

THE WAY - THE TRUTH - THE LIFE

UNITY

Behold,
I make
all things
new.

JANUARY, 1911



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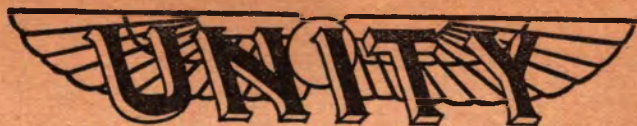
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BE STILL AND KNOW THAT I AM GOD

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No. 1

EATING AND DRINKING TO THE GLORY OF GOD

A BIBLE STUDY

JNO. L. CHESNUTT

THERE is a sense in which this subject of eating and drinking is more important than any other. Hunger and thirst indicate an inherent desire for Life, and therefore wrong eating and drinking indicate a search for Life in a wrong direction.

Wrong eating is a turning from the Tree of Life to a Tree of Knowledge; it is failing to discern the Word within, the "Living Bread" from heaven, and seeking to "live by bread alone." God gave Israel "manna from heaven," but they turned from it and "lusted" for flesh to eat, and woe followed. (Psa. 78: 29, 31; 106: 14, 15; I Cor. 10: 6.)

Wrong drinking is turning from the quickening *inspiration* of the Holy Spirit to the disintegrating *stimulation* of alcoholic spirits; it is turning from the "fountain of living water," which satisfies the thirsty, to alcoholic "fire-water," which increases thirst until the drinker is "inflamed." (John 7: 37, 38; Isa. 5: 11.)

The law of God is two sided: to the obedient it is the Law of Life; to the disobedient it is a law of death. "The commandment which was ordained to life, I found to be unto death" to the disobedient, said Paul to the Romans. The positive side of God's Law is, "Do and live;" but the positive implies a negative, "Don't, lest ye die." (Gen. 3: 2, 3; Rom. 7: 7-14.)

He who will not obey the law finds it a "two-edged

sword"; then, like the prodigal, he begins to "come to himself," turns from "riotous living"—feeding his swinish propensities—and starts toward the Father's house. (Luke 15: 17-24, 30.)

He who has felt the sword-word is ready for the seed-word, which may then take root and bear the fruit of righteousness—love, joy, peace, health and harmony. (Eph. 6: 17; Heb. 4: 12; Luke 8: 11.)

The Truth "opens their eyes, and turns them from darkness to light;" setting them free from bondage to error ways and lust-thought, and translating them "into the glorious liberty of the children of God." Therefore let the Truth be known. (Acts 26: 18; Gal. 5: 24; Rom. 8: 21; Jer. 18: 11, 12.)

Appetite, like Satan, does not hesitate to misquote Scripture when arguing for indulgence, and sometimes its misquotations perplex sincere searchers for Truth. Peter explains that some "wrest" Paul's writings, "as they do also the other scriptures, to their own destruction." Paul said, "I speak as to wise men," and asked his hearers to use judgment. (II Pet. 3: 16; I Cor. 10: 15.)

The question is sometimes asked, "Did not Paul say that in the latter times some should depart from the faith, commanding to abstain from meats, which God hath created to be eaten? and that every creature of God is good, and nothing to be refused?" (See I Tim. 4: 1-5.)

Let us be wise, using judgment on Paul's words, as he requests.

If accepted as usually misquoted, or misapplied, these texts would prove *too much*, even for a ravenous appetite. If because every creature of God is good, *every* creature must be eaten, "*nothing refused*," what a lot of bugs, worms, lizards, and all sorts of unpalatable animals we would be forced to eat in order to obey this misapplied text! When appetite quotes Scripture for indulgence, beware!

The literal translation of this text, given in the

Emphatic Diaglot, is: "Forbidding the use of *foods* which God created *for* a partaking of."

From this translation it is evident, first, that Paul did *not* specify *flesh* eating; second, that he was specifying only the things which God had created *for food*—the things created *good to eat*.

The things which God created "for meat" are specified in Genesis, which states also that God made the animals "good"; but he did not include even one animal among the things given man "for meat." (Gen. 1:24-29; 2:3, 9-19; 5:1, 2.) It should be remembered in this connection that the animals in the new earth, "after the restitution of all things," will again be "good"—*too* good, it appears, to eat each other; and redeemed man, free from the "lusts of the flesh," will again be too "good" to eat them.

If we shut appetite out of the argument we can see clearly that Paul was replying to those false teachers by insisting that *every one* of the things, which God created *for food*, is *good to eat*, and none of *such* are to be refused, even though the false teachers forbid them to eat it.

Jesus said, "Have salt in yourselves" (Mark 9:50); again he said, "Anoint thine eyes with eyesalve" (Rev. 3:18). What splendid texts for the salt and salve merchants! Again he said, "Ho, every one that thirsteth, come, buy wine and milk" (Isa. 55:1, 2, 7, 8). What a splendid text for the wine and milk sellers, providing one ignores the remainder of the sentence—"without money and without price." But they who read and judge as wise men, will learn of a kind of salt, salve, wine, and milk which are not for sale in earth's markets; they belong to the "kingdom of heaven within" and are spiritually discerned; they are things too high for the natural sight, hearing, or conception, "which God hath prepared for them that love him." (I Cor. 2:9, 14.) Evidently we are seriously robbed spiritually when we let appetite interpret the Bible for us.

The brewers, distillers, and liquor-sellers are zeal-

ous preachers of certain texts which they imagine approve their business. Some sincere people, perplexed by their arguments, sometimes ask, "Did not Jesus make wine to drink, for the marriage in Cana of Galilee, and isn't he our example?" (See John 2: 10.)

Mr. Farrar Fenton, author of "The Bible and Wine," and one of the great Oriental scholars of the age, has made a life study of the languages the Bible was written in, and translated the Old and New Testaments into modern English, and is therefore especially qualified to give the correct meaning of the Hebrew, Arabic, Chaldean, and Greek words which refer to the vine and its produce, and also of other words which have been mis-translated "wine" and "strong drink" in various versions of the Holy Scripture. A summary of his book may be stated briefly thus: First, the original languages of the Bible contained certain words indicating intoxicating wine, and other words indicating unfermented or non-intoxicating wine; second, where intoxicating wine is indicated in the Bible its evil effects are pointed out and its use condemned; third, where wine is commended, non-intoxicating drink is indicated; fourth, the confusion on the subject is due to the translators having rendered these several words indiscriminately "wine." He shows that the Bible, correctly translated, condemns the use of intoxicating drink even more emphatically than the Moslem Koran.

But the sincere searcher for Truth need not have a knowledge of the original languages of the Bible in order to understand this subject. If he will compare the passages on the subject, letting text interpret text, as he holds them in the Light that "lighteth every man," their teaching will be clear. But he must shut appetite out of the argument, for it always argues for indulgence, and sometimes so subtly as to sear and still the conscience. One may find the Truth on this subject if he begins with the single premise that God is wise, and therefore he is good, he is consistent, and in him there "is no variable-

ness, neither shadow of turning" from these attributes. (Jas. 1:17.)

Through the prophet Habakkuk God said, "Woe unto him that giveth his neighbor drink" that intoxicates. (Hab. 2:15.) "Woe" is not an arbitrary punishment appended to God's law; it is the logical consequence of an evil deed contrary to the law. The fact that God predicted "woe" is therefore evidence that the giving of intoxicating drink is an injurious or evil deed.

Hence we know that Jesus Christ, the express image of the Father, who came to do the Father's will, could not be so inconsistent as to make *intoxicating* wine for the Cana marriage feast. To have done so would have been to disregard and defy the wisdom and will of the Father, and to incur the "woe" on himself. There is absolutely no evidence that the wine he made was intoxicating; there are many reasons for believing it was not fermented or alcoholic.

Furthermore, God has said by the Holy Spirit, "*Look* not thou upon the wine when it is red, . . . when it moveth itself aright," i. e., when it is fermented, alcoholic, and therefore intoxicates. He who is artificially stimulated above the normal is intoxicated in degree.

"Touch not, taste not, handle not," appears to be a command so specific that one could hardly evade it; but in regard to intoxicating drink, God is even more specific, prohibiting even the *first act* toward drinking, when he says, "*Look* not thou upon" it. Could anything, except appetite, contend that God wants man to drink the *kind* of wine he has forbidden man to even *look* upon? (Prov. 23:31, 32; Gen. 3:3.)

Therefore we know that Jesus Christ, who always did the Father's will, could not be so inconsistent and disobedient to the Father, as to make, for the Cana marriage, the *same kind* of wine which the wise Father had commanded mankind not even to look upon.

He "who shutteth his eyes from seeing evil" lust-

fully, restrains lust, lessens temptation, and is highly commended by God. (Jas. 1:14, 15; Isa. 33:15; Job 31:7; Eccl. 11:9.)

God says also, "Wine is a mocker, strong drink is raging: and whosoever is *deceived* thereby is not wise." (Prov. 20:1.) It deceives by promising health, strength, and happiness, and mocks when "at the last it biteth like a serpent, and stingeth like an adder," poisoning its charmed victims.

Therefore we know that Jesus Christ could not make *intoxicating* wine, this mocker and deceiver which drowns the voice of the Holy Spirit and keeps men out of his kingdom. (Isa. 28:7; I Cor. 6:10.) He came to redeem and free men from "lusts that war against the soul." (Gal. 5:16, 21, 24; I Pet. 2:11.)

Let us not charge God with inconsistency nor Jesus Christ with disregard of the Father's will. Only appetite would choose such a god or conceive such a savior. "Let God be true." (Rom. 8:4.)

Appetite says, "Come ye, I will fetch wine, and we will fill ourselves with strong drink." (Isa. 56:12.)

God says, "Ho, every one that thirsteth, come ye to the waters, . . . come ye, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which *satisfieth not*? hearken diligently unto me and eat that which is *good*." "Whosoever drinketh of the water that I shall give him shall never thirst." "It is the Spirit that quickeneth." (Isa. 55:1, 2, 7, 8; John 4:10, 14; 6:35, 51, 63; 7:37-39.)

Again, other perplexed searchers have asked, "Did not Paul recommend Timothy to use wine for his stomach's sake and for other ailments?"

The question is merely this: "Which *kind* of wine did Paul recommend—intoxicating wine or non-alcoholic wine?"

We see Paul going about "doing good" as Jesus did; *by his word* instantly healing all manner of diseases and

infirmities. Timothy was his "dearly beloved son in the faith." Could Paul, then, be so inconsistent and inconsiderate as to deny Timothy God's instant healing power (if sick or diseased), and instead condemn his "dearly beloved son" to intoxicating wine as a "stomach medicine" and general "cure-all," as the liquor-dealers urge us to believe?

