if it proves the healing of a single ill. It is a real pleasure to know that there is somebody behind this universe, that there is a real God; that life is something more than the mere piling up of material things; that we can become the real man and all the pure ideals can be fulfilled here and now.

The real body of God is a live body. It knows. It is a living body. Above all it is a beautiful body. And God himself, is to be in that temple, and it will not be necessary to have any external light, but his light, the light of life and health. It is wonderful how quickly the body will respond to a thought of life and health, how you can get a flow of health instantly, if you hold the right thought. Just closing the outer sense and holding the thought that you are the perfect mani-

festation of Divine Mind, will often heal the body of its ills. We see the disease and cling to it, when it is trying to get away all the time. Disease is not natural and it knows it. Then relax a little and let the Spirit carry on its perfect work in you and all at once evil or sick conditions will disappear and you will be whole. All good healers will tell you that their best work is done by simply letting go and realizing that there is but One Universal Mind and that that Mind makes a perfect body for every man.

We see this law proved again and again in the healing power of nature. All doctors admit that the body is naturally restored to health, that neither they nor drugs do the healing. What causes it to be restored? The Divine Idea of Perfection. So our bodies really are the temples of the living God. These so-called material bodies have within them and about them the Divine Perfection. I would not make any separation. Hold that your body is spiritual, and do not hold anything less. It does not make any difference how much your flesh cries out. It may be that flesh and blood and bones can be expressed in a larger and better way. That is for you to determine, but insist upon the truth. Carry out that living true Word which everyone of us knows to be the offspring of Divine Mind. "And the Word became flesh and dwelt among us."

* * * *

The teaching of Christianity is that the human race was originally in a beautiful garden; a state of consciousness described as paradise. Here were placed before them two ways of attaining knowledge; one through experience, the other through the inspiration and guidance of God, and they chose the diverse, or hard way. They followed Satan, thinking that through experience they would get wisdom and pleasure, and in their ignorance, they fell short of the law. They did not know how to take advantage of the forces of mind, and the result was death of their bodies.

But there was promise of restoration; that men should come back into that paradise or place where eternal joy and satisfaction exist; that through Jesus Christ, the original life of man should be restored. Jesus Christ understood the Law of God and came to show us the way to live our lives, to resurrect ourselves out of sin and death into immortality. He resurrected his body, and promised that those who keep his sayings and follow his law, should do likewise, and yet two thousand years nearly have passed and no man has demonstrated the resurrection so far as we know. The teaching has been side-tracked, and misunderstood. The popular Christianity of the day tells us that this resurrection is of the soul; that it is to take place after death, or in some future time, and that everybody must die.

Now a new consciousness, a new understanding of this great teaching of Jesus Christ is needed. We are beginning to understand it scientifically. Our physical scientists are showing us in their laboratories that life should be continuous. They tell us that the functions of our bodies are self-perpetuating if rightly directed. There is no reason why they should be destroyed. All about us are the forces that enter into these bodies, and the elements that are found in chemistry are also in the body of flesh.

Why then have we failed for these two thousand years? Because we have not understood and applied the Divine Law. The early disciples evidently caught sight of the great truth, that man has within himself this resurrecting power to overcome disease and sickness, but it gradually fell away and man has gotten back into the old adverse thought.

We must first reduce our religion to *facts*. What do we *know* about it? It is "by their fruits ye shall know them." The fruit of your thought is your body, and you can judge your thought by the character of your body. So also you can change your body by chang-

ing your thoughts. Then here is the key to the situation. To resurrect this body we must change our thoughts. Every thought must be in accord with absolute truth, and there must be no adverse thought. We must separate ourselves from all thought of sickness, weakness and death. They must have no part in the consciousness of the one who would follow Jesus Christ.

One who comes into the consciousness of Divine Mind knows nothing about the errors of the world, and if they present themselves to his mind he should put them away, and identify himself with the one infinite, omnipresent demonstrator, Jesus Christ. Our overcoming will be in proportion to our adhering to this great truth. truth.

There are now thousands in the world who are ready to enter into the consciousness and to make the statements identifying themselves with the great I AM, and who know and realize that every thought they have attaches them to the things of sense, or to the things of Spirit and Truth.

Then let us be true to ourselves on this great day which we are celebrating of the coming forth of Jesus Christ from the darkness of the tomb into the light of day. Let us remember the law and enter into the truth of the I AM, regardless of our surroundings. Hold the thought, "I now identify myself with Him Who overcame." He is here now waiting for us to step out of these delusions, these errors of sense and accept the truth, and be restored to paradise.

God measures souls by their capacity
For entertaining his best angel, Love.
Who loveth most is nearest kin to God,
Who is all love or nothing.

—Ella Wheeler Wilcox.

BIBLE LESSONS



Lesson 15. June 26.

THE PARABLE OF THE TARES.—Matt. 13:24-30; 36-43.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25. but while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

27. And the servants of the household came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares and bind them in bundles to burn them: but gather the wheat into my barn.

36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man;

38. and the field is the world; and the good seed, these are the sons of the kingdom: and the tares are the sons of the evil one;

39. and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,

42. and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

GOLDEN TEXT—*"Then shall the righteous shine forth as the sun in the kingdom of their Father."*—Matt. 13:43.

Jesus had an ideal—the establishment of what he called the "Kingdom of Heaven." This kingdom was to be a place or condition purged of error. As a location, this earth seems to have been pointed out—as a condition, the consciousness of man is clearly set forth. Thus the "coming down out of heaven" of the new condition must be taken in a metaphysical sense. Real creative ideas are always in heaven, and they take form, or project the thought of substance, wherever and whenever there is a right relation set up in the avenues through which they manifest—the minds of men. Thus Jesus was primarily talking about the consciousness of the individual, as he practically explains in his interpretation of the parable.

What is the central truth taught by this parable?

That evil and good are in this world so mingled that it is not safe to try to separate the one from the other while they are in the developing stage.

Phillips Brooks once said: "Bad men and good men are living together side by side. But that is only the beginning. Not merely every crowd, but every man is all confused. Every man is good. Every man is bad. Nor is this all. Not only in the same man, but even in the same deed, the good and the evil are commingled. The

act of benevolence flecked and strained with pride; the self-restraint which has some self-indulgence at its heart; truth told for false purposes, religion with some soul of selfishness."

Observing this commingling of good and evil, many metaphysicians teach that there is no evil, but that which seems so is but good in an unripe or undeveloped state. Is this the teaching of Jesus?

No. He emphasizes the danger of the evil which the enemy, or adversary, has sown, and describes the best manner of getting rid of it.

When does this time of harvest usually take place in individual consciousness?

When the thoughts have produced a crop of wheat and tares, which we call health and sickness.

Does this refer to the conscious thinking, or the subconscious desires, appetites, etc.?

To the subconscious. Here has been sown, in ignorance or darkness, many subtle error thoughts that cannot be destroyed at once, but must be gradually overcome, trained, and the faculty around which they clustered, cleansed.

What is the end of the world here referred to?

Literally "the completion of this æon," a different word from that translated "world," in verse 38, which is "comos". It does not refer to the physical world, but to the present era, age, or individually, the end of a certain state of consciousness in which man's true thoughts are separated from his error thoughts.

What are the "angels" which the Son of man sends forth?

Thoughts of Truth and goodness.

What do they do "in his kingdom"?

They gather the evil or wrong thoughts and transmute or burn them up with Divine Love.

Lesson 1. July 3

PICTURES OF THE KINGDOM.—Matt. 13:31-33; 44-52.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. and having found one pearl of great price, he went and sold all that he had, and bought it.

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 filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

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

50. and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51. Have ye understood all these things? They say unto him, Yea.

52. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

GOLDEN TEXT—“*For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.*”—Rom. 14:17.

Metaphysical teachers find their most difficult work is getting students to recognize that heaven is a condition of mind. Jesus evidently experienced like difficulty in making himself understood, which accounts for the numerous parables and comparisons he gave of the

kingdom of heaven. These were all illustrative of some condition pertaining to the kingdom, and never did he give description of it as a place located in some distant heavenly realm.

Yet in spite of these oft repeated illustrations by Jesus showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today teaching that it is a place, to which those people who accept Jesus as their saviour, go when they die. There is no authority in the Bible for such doctrine. If such a place existed Jesus would certainly have described it plainly instead of giving parable after parable and illustration after illustration showing it to be a state of consciousness to be attained by man.

In the lesson today are five short stories illustrating six different problems concerning this condition and our relation to it. Applying some of the laws of mind as we know them we find that Jesus was talking about universal truth and its expression.

The mustard seed comparison is to show the capacity of the apparently small thought of Truth to develop in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" is the Truth and the "woman" is the Soul. When a word of Truth is apparently hid in the inner mind it is not idle, but quietly spreads from point to point until the whole consciousness is light with Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth.

The treasure hid in the field is the logical truth that all that is belongs to Being and can be brought forth by one who gives up the without and looks within for the real value.

The merchant is one who is seeking the "jewel of the Soul", or spiritual good, through exchange of thought,

discussion and argument. He also must give up all these so-called values for the inner pearl.

The net cast into the sea is that state of mind that seeks for Truth in many places and gets much that has to be thrown away.

The "end of the world" is the point in consciousness where the true thoughts are in the majority, and the error thoughts have lost their hold. This is the final consummation of the regenerative process and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the man. This is the "householder" who brings forth his "things new and old."

The Kingdom of God is not meat and drink (sensual things), but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Lesson 2. July 10 REVIEW.

GOLDEN TEXT—*The Words that I speak unto you, they are spirit, and they are life.*—John 6: 63.

Why is the judgment easier for worldly people than for religious bigots?

Because self-righteousness characterizes the latter, while the former are usually free from it, and self-righteousness closes the mind against the entrance of the Christ Spirit.

How does the rest Jesus promised come to men?

By obeying the Divine Law as revealed by him, they are freed from the burdens of care, anxiety, pride, resistance, envy, and self-seeking and they enter into a harmonious state of consciousness which gives rest and the peace that passeth understanding.

What is the meaning of the universal rest-day?

It has its basis in the Creative Law and is designed to meet the needs of men in their work of bringing into manifestation Divine Ideas.