What a "quack" conception of Paul! Paul the glorious, the marvelously inspired man of God!

Timothy was not sick nor diseased. Honest and thorough search reveals that Timothy was of a very studious, hard-working, sedentary disposition (II Tim. 3: 15-17; 4: 2; 2: 2, 15; 1: 5; I Tim. 4: 11-16); and who but knows that such a disposition, overworked like Epaphroditus (Phil. 2: 27, 30), sometimes feels the effect in a weakened stomach and *consequent* infirmities?

In such a case how wise and natural for Paul to recommend to Timothy as diet, a nutritious, sustaining, strengthening, and therefore healthful *food* and *drink*, such as *unfermented* grape juice is, when preserved in all its richness and purity as it was made in Oriental countries! We can see that in thus recommending pure grape juice, the unfermented "fruit of the vine," Paul was pointing Timothy back to the God-designed food of Eden.

We know that Paul, who spoke in the words "which the Holy Spirit teacheth," could not urge Timothy to use the kind of wine of which his God had commanded him, "Look not thou upon" it. (I Cor. 2: 13; II Pet. 1: 21.)

Paul told the Romans, "It is good not to eat flesh, nor drink wine, nor anything whereby thy brother *stumbleth*, or is *ensnared*, or is *weakened*." (Rom. 14: 21, Em. Dia.) We all know it is alcoholic wine which ensnares, then staggers and causes stumbling, and finally weakens the drinker, not only physically, but mentally and morally.

Therefore we know that Paul would not recommend *such* wine to his "dearly beloved son," especially when

asking him to be "an example of the believers." (I Tim. 4:12, 16.) Paul explicitly advises us to abstain from the things that "edify not," even when "lawful," and we know that alcoholic drink edifies not, especially the kind made "lawful" by *license*. (I Cor. 10:21, 23, 31.)

Solomon agrees with the author of Genesis in saying that "God hath made man upright; but they have sought out many inventions." (Eccl. 7:29.) No one who has seen the drinker staggering along can deny that alcoholic drink is one of the "inventions" of man which literally lessens his "uprightness"—yes, and his *moral* uprightness quite often, as well.

Unfermented or non-alcoholic wine may truthfully be said to "make glad the heart of man," but alcoholic drink has made more sad hearts, perhaps, than any other agent of evil. (Psa. 104:15; Prov. 23:29-35.)

Let us remember that "temperance" refers to the wise use of things *good* to eat and drink. The prohibition regarding things that some eat—*good* things not good to *eat*—is, "Ye shall not eat of it, neither shall ye *touch* it, lest ye die"; and regarding intoxicating drink the prohibition is even more stringent, forbidding one to even "look upon" it.

Appetite rebels against restraint, but we "delight in the law of God after the inner man." (Rom. 7:14, 22, 23.)

But we must search behind mere effects into the cause; an act is a manifestation of an inner thought. Jesus said that he who *looks*, lustfully, has already committed adultery in his heart. This shows that the sin is in the lust—the lustful thought.

The command, "*Look* not upon the wine," points to the inner *lust* for alcoholic stimulation, and forbids it, intending to prevent its manifestation. The sin is in the desire or lust for such stimulation. This command strikes at the root, the cause of drinking. (Jas. 1:14, 15.)

Inspiration says that Israel turned from manna and

"lusted" for flesh to eat. These lusts began with all lust, at the "fall" in Eden. If considered in the Light it may be seen that these lusts are, at bottom, an attempt to get Life apart from, or independent of God; more evident, perhaps, in the lust that takes animal life in order to eat and live, but even more true in the lust for alcoholic stimulation, because alcohol in the human system literally takes the life from the blood corpuscles it comes in contact with. Wrong eating and drinking indicate a desire, conscious or unconscious, seeking independent godhood, or "I AM"-ness, like Adam and Eve in Eden (Gen. 3:5), and as typified by Babylon and Lucifer, and by Tyrus in the "Garden of God." (Isa. 14:12-14; 47:8, 10-13; Ezek. 28:2-15.)

In its inner meaning lust is a hunger and thirst for life independent of the one "Tree of Life"—the Christ-Life within. "Lust, when it hath conceived, bringeth forth sin: and sin, when it is finished, bringeth forth death;" therefore unity with Life is impossible while lust reigns. Putting off the "lust of the flesh, the lust of the eye, and the pride of life," is the essential act preceding the putting on of Christ. (Gal. 5:16-24; Eph. 4:22-24; Rom. 8:1-11; I John 2:15-17.)

Hence this subject in its deeper meaning is not merely a matter of keeping "sober," nor of abstinence from taking animal life. Spiritually considered it is a matter of putting off lust in order to put on Life; it is truly a matter of Life or death. Let us return to the Tree of Life, putting off lust and putting on Love.

It is not mere chance that the drinker whose brain is filled with alcohol, in his delirium sees serpents, demons, and beasts seeking to devour him. A view through a microscope, of the squirming serpents in a drop of vinegar-mother, usually destroys the appetite for vinegar while the memory is vivid.

In the minds of many it seems impossible for the universe to contain a worse hell than that made by alcohol for the drinker who is suffering from delirium tremens.

As soon as alcohol enters the blood, true to its nature, origin, and symbology, it attacks the blood corpuscles, absorbing or devouring an essential element, disintegrating the corpuscles, and leaving them practically lifeless, as physiologists have proven.

There is an exceedingly important spiritual significance in the Bible teaching against fermented, or alcoholic, articles of diet.

The thoughtful student will see that error-thought, proceeding from the "lust of the flesh, the lust of the eye, and the pride of life," is the ferment or leaven which disintegrates organized substance, living persons, and if unchecked culminates in decay or death.

Jesus called hypocrisy—error-thought posing as Truth—a ferment or leaven which could not enter the kingdom of heaven. (Luke 12:1; Matt. 5:20; 16:12; 23:13.)

Paul calls leaven, a kind of ferment, a type of "malice and wickedness." Ferment changes life-giving food elements into poisons such as alcohol. Unleavened bread is a type of Christ, the "living Bread" unleavened by error-thought; it is the symbol of "sincerity and Truth." (Matt. 26:17, 26; I Cor. 5:7, 8.)

Paul contrasted the *stimulation* of alcoholic spirits as the opposite of *inspiration* by the Holy Spirit, when he said in substance: "Understand the will of God: Be not stimulated with wine, in which is profligacy; but be filled with the inspiring, quickening Holy Spirit." (Eph. 5:17, 18; Acts 2:4, 15, 17, Em. Dia.)

Isaiah declares that alcoholic stimulation hinders or prevents inspiration. (Isa. 28:7; 5:11.)

The paralyzing effect of alcohol on the memory and judgment was noted long ago by the mother of King Lemuel. She saw that under alcoholic stimulation king and beggar alike forgot both truth and trouble, until they awoke and found themselves more miserable than before. (Prov. 31:1, 4-9; 23:29, 35.)

The opposite effect is attributed to the Holy Spirit

by Jesus when he declared that one of the important works of the Holy Spirit is to quicken the memory—to banish fear and all trouble, and give faith, peace, and true joy by bringing to memory the promises and instruction of Jesus Christ. (John 14: 17, 26, 27; 16: 13.)

In many cases God has specifically required total abstinence of his inspired messengers. John the Baptist, "great in God's sight," of whom Jesus said, "there is not a greater prophet," was one of the many such who abstained from intoxicating drink. (Luke 1: 15; 7: 28; Lev. 10: 9, 10; Num. 6: 1-3; Judges 13: 4; I Sam. 1: 15, 28.)

"I am the vine, ye are the branches," said Jesus Christ. At the Passover supper he took the cup, calling it the "fruit of the vine," and said, "This is my blood." Thus he called the unfermented "fruit of the vine" the symbol of Life, as he had just before called the unfermented or unleavened bread the symbol of Substance. The Christ-Word is Life and Substance; it is thus typified as free from the leaven or ferment of error-thought, and is therefore "quickenings" or life-giving. (John 15: 1-8; Matt. 26: 26-28; John 6: 35, 63; I Cor. 5: 7, 8.)

In the Christ-Word is Life, and the Life is the Light of men; we should let this Light so shine, in our eating and drinking, or whatsoever we do, that men seeing it working in us, both to will and to do, will glorify God. (Matt. 5: 16; I Cor. 10: 21, 31; Phil. 3: 19; 2: 13; Jas. 1: 22.)

They who thus glorify God will find the "joy unspeakable and full of glory"—"an exceeding and eternal weight of glory." (I Pet. 1: 8; II Cor. 4: 17, 18.)

So far from there being anything divine in the low and proprietary *Do you love me?* it is only when you leave and lose me, by casting yourself on a sentiment that is higher than both of us, that I draw near, and find myself at your side; and I am repelled, if you fix your eye upon me, and demand love.—*Emerson.*

THE ATTAINMENT OF TRUE PEACE

STELLA M. TEMPLEMAN



HE desire of every human heart is peace, and it is this that man feels will open up to him the riches of the true kingdom. Throughout the ages peace has been sought after, with varying degrees of success, according as its inner source has been recognized or as it has been erroneously supposed to be without. The kingdom of heaven is righteousness and peace and joy, and this kingdom is within man.

The spirit of God, speaking through Thomas a Kempis, says: "Let not thy peace depend upon the tongues of men, for whether they judge well of thee, or ill, thou art not on that account other than thyself. Where are true peace and true glory? Are they not in me?"

The Christ consciousness is the consciousness of peace, first of all, and afterwards the consciousness of other spiritual faculties. Peace must first be realized in the heart, then the rest follows as a matter of course. This does not mean that man must cease all effort, all work, and become slothful in order to know that rest which belongs to the people of God. Jesus Christ said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." He said, "My Father worketh hitherto, and I work." Ease of mind and body, true poise of soul and spirit, can be cultivated and developed right while we are at work. Jesus Christ worked every day, yet he was never out of poise, never ill at ease, never lacking in a realization of peace until the time of his betrayal and death. And even then he showed a degree of calmness and equilibrium that stands out in striking contrast with the utter lack of self-control in the excited multitude around him. He has left us an example, that we should follow in his footsteps; that is, cultivate ease of mind, soul, and body;

learn to hold ourselves in the poise of the Christ consciousness, the center of peace where the King of glory is enthroned.