What is the cause of intemperance?

Men need and desire the stimulant of Spirit, but not being in spiritual understanding they do not know what it is they crave and they seek satisfaction in material things.

What is the "sin against the Holy Ghost" ?

Resistance of the Spirit. It cannot be forgiven because so long as it continues it shuts out the forgiving love of God.

* * * *

Readers of UNITY Bible Lessons are invited to send us answers to the following questions, which have been considered during the last quarter:

What state of mind is represented by John the Baptist?

Why did Jesus thank the Father for withholding these things from the wise and revealing them unto babes?

How does man break the Sabbath?

What is true temperance?

Who are the multitudes to be fed by the Christ?

Why do many sink in the waves of negative thought?

Lesson 3 Ju y 17

PETER'S CONFESSION.—Matt. 16:13-28.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, how that he must go unto Jersulem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

27. For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

28. Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

GOLDEN TEXT—"*Thou art the Christ, the Son of the living God.*"—Matt. 16:16.

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson Caesarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is a sort of "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men; the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammelled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the *substance* of the mind, and a foundation is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the *rock* upon which the Christ should build his *ekklesia*. This was not a temporal church, as has been interpreted by intellect, but an aggregation of ideas in mind based upon principles.

"And he charged them that they should tell no man of him." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God in intellect are futile. "Spiritual things must be spiritually discerned."

This mighty revelation that man is in fact the very Son of the living God is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas dominant in the mind. These do not give up to the Spiritual Man right away. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discernor of Truth, would escape this work in subjective consciousness, and openly rebuke the idea that it is necessary to suffer any such discipline. This Jesus designates as "Satan." It is the superficial way of looking at man—a surface view only. The fact is that we are the composite of many men and women, the residue of which is stored up in our subjective minds, and all of this has to be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the *soul* that is lost but the new gives it as *life*. It is not a question of preparing the soul for heaven after death, but a demonstration of *life* right here and now.

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite—Channing.

EDITED BY MYRTLE FILLMORE

THE CHILD IN THE SCHOOL ORDER

ARTICLE III.

IMELDA OCTAVIA SHANKLIN.

"Order is heaven's first law." Order is the mother of virtues. It is the state that prevails in every successful school room in the world. Without it there is the defeat of that for which every system of training is devised.

As a means to order in the school, text books are arranged, courses of study mapped out, and daily programs drawn. These are the only assistance that boards of education can give the teacher in establishing this fundamental of success. These the wise teacher marshals and develops with the tact and skill of the confident general who plans every force at his command to act with the greatest precision and effect upon the object of assault. She is teacher who drives out the darkness, she is educator who lights the torch of knowledge in the mind of the stranger-souls who are learning the ways of mankind.

It is the wide-awake teacher who has problems. The problems mainly evolve from the conservatism of school boards, the inadequacy of texts, the hard-and-fast requirements of the course of study. These things she cannot avoid, so she makes friends with them that she may get from them the good they may be made to yield. Spurious success comes by aid of circumstances; real success comes despite circumstances and is brought

about by the undaunted energy that leads captivity captive and compels the untoward conditions to work for things that are emancipatory, and beautiful because true. Normal training schools are studies in the orderly development of life and each day in the school room is an application of all that has been gained in this, and a day of discovery in greater things of like nature. The aids to order that are furnished to hand are increased by the originality of the teacher. The success she wrests from hindrances depends upon her resourcefulness.

Order is the harmonious performance of each function of the school life. It means each child to his own affairs, irrespective of surroundings.

Any school room will be orderly if the attendants are kept busy at legitimate work. The child will be employed at something. It rests with the teacher if that something trains the mind to greater capabilities and the body to greater efficiency in the scheme of life. Lawlessness cannot develop when the child has before him a work to be done, a work made so interesting that it becomes an absorbing passion. The teacher at her desk is a spell weaving magician who stands so pre-eminent that the subtlety of her presence invites confusion or concentrates the faculties of the room upon the task in hand.

The power of the teacher to interest the class is exercised in part through the presentation of the text, and in part at the opportunity of the recitation period. More than these, it is that perception of the work which makes it to be greater than a means of livelihood, greater than a profession, a direct calling from the Infinite Necessity.

Every demand made upon the class is a demand upon the individual. There is never a moral community where there is a lack of morality in the individuals of the community. The greater the ethical development of each member of a society the higher will be the ethical tone of that society. All training has its center of oper-

ation in the unit. The school room is the place to develop self reliance and concentration. The presence of fellow pupils will invite meddling and diffusion of thought. For these reasons it is to be insisted that the pupil give his whole heart to his own task, the desk of a neighbor being a matter entirely beside his business in the room. Such a regime does not need include harshness or hardness. It can be made most attractive and surpassingly interesting. Its inauguration and continuation require a character in the teacher of one part common sense, one part tact and one part understanding.

There are phases of the school life in which the community idea must prevail, and certain forms of exercise are suited to the training of the social nature. There are also times in study periods and in manual features when by consultation that which is abstruse for one may be made plain by another. These matters must be kept within the boundaries of a quiet interest that does not diverge from the matter in hand. The child in school is to know that school is his business; that he is to be there daily; that he is to be punctual; that he is to attend to business; that he is to be courteous, observing all these things as diligently as the man of business observes the conditions of his office associations. To foster and encourage these habits, the child is to be met with a cheery willingness to help where he cannot help himself; with the best conditions for the accomplishment of his work; with the interest in his individual welfare that calls out the tall summits of his inherent greatness.

The conditions that prevail in the American home and school have been criticised as a laxity that amounts to lawlessness. We call this loose tendency freedom. The ideal is worthy, but we must remember that trespass upon another's equal right to life, liberty, and pursuit of happiness is selfishness. Out of selfishness grows every disobedience to law.

There is a rational freedom in the school room, as

there is in the home, but this is not akin to the lawlessness that is practised in the name of freedom. Abuses arise from inability to distinguish between these, and some of the enthusiastic advocates of "freedom" are those who have not the force of character to make the idea a success. So greatly has the sentiment of freedom spread in the American home that the school has become the place where many children receive their all of training in the value and beauty of law abiding citizenship. If the child that is abandoned in the home is also abandoned in the school his lot is indeed unfortunate.

Every school room contains intelligence that is capable of being trained into a self-governing force. The attempt at self-government is advisable only when the teacher is capable of controlling the situation, even when she appears the least in the operation of the governing machinery. Success is possible only when a high ideal of morality has been and is being daily taught. However much the teacher effaces herself as the visible power, it is her mind that leads, directs, and in every decision is the final court of appeals.

Children are men of immature experience. In adult societies the pupil becomes a teacher, the teacher remaining a pupil of some other mind. Jefferson, the teacher of ideal freedom, was pupil to earlier students of the divine rights of man. There must ever be teachers and exemplars, heaven sent evangels to men. Everyone who incites to higher living is a heaven ordained priest among men. Of these there is no other one whose opportunity is quite so far reaching as that of the teacher who understands her own value to the shaping minds of the oncoming men and women of the world. If she sets these minds into an orderly habit of action great is her place among the children of men.

Forgiveness is man's deepest need and highest achievement.—Bushnell.

DIVINE POSSIBILITIES FOR ALL

A mother, whose supreme interest is centered in the good of her children, after reading in February *UNITY* the extracts from Mr. Larson's article on, "Every Child Has a Right to be Born Great," writes:

"This article has greatly worried and disturbed me. I have two boys, one 15 and one 10, and while I did the best I knew to have them noble of character and bright of intellect, still I realize now, how I have "fallen short of the mark." What can I do now? My oldest boy is loving and good but adverse to studying and seems to idle his time and act "aimless"—and I had planned so much for them? Can you make any suggestions that a devoted self-sacrificing mother can carry out how to realize the truth of the article referred to?—
Mrs. M. R. D.

In the first place, we object to the term "Self-sacrificing." It doesn't convey the right idea of the mother-love that pours itself out upon the child forgetful of self.

What Love prompts, can never be called sacrifice or deprivation. Bless your dear mother-heart, not only has a child the right to be born great, but potentially, every child is born great. This is true because in each alike, inheres divine Possibilities which the mother may assist in bringing forth after, as well as before the birth of her child. This we find corroborated by Mr. Larson himself, in his article on "The Scientific Training of Children." He says:

"It is the truth, and a most important truth, that a genius does exist in the subconscious of every mind; every child is born with that interior something, which when developed, will produce remarkable ability, extraordinary talent and rare genius; it is therefore of the highest importance that the young mind be so trained that all of its latent power and capacity be developed, because everybody should be given the opportunity to become as much as possible and accomplish as much as possible.

In the past we believed that if any child was not born

with remarkable ability, no system of training could give him remarkable ability; we believed that there was "nothing in him" because we did not see any signs of talent on the surface; we therefore concluded that he would have to live his life as an ordinary creature; but now we know that *every child* is born with something in him, whether it shows on the surface or not; and we also know that that something *can* be brought to the surface by the proper system of training.

This being the truth, no child should be neglected simply because it does not manifest exceptional brightness in the beginning; there is just as much talent and genius in the dull child as in the bright child; the only difference being that in the latter the genius has become active while in the former it is, as yet, inactive; but it *can* be made active, to its fullest capacity, and with all its power.

In the scientific training of children, the first principle to be recognized and applied, is that remarkable ability, extraordinary talent and rare genius *does exist* in the deeper mentality of *every child*; and that whatever may exist in the deeper mentality *can* be developed and brought out into tangible expression and practical use; it is only a matter of knowing how.

The belief that child-training should be deferred until the age of six, eight or ten is not consistent with the natural law of development; it is simply a belief that has originated from the fact that the modern system of training is too often detrimental to the best mental welfare of the child; and it could not very well be otherwise, because the modern system simply crams the surface of the mind, thus overworking and stupefying what intellect there may be in action on the surface; it does not try to bring out the greater capacity in the deeper mentality of the mind, not knowing that greater capacity has existence.

The proper development of the child can not begin too soon; when the development is proper, every day will add to the strength and the power of the child's nature—physical and metaphysical.

Every child has the latent capacity to become extraordinary; the child that remains ordinary, remains because it is neglected; it is not being taught how to bring out the power, the talent and the greatness that exists

within; but if we wish to promote the welfare of the individual as well as the race, *and we all do*, we cannot afford to neglect a single child.