Jerusalem represents the place of peace in man, the center of which is the heart. Bearing this in mind, the words of the psalmist take on new meaning: "If I forget thee, O Jerusalem, let my right hand forget her cunning." When we are not at ease, when peace is banished from mind and body, then the hand grows unsteady and is unable to perform its perfect work. But when peace, like a river, flows throughout the consciousness, then every organ of the body responds and becomes alive, knowing and doing that which is right under the divine Law. "If I do not remember thee, let my tongue cleave to the roof of my mouth." All timidity, all self-consciousness result from a lack of conscious peace, a failure to know one's self as one is in the sight of God, and therefore to be at ease.

There is a universal peace, and as man enters into it in consciousness he realizes, as his own,

"A mind at leisure from itself,
To soothe and sympathize."

Petty, selfish interests fall away, and he sees himself in every one he meets, and is quick to extend a helping hand to any one who needs it. Then he ceases to strive and worry, drops all thought for himself alone, and works for the common good.

"One knelt within a world of care
And sin, and lifted up his prayer:
'I ask thee, Lord, for health and power
To meet the duties of each hour;
For peace from care, for daily food,
For life prolonged and filled with good.
I praise thee for thy gifts received,
For sins forgiven, for pains relieved,
For near and dear ones spared and blessed,
For prospered toil and promised rest.
This prayer I make in his great name
Who for my soul's salvation came.'

"But as he prayed, lo! at his side
Stood the thorn-crowned Christ, and sighed:
'Oh, blind disciple, came I, then,
To bless the selfishness of men?
Thou askest health, amidst the cry
Of human strain and agony;
Thou askest peace, while all around
Trouble bows thousands to the ground;
Thou askest life for thine and thee,
While others die; thou thankest me
For gifts, for pardon, for success,
For thine own narrow happiness!

" "

The above poem does not conform in all respects to the teachings of Truth, but shows a groping after the universal consciousness which forms the basis of the brotherhood of man. There is a time in the beginning of our study of Truth when the fatherhood of God takes all our attention and we get away from the world to meditate upon the divine fact of God's all-enveloping presence, when we delight to become rapt in the contemplation of his unfailing love. But this season must give place to the expression of that divine love so felt in the heart, and the only way in which it can be expressed is by pouring it out to every one who comes—our neighbor, be he Jew, gentile, or Samaritan. The fatherhood of God establishes and proves the universal brotherhood of man. It is well at all times to give thanks to God and praise his holy name; to show mercy rather than sacrifice; to be one's self—for when man is himself, then he truly enters into the kingdom of true blessedness, where it is given him to preach the glad tidings to the poor; to bind up the broken-hearted; to heal them that are bruised; to appoint unto them that mourn, to give unto them joy for ashes, the garment of praise for the spirit of heaviness. And when such service is rendered, heaven is realized and man finds himself at peace with his fellow man, at peace with himself, at peace with God. "His soul shall dwell at ease, and his seed [or true words]

shall inherit the earth" (the real substance of Spirit). His doubt vanishes away and he knows that the Father is speaking truly to him when he says: "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

ALL THINGS MADE NEW

IMELDA OCTAVIA SHANKLIN



CHANGE is the master law. Everything is in a process of renewal. Fixity is a state that is acknowledged nowhere except in the physical mind that is too dull to apprehend the fine movements that keep fresh and buoyant the life-springs of creation. The thick sciences that deal with sense objects have been led to query the necessity of the hidden change, because it is known that law governs and that every outer transformation must proceed from a producing cause, however remote from observation that cause may be. Of these changes the physical mind is finally convinced through the results that the evolutionist has tabulated. The activities that underlie the outer shiftings are secret to the senses, but there is within the individual mind a knowing that is related to all the things of being. This knowing brings recognition of the Spirit of God moving on the face of the waters. The moving Spirit is the Change-Producer, the Transformer, the One who says, "I make all things new."

Physical life begins with the cell. So plastic is the primary cell that it scarcely partakes of the nature of physical things. The cause of this is the consciousness of newness in which the mason-mind constructs the cell. The body of the babe is young because the consciousness of the child has not grown stale to its environment.

Every physical appearance is the product of mind action upon the elemental substance. There is one Cause, one Energy, one Substance; or, Father, Son, and Holy Ghost. These three are one. Cause, or Father,

exists as unmodified being; Energy, or Son, is being undergoing modification; Substance, or Holy Ghost, is the modification of being. The superlative alone really exists. Energy, the Son, is the Spirit of God moving upon the face of the waters. This is the comparative degree of being, and results in dissimilarities. It is identical with those finer processes which the un-sensed mind recognizes. The dry land, the oceans, vegetation, the creeping things upon the face of the earth are the Substance, the Holy Ghost, which conceives the Father through the Son as the only maker; this is that which suffers, which is crucified, which dies, which is buried, which descends into hell through involution; it is that which is resurrected on the third day and ascends into heaven through evolution; it sits at the right hand of God to judge the quick as those who see these things, and to judge the dead as those who see them not.

Mind projected as ideas is stirring in substance. This activity is coexistent with creation. Whether it be the breaking-down process or the upbuilding activity depends upon the nature of the idea that works. The physical appearance of decay is the involution of a succeeding idea which will later evolve its peculiar representative.

In the fact of ceaseless change lies the possibility of man's dominion; the all-power in heaven and earth which Jesus claimed, was his mastery on the finer mental planes that gave him authority over the outer. Whoever directs causes controls events; here is where the Son judges the quick. Whoever submits to events bows to the mind that shapes events; he meets the judgment of the Son, which declares a state of death to be upon whoever is not alive to his own possibilities in the comparative realm of existence.

None of these facts of life slumber in the dust of the past; none peer over the eastern hills of a coming day. All realities are now with us and every possibility is to-day subject to our choice. There is no item of life

exempt from individual dominion. Cringing before events is the submission of the bondman waiting for the coming of the liberator. Entering the zone of finer mental activities to perceive, to harmonize, and to direct, is to lead captivity captive and to obtain that heaven-wide freedom upon which events cannot encroach.

Creation is renewal. Habit-bound thinking is the one stale thing, and from it proceed weariness of mind and body, fossilized conditions and irksome routine. Notwithstanding these, all things are undergoing the renewal process. The earth spun as industriously upon its axis when all its inhabitants believed the contrary as it now does, and its motion then, as now, preserved the race from the suffocation that stagnation would entail.

Food taken into the body is transmuted, the elements acting within the physical being to produce new conditions. Air breathed into the lungs makes new the blood circulating within the body. Water drunk sweeps out the old and leaves the cells refreshed. These three physical processes are nature's agencies of renewal in the corporeal being. If the trend of the individual is toward the outer realm of life he experiences six prescribed changes. The first three are evolutionary—childhood, youth, maturity; the second three are involutionary—middle age, decline, failure. If the trend is toward the inner the process becomes wholly evolutionary, the individual applies himself to the finer mental processes, and adapts his energy to the upbuilding work.

When physical science concluded that renewal is the order of universal activity it took a position which implies man's unavoidable co-operation with the renewing processes. We have been slow to grasp the all-possibility suggested in the continually changing cosmic atom. The value of the knowledge is that newness does not begin and cease in the atom. The possibility lies in the fact that mind is the actor and the atom is the recipient of the act. Every mind is anchored to Omniscience, but many minds swing on the long cable of experience, in

which involution, the breaking-down process, is exercised. The mind that is unified consciously with Omniscience evolves or upbuilds steadily. The vital argument of the reincarnationist is in the fact that most minds are in the experimental stage, demanding involution of the infinitesimal, that experience may result along physical lines.

When the mind begins to crust itself over with staleness the involutory period sets in and the cells begin to break down under the burden of time. The cell is a day old, a year old, a century old, or it is constantly young with the youth of God. Any one of these states may exist in any human organism, no matter what the earthly term of experience is. The family Bible record is the stalest joke extant. We are born with every thought that passes through our brain cells, and which is from them transmitted into our body cells. We are born youths in Christ or old men in sin. We do the thinking and we take our choice. The result adds life to the life already in the organism, or it subtracts life from the fund that former thinking has gathered in.

The cell is a registry of the thought. When David looked back upon those experiences that forbade his building the Lord's temple, he said, "I have been young, and now am old." Here was a second reason why he could not build the temple. Lust and age are two breaking-down processes that the final evolutionary triumph will abolish. The mind that experiments with all that is to be found in the outer concludes, "There is nothing new under the sun." The mind that works on the inner zone says, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

The possibility of the new heavens and new earth walks in every act of life. Routine pertains to the mind, not to the thing. No one has breathed the same oxygen twice, eaten the same potato a second time, bought the same new pair of shoes two times, or even put them on

twice for the first time two Wednesday mornings of the same week. All the old is new if we have the mind that welcomes succession and its possibilities. The familiar summer scene when viewed through the sparkle of frost tones is a new landscape. The sky by day and by night varies with the sun's position. The friend approached on a new theme reveals new characteristics for admiration. The same act is never performed the second time under identical conditions. Life is always new. To know that necessity is opportunity gives youth to every experience and newness to everything. Now is the universe absolutely new, untried, alluring with the possibilities of the unexplored.

"Sing unto the Lord a new song." The Lord is weary enough of the old, habit-crusted thoughts. Love never ages. Beauty and truth are always new. No real thing in life becomes stale. All the graces are forever young, forever glowing, forever eager, and there is no decay in them.

Let us wail no more the dirge-chords of negation; let us cease the monotone of the uneventful; let us make mute the notes that sing of the unbeinged past. Let us lift up the anthem shout of praise for the ever-ready goodness; let us sing of the unfolding freshness of our days; let us pitch our tones to the glad heights that tell of God with us, working for us and in us through ceaseless change to baptize us with the newness that crowns all his works. So shall the new heavens descend through mind to bring forth their new earth, and so shall we walk and talk with God in age-abiding joy.

Love is the theme of every song,
 The force that pardons every wrong;
 The mother of each pure delight,
 The ruler of each peaceful night,
 The builder of each true desire,
 The cause of all that we acquire.

—Selected.

THE WATCH-TOWERS OF BEING

JENNIE H. CROFT



If life were mere existence only, we would measure it by days, weeks, months and years, a more or less long drawn out line of time. But to the thinking man life is more than this; it is eternal living, broad with an ever-widening horizon of understanding, of wisdom and of power, high with a continual unfoldment of spiritual consciousness which finally brings him into the realization of his oneness with the One Great Cause, and deep with the wonderful and limitless possibilities of creative energy by which man makes his life what he wills it to be.

Life is rich in opportunities for service, but the groundwork of successful, worth-while service of our fellow men is the proper service of the individual self. Before man can know his brother he must know himself, and before he can thoroughly know himself he must know something of the forces active within him, which are constructive or destructive according to the use which he makes of them. Knowledge, experience, training, everything which increases the resources of the individual, renders him more fit to help his brother along the way.

Knowledge is like a river, which is increased in volume and strengthened in power by every little stream which flows into it. Every recognition of a truth, every new fact learned, every right thought, helps to swell the sum of our knowledge and enlarge our usefulness. To the degree that I unfold a higher apprehension of life am I able to benefit and uplift my world. "I, if I be lifted up, will draw all unto me."

Every one needs an inner awakening, a recognition of the divinity within him which will reveal the latent possibilities of the Self. Paul, in his counsel to his followers, gave to them this commission, which has come to us down through the years as a clarion call to true living:

"Watch ye, stand fast in the faith,
quit you like men, be strong."

"Watch ye!" What position have we taken from which we are watching all that takes place in our world? At what point have we fixed the goal which we are striving to attain? In our watching are we allowing the disappointments, the trials, the petty annoyances of life to claim our attention, and, by keeping these transitory things in close range of vision, cause them to assume undue magnitude which hides from our view the glorious achievement almost within our grasp? Or, with our gaze steadfastly fixed upon the heights of Wisdom, Love, and of Christ-likeness, do we look so far above the perplexities and seeming failures of life that we finally fail to see them altogether? The Psalmist says, "I will look unto the hills, from whence cometh my help," meaning that he abides in the high places in consciousness where the soul comes in touch with Spirit.

From the watch-tower of perception within the soul we recognize the importance of watching over ourselves with special care that we may discern and utilize the forces which will work for the upbuilding of body, soul, and Spirit.

First of all, we must watch our thinking. It takes but a moment's deliberation to perceive that thoughts have an almost inestimable effect and power upon man's life, and right here we would urge upon each individual the need of doing his own thinking. Do not accept the teachings or the statements of another until you have carefully studied them from every viewpoint and have found the truth, if there be truth, embodied therein. True not because a great Master or a revered book has brought the message to you, but true because it is *Truth*. Be original, form your own conclusions. Emerson tells us that imitation is mental suicide. Be guided by the spirit of wisdom within you, and when you are convinced of a truth, stand by it undaunted by any entailed consequences. The men and women who have been and are

now powers in the world are those who have thought for themselves and have had the courage of their convictions.

Let us, then, set high the standard of our thinking. Let absolute goodness, purity, and truth be the gauge in establishing the character of our thought.

Inseparable from the thought is the word; but the word has an added power, which, if we are wise, we recognize and employ in shaping our lives and affairs. We are told that "All things were made by the word, and without the word was nothing made that is made;" and again, "Thou shalt decree a thing and it shall be established unto thee." Then, through the creative power of our word do we establish conditions in exact accord with the character of that word.

Looking toward the heights of Christ-consciousness we receive the inspiration from on high which becomes a mighty power as it goes forth in our spoken word. Looking toward the heights we hear with the inner ear the wisdom of the Almighty and we speak with our tongue the words of life, of health, and of prosperity. "The tongue of the wise is health."

We place limitations upon ourselves by the negative words which we speak, and do not realize it. We tell of illness, poverty, all sorts of unpleasant conditions, which we say are ours; but it is untrue—they do not belong to us, they only stay with us because we claim them. We make many a law which works to our undoing when we say that we cannot do things, or when we think and say that others have more ability than we, and therefore but little should be expected of us. Arouse the will within you, say that nothing can stay you in your determination to accomplish any righteous purpose. Do this and you shall be established in dominion over all things. We find that our word does not return to us void, but forms convictions and creates conditions that fulfill the law. "As a man sows, so shall he reap."

Looking toward the heights turns our gaze away from the world of self and the desires of sense, and this

is repentance. Wasting time and energy in regret and sorrow over our mistakes is not repentance; but turning away from the past and pressing "forward toward the mark for the prize of the high calling of God in Christ Jesus"—this is true repentance.

Looking toward the limitless heights from the continually increasing elevation of spiritual perception we find the real Self revealed unto us. There was one who so steadfastly kept his mental gaze upon the Absolute Good that he became consciously one with it, and from that high altitude said, "I am the way, the truth, and the life." In this consciousness—the Christ consciousness—every one recognizes his true Self as the I AM, the "I AM that I AM," which was announced to Moses, and this I AM becomes the way, the truth, and the life of his whole being, and frees him from all bondage upon every plane. "Let the same mind be in you which is in Christ Jesus," and from this watch-tower of being will you redeem and lift up yourself and all mankind physically, mentally, and spiritually.

"Stand fast in the faith." This faith in which we are to "stand fast" is knowledge so absolute that in it there is not even a shadow of doubt. We must know that God is revealed to man only when he turns from the things of sense, from the world and the vain imaginings of the undeveloped mind, and listens to the "still small voice" speaking to him from within his own soul; and with this listening must be a willingness to heed and obey its guidance. Let us stand fast in the faith that knows that all right action has its foundation in love. The one who lives the life of love is just and right in all his deeds, is possessed of a gentleness and a nobility of disposition and character which makes him a blessing unto himself and to all who come under his influence. Love and service are the watchwords of him who lives in this high place of consciousness, and while it may be that that which he has accomplished is comparatively small, yet by that little is the whole world enriched.

Love is the fountain of life, the principle of right living.

Realizing the immanent presence of the Spirit, or God, within the soul, we touch the Source of Universal Power, and as we are steadfast in our faith so may we be able to follow this other injunction of our text, "Quit you like men."

Each individual has his own appointed place and his own particular work in life; and the man who succeeds is the man who believes in himself and his God-given ability, who takes up his work in the spirit of love, and love and satisfaction are measured back to him. He can make no effort to bless others without finding that a richer blessing is poured out upon himself. Love and live in the Christ way, and life will become peaceful and successful. Those who *abide* in love have every need supplied, and harmony reigns in their world. The mind is filled with lofty ideals, for the watching and the doing are from the highest place of the soul.

Step by step in following this admonition of Paul's we have been led to higher planes of realization, and now comes the final behest: "Be strong."

We are first to watch with the discernment of the Spirit; then we are to stand fast in the faith which is based upon knowledge. Both of these points gained will cause us to "quit" or act like true men; and then comes the inspiring command, "Be strong."

From the exalted heights which we have reached we have watched over our thought and deed; we have created our world under the law of love, and now we are to *be* all that we have brought near to view through our perception and realization of the eternal verities, and we are to be *strong* in our being and in bringing into manifestation these truths. We cannot utter the words "be strong" without being thrilled with the vibrations of power, and when we know that our strength is in the Lord and the power of his might, we have a confident assurance of our ultimate success; we know that we shall cease from being, we shall have *become*.

We have struck a very high note in the scale of true being and we should avail ourselves of every possible aid in strengthening the high positions which we have taken. We should surround ourselves with everything which will stimulate us to higher attainments. For companions we should choose spiritual people, people who are illumined with Infinite Intelligence, beautiful people as to character, successful people; for from people who are possessed with these divine qualities do we receive influences which are inspirations to still higher living.

As we have climbed in consciousness to ever higher understanding and realization of Truth, how often have we looked back, viewing the heights and depths of experiences which stretch away below us. The path seemed long and difficult as we attempted the first steps, but we have persevered and have attained. The high mark which we set for our goal we have reached, but still aspiring, and yielding to the divine urge within, we discern other heights to be scaled which are looming above us. However, we have learned the way and how we may mount ever higher if we but follow the leading of the Spirit; and rejoicing over each step taken on the upward way, we grow stronger with each overcoming and gain clearer vision as we gain higher planes of consciousness.

With the greater understanding gained as we have gone on, we do not draw to ourselves things; we have become one with the power which creates things. We will not destroy nor pervert any force which we find within us; we will transmute it into energy for good, and thus become strong on every plane. From the vantage ground of high spiritual perception we build higher and still higher places in consciousness, and go on from character to character, incorporating into our being the very essence of the Christ—the Absolute Truth.

Finally, in the words of Jesus:

"What I say unto you I say unto all, Watch."

THE BOOK OF THE LAW

W. W. S.



AM going to speak with myself for awhile. There is no one else whom I can speak with, for speaker and listener are one. Taking myself as the representative of humanity, my blood doesn't seem to circulate evenly, and parts of myself appear cold and dull, if not hopeless; other parts are warm and glowing with the health of knowledge; other parts are like those who are aroused suddenly from sleep—startled into a lively interest in something different from their dream of a moment ago, but liable to lapse back into slumber; still others are actually asleep and dreaming dreams that satisfy, or at least so nearly satisfy them that they refuse to awaken, but continue in their dreams, believing them to be real.

I am trying to awaken from this dream of earth, and so I remind myself of my true relationship to the Most High God, and try to realize the effect on myself of frequent communion with the Father.

As the years passed by after childhood, and I found that communing with and consulting my human mind and physical body and surroundings brought very unsatisfactory results, and the more expert I became at this communion the more unsatisfactory were the results, I withdrew my attention from them long enough to cry with a loud inward voice for some other sight than my tired body and that same weary body repeated over and over again with various expressions of fatigue, in the physical bodies of those who assisted to form my environment.

The words of Jesus Christ, "Except ye become as little children, ye shall not enter into the kingdom of heaven," reminded me that one of the characteristics of little children was a habit of happy acceptance; re-

minded me that in my case, at least, as I grew away from childhood, what I had thought was love for the good impelled me to judge continually; to say, "That isn't right," or, "That isn't up to my standard of correctness, therefore I'll have nothing to do with it." Then unlovely and evil things had seemed to multiply and present themselves to me to be accepted or dismissed, till I found I had become the judge of "all the earth," and the prison-house to which I had condemned the evil had had to be enlarged and added to, until it had grown almost all around and over me and had become my own prison-house.

There was only one way out—to release all my prisoners with the broad statement "All is good," and to cease judging, or judge only righteous judgment. As fast as the prisoners were released the prison-house dissolved, and in freeing my prisoners I told them they were of God, and immediately to my vision they were healed. That was judging them from the God standpoint, and seeing all things as God beholds them—pure and whole.

We use the same thinking faculty to express an idea of the omnipresence of God that we use to describe the presence of disease and death. Indeed, somewhere it has been asserted that all our doubts of ourselves are thoughts of faith in God which are turned wrong side out, and that when we become single-eyed we will discover that the devil is God.

To take the environment of Jesus of Nazareth as it was repeated in my little personal experience, the Pharisee faculties in me had become alert and zealous, and it was they who whispered constantly, "It is written in the law, Not good," and the Scribe faculties immediately wrote their decision on my plastic mind so that it stood fast and became a part of the law. The book of the law had been increasing in size, and it all read one way—"Thou shalt not," or, "It is not good." But even the Scribes and the Pharisees, I found, could be lifted up

to the Most High and could be made to write and to utter, "All that God made he pronounced Very good, and God made all that is." My reasoning faculties agreed with the uplifted Scribes and Pharisees, for they said, "First Cause is surely God, or good, and there can be only one first."