After having recognized the principle that every child is born with the capacity for greatness, the next step is to so train the child that everything he may do will tend to bring out the ability the talent and the genius that does exist within him. And every child does possess the capacity for extraordinary greatness; it is one of the many things that we all inherit from our Supreme Source; this modern psychology has demonstrated conclusively; therefore, we should act accordingly, thus making it possible for every person to be *all he can be*.—*Extract from "The Scientific Training of Children, by C. D. Larson in Eternal Progress, October 1907.*

OUR PAGE OF BLESSINGS

A HOUSE BLESSING

"The Beauty of the House—is Order.

The Blessing of the House—is Content.

The Glory of the House—is Hospitality.

The Crown of the House—is God-like-ness."

There is a charming grace universally used in Germany by old and young which I believe dates back to the days of Luther and which I translate as follows:

"Come Jesus Christ, be now our Guest

For all our food by thee is blest."

OR

"Christ is today our heavenly Guest

And all we eat by Him is blest."

It would be charming to use in English garb a thought that has for many years issued in German from many devout and faithful hearts. Pretty stories are told in German nurseries of the sudden appearance of a stranger under humble or lofty roofs, at the pronouncing of this grace, who shared the meal and disappeared, leaving ample and overflowing blessings. In some homes a spare place is always laid for the Divine Guest.

(Contributed by Rachel Knight, London, England.)

I want to add to the list of "table blessings," one we have used for a long time. It has radiated Love and thanksgiving around us while we were partaking of our food:—

"Our Father, we do acknowledge Thee, in all of our ways, as is the command in the thoughts we think, in the words we speak, in the good we eat, and in the liquids we drink."

—LOUISA B. CHRISTY.

CLIPPINGS FROM AN EXCHANGE

There's a little paper coming to our exchange table, which should interest all who are endeavoring to establish the idea of purity in Home and Nation. Here are some of the good things it believes:

"The divine right of every child to be well born and welcomed into existence.

"The improvement of the race through the observance of pre-natal laws and the best possible environments.

"The right of the wife to determine when she shall assume maternal office.

"*That*—The Scriptures, rightly interpreted, favor the highest purity.

"*That*—Continence during pregnancy is an essential factor to the health of both mother and child.

"*That*—The true home is the most vital factor in the elevation of mankind and the prosperity and greatness of a nation therefore, the purity and enlightenment of the home, through its individual members, transcends every other movement in importance and magnitude.

Life may be and should be as pure and holy in its inception as it is possible for it ever to become."

The Purity Journal, now in its 23d year is published in the interest of what Miss Willard called the "greatest reform the world will ever see," the divine right of every child to be well born.

The editors and publishers are working from purely philanthropic motives and will be glad to send a sample

copy and full particulars of their work to any interested person. Questions on human improvement, health, happiness and for relief of anyone in trouble are answered without charge.

A specialty is made of the subject of prenatal influences, maternal impressions, hereditary and environment.

If interested, send for sample copy and full particulars. They will cost you nothing, and may be of inestimable value to you and yours.

Address the National Purity Association, 79 Fifth Ave., Chicago.

NEW INTERPRETATION LORD'S PRAYER

H. T. WIEGEL.

Our Father who art in Heaven
We reverence Thy name,
May Thy Kingdom be realized in us
And may Thy will be done in us as it is in Christ;
May we realize daily that Thou hast blessed us
with an abundance of good, sufficient and beyond all our
needs;

May we freely forgive everything done against us
in order that we may receive Thy love, goodness and
mercy, even as we crave;

May we never look backward while in temptation,
And may we always be speedily delivered from adverse ways;

For Thine is the Love, the Mercy, the Goodness, the
Strength, the Wisdom and the Power always and forever.

I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things.

—Tennyson.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world 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. To meet expenses, we ask members to send us freewill offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about 20,000 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. The Spirit will adjust geographical differences in time.

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, Cloth, \$1.00; paper, 50 cents, and "Christian Healing," by Charles Fillmore. Paper, 60 cents; cloth, \$1.25; or *UNITY* and "Christian Healing," by Charles Fillmore, \$1.45; or *UNITY* and "Lessons in Truth," by H. Emilie Cady, \$1.35. A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$.00 per year.

Absent healing is just as effective as present healing. "We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegraph or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

KANSAS CITY, MISSOURI

CLASS THOUGHT

JUNE 20, 1910 TO JULY 20, 1910

HELD DAILY AT 9 P. M.

*In Quietness and Confidence shall be your
Strength.*

PROSPERITY THOUGHT

JUNE 20, 1910 TO JULY 20, 1910

HELD DAILY AT 12 M.

My Thought is rich with the Bounty of God.

EXTRACTS

**From Letters Written to Students and Patients
by the Society of Silent Unity**

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatments.

It is written we should not grieve the Spirit, but neither should we grieve the flesh, which is the expression of Spirit. Let there be no separation. Know you are Spirit and your body is spiritual. Every atom of your being is filled with intelligent life. Do not condemn your body, neither resent pain; both attitudes of mind cause tension, and hinder the Spirit in doing its perfect work. Look upon pain as an indication of a need calling for adjustment, and use your words wisely.

Lift up, redeem and renew your body by pouring out upon it words of love, joy and praise; and the Christ Life present in every atom of your being will respond with renewed and peaceful activity. The song of your soul will be. "Hail, the King of Life."

* * * *

There is a knowing of Omnipresence that excludes

anything in the nature of suggestion. We live in a universe of mind, and resolve to know and accept only the Christ revelation that makes it impossible for us to be affected by the action of personal wills. We can also protect those whom the relations of life make it advisable for us to protect. You can so address the spiritual consciousness within your husband that you will quicken it to fulness of expression. Do not yield that he can be influenced. "Know ye not that to whomsoever ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Be positive in the faith that only the Christ within can operate through your husband.

* * * *

Yes, there is help for you, but it rests with you as to whether or not you accept it. God is just as present to you, just as loving, just as attendant upon your healing as he has ever been to the countless multitudes who have found in him the ready satisfaction of every lack. The air cannot enter the guard vacuum, the water cannot fill the space held by granite, and God cannot manifest his healing nature in the life that instead of proclaiming him, asserts and maintains the negation of his virtue. No one can demonstrate healing while the mind insists on affirming sickness. Two bodies cannot occupy the same space at the same time, and two opposing thoughts cannot occupy the mind at the same time. If you give sickness the preference, of course it will hold its point. If you will as resolutely affirm health as you have been persistent in affirming sickness, you will clear out of your mind that old condition that you permit to hold you in bondage, and then you will be free.

* * * *

The writings in UNITY should be taken spiritually. The mortal idea of sinning against God is that God can be injured by man's sin. We know that this is an impossibility. We also know that sin brings its own punishment, not upon God, but upon the individual, conse-

quently man cannot sin against God. When man breaks a universal law, he suffers the consequences, but his act does not hurt the Law.

* * * *

To treat the situation as you suggest means to try to influence the gentleman to an act that seems to be entirely foreign to his wishes. This would be a violation of his rights and mental piracy on our part. No one is ever justified in trying to influence another, in the slightest degree, in any cause. The thing that may look so right to you and so desirable does not belong to you and never can belong to you unless there is an unsuggested response from him. Those who use the power of mind to gratify a personal wish are inviting the action of the Law that abates no jot or tittle of its demand. "Thou shalt not covet", is the prohibition that covers every thing in which another as well as the self is concerned.

Your happiness comes from the inner wells of your being. It is not conditions, but your attitude toward conditions, that brings satisfaction. "Thy Maker is thy husband; the Lord of hosts in his name."

* * * *

Dwell in mind and thought on the power of the Holy Spirit to quicken and renew, rebuild and regenerate both mind and body. Study the meaning and locate in your consciousness the important centers of the faculties and through daily concentration bring them under the dominion of the Spirit. Live the life in thought and act as far as possible, especially dedicating every thing to the Lord and holding yourself in the Spirit in every act.

It is evident, as you say, that the mountains are moving out of your life. The truth is, when we clarify our vision we see that there are no mountains, what we took for such being only the shadow of false impressions of the senses. The universe is spiritual, perfect. Demonstration is simply bringing our understanding to the level of the spiritual; the restoration in any one mat-

ter consists of letting the spiritual assert itself in that respect, and lo! the false is no more.

The Law is sure, and any one who keeps it will bring harmony into his life. The Law is not any respecter of persons, demanding that each shall repudiate the false and cleave unto the true, that its own righteousness may enter the physical as it already abides at the Within. Let us be strong and of good courage, remembering that the harvest follows the sowing and the tilling.

AFFIRMATIONS

E. H. STRIKER.

The Spirit of Life is active in me, and I am being continually quickened and renewed in mind and body, through the consciousness of the Lord Jesus Christ. Praise God.

The Spirit of Wisdom is active in me, and I am guided and directed by Divine Intelligence in all my ways. Praise God.

The Spirit of Love is ever active in me, and I am quickened and blessed by its mighty healing power. Praise God.

The Spirit of Helpfulness is active in me, and I pour out God's Truth to all his willing creatures. Praise God.

The Spirit of Strength is active in me, and I have increasing strength and vigor in mind and body. Praise God.

I am immersed in pure Spirit Substance, and all my needs are supplied from its overflowing Fountain. Praise God.

But noble souls through dust and heat,
Rise from disaster and defeat
The stronger.

—Longfellow.

QUESTIONS AND ANSWERS

The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by everyone who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

In view of the demonstrations of metaphysical healers on persons who had absolutely no faith whatever, either in the practitioner or the practice, the saying of Jesus, "Thy faith hath made thee whole," According to thy faith be it unto thee," etc., have always puzzled me somewhat. I have always told people who said they could not get any benefit from treatment because they had no faith in it, that they did not require to have, that it was the practitioner that had to have the faith. How do you account for the healing of such a person, or of one whom you treat without his knowledge or consent, at the request of a relative, who possibly would be opposed (ignorantly of course) to having such treatment if he knew it? Does the practitioner arouse faith in the consciousness of the patient, or is it injected mentally, so to speak? We know that such persons are healed, or at least to all appearances. Your explanations are so clear and satisfying, that I would like to be enlightened on this point.—E. H. S.

We hold that faith is necessary in every case of healing, and the closer we get to the mind of the patient with the faith consciousness, the more effective the work. The practitioner is the focal center of faith and through him it reaches the patient, directly or by means of some one very much interested in him. Where the interest is great on the part of the friend, or relative, the healing force seems to work with marvelous rapidity. When Jesus healed the centurion's servant, he commented on the great faith of the centurion and "his servant was healed in that selfsame hour."

One who is sick is not in consciousness of his spiritual mind, which if stirred into action, would heal him. Faith is one of the innate faculties of the Mind of the

Spirit, and when it is quickened there is a response all along the line, and impetus and power are gathered and increased in proportion to all the faith minds that can be marshaled into the healing idea.

We find there is practically no limit to our healing power if we can get the attention of the patient. If there is tendency to doubt or argue, no quick work can be done. In such cases the healing is a laborious process of convincing the Thomas intellect.

But those who are healed without their conscious co-operation must eventually come to the knowledge of the Truth or the healing will not be permanent. Faith energizes, stimulates, and vitalizes the whole man, but it does not change his thoughts. Peter was filled with faith but he still retained in his subconsciousness the old carnal mind that would crop out, until he was, through testing, made strong in righteousness. However, those who let Faith express in them will through it be led eventually to see and measure up to the high standard which it sets in the mind.

As a seed thought, faith is sometimes very small and patients often think they have no faith when they come to a healer, but the fact that they do come shows that the "mustard seed" is there and given a chance will grow to a "great tree", even the tree of life eternal.

* * * *

What is the basis of your organization? ***

We are not organized in the common acceptance of the term. We are organized in Christ and those who understand the Truth as he understood it are joined in a Divine unity which, according to the teaching of Paul, forms a body in which every member has definite place. Christ then is the teacher, and only leader and organizer and the only text book is the Spirit of Truth.

* * * *

What is Spirit, Soul and Body? ***

The Scriptures give Spirit, Soul and Body as con-

stituting all of man. Spirit is I AM, the same in character as Divine Mind or God. Soul is man's consciousness—that which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious. Body is the form of expression of both Spirit and soul. In its invisible forces it expresses Spirit, and in its materiality it pictures the limitations of soul. When man puts out of consciousness all limitations and realizes the perfection of Spirit, his body will become perfect.

* * * *

What do you mean by the quickening power of the Spirit coming upon man? ***

When the quickening power of the Spirit comes upon man, he sees and understands Truth with his inner consciousness. That spiritual birth which Jesus said was from above is begun in him and he realizes that the ideal is the real.

* * * *

What is the "carnal mind"? ***

The conscious and subconscious have combined in a lot of error thoughts which are named by Paul "carnal mind" and by Christian Scientists "mortal mind". It is not a mind but merely a false lot of concepts infesting the cells of the body. When these falsities dominate the consciousness insanity is said to be present. In Jesus' day such a one was said to have a "devil". Disease in the body is an infestation of "carnal mind".

The intellect or conscious mind is carnal only to the extent of its error thoughts. When Truth is present and all error banished the intellect shines with the light of the Spirit. The same is true of the subconscious or soul.

* * * *

Can disease be transferred? ***

All things are founded upon ideas and have a certain degree of consciousness, and that consciousness can be transferred from one mind to another. When Jesus healed the demoniac, he said to the disease, "come out

of him" and it came out. Jesus rebuked the fever and it left Peter's mother-in-law. This same law may be applied by modern healers. The more one recognizes that everything rests upon ideas the better work he can do. With this understanding disease can be dissolved instead of transferred, and the wise healer does not let the disease thought get away from him, but puts it entirely out of service by use of the Word of Truth.

BEGIN BELIEVING

EMMA FISK SMITH.

Whate'er the blessings you would prize
 God holds each gift for your receiving;
 You need not strive nor agonize,
 Hush weeping, child, begin believing.

What matter if no sign appears?
 Your eyes, perchance, are dim with grieving;
 Then cease your struggles, dry your tears,
 Your prayer is heard, begin believing.

"All things are yours," have you forgot?
 Yours for the taking or the leaving,
 So reads the Word that faileth not;
 Claim what you will, begin believing.

Who wrestles so with God, and pleads,
 His voice of love is not perceiving.
 Be still! Your Father knows your needs,
 He cares for you, begin believing.

Nor tears, nor pains of sacrifice,
 Had e'er the power of sin retrieving;
 In quiet trusting only lies
 The way of peace, begin believing.

When faith within your soul awakes,
 Its light dispels all fear deceiving;
 Your spirit rests in thankfulness,
 Your prayer is praise, begin believing.

LITTLE CONTRIBUTIONS

"SELL ALL THOU HAST"

(About a year ago we told you of a business man who had such faith in continuous life in the body that he had subscribed for *UNITY* *two hundred years*, and had sent us a check for the whole term in advance. This man is still going forward in his faith, and *works*—"faith without works is dead"—as the following testifies.—Editor.)

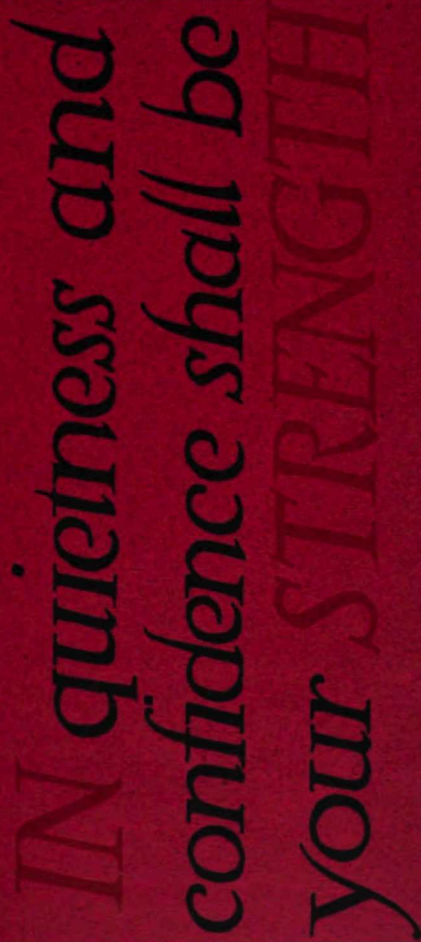
It is now nearly a year since receiving your good Twelve Lessons in Christian Healing, and hardly a day has passed that I have not read and meditated upon them. I believe that I perceive the Truth contained in each lesson, and know that some day I shall comprehend all of them.

Have kept my eye on the progress of the Unity building and as soon as the life insurance companies pay up my policies—which I have had cancelled—Unity shall have some more help for the new building. I have had great fun with the insurance agents, for I have carried these policies for over nineteen years, and the insurance companies keep sending these young men out to see what is the matter and try to persuade me to continue the policies.

The other day one young man talked so much about the benefit to my estate after my death, that I was obliged to take him out in the country for a motor ride to change his mind and save myself from sudden dissolution. When he had gone I could not help but write the following. I am not much of a pen whirler, but I think it may interest you as I believe every word of it:

* * * *

There are thousands to-day, all over the world, teaching and demonstrating the truth that we as individuals can be free from all sickness and diseases of every kind, but the great mass of humanity still believe that the services of an undertaker are necessary before



IN quietness and
confidence shall be
your *STRENGTH*

From UNITY for June, 1910, Kansas City, Mo

we can really be in the kingdom of heaven. In fact it is such a universal belief that most men sign their own death certificate. In nearly every strong box can be found a document that reads like this, "After all my funeral expenses have been paid, I give and bequeath," etc.

Think of it! When only a few years ago we were taught and it was demonstrated that we must conquer this last enemy called death, before we could realize the kingdom.

When the great Master uttered the words that they who believe in him and his teachings would never see death, he proclaimed a truth that will be and must be demonstrated as sure as the words of Graham Bell that men would be able to talk to each other over a wire.

Nearly every one believes that our Temple of God must go into the ground, and as they believe thus so will it be unto them. We know nothing of the transforming of the body into the real body (the spiritual body) by renewing of the mind, consequently our lack of Faith. We do not understand that wonderful saying, "Let the dead bury their dead." We do not realize that he who believes in death is dead now, even if to-day he is walking around, for to-morrow or the next day he is sure to succumb unless he is conscious in every atom of his body, that he is one with God,—which is life—and all the life there is. To try to become conscious of this beautiful Truth and to see it as clearly as you see the blue sky above, is the first and only thing for a man to strive for, for when he knows this, everything else is added to him. This is the greatest of all laws. There are thousands to-day, throughout our land, who have become awakened to this glorious Truth and by their teaching and living are leading all their seeking brothers and sisters into the light of a new state where all is life and happiness and there is no death.—HOWARD A. COLBY.

OUR LITTLE WORLD

Do we make our little world as attractive as we can? How many minutes a day do we spend working to bring good cheer and orderliness into it? Do we study the art of living ideally with our relatives and friends? We would admit at once that if a man or woman is to be a favorite in society he or she must be pleasing. His or her instincts of gregariousness and conviviality must be so trained that manners and bearing can offend no one. Yet in our homes, our offices, our work shops, wherever we spend our hours we feel that anything save the duties that are to be accomplished may be safely left to natural promptings and to chance. It may seem as if we are beset by more difficulties than we can handle and so we have no time to cultivate our manners. Perhaps some one is selfish and leaves us more than our share of the work to do, another may have a sharp tongue, another an annoying manner, still another may be insolent, careless and forgetful. There is no end of the petty inflictions we are made to bear. We find ourselves growing cross and "touchy." Our temper is almost hourly tried. Because we really love harmony and do not love discord we feel that we are in the wrong environments. Perhaps we look our conditions in the face some day and decide that we mean no harm to any one, we feel only kindness, we are willing to be obliging, and interested to a reasonable extent in others, and so the fault can not be ours save that we can not help our temper from flaring up sometimes under the provocation we bear.