The effect of persistent thinking that "All is good" is the realization of God in the mind. What has seemed but a speck so far away that it could be discovered only in the clearest atmosphere and with the spectacles of hope, becomes, as one dwells with it, immensity itself—the universe. One can give rein to one's thoughts, and as far as the imagination can reach, there is the great, happy Good, the free, still One, waiting to be made manifest in our bodies and in our surroundings. Reaching out after this Good becomes effortless and restful, and this once tiny speck of a God becomes the "little one" that leads us into all good and satisfaction.

The next result of dwelling in "the secret place of the Most High" is the waiting still One becoming manifest to ourselves and the world, in peace of mind and health of body. People seem more lovely and refined, and, unless we repudiate them and call them gross matter, objects become more beautiful. We have more time at our disposal. We can stop long enough to "consider the lily," not, like the restless botanist, to classify its different parts and give each a name—for we know that Adam names all things—but we can feast on the wondrous beauty of the flower until our minds are swallowed up in the purity the lily typifies.

Another effect of recognizing only God is that, as we must include all in the one Good, we of course find ourselves in it, and discover that as we always argue from ourselves outward, in ourselves must be the God point from which all good proceeds to our world. We become so at one with the Principle of all good that we regard even ourselves with reverence, because there is no sharp dividing line between that point or faculty in us

which is in constant communion with the Father, and that which comes in contact with the outward or seeming world.

THE CHRIST MIND

K. S. McCLINTOCK



WE are admonished to "let this mind be in *you* which was also in Christ Jesus"; and in the Epistle to the Corinthians Paul states that "we have the mind of Christ."

We know there is but the one omnipresent Mind, and that this Mind found expression in Jesus as it has done in none else.

He said, "follow me," "keep my sayings," and "ye shall do the things which I do, and greater." These "greater things" have not yet been fulfilled, but there is a quickening of this Mind of the Spirit in the sons of men as never before in the world's history.

What God is, his Son—spiritual Man, the Christ—must be. The attributes of the universal Mind are expressed and rule in each human being as the Christ Mind.

To have this Christ Mind, or to be "spiritually minded, is life and peace." Since God—divine Mind—is life, love, substance, strength, and intelligence, these attributes find expression in man through the Christ Mind.

When we speak strong words of Truth the Christ Mind is quickened, and wonderful works do show forth in us. We are "transformed by the renewing of the mind," changing the mortal mind that the Christ Mind may rule in consciousness.

The Christ Mind speaks to the fearful, doubting one the freeing word, "Be still, and *know* that I am God." There is no fear in the Christ Mind, but perfect peace.

Does mortal consciousness see weakness and inability, the Christ Mind reminds us of the "Strength of the Lord, and the power of his might." Is there desire

for power *to do or be* along any line, and the way seems hedged about with obstacles apparently insurmountable, what does the Mind of Christ recall—"All power is given me in mind and body." How the weary form straightens and the weak knees strengthen in response to the word of power!

The Christ Mind "thinketh no evil," sees *good* in all, is love—"love that never faileth."

It is found in every instance that "perfect peace is for that one whose mind is stayed on thee"; in other words, in whom the Christ Mind reigns there is naught but peace and harmony. The joy of the Christ Mind is eternal, and he who claims and establishes his "I Am" dominion may and does ever find the "joy of the Lord his strength." The Christ Mind is man's superconsciousness, and he can consciously enter into this realm of poise, peace, joy, power, and strength through denying the seeming fetters of sense consciousness and claiming his sonship with the Almighty. "I and my Father are one." These were the words of the type man, Christ Jesus. Let us keep his "sayings," that we may overcome as he overcame, and "lead captivity captive."

There is "wonder-working power in the spoken word." Let us deny that aught can separate us from our consciousness of the Good, and patiently, lovingly, and unflinchingly affirm, "I have the mind of Christ," until the world shall take knowledge of us—as of those disciples of old—that we have been with Jesus.

FAITH

Lesson Eight of the First Course in the Unity

Correspondence School, written by

Lida H. Hardy, a student.



FAITH is a firm belief in the truth declared.

Faith is the thing desired brought from invisibility to visibility—brought from the unseen to the seen. Faith should be centered within, in the God consciousness, where is all power.

Faith is firm mind. In the creative process, firm mind, or faith, or firmament, was created the second day. According to divine order we must have faith before we can have realization.

The Bible is a looking-glass, in which man may see mirrored, through the eye of understanding, every experience that comes into his life. Every individual has within him faith in its different degrees of development, which is represented in the story of Peter walking on the water. Man's faith is small at first. When it begins to form, it comes and goes—is changeable. Sometimes man feels that his faith is strong enough to walk the great sea of Infinite Mind, and because he does not recognize his true birthright and because he does not keep his eye steadfastly on the Christ, doubts and fears creep into his mentality, and he sinks in the waves of carnal thought.

Faith is increased through exercise—through living in the Spirit, where all seeming impossibilities and limitations disappear entirely from consciousness.

At first faith is always small. Like the leaven that leaveneth the lump, a small faith develops through use into a large faith.

The more man depends for guidance upon the faith he has (even though it be small), the more each day he shall receive. Finally every atom of his being will be filled and thrilled with its power.

Paul gave to mankind the whole inner secret of power when he said: "Faith worketh by love." If we fail to solve life's problems through faith, we should affirm through the Christ consciousness the law of love, where there is neither condemnation nor resistance.

Thoughts of love sent in this way to God and all creation, establish the perfect faith—that faith which removes mountains, whatever those mountains may be.

"According to thy faith be it unto thee" is a wonderful law, which will bring all good to the one who is obedient to it. Through it all desire is realized. It is

according to our faith that we receive. This is the truth that frees. The deeper the attitude of faith, the more deeply will the impression be made in the subconscious mind; and the deeper the impression is made on the subconscious, the greater will be the results.

Faith brings everything to us that we have or that we realize. Those who are sick and needy are they who have believed in disease and poverty, and who have thought and talked it. Belief is a confidence and assurance of that which is desired, while faith is the real substance—the very thing that is desired—come forth or expressed.

In the ministry of healing one receives according to his faith. Jesus said, after demonstrating along this line, "Be it unto thee as thou wilt," and "According to thy faith be it unto thee;" again, "Thy faith hath made thee whole."

Patience prepares the way for faith and is realized only by those who put their trust and faith in God. Jesus said, "When ye pray believe that ye have received, and ye shall have." Mentally taking that which is desired is obedience to this law or affirmation.

The "trial of faith" in the new version of the Bible is translated the "proof" of faith. To the child of God there are no trials. All is seen as good. The word "trial" is accompanied by a destructive thought, while the word "proof" brings with it a constructive and progressive atmosphere.

Through the development of faith comes the "joy unspeakable" and the "peace that passeth understanding." Through faith "trials" fade away. The proof of faith is demonstration or realization. One who is living his best welcomes an opportunity for the exercise of faith. This opportunity is "the trial of faith."

To have faith in God is to be able to be still and know that God is all and in all, and that God is perfection. This is the faith that brings the knowledge that only the good is true.

Man should have faith in himself, because he is the image and likeness of God. He cannot have faith in God unless he has faith in himself, for he is a part of the one great whole. When he has faith in God, himself, and his fellow men, he has the perfect faith that can do all things through the Christ within.

The ground of man's faith in himself is to know that God is the only presence and the only power. This great truth alone realized will house him in Omnipresence, where he is ever safe from the arrow and the pestilence, where he can go forth to express the God-man, who is not moved by things that appear, but who manifests perfection through the Christ consciousness every moment and under all circumstances.

The Christ righteousness is established in consciousness through perfect faith in God the Good. This is the faith that removes all anxiety and all inharmony of every description. The Christ righteousness is established through concentration—concentrating a strong mental action every day on the subconscious mind. This is knowing that innumerable possibilities are placed at our command; realization of this makes failure impossible.

Upon knowing, realizing, and believing in the indwelling righteousness depends the realization of all good. A strong faith in God is the secret through which results may be secured in all the demonstrations of life.

It is through faith that eternal life comes to man. "I live by the faith of the Son of God." We cannot have faith in God unless we have at the same time faith in our fellow men and all creation, for all are one in spirit. If one is left out the great whole is incomplete and the law cannot work. When we doubt man we doubt God, and the results we work for cannot be forthcoming. "There is one Father, who is above all, in all, and through all."

The one perfect Mind and its manifestation is all there is.

BIBLE LESSONS



CHARLES ^{BY} FILLMORE

Lesson 4. January 22

OMRI AND AHAB LEAD ISRAEL INTO GREATER SIN.—I Kings 16: 23-33.

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

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

25. And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him.

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

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

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

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

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

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

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

33. And Ahab made the Asherah; and Ahab did yet more

to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him.

Golden Text—"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14: 34.

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

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

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

But the reign of these error states of consciousness is temporary, and there is an undercurrent of Truth constantly at work, deep in the man, that finally brings him to his senses. Omri and Ahab passed away; Jezebel met a violent death. The prophets of Baal were destroyed in a bunch by Elijah, the fiery word of God, and Israel was redeemed. So the higher principle in man erases the thoughts of error, and harmony in mind and body is restored.

Lesson 5, January 29

JEHOSHAPHAT'S GOOD REIGN IN JUDAH.—

II Chron. 17: 1-6, 9-13.

1. And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.
2. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
3. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto the Baalim,
4. But sought to the God of his father, and walked in his commandments, and not after the doings of Israel.
5. Therefore Jehovah established the kingdom in his hand; and all Judah brought to Jehoshaphat tribute; and he had riches and honor in abundance.
6. And his heart was lifted up in the ways of Jehovah: and furthermore he took away the high places and the Asherim out of Judah.
9. And they taught in Judah, having the book of the law of Jehovah with them; and they went about throughout all the cities of Judah, and taught among the people.
10. And the fear of Jehovah fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.
11. And some of the Philistines brought Jehoshaphat pres-

ents, and silver for tribute; the Arabians also brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12. And Jehoshaphat waxed great exceedingly; and he built in Judah castles and cities of store.

13. And he had many works in the cities of Judah; and men of war, mighty men of valor, in Jerusalem.

Golden Text—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6: 33.