Dean Stanley once said: "Any life that is worth living for must be a struggle, a swimming, not with, but against, the stream." Our problem is to overcome the unpleasantness in our days, not to run away from it. However circumstanced we find ourselves there is something akin to ourselves in the circumstances else they couldn't be ours. Let us remember this and fortify ourselves to

overcome them, and those traits in ourselves that have attracted them, by drawing liberally upon our heritage of God powers until they must change to harmonize with our highest aspirations.

If we are met with frowns and complaints on our own threshold, or with averted looks or coldness, or lack of appreciation or slovenliness, or inefficiency then the fault is partly ours no matter how well we have meant. We have not so much of the God light of peace, kindness, love and success in our hearts that we shed it around us; we have not so much that we are invulnerable to the hurt of these things. Let us keep a right spirit for it is the spirit that counts. Let us pretend to nothing that we do not feel, but feel everything that we ought to feel. Let us dedicate a few moments now and then to seeking wisdom for our trying moments, and then when the moments come let us apply it as successfully as we can. If we fail many times we shall succeed at last, and then part of the unpleasantness will be conquered. In time we will conquer it all. The self-training we thus give our hearts and minds is the purchase price of love, appreciation and success.

Let us, so far as we can, bring wider interests to our little world. There is no more potent charm to banish the petty and unworthy from it. Wider interests open the doors into a wider world into which some day we may step. Let us work ceaselessly, patiently. No success we may win in any calling will be worth anything if we have not cultivated the power to keep all around us bright and orderly and attractive, if the light of divine love, and peace, and power, and wisdom does not radiate from us into the world and help and inspire others.

—NANCY FREEMAN.

HOW I BECAME CONVERTED TO NEW THOUGHT

I did not believe in the so-called New Thought. I thought it was such a sin for people to claim to have power within themselves to heal their bodies, but I had often wondered how God the Father could see his children bound down in sickness and pain if he were really a God of love. I have always believed there was a God, and thought if it was his will to have us sick and to suffer, that he surely had some cause for it. I have been ill for several years during which time I've wished and O, how I've prayed that God might heal me, or show me in some way just why he would have me sick. I sometimes felt that if it was for any good cause, I would be content to bear it. Many times while on my knees praying for help, I have felt the power of God all through my body and how wonderfully he has blessed me.

One Sunday afternoon about two months ago, I felt so sick. I read my Bible and prayed, but I still felt badly. I thought I would lie down awhile but before doing this, I knelt at my bedside and O, how I prayed that God would reveal himself to me in some way to cause me to feel better. While lying there I felt his power come over me, and as I closed my eyes I became unconscious—a sleep perhaps, although I was only lying there a few minutes till I felt what some perhaps would call a dream, but I call it a vision. Two warm hands came on my back. I was startled at first, but it seemed that I thought of what I had asked God to do for me and then I believed that it was the power of God. I had not one doubt, and through faith, my eyes were opened—not as they are now while I am writing, though I cannot explain. but perhaps you will understand. I beheld a person sitting near me with her hands placed on my back. There were no signs of sickness or sorrow in her face, but a sweet sympathetic smile as she looked down on the sickly weak form which lay there clinging to her for help. I had only been lying

there a short time when I got up, and how good I felt. My back did not ache one bit and I felt such a sweet sensation, praise God. I recognized the person who had helped me. I knew that I had seen her face before but could not place her. I thought "Who can it be"? It worried me a little at times because I could not think who she was. About ten days or two weeks afterward, it suddenly came to me that it was *my own self*. It was so plain. You see at first my mind was not ready to receive it, so God showed me in his own good way. I now believe that our bodies are perfect. God created them and they cannot be other wise, and this sickness is brought on through sinning against ourselves, the temple of God.

GRACE GRAHAM.

A TREATMENT FOR CONFIDENCE AND SUCCESS

The Jesus Christ *within* you now manifests through you in perfect confidence in, and assurance of, your ability to carry to successful issue any affair now calling for your attention.

The Jesus Christ *without* you is now working for the prosperous adjustment of those affairs.

You have perfect faith *now*, you do believe in the indwelling Spirit and you trust it to guide you and direct your affairs.

The Christ Spirit is always saying unto you: "If you shall ask any thing in my name, I will do it." The Christ in you brings into outward manifestation whatsoever you ask.

"Ask and you shall receive"—courage, confidence, power, insight, ability, strength, knowledge, wisdom. "Fear thou not: for I am with thee: be not dismayed: for I am thy God: I will strengthen thee: yea, I will uphold thee with the right hand of my righteousness."

"For I, the Lord thy God, will hold thy right hand saying unto thee: Fear not I will help thee."

EDITH A. MARTIN.



This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17-18.

SPEAK TRUTH

*Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.*

*Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.*

*Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.*

—Ella Wheeler Wilcox.

Space is gladly given the above poem, which is re-published by request. It is worth memorizing. If it could be printed in very large type, framed and hung in every home it would be a helpful reminder to the members of the household that negative statements

should not be made. Strong affirmations of Truth made in the silence would be much more effective if they were sustained by every work spoken in ordinary conversation.

So much has been written about the power of words, but nothing on that subject ever comes amiss. "Line upon line; precept upon precept; here a little and there a little" is necessary in impressing the great truths of Being upon our minds and hearts. Anything so vital as the words we speak should be given attention in Spirit, not occasionally but continually. "If ye know these things happy are ye if ye do them." A great deal has been gained when one *knows* the power he is expressing through his words, but he does not get the benefit of his knowledge except as he uses it in speaking words that will keep him on the positive side of life.

An affirmation that has been coming into mind very much of late is: "I keep on the affirmative side of life and I am nourished with living, loving words." It is the negative words that starve the soul and tear down the body. There is substance in true words. "They are Spirit and they are life." We cannot live by bread alone. The soul must be fed and words are its food. The body too, must have the nourishment of living words.

The more study one gives to words and their place and power as food for men, the more he sees in the teaching of Jesus: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you."

"The Word was made flesh."

These two texts taken together in spiritual meditation will reveal the way to eternal life and give one an intense desire to order his conversation aright.



A recent newspaper article, interviewing a man eighty years of age who looks to be thirty, says that he keeps young by putting out of his mind all thoughts of old age, sickness and death. He states that he would

have extirpated all the words in the language that suggest the undesirable in life. It is his custom to dress in white and he strongly advocates that kind of clothing for all people. He is a vegetarian.

Blessings be upon all the demonstrators of youth and abundant life.



"Stand still and see the salvation of the Lord." This word of the Lord is not the negative proposition it may at first glance seem to be. It is a very definite call to the attention of the whole man. To stand still often requires a very firm, steadfast faith and in obeying this call all the powers of man are brought into expression.

No less important is it to "see the salvation of the Lord." Sometimes the little word "see," is overlooked in this text or at least its force as a part of the command is not always recognized. Moses trusted "as *seeing* him who is invisible," and we, like him, are to see by faith the salvation of the Lord even before it becomes manifest. All the time we are standing still, we are to be seeing the victory as already won.



In Mr. Larson's article on page 483 of this issue, the need of developing the will is emphasized. To the practises he mentions as leading to the weakening of the will one more might be added, that is the habit of setting up some man or organization as authority, guide and dictator in religion. Just why men have so readily yielded their freedom, and so willingly surrendered to the domination of their fellow-men in matters religious, political, industrial, and social is a mystery when the innate love of freedom is in every breast.

The race progresses only according to individual development, and if in all these centuries past everyone had brought forth his own powers of judgment and will, instead of relying upon others to do his thinking

and form his conclusions, the race would be much farther along.



A new book justifying vivisection is on the market. The book is written by a doctor and his argument, as reported by the book-reviewers, sounds a little strange and somewhat amusing to one who knows man to be a spiritual being. It recalls the words of the wise doctor, who, boasting of his knowledge, said:

"I cut up every dog I can

To learn what drugs to pour in man."

Aside from the question of mercy which enters largely into the demonstration of health, the truth suggested above about the real nature of man is ground sufficient for rejecting vivisection as a means and method of gaining the knowledge that leads to health.



Time is the measure of events and has no reality such as has been given to it. The events are the main thing and should always be so recognized, else the measure of them assumes undue importance. Time, or rather, the wrong idea of time, has become a god. To worship it destroys dignity, calm, and self-possession and causes indigestion and nervous troubles.

Men have gone insane working with Daniel's "time, times and a half," and other prophecies such as the 24th of Matthew, trying to figure out the end of the world through a literal interpretation of Scripture, not discerning the spiritual. All this comes from believing in time as a reality. Eternity is not an endless number of years, and things that are spiritual and eternal cannot be measured by days and months and years.

The spirit of hurry can be overcome by quietly declaring: "I am not in bondage to any false ideas of time. I, with God, inhabit eternity and the Divine Order manifest throughout God's universe is manifest in my mind and in all of my affairs."

Health Acknowledged

Acknowledgment of blessings opens the way for added blessings. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus." The following extracts taken from our letters confess the healing, prospering, renewing power of the indwelling Christ, brought into expression by the All-Powerful quickening Word of Truth.

PARALTA, IOWA.—About two weeks ago I telegraphed you to treat my little girl as she had diphtheria. She is as well as she ever was. I thank God for her recovery and your Society for your help.—M. B. L.

FAYETTEVILLE, ARK.—This is just a wee bit of a thank-offering for all that you have done for me. God is doing wondrous things for me physically. Every bit of constipation has disappeared. I have not worn glasses since January and every day he manifests himself in my physical body in such a wonderful way.—M. G. C.

SANTA ROSA, CAL.—You treated me for a fibrous tumor about eight months ago and it is all gone, praise God.—A. A.

MARSHALL, N. D.—I have not used my glasses for three months and I am getting along nicely without them. I had used them for twenty-five years and thought I could do nothing without them. I believe I have found the Truth of Being for which I give thanks daily and hourly.—A. R.

NEW HAVEN, CONN.—By the time you received my telegram asking treatment for acute rheumatism the severe pain had all left me and I slept that night like a baby, and awoke in the morning perfectly free from pain and with more energy and life than I have had for many months, so fully cured that I had no sensation of soreness or discomfort when the pain, for one night and half a day had been so intense, and there has been no return. I regard this a wonderful demonstration of God's healing power through you. My heart is full of gratitude that I have been led into this great and glorious Light and Truth.—M. F. H.

WASHINGTON, D. C.—Am writing to tell you that the treatment you sent me for hemorrhage, has been entirely successful. Have had no return of it for the last ten days. To say I am thankful does not express my feeling of gratitude to God, the Source—or to you, the means whereby I have been drawn into the right line of communication with the

Source of all Life. I really have no words to express myself for this seemed a great calamity. I cannot understand it and perhaps it is not necessary that I should, but I am amazed and astonished beyond expression at the result, though I firmly believed you could and would help me. My general health, appetite and strength are very much improved and naturally I am very much more cheerful and happy. I think I will keep up the affirmation as a daily prayer. Thank you again and again. God bless you, is my earnest prayer, and keep you always ever in his loving, tender care.—J. J.

AZTEC, NEW MEXICO.—For 25 years I had the belief of being a terrible invalid. We lived in Kansas and the doctors there treating me gave me up and recommended my husband to take me West and travel with a team. So we came to the mountains but all in vain. We still continued to dope with everything the doctors and different people recommended. Nothing seemed to give permanent relief but I gradually grew worse until I got hold of UNITY. Through its instructions I have found perfect health and have been able to demonstrate health for many others, some very critical cases that the doctors had given up. I have had to work all alone as I am the only Scientist in this section. I have not worked alone for the Presence of the Holy Spirit has continually worked with me, has given me strength and power, has made me to realize the mighty healing force within me and to recognize my oneness with the Father and with all creation.—M. J. S.

TOPEKA, KANS.—About a month ago I wrote asking you to treat my sister who had lost her mind. Her husband wrote me today that she is better and will be home in a few days. We are so grateful for your help.—L. J.

HARRISON, MICH.—I feel that I must tell you how much we have ben helped since writing to you for treatment. I have had to wear glasses for thirty years and almost lost the sight of the left eye for the thirty years. Now I can do without my glasses, only when doing extremely fine sewing, and I can see to tell objects with my left eye. My understanding of God's law has removed a corn, and I am having good results in curing a broken toe nail of 32 years standing. A week ago I cut nearly all the old nail off and I know a new one is growing on. We had some stock papers that have been kept from us for over two years and the other day we got

a letter stating that they would be sent to us, so we are surely coming into our own.—S. W. B.

REDLANDS, CAL.—As a result of your treatment and a continual presenting of my body to God, my nerves have been wonderfully strengthened, and I am so thankful to you.—C. M. B.

SPRINGFIELD, MASS.—The growth for which I asked special treatment has grown smaller. My attitude toward life in general is much changed and I do not know what "nerves" are now.—C. B. C.

OMAHA, NEBR.—I am entirely healed of the trouble with teeth, and am still holding the thought, "Only the good is true." I am thanking God and Unity for freedom and do not need further treatment.—F. A. C.

FORT COLLINS, COL.—I wrote for treatment for harmony in me and my affairs, on the first of this month. The first change noticed was relief from constipation.—E. M. J.

KLAMATH FALLS, OREGON.—I wrote you some time in March for treatment for my husband in the asylum at Pueblo, Colo. It is with heartfelt thankfulness that I write to tell you that I have every evidence of wonderful improvement. He is able to come home.—I. D.

ROCHESTER, N. Y.—I have mentioned my housekeeper's interest in Unity. She has interested all her father's family of four. Recently she was summoned home because her mother was dangerously ill. The physician said she could not last much longer. They all brought Unity to bear on the case and in a very short time she was brighter and better than she has been for years, able to undertake a three hours' journey though she has been bedridden for years, and be interested in the details of removal of the family to a neighboring city.—S. W. S.

ALBION, CAL.—A few weeks ago I sent my mother one of your little booklets, "Instructions to Patients." While she was reading it her arm was healed. Her address is Live Oak, Sutter Co., Cal.—J. H.

WALPOLE, MASS.—The troubles for which my husband asked help are much reduced, so as to be almost unfelt. A distinct sense of having a stronger hold on life, of increased harmony of relationship with God, has come to me, and the renewed certainty that I can do my work. All my life I have been reaching to lay hold of this principle, always working with a sense of insufficient strength for my needs. For

several years now Mr. L. and I have been engaged in a social education work and it seemed last year that I had been exhausted by it. I am very sure that my new sense of life all-abundant, of confidence in the ability to learn to equalize and so keep the strength I have learned to command periodically, you have helped me to gain, and can help me to keep.—E. M. L.

TURLOCK, CAL.—My eyes have been in a terrible condition, I could neither see with or without glasses. A few days I had to stay in a darkened room with a wet cloth on my head. Every nerve cell in my brain it seems has been worked over causing great pain. I never for a moment gave up but kept repeating, "I can see with my, spiritual eyes, I am now seeing." Then I got to telling the little nerves to keep on doing their work of renewing the old deadened nerves. That same bright light, that I enquired the meaning of, of your Society, surrounded me and I caught the Word, "I am the Light of the World." I sat down in the midst of it and read the first chapter of St. John. I am writing this with a much younger pair of glasses and do not wear any except for reading or writing or sewing, but I want to lay these glasses away and with my renewed sight see only good in everything and be indeed a new creature in every sense of the word.—S. A. T.

STANFORD UNIVERSITY, CAL.—I am enclosing thank offering. Your help has been marked in the general atmosphere of the household. Our small boy is very well and his father has ceased to worry about him. He said one day, "That boy satisfies me for the first time since he was born," referring to his physical condition.—H. B. C.

HARRISON, MICH.—First you may discontinue treatments for my throat as it is entirely well and I am able to wear a collar with ease, a thing I have not done for years. If I were to tell all you have taught me in your writings it would make a book. Enough to say life is a blessing now where it was a burden before, it had so many disappointments. Now I take them as lessons and come closer to God.—C. S. C.

EAGLE POINT, ORE.—I should have written sooner as it has been more than thirty days since I asked you to treat me for eczema. It began to stop itching right away as soon as I wrote to you and it is now well.—L. B. C.

FT. SMITH, ARK.—I am growing stronger every day. Have not had a bad headache in three months, having suffered constantly for twenty-five years.—P. J. M.

CRIPPLE CREEK, COL.—You may discontinue treatments as I am entirely healed of stomach trouble. Even before your answer came I was free from pain through the healing Presence of Spirit. My husband and I are so grateful for the help that we have had from the light of Truth through Unity.—C. E. W.

PROVIDENCE, R. I.—A short time ago I wrote asking you to give Mrs. B. R. of Beloit, Wis., treatments. I have just had a communication from her in which she says, "How can I thank you for your great kindness to me in sending my name to Unity. I experienced relief in some mysterious way and got up out of bed. I am able to sit up now a good share of the day and am also able to walk around the room. I am much stronger.—A. O. H.

OIL CITY, PA.—I wrote to you two months ago asking treatment for constipation and neuralgia. You may discontinue treatment now as I am healed and I thank God and Unity. My health is better now than it has been for years. It was a happy day that I first heard of Unity and decided to write to you.—I. M.

MILL VALLEY, CAL.—Some time ago we asked your aid for our 9 year old daughter who had pneumonia, and now I wish to thank you for the treatments. She is better than she has ever been and grows more robust daily.—C. E. B.

NASHUA, N. H.—I think it is two months since I have written you but I am most happy to say that I have good to tell you. For some time I could not see much improvement and although I affirmed often and read and thought much, I could not seem to feel the uplift and the relief from sickness that so many spoke of. In your last letter to me you told me that I would win out if I kept it up, and to pay no attention to seeming failure. Now I rejoice to tell you that I am much improved in health and I am certainly feeling the Presence of God with me and I know he helps me every day. I am so much more at peace and happier. I am daily casting all my cares upon the Father and trusting all my affairs to his unfailing love and I do feel that "Infinite Love fills my mind and thrills my body with healing life." You have been such a help to me and I thank you and God daily for so many blessings.—J. O. B.

DULUTH, MINN.—In March my little ones were taken with scarlet fever. We did not call a doctor but kept it quiet. Mrs. K. came to treat and I denied and affirmed for them.

Each child was free from any sign of sickness in less than five days. A few months before I would have been nearly frightened out of my senses if the same sickness had come to us. I have a little child just past three years that I brought into our home one month ago today. The doctors pronounced her case rickets. The authorities in the home where I happened to see her were holding wrong thoughts for her. I have her perfectly regulated and she eats and sleeps beautifully.—G. W. B.

HIGHLAND PARK, ILL.—The greatly improved condition of my health and keener mental powers, I attribute directly to these treatments and the study of UNITY. I send you my sincere thanks for all the good which I have experienced.—H. J. W.

STOCKTON, CAL.—With many sincere thanks permit me to say how much I appreciate your faithful work in helping myself and others, who are searching for higher understanding of Truth. Kindly discontinue the treatments as I am healed.—B. B. M.

BEEVILLE, TEXAS.—I am better and stronger than I have been for years. I was a general played-out-nothing when I first began studying UNITY, and now I wish you could see me dig in the garden and work all day.—B. A. M.

CLAYTON, MO.—I want to thank you for the help I have received through your treatment, for which I wrote you on April 12. I asked treatment for rheumatism and must say am helped wonderfully. You may discontinue treatment.—H. P. K.

LITTLE ROCK, ARK.—I joyfully report to you that my daughter is perfectly well.—L. H. W.

RICHMOND, VA.—You treated Mr. J. for his eyes and me for hay-fever, last November, and am happy to say I am well and Mr. J. has not had a spell with his eyes since then.—M. J.

ROSLINDALE, MASS.—You may discontinue my son's treatments as he is perfectly well and the conditions which you have treated him for have given way to perfect health.—J. S. R.

WASHINGTON, N. C.—I thank you very much for the good I received from your treatments. I am well.—N. E. R.

SPOKANE, WASH.—I have had an unusual experience I believe. I had thought of writing you for help for some days

before I was able to do so, but finally wrote the letter telling you of my condition and laid it on the table thinking, tomorrow I can get a money order and send it. I awoke the next morning and all the discharge from my throat was gone. I had been healed of it during the night, but I sent the letter just the same that afternoon. I have had no return of the throat trouble.—L. A. R.

KINGFIELD, MAINE.—I have been healed by the Great Physician and my son-in-law has also been healed and is able to do his farming. Oh, what a thankful family.—J. R. S.