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

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

Jehoshaphat's great work as king of Israel was the eradication of the temples and groves of Asheroth. These were the sacred shrines where the idolatry of the Phœnician Venus was practiced in licentious ways. Eadie's Biblical Cyclopedica says: "Originally she was an Arcadian goddess, the mother and bride of Adonis. In Canaan, however, she became the mere reflection of the

Sun-god, and was as such identified with the moon, her symbol in this case being the cow, whose horns resemble the crescent moon lying on its back."

We perceive that Asheroth typifies human love, with its animal propensities. It requires fine discrimination to distinguish between human and Divine love. All love is Divine in its origin, but in passing through the lense of man's mind it is apparently broken into many colors. Yet, like the ray of white light, it ever remains pure. It is man's province to make its manifestations in his life just as pure as its origin. This requires painstaking discrimination and good judgment.

Divine judgment can be established in every function of our organism by *commanding* that the various thought centers (cities) shall have a perpetual presiding thought of good judgment. This is the way to "set garrisons in the land." False judgment thoughts often infest the various centers through which the bodily functions are carried on. You will find that your stomach center has a lot of arbitrary ideas as to what you should put into it. It may refuse to digest certain things that are good for your general health, and cheerfully work on other things that are detrimental. No two people agree on what they can digest, yet there should be, and is, a Divine Law of harmony in this respect, as in all others.

The "kingdom" must be established in good judgment; then the whole system, represented by Judah, will contribute to the upbuilding, and that man will have "riches and honor in abundance."

Lesson 6, February 5

ELIJAH THE PROPHET APPEARS IN ISRAEL.

—I Kings 17:1-16.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

Golden Text—"They that seek the Lord shall not want any good thing."—Psa. 34: 10.

The Bible gives the workings of man's consciousness in all its departments. Omri and Ahab represent the external movements of the mind in a whirl of discord, caused largely by a lack of spiritual development, or recognition of the spiritual source of life. This leads

to a separation of intellect from the inner mind, and finally draws the vital forces of the organism so far away from the center that the life currents run low and a drought sets in. This is the condition which the dissipations of Omri and Ahab had brought upon the system when Elijah appears upon the scene.

Elijah means *Jehovah is God*. Jehovah is Lord God, or Spiritual *I Am*, of man's consciousness. This spiritual identity is in the superconsciousness and beyond the appreciation of those who have drifted into matter and things of sense. But it is on the inner side of every life, as the sun is behind the darkest clouds. When man reaches the limit of sensuality and material thinking, the Spiritual *I Am*, Elijah, asserts the law of cessation of vitality. This running low of the life current seems to be under a natural law, but there is always a cause back of nature. In this extremity it is the cutting off by the Spiritual *I Am* of the "rain," or life flow, that it shall no longer be dissipated in sensual ways. If the sense consciousness were allowed to have free access to Divine Life, and draw upon it without stint, destruction of mind and body would ensue. So in this extremity the *I Am* severs the link that connects it with the parent life source, in order that the sense consciousness shall not utterly destroy the body.

Men and women on every side are having this very experience. They live the life of sense and ignore the Spirit, until all at once they break down. It may be called nervous prostration or softening of the brain. It has been given many names, but all physicians agree that its basis is a lack of nerve substance. The waters of life are withdrawn, for there is "no rain in the land."

Unbridled dissipation is short-lived, because the Spiritual *I Am* by its word severs the natural link that connects man with his Divine Source. So the collapse of those who have been worshipers of sense idols is not an evil, but for their ultimate good. They will be brought to their sanity by losing the energy that carried

them forward in sense insanity. This world is a great insane asylum, and the millions who are wrapped up in money getting and pleasure seeking are unbalanced. Unless they change their thought, or in some way break the hypnotic spell, the end will be a mortal tragedy.

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

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

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

Lesson 7, February 12

ELIJAH'S VICTORY OVER THE PROPHETS OF BAAL.—I Kings 18:25-39.

25. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your god, but put no fire under.

26. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.

27. And it came to pass at noon, that Elijah mocked them

and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked.

28. And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.

29. And it was so, when midday was past, that they prophesied until the time of the offering of the evening oblation; but there was neither voice, nor any to answer, nor any that regarded.

30. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of Jehovah that was thrown down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name.

32. And with the stones he built an altar in the name of Jehovah; and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four jars with water, and pour it on the burnt-offering, and on the wood.

34. And he said, Do it the second time; and they did it the second time. And he said, Do it the third time; and they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, Jehovah, he is God; Jehovah, he is God.

Golden Text—"Choose you this day whom ye will serve."—Josh. 24: 15.

Elijah on Mount Carmel represents the *I Am* in realization of its unfettered power. Carmel means "the

garden of God"; another authority gives it as "harvest, full of ears of corn." The idea is, a place in consciousness where we realize the fullness of our possibilities under the Divine Law. Jesus called it "paradise."

The "altar" represents a fixed, definite center in consciousness. As a matter of mental discipline this may first be of material appearance—"twelve stones." We develop character through mastering material environments, as a knife is sharpened against a stone. The result is the rounding out of the twelve fundamental faculties of the mind—represented by the twelve sons of Jacob, the twelve tribes of Israel, the twelve foundation stones, etc. Israel means "one who prevails with God," and the necessity of the Divine character of our development is here emphasized. It is something more than mere intellectual development. Unless our character is founded in Divine Principle it will fall short. It must have the "Is-real" stamp all the way through.

But this doing all things in the name of the Lord does not free us from complying with the most minute details of environment. The altar is built up of stones, and they are used so long as needed. When all the faculties are fully rounded out we are set free from material bondage. But many who go upon Mount Carmel spiritually, and there see their Divine possibilities, refuse to come down to the little duties of every-day life. They aspire to be mystics and adepts, and withdraw from the world. If they cannot go to a cave or convent, they get into the habit of evading the duties of the environment in which their lives are cast. Such are unstable, restless, ever seeking peace and never finding it. They will never be masterful until they build the altar to the Lord out of the material conditions right at hand. Jacob said, "Surely the Lord is in this place, and I knew it not."

Here is sharply contrasted the worship of or giving power to materiality on the one hand, the prophets of Baal, and spirituality on the other, the Lord, the God of Abraham. Because the things of time and sense have

a necessary part in our lives it does not follow that we should acknowledge them as the source of our existence, and pour out to them our thought-substance, which is really the meaning of sacrifices offered on the altars of the Jews.

Baal worship was a form of nature worship. Earth, air, fire and water—in fact, nearly all departments of the external universe—had their deities to whom sacrifices were made by the worshipers of Baal. All people who study materiality, and seek to find in it the source of existence, are sacrificing to Baal. This is strictly intellectual. But there are those on the soul plane who think they are spiritual because they feel the throb of nature and join in all her moods. They are closely allied to the Whirling Dervish, and dissipate their soul substance in the various forces of nature with which they are in love. Such must do away with this Baal worship, and call upon the life-fire of the Spirit to utterly consume every material phase of such sacrifice.

This realization that there is a Principle back of all manifest existence comes when we call upon the name of the *One God*. God is not divided nor separated into many—his name is *I Am*. Man looks upon the world without, and through his thought-substance weaves a web of attachment to it. This is to be dissolved in the highest development. The wood, the bullock, and the altar are the vegetable, the animal, and the mineral kingdoms to which the thought has linked the soul. It is this attachment that makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. These must be denied away again and again. This denial is symbolized by the pouring of the barrels of water the first, second, and third times. Then, when you have denied these elements any place in your consciousness, affirm the living fire of the Holy Spirit as the one and only source of your life, and a new consciousness will be yours.

The prophets of Baal are the many external im-

pulses that sway the soul dominated by nature's elements. These are to be slain—"let not one of them escape." Kishon means "hard," "sore." To cut off these emotions that have been counted so dear, and treasured in song and prose, is a hard, sore process to some people.

After the soul has been cleansed of its material concepts of existence, a refreshing process sets in. It has been dry and parched in its search for the springs of life in nature-forms. When these false sources are all put away, the *I Am* must go up into the blessed Mount of Divine Realization in Spirit and meditate upon it. At first there may be no response discernible. But *persist*. The seventh affirmation opens the windows of heaven, and there is "a great rain."

Lesson 8, February 19

ELIJAH'S FLIGHT AND RETURN.—I Kings

19: 1-16.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.

3. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die, and said, It is enough; now, O Jehovah, take away my life; for I am not better than my fathers.

5. And he lay down and slept under a juniper tree; and, behold, an angel touched him, and said unto him, Arise and eat.

6. And he looked, and, behold, there was at his head a cake baken on the coals, and a cruse of water. And he did eat and drink, and laid him down again.

7. And the angel of Jehovah came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that food forty days and forty nights unto Horeb the mount of God.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

Golden Text—"They that wait upon the Lord shall renew their strength."—Isa. 40: 31.

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called "chemicalization." This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations, to the end that Truth may be realized, is widely used by modern mind healers. The claim is that the Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that "chemicalization" is evidence of amateur healing—that the one who under-

stands and applies the Absolute Truth should leave no remnant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no "chemicalization" or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have "chemicalizations" in their patients. So it is found that the purer the mind of the healer, the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling emotions on the physical planes of consciousness. This one is in sympathy with external nature, and when the *I Am* has denied away all these "prophets of Baal," and planted himself squarely on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, fasted for forty days, and was ministered to by angels. This is all

symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open, and the angel will touch you and bid you "arise and eat."

The eating of spiritual things is the affirmation of *spiritual sustenance*. The "cake on the coals and cruse of water at the head" are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of completeness—four square. Mount Horeb represents a state of high spiritual realization, which is attained by affirming the power and presence of the One Inner Sustenance and Nourishment.

Not what we have, but what we use;
Not what we think, but what we prove;
Not what we seem, but what we are;
Not what we talk, but what we act;
Not what we dream, but what we do;
Not what seems good, but what is true;
Not what we take, but what we give;
Not what we preach, but what we live;
Not what we pray, but what we do—
That makes our lives and actions true.

—MRS. FLORA PARIS HOWARD.

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing.

EDITED BY MYRTLE FILLMORE

THE GOSPEL OF USES

Only that is ours which is ours by use. The neglected gift is no asset in life.



E all think that if we had certain things or were in a certain environment we would be happy.

It is our privilege to have these things in order and in abundance, and it is our privilege to have the ideal environment. We have the things and the environment now; it is the use of the present possession and the present surroundings that makes the difference between the opulent, happy life and the poor, wretched existence.

The ideal is not attained by looking afar; it is developed by a daily use of the privileges that are at hand. "Thy ideal is in thyself; thy impediment, too, is in thyself." The ideal is the thing that would satisfy the longing; the impediment is the habit of looking to the beyond for what the present offers.