COURTENAY, S. D.—I wrote you about the middle of March for treatment for bashfulness and lack of self-confidence. I am sure I never felt freer nor more at home in a crowd than in the past month, and how greatly I rejoice.—Z. F.

ST. LOUIS, MO.—You may discontinue treatments for my sister who is now in California and has written me that she is restored to perfect health. With gratitude to God, the source of all good.—T. J. K.

VIOLA, IOWA.—I wrote you for treatment for Dorothy for pneumonia. She is so far recovered now that you may discontinue treatments.—S. D. G.

THREE RIVERS, MICH.—My brother has entirely recovered from the stomach trouble and pains in his back and neck. I am very thankful to you for it. Please discontinue treatments for him.—M. E. S.

REDONDO BEACH, CAL.—About a week ago I wrote you asking your help for a baby and its father and mother. I saw the baby yesterday and the mother told me he had been so good and well. It is wonderful how quick the help comes.—A. L.

FT. WAYNE, IND.—The little grandson has been improving and gaining for the past month and is now able to assimilate his food. We are very happy that through God and Unity we can write this cheering news to you.—A. L. T.

SAN JOSE, CAL.—Some time ago I wrote to ask you to treat my wife, for three doctors said she had tuberculosis and could not recover. She is so much better now and can walk about the house and out to the near neighbors.—M. L. C.

God's Prospering Power Acknowledged

CORVALLIS, OREGON.—The Spirit seemed to guide me to you again, who so kindly helped me before, so I wrote you for your help and as I did so I gained confidence and knew all would be well. I wrote you after dinner and took my letter down town to see it mailed at once and as I dropped it in I said, "In the name of God go speedily upon your way," and asked his blessing to attend it as well as the love offering and you dear Unity Friends. How true the promise, "While you are yet calling, I will answer," as that same day a nephew who lives in the country, came and brought me the cash which I needed right then. It is needless to say that I silently said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always."—K. K.

GRANDON, Mo.—And now I want to tell you that the Class Thought given last month was just what I needed and that it seems wonderful that after my letter to you in April that you should hold me in the realization of "Infinite Life and Abundance," which is coming into manifestation now. Praise God! To explain, certain things came up which seemed about to result in my husband losing his position, through no fault of his, however, but I kept thinking about the realization in which you were holding me this month and how the Class Thought was just what I needed under the circumstances and there was actually a feeling of elation instead of discouragement. The result is, instead of losing his position, he has a better one.—A. M. W.

KENTWOOD, LA.—One month ago I asked for special treatment for health, harmony of mind and general prosperity in all my affairs. The result is most gratifying. My health is much improved. I have grown in strength and energy sufficiently to perform anything I wish to do. Without making a request for it I was paid money, not yet due, but was supposed by many to be lost to me. Other moneys were paid which had been refused me. Again all the wood ready to use for our cooking and heating purposes that we could possibly use for months to come was not only freely given us, but hauled also without any expense to us. Moreover, enough lumber for the building of a much needed house on our home ground is supplied in the same way. The business that seemed to be at a standstill is in a flourishing condition and is speedily gaining ground. The cares, griefs, fears and worries that once depressed me, one by one are passing away.—Mrs. L. L. B.

The Christ Freedom Acknowledged

SAN FRANCISCO, CAL.—Even before receiving your letter dated April 5, I began to improve. Since then all desire for stimulants has ceased. My nerves are better. Even my sight is stronger. I feel so grateful for this healing of mind and body.—S. M.

VANCOUVERS ISLAND, B. C.—I am fast regaining health and strength and feel as fearless and vibrant as a bird. The desire for tobacco has vanished. The peace of God has surely settled on my mountain home. The birds even come into the house and feed around close by, seeming to know that I love them.—H. P.

ANN ARBOR, MICH.—I can never forget a people who have done so much for me and mine as you have done. It is about one year ago that I wrote to you asking for treatments and you responded quickly and helped me very much. I wrote to you about my son. He is away out on the coast but his brother writes me that he is a changed man, has no inclination to drink now and is as steady as a clock, and attends strictly to business. I feel very thankful to God and Unity for what has been done for us.—M. C.

WILMINGTON, N. C.—My husband is doing fine now, he does not drink any more. I feel that you have done him so much good.—M. S.

ALAMEDA, CAL.—My son has stopped drinking, for which I can not be thankful enough. God is good.—E. C.

IDAHO SPRINGS, COL.—Are you wondering if I have forgotten you? Well, I have been happy and so busy I could hardly find time to write. Mr. K. is just fine, never saw him any better. I do not think it will be necessary to treat him longer; he seems so well in every way. There are no words I could write that would express my thankful heart and what a peaceful mind I have.—Mrs. G. K.

(Mr. K. was treated for the liquor habit.)

SIoux CITY, IA.—Mrs. P. requested me to write you that you have cured her husband of the drink habit.—K. Mc.

ELK, CAL.—I thought I would drop you a line to let you know of the help you have been to my husband. He has not drank any since you have been treating him.—J. H.

SIoux CITY, IOWA.—Dear Unity, may God bless all your efforts and undertakings for you have cured my husband of the drink habit and made a man of him.—J. P.

NOTES FROM THE FIELD

JENNIE H. CROFT.

A new Unity Branch Library has been opened in Grand Rapids, Mich., at 357 Lion St. Annette Bowser, Librarian in charge.

Already preparations are being made for the Third New Thought Convention to be held in Nevada, Mo., the week of August 22d next. Full particulars will be given later when the details are completed. Prof. Weltmer promises the "Best ever" in the way of speakers, etc.

Mrs. Margaret C. La Grange, the leader of the New Thought Church of Detroit, Mich., who has been on the Pacific Coast for several months, has now returned to her post. Mr. Charles Brodie Patterson of New York has been filling the pulpit of the Church in her absence.

Mrs. Hannah More Kohaus, the veteran teacher, author and lecturer on the Science of Being, is located in London, England, at 103 Marylebone Road, where she may be found every Wednesday. She also conducts Sunday services in Steinway Hall, Lower Seymour St., London W., at 11:30 A. M.

Mr. and Mrs. J. Herbert Smith, well known workers in the New Thought field in London, England, have arranged to come to America in July and will embark on a lecturing tour of a few months. They will visit the principal cities of this country, Kansas City being on the list. Unity household stands ready to give these good friends a most cordial welcome. Exact dates will be given later.

Dr. Julia Seaton Sears has received many calls to visit London in the last few years, and now she has decided to give a season's work there. She will sail in September, leaving her large work in New York City in charge of her helpers. The New Thought Free Reading Rooms will be open all summer at 110 West 34th St.

Miss Lois Fox, who has been associated with Dr. Julia Seaton Sears of the New Thought College in New York City,

as soloist, but who has been in Kansas City during the winter, returns to New York early this month for her engagement with Dr. Sears at the Summer School at Oscawana-on-the-Hudson. Miss Fox has delighted the audiences at Unity Headquarters with her beautiful voice and closed her season in this city with a concert in one of the largest churches. Miss Fox is a thorough New Thought girl and sings her message of Truth into the hearts of her hearers. All Unity Society joins in best wishes for her success.

The New Thought Summer School opened for the season June 11th at Oscawana-on-Hudson, New York. This School is under the management of Dr. Julia Seaton Sears. A most successful summer is anticipated.

BOOK REVIEWS

JENNIE H. CROFT.

A SEARCH AFTER ULTIMATE TRUTH. By Aaron Martin Crane. Published by Lothrop, Lee & Shepard Co., Boston, Mass. Cloth, \$1.50 net; \$1.60 postpaid.

Mr Crane won his way into the hearts of a multitude of people through his book, "Right and Wrong Thinking," and we know that this same multitude will welcome this later book. He is sound in his reasoning and most logical in his conclusions, yet so strong in his spiritual perceptions that the Truth finds in him a most able exponent. In "A Search After Ultimate Truth" our author begins with the beginning—God, and proves that there is no other foundation for all that is real. Then man and man's relation to his Source, and the right of every man to freedom, is presented clearly and understandingly. An interesting interpretation of the creation from the accounts in Genesis and John is also given. The book is one which no thinking person who is seeking after Truth can afford to do without.

DOMINION AND POWER. By Charles Brodie Patterson. Published by Funk & Wagnalls Co., New York. Cloth, price, \$1.20 net; postpaid, \$1.32.

This is a new edition of one of Mr. Patterson's most popular books. It has been thoroughly revised and contains five or six chapters dealing with Mental and Physical Health, Psychic Development, The Right Use of the Breath, Self-Control, etc.

The book has recently been translated into Dutch. Dominion and Power has had a large sale in this country and several editions in England.

FAITH AND HEALTH. By Rev. Charles Reynolds Brown. Published by T. Y. Crowell & Co., New York City. Cloth, price, \$1.00.net; \$1.10 postpaid.

A large number of so-called books has been brought out in the last few years, several clergymen being among the authors. Some are written in support of, and some in opposition to "Chrisitan Science," "New Thought," "The Emanuel Movement," and other movements along the line with which the public is more or less interested. The author of this book is the pastor of a prominent church in California who has put himself in line with progressive thought in the study of mental healing, although he believes that neither the Church nor the medical profession should encroach upon the particular field belonging to each separately. Despite the evident antipathy which Dr. Brown entertains toward Christian Science he recognizes the value of suggestion in the cure of disease, and very clearly states the efficacy of right thinking. While the reader may differ from the author on some points, he cannot fail to perceive the earnest purpose to turn the attention to the power for good contained in the practice of right thinking.

SIMPLIFIED LESSONS IN LIFE AND HEALTH. By Professor LeRoy Moore. Published by the author, Chicago, Ill., and for sale by Metaphysical Book Concerns and Truth Centers everywhere. Neatly bound in cloth, gilt-edged, convenient size to slip in the pocket. Price, postpaid, \$1.00.

The writer of this book also wrote "Morning Lessons for Spiritual Unfoldment," a book which found favor with large numbers of people. This latest offering from his pen comprises twelve lessons, each with strong statements of Truth attached for healing. The book is full of the most absolute faith in the One Life to create, to heal and to bless, and it teaches that this power is all within the grasp of the individual, for it is within the man as his inheritance from the Source from which he came, and it is the same creative energy which brought all that is into being. Simplified Lessons cannot fail to stimulate the reader to new expressions of life and health in body and mind.