In every home there is a certain amount of force, and this is sufficient to set and keep the household in harmony; it is able to bring into the home the things necessary for the welfare of each inmate. The union of harmony with supply installs the ideal condition.

We must learn to use aright the powers that bring what we want. Temper is power going in the wrong direction; worry and fret are exhausting misuse of the energy that should be applied to household duties. All friction in the home is the result of the forces of the home being set into action along wrong lines. This is particularly true of irritability in children, who often in this way reflect the discords of others.

There is such a world of blessings at our command that our most important lesson is to know how to apply them. It is not the things that we have or that we think we need which are so important, but it is how we use them that tells in the life. Lying at hand, in every household, are all things necessary for the needs of the day. Adaptability will bring forth wonders. Instead of praying for more, let us ask for wisdom to use what we already have. We will find that we are now much richer in all ways than we had thought.

Many of the irking cares of the mother can be lessened, finally transformed into delights. The little ones that have demanded so much in the way of attention, care, and amusement can be directed into ways of helpfulness to the mother and self-sufficiency in their own lives. It is just as amusing to the little girl to play at the game of putting the room in order as it is to have her mother sit for the hour engaged in some objectless entertainment; it gives the boy the right sort of start to the right sort of manhood to know that he is able to use his strength in helping others. The little folk can, through wisdom and tact, be taught how to perform helpful acts to each other that will save the mother many a step. This method will also reduce the possibility of broils to a minimum; and where peace is there is no loss of strength through mental strain. The energy that is wasted through friction in many homes is sufficient to do all the work of the household.

"But," it is constantly objected to teachings like these, "one cannot do all this alone, and I do not have the support of the other members of the family. Oh, if my dear ones only believed in this beautiful truth, how happy we could be!" Now, remember that if God has given you a light that your dear ones do not care to walk by, he has given it to you that you may make it so clear, so all-revealing, that it is to become an illumination in the home. Not by throwing affirmations at the family, not by preachings, not through the assumption of a

superiority, do we recommend the higher thing. Do the thing, and the thing will testify of itself.

One in a household can inaugurate all good, just by beginning and keeping it up. Pour in the oil of joy and the strength of wisdom. Utilize the blessings. Keep asking for wisdom, and go on exercising what you have. Live the joy of your new ideals in order that you may recommend them to the others in the home. Everything will fall into line, because right is the power that adjusts all forces, and one faithful member of a family can and will redeem a whole home. One joy presence in a home will drive out every grumble. One peace presence will clear the house of discord. One presence of content will banish the specter of unrest. "To him that hath shall be given." To the one who has joy shall be added joy; to the one who has peace shall be added peace.

Now let us start anew, knowing that the Father has given into our keeping all the possibilities that understanding grasps. Our blessings are so great and so many that there is no emptiness anywhere. If we wish to do noble things we can do them where we are; if we wish to become great we have the opening for great deeds just where we are. Living the good, using the good, knowing the power of the good to make itself supreme, will transform every home, no matter what the condition may be, into a home of righteousness, plenty, and joy.

We can never get into better conditions by simply running away from present surroundings. The present environment corresponds to the present state of development, and we only postpone the adjustment by trying to get away. Now is the time to begin the work of bringing harmony out of discord, and the wish for a better condition is the soul's prophecy of its own good coming into appearance through its own faithful endeavors. The kingdom of heaven is within, and it is only through bringing its unfailing law of love to act upon every situation that we shall establish its peace in our surroundings.

SHE WHOM CHILDREN RISE UP AND CALL BLESSED

"Mother, what you smiling at?" asked little Jane, looking up into the face bending over the ironing-board. "You must be awful happy!"

"Was I smiling, child? Well, I don't know why, unless it is because 'The world is so full of a number of things, I'm sure we should *all* be as happy as kings.'"

"Why, mother, that is in my reader; but I never knew it was meant for big folks like you."

"It is meant for any one who wants to make use of it, and was written by a man who had more cause, maybe, to draw a long face over things than some other people I know of. Robert Louis Stevenson was a great man, not only because he could smile himself and make others smile too, but because he taught great lessons of truth, and was a man who could do things, do them well, and smile over the doing."

Jane watched the big iron move quickly and deftly over the crumpled apron, smoothing out the lacey edge and bringing out the beauty of pattern. "I never thought of it before," she said, "but it must really be fun to be big like you are, and able to iron so nice. It is almost as nice as to play."

"Yes, Jane, it is pleasant to do a thing if you can do it well; it's worth smiling over too. If I were a little girl your age, I am sure I should smile over my work if I could make a bed up as neatly as you made yours this morning."

Jane looked pleased at the praise, but answered honestly: "I didn't smile, though, while I was making it; I guess I forgot to."

"The smile wasn't in your heart, else it would have smiled itself without your remembering. Keep the sunshine in your heart and it will be bound to shine out in

your face. Now run and set the table; it is almost time for dinner."

As Jane passed back and forth to the table, there must have been a smile in her heart, for it bubbled over into song. Mother, pausing a moment to catch the high, clear notes, "There is music in my soul to-day, A carol to my King," smiled again, then turned to her work, breathing to herself the words, "And Jesus, listening, can hear the songs I cannot sing."

* * * * *

"What you smiling at, mother?" asked Jim, whose own face looked a little glum at having had his marble bag lost through the carelessness of a younger brother. "I don't see how any one can smile with such a bad boy as Fred always doing something."

"Was I smiling, son? Well, I don't know just why, unless I was gloating over my enemies."

"Your enemies! Why, mother, you have no enemies; and if you did, you are not the kind to gloat over 'em."

"Oh, am I not! How do you know that, I'd like to know? I *have* enemies, and I *was* gloating over them; so will you believe me now?" she answered with a gleam of amusement in her eyes.

"Mother, tell me who your enemies are, and I'll settle 'em, I will." The boy was doubling up his fist and looking at his hard, little red knuckles with pardonable pride and admiration. "I'm the strongest boy in our class, 'cause I've licked every one that'll fight. Tell me who your enemies are, and I'll fix 'em, I will."

"Who will settle your enemies while you are attending to mine?" she asked with a laugh.

"I will; I can 'tend to both; honest bright I can, mother. Just tell me who they are, and I'll show you." He had half risen in his eagerness, and waited only for his mother's word to send him forth to battle.

She wanted to put her arms about him, and kiss the golden head so like her own; but such indignity, to a would-be conquering hero, was not to be thought of, so

she answered him earnestly: "My enemies are not brave like you. They are too cowardly to come out and fight in the open. They run away and hide, and only sneak out and trip you up when you least expect it. They only fight when one is off his guard."

Jim looked puzzled: "Are they people I don't know, mother?"

"Oh, yes, you know them well; for some of them are as much your enemies as they are mine—particularly Mr. Temper. He has a grudge against both you and me. Only this morning when he had us both in his power he made you slam the door, and he made me box your ears for slamming it. Oh, he is a regular tyrant when he corners his enemies!"

Jim's fists relaxed and a foolish smile overspread his face. "Oh, pshaw, mother! I thought you was talking of real enemies; I can't use my fists on that kind."

"Real enemies! Why, what do you call real enemies? Any one can fight with their fists, and beat too, if they are stronger than the other fellow; but that's only boy's play. It takes something of the man to fight Temper and Untruth, Selfishness and Greed, and all their relatives and friends. There are swarms of them—more than a whole regiment, or army. Only the brave ever conquer these foes, for 'if you have conquered yourself, you have conquered the whole world.' Of course if you do not want to help me you need not, for I have learned to conquer them myself when I really try to. They only get the better of me when I am off my guard, as I was this morning; then when they get the upper hand they sometimes keep it for several hours. That's what I was smiling over a few moments ago. I had just conquered Miss Impatience, who, by the way, is a sister to Mr. Temper."

"But, mother," complained Jim, "you can't really fight such things, 'cause there isn't anything to fight."

"That is just it, my son; that is just why it takes bravery and courage to enter this battle. These enemies

are like shadows, that sneak away into nothingness the minute certain real things come to take their place. These 'real things' are the weapons given us to fight our battles with, and it takes skill to use them—more than it takes to use one's fists. Love will destroy Temper and Impatience, just as the sunshine destroys shadow; self-respect destroys Untruth, and the best all-around weapon is a smile in the heart and one on the lips."

Just then Baby Ralph upset Jim's stamp collection, sending the bits of paper flying in every direction. For a moment Jim stood rigid, the blood flamed to his cheeks, and the angry light leaped to his eyes. His mother, watching, saw him relax; then quietly and gently he pushed Ralph out of harm's way and patiently picked up each precious scrap of paper. A wry smile twisted the corners of his mouth as he looked up into his mother's face. "'Tain't always just easy to gloat, is it?" he remarked.

"That's part of the battle, son, and maybe it is the hardest part; but don't forget, it is a man's battle and worth winning."

* * * * *

"Now what you smiling at, mother? I never did see a person like you, that always seemed to have something funny up her sleeve."

"Was I smiling, father? Well, maybe I was; but you never saw a person who had more to smile over than I—now did you?"

Father looked a little doubtful. "I suppose the taxes coming due, and the children needing shoes, and the cornfield a failure, and the big bay lame, and all the work of this house on your hands, and the care and worry of the children, and all the rest of it, is enough to make you smile; but I must say I don't just see it that way."

For just a moment a shadow crossed the calm features; then it passed, and the sun shone out. "Yes, father, those are just the things I was smiling over. The work of our hands is the most precious gift of an all-

wise Father. To know that I am filling a place in this home that no one else could fill quite so well as I, is worth smiling over, isn't it? To know that economy and management will pay the taxes and buy the children's shoes; that care and intelligence will cure the big bay, so that we may not only save his life, but he may yet give us many years of service; to know that while the corn was a failure it was through our industry and energy that the wheat was saved; that every stroke of housework is helping my boys and girls to grow into strong, clean men and women, and that 'care and worry' need never enter my door unless I invite them—all this is worth smiling over, isn't it?"

"And how about the grumbling, complaining old husband who is so busy finding fault that he never has time to look upon the bright side, or help along the smiles?"

"That is also a cause for rejoicing, for no such husband exists—at least not in this household." She turned again to her work, while to himself her husband repeated the proverb, "She is like the merchants' ships; she bringeth her food from afar. . . . She is not afraid of the snow for her household: for all her household are clothed with scarlet."

STORY-TELLING

The children should be encouraged to sing the songs, repeat the stories, and play the games in their homes which they have learned in the kindergarten or primary grades. These often prove a source of healthful diversion for father and mother, the older brothers and sisters, as well as a means of development to the child through a use of his newly acquired power in a field outside the school.