THOUGHTS FOR MEDITATION. By Louie Stacey. Published by S. Clarke, Manchester, England. Cloth, price, \$1.00; postpaid, \$1.10.

A series of meditations in the form of question and answer which is an admirable way to hold the attention of the reader while the Truth is being taught. Judge T. Troward writes a fine introduction in which he states that the author recognizes the fact that all power is from above and must be received through personal communion with the Divine Spirit, the source of our being. In simple, direct teaching this book is a clear guide to the understanding of Truth's precepts, and will prove helpful to the student.

GLIMPSSES ON THE PATH. By Mary A. Wilcox. Published by the author, San Diego, Cal. Paper, price, post-paid, 35 cents.

This little book of verse contains short poems on various subjects, many of them being along New Thought teachings, and all of them breathing a brightness and freshness of spirit.

BIBLE YEAR-BOOK OF NEW THOUGHT. Compiled by Mary P. Haydon. Published by the Library Shelf, Chicago, Ill. Cloth, price \$1.00.

An arrangement of affirmations for every day in the year, having as subjects statements or verses from the Bible. We recommend this book for its helpfulness and the strength it gives those who faithfully practice its teachings.

THE SCIENCE OF GETTING RICH. By Wallace D. Wattles. Published by Elizabeth Towne, Holyoke, Mass. Cloth, price \$1.00.

In the preface the author states that this is "A practical manual, not a treatise upon theories. It is intended for men and women whose most pressing need is for money and who have not as yet found the time nor the opportunity to go deeply into the study of metaphysics." The book is designed to teach the Certain Way of Success, and it certainly fulfills its promise. We count it one of the best books upon the subject that we know.

"Cling to faith beyond the forms of faith!

She reels not in the storm of warring words,

She sees the Best that glimmers through the Worst,

She feels the sun is hid but for a night,

She spies the summer through the winter bud."



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WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the *UNITY* wrapper, and also state the old address as well as new. By giving this matter your careful attention you will save us much unnecessary work and delays will be avoided. Change of address should reach us by the 10th.

Unity publications are on sale by or may be ordered at the following places among others:

New York: Brentano's, Fifth Ave. and 27th St., New York City; Roger Bros., 429 Sixth Ave., New York City.

Boston: The Metaphysical Club 30 Huntington Ave.

Hartford, Conn.: E. M. Sill, 89 Trumble St.

Washington, D. C.: Woodward & Lothrop, 10th, 11th and F. N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval St.

St. Paul, Minn.: W. L. Beekman, 55 East 4th St.

Chicago: Purdy Publishing Co., LeMoine Block, 40 Randolph St.; A. C. McClurg & Co., 215 Wabash Ave.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

Denver: Colorado College of Divine Science, 730 Seventeenth Ave.

Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611

Grant Building; Whalan's News Agency, 233 S. Spring St.

San Jose: Home of Truth, 144 North Fifth St.

San Francisco: The Occult Book Co., 1141 Polk St., near Sutter.

London, England: Power Book Co., 29 Ludgate Hill, London, E. C.

Higher Thought Center, 10 Cheniston Gardens W.

"Your magazine has made the Bible a new book to me. I must say I never understood the Scriptures before." ***

Benjamin Fay Mills will hold a Summer School at Saugatuck, Mich., July 31 to Aug. 26. For detailed information write to Mr. Mills as above.

The power of thought as the foundation of the act is receiving much attention these days. The *New Music Review*, of New York, is publishing a series of articles entitled "How to Think Music," by Harriet Ayer Seymour. The subject is presented in an unusually clear way and the reader is tempted to become a student of music, the art is made so apparently easy, when the rules of first thinking it out are followed. A book on the subject will be ready for delivery about Sept. 1st, which all metaphysicians should welcome. We have known Mrs. Seymour for years and she understands what she is writing about, both as musician and metaphysician.

THE SILENT SEVENTY

"The Lord appointed seventy others and sent them into every city and place and he said unto them, The harvest is plenteous, but the laborers are few. Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

The above extract from Luke 10, constitutes all that is known of the Seventy that Jesus commissioned to do his work. Not a single name is given, and no specific incident of their mission is mentioned, yet they exercised the power of the Spirit, because the record is that they returned with joy, saying, "Lord, even the devils are subject unto us in thy name." We have named them "The Silent Seventy," and we want just such a band of workers to help teach the people the health-giving gospel of Jesus Christ in this age. This is to be a labor of love, in which the purse and the glory of men will play small part. Whatever your occupation you can spare a little time each day helping your fellowmen into the light that has helped you. If you are willing to become one of the "Silent Seventy" please drop us a line and we will do all in our power to aid you in scattering the seed by supplying literature.—UNITY TRACT SOCIETY.

HAVE YOU PASSED IT ALONG?

The importance of helping people by giving them something to read was commented upon in the May *UNITY*, and we offered to supply copies of the magazine to all who would pass them along. Quite a little army of workers have enlisted and more are awakening to this way of preaching the gospel. Annie Rix Militz, writing from Vancouver, B. C., where she is teaching, says:

Your magazine grows finer and richer with every issue. I am going to make it a point to get subscribers for it. On all sides I hear blessings breathed upon it and especially from those who live in the wilds of this grand country of the Northwest far from the cities. Their wonderful cities are full of Truth-lovers who aid each other, but back in the country where they meet with no teachers or healers, *UNITY* is the God-send of their lives.—ANNIE RIX MILITZ.

THE UNITY SOCIETY CORRESPONDENCE SCHOOL

If you want to be a teacher and healer, or if you want a thorough understanding, here is your opportunity. We can give you lessons in your own home. Over one thousand students are now taking these lessons. The few following extracts from the letters received from them will give you an idea of the ease and joy of this study:

TOPEKA, KANS.—Seemingly I had a pain in my left side for about a week. I was in bed when Lesson Five came and was handed to me. I read it just once, when lo, the pain vanished never to return. Surely this lesson has a message with healing in its wings for all who will read it understandingly. With many others I join the chorus, "God Bless Unity."—L. H.

RAWLINS, WYOMING.—I enclose herewith lesson four rewritten by me. Having only odd moments to devote to this,

it takes me a long time to complete a lesson, though I never spent odd moments more profitably. Your plan for the study of these lessons is unusually comprehensive and cannot fail to make your students "experts in Divine Science."—B. S. F.

BROOKLYN, N. Y.—Inclosed I return Lesson Ten and await the answers thereto. You make the lessons so very plain to understand that it is a great pleasure to study them, and no work at all.—E. E. H.

NEW YORK CITY—I am beginning to realize what is meant by "getting back of the idea," and "I and my Father are one." You make it all very plain. Inclosed please find offering which gives the sender great pleasure. I thank God that these lessons of Truth and Power may be had for offerings of free will.—O. F. L.

HARRISON, MICH.—I am so glad you have made it possible by the Correspondence School to place the lessons in so many homes and I wish that every reader of *UNITY Magazine* could and would avail themselves of the opportunity you have placed within their reach to study and take the course. It has helped me so much and has made so many things clear in one lesson. What will it not do when I have completed the course?—S. W. B.

FOLSOM, CAL.—I derive much pleasure from the Correspondence Lessons, also much benefit. I begin to see many things that I was in the dark about before, and each succeeding lesson seems easier to understand. I am indeed grateful in that I am being led out of the confusion of sense consciousness into the Order of Harmony and of spiritual consciousness.—L. C. V. A.

COLLEGE SPRINGS, IOWA.—I am returning Lesson Three. I am very much pleased with the lessons and am hoping great things as the result of this teaching of Truth. I dare to think that possibly the Perfect Man may be made manifest in the near future. My soul exults in the thought.—E. M.

ROSLINDALE, MASS.—Enclosed with the Seventh Lesson is an offering. I am finding the lessons very clear and I am understanding some truths which all people must eventually know.—J. S. R.

IMPERIAL, NEBR.—I love to study my lessons and am glad I am getting so much understanding from them. They are doing me a wonderful lot of good. I am trying hard to make them practical to me, and not merely an intellectual understanding.—E. W.

DANBURY, CONN.—Am returning Lesson One and am ready for the questions. I am hoping many things from this course. Have already received new light which I have faith to believe will shine more and more unto the perfect day.—E. A. C.

WEST PLAINS, Mo.—I find great joy in studying the lesson. This Lesson has been the direct cause of my taking up a new vocation.—G. S.

PITTSBURG, PA.—I am returning Lesson Seven of your course. I am praising God all the time that I was led to take up this course of study which has opened up a new line of thought. This seventh lesson has given me something to think and digest which I never thought of before, and I trust it will lead me to accomplish more than I have been able to do before.—C. G. H.

BRISTOL, N. H.—I cannot express my great appreciation of this lesson. I am learning to live, learning I trust, to give expression to the Christ within.—L. H.

WILLIMANTIC, CONN.—I send the answers on Lesson Two. It is a lesson which I needed very much. I thank you for your letter. That and the lesson has helped me to understand some things which before were not clear in my mind.—A. L. B.

KANSAS CITY, Mo.—I feel an uplift since writing this lesson, and am eager for Lesson Two.—M. B.

MANCHESTER, N. H.—The lessons grew more and more interesting. The knowledge I have gained from your literature has given a new impetus to life. Old things have passed away and all things have become new.—S. P. S. B.

BLACKSTONE, MASS.—I am now ready for the questions on Lesson Two. These lessons are doing me a great deal of good in every way.—P. E. C.

BATTLE CREEK, MICH.—Enclosed you will find answers to the questions on the second lesson, also a small love-offering which I wish were larger. I am learning much from these lessons and seeing things from a new view point.—S. S.

By special permission from Ella Wheeler Wilcox, J. M. Hill, of Hollywood, Cal., has gotten out "My Creed," as a wall motto, with Mrs. Wilcox's photograph on the card. Mr. Hill will be pleased to send one to you on receipt of 15 cents or two for 25 cents.

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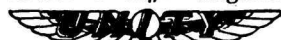
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