It is interesting to an adult and helpful to a child for the former to draw forth the child's conception of things seen and heard. By this means children are taught to express what they feel and think, and are thereby

saved suffering in later life through unnecessary repression. The busiest mother can learn a few stories "by heart," as the children say, and these may be told over and over again, for familiarity with a story usually increases its charm for a child; and I believe all kindergartners are agreed that a story well told is of more vital interest and has a higher educational value than one which is read. However, the great majority of mothers need not be discouraged because of lack of time in which to commit stories to memory, for any really good story either told or read will receive rapt attention from eager young listeners.—*From "Childhood," by Mrs. Theodore W. Birney.*

PRENATAL INFLUENCE

Here is an extract from a letter written to the Society of Silent Unity, but as this part bears upon the subject under discussion we will appropriate it:

"Before Clifton was born I had the care of a little girl who had just lost her mother, and each evening she would cry for her; and as she was too small to read to, I would tell her stories just as if I were writing them, and I could only comfort her in that way, and I sympathized with her when she was sad. Now my son will come in from play, or from town, and tell me the strangest stories. Many of them are very interesting and some astonishing, but they are not true. I try to teach him about the truth, and he will say, 'Well, mamma, they just come to me and stay with me until I know they are so; and unless I tell them they go away and never come again.'

"He is kind, tender, loving, gentle, generous, honest. He is reliable in all business conversation, but just makes up these stories to tell. I did not know of prenatal effects then, but now that I do, I am sure I have caused this condition. Can you help me in correcting it?"

Mrs. W. S. G.

The only correction needed in this case is in the mother's understanding of it; for it is plain to be seen that the mother, in her efforts to entertain the little one left in her charge, stimulated her own imagination and

ideality and thus quickened them in her unborn babe, giving him a bent of genius which, rightly understood and encouraged, may develop into that of a Hawthorne or a Dickens. Mothers need ask for Wisdom in dealing with these precious little souls that come into their care.

OUR PAGE OF BLESSINGS

GRACE FOR TABLE

Father, and Provider of every good, we thank thee for this food. We apply it in righteousness for the up-building of thy temple, our bodies, which we acknowledge as pure, blameless, and holy in thy sight.—I. O. S.

In this food we partake of the manna from heaven; in this drink we acknowledge the water from the smitten rock of Truth. We eat and are fed; we drink and are satisfied. Accept our gratitude, dear Lord.—I. O. S.

Father, I thank thee for the blessing of unity; that thou hast opened the eyes of my understanding to see the love-light of thy glory.

*Take my life, and let it be
A song of praise and harmony;
Take my life; let it express
Thy loving peace and righteousness.*

—L. L. H.

We give thee thanks, O God our Father, for all these material bounties; let our souls not want for the bread of life, and teach us in receiving both temporal and spiritual gifts, to be ever mindful of thee, the Giver of all good, for Christ's sake.

Dear Father, thy mercies are new every morning and fresh every evening. Fill our hearts with gratitude and praise for all thy blessings. Amen.—M. E. B.



"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 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 nine 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 free-will offerings, as no charge is made for any service we render.

This Society has been in existence nearly twenty years, and has about twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine 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, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$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 \$1.00 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, telegram, 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, MO.

CLASS THOUGHT

JANUARY 20, 1911, TO FEBRUARY 20, 1911

HELD DAILY AT 9 P. M.

*Through the Christ-Mind my eyes are opened to the
kindness of God.*

PROSPERITY THOUGHT

JANUARY 20, 1911, TO FEBRUARY 20, 1911

HELD DAILY AT 12 M.

*My thought is ever toward the Lord as my support
and supply, and he pours out upon
me his boundless plenty.*

"I SHALL BE SATISFIED"

EDNA L. CARTER



ANY passages from the Bible come to us without force, because they have been applied to a time beyond the grave instead of the now-present life. One of these misapplied texts is, "I shall be satisfied when I awake in thy likeness." The realization of Omnipresence puts meaning, substance, force, into this statement.

The foundation of the truth expressed in this text is written in the very beginning of the Scriptures. "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him. . . . And God saw everything that he had made, and, behold, it was very good." To awaken to the consciousness of this God-likeness is the secret of satisfaction. The degree of awakening measures the degree of satisfaction.

To be lost is simply to be unconscious of the Divine

perfection in man. This state of consciousness is ignorance, darkness, dissatisfaction, fear, and all that is pictured by the word "hell." There is but one way to be saved from this condition and brought into heaven or Divine harmony, and that is through Christ, or, in the words of the text, to "awake in thy likeness." Christ is the Perfect Man, the only Begotten, the image and likeness of God, the real Self of every man.

Awakening comes from the quickening power of the Word of Truth. The mortal is under a great many delusions, all arising out of the one great misunderstanding of the true character of man. The truth about himself shall make him free.

Wisdom must be a characteristic of man, since he is the image and likeness of God. If one does not manifest wisdom, it simply shows that he is not awake in the likeness. "The natural man receiveth not the things of the Spirit of God: . . . neither can he know them." But the natural man isn't the true man, and it is just a question whether we will to identify ourselves with the real Self who knows, or with the natural, mortal, carnal man who does not know. Men do not always consider that the responsibility of choosing in this matter rests with them. "Choose ye this day whom ye will serve." Choose this day whom you will believe in as yourself. Choose Christ and serve him by identifying yourself with him, in the face of appearances which deny you, if need be. This will bring the quickening Word of Truth into the consciousness, and you will be begotten by the Word and made a new creature in Christ Jesus. The creature you have appeared to be will no longer appear, but the new man, the image and likeness of God, will become manifest when you awaken to the consciousness of it. This new man does not appear all at once, but his likeness must be held in mind in its absolute perfection or he will not appear at all. "Unto them that look for him shall he appear the second time without sin unto salvation."

The best way to prove that all wisdom and knowledge and understanding is in man is just to believe in it. Coming into the Christ consciousness is, in its first steps, all a matter of faith. The outer, intellectual, mortal mind thinks it could understand if only somebody would explain the Truth to it; but it never can. "It is the Spirit that quickeneth." The best way to prove this is to take some statement of Truth which is not clear, and hold it in mind. The power in the Word will quicken the understanding, and light will flash from within. This is spiritual knowing.

When the Class Thought, "I am unified with the one living Substance," went out in UNITY there was at least one person to whom it was not clear. But she kept holding it faithfully until it began to open up with power and meaning; and she says that her understanding has been wonderfully quickened by it. This is a suggestion to all who long for somebody to explain Bible texts and other statements of Truth. Believe in the quickening power of the Word, and hold the Word in mind. It will reveal itself, for wrapped up in the Word is its meaning, and you, being the image and likeness of God, can understand it if you make connection with it in your inner consciousness. Any one can prove that the Word is seed by planting it in consciousness and waiting for its fruit.

"When I awake in thy likeness" means also that I shall awake to the realization of the life of God. This is the one and only way to eternal life. Anything eternal has neither beginning nor ending; therefore we shall never get the realization of eternal life until we see it without beginning as well as without end. Jesus' words, "Before Abraham was I am," are a great help in awakening us in the likeness of the life which never began. This is of course not true of the personal man. He had a beginning; he will have his end. He was born; he shall die, and all the claims he makes of life eternal shall avail him nothing. "He that hath the Son hath life." The demonstration of eternal life is open to every one,

but it cannot be made by any one who identifies himself with the personal man and his limited ideas of life. Only the one who awakens to the consciousness of himself as the Son, the image and likeness of God, can have eternal life; for "this life is in his Son." "As the Father hath life in himself; so hath he given to the Son to have life in himself."

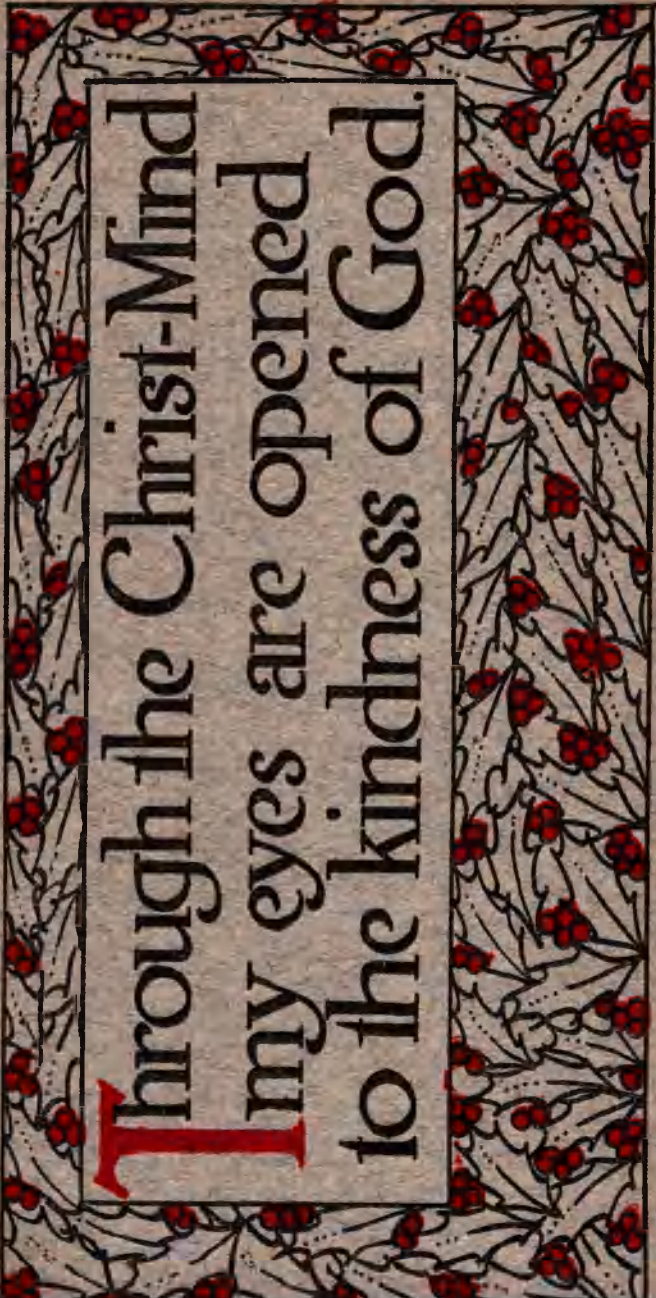
Another characteristic of the "likeness" is love, for God is love. Here again spiritual discernment must come in and reveal the real man. Selfishness has its stronghold in the personal man's claims upon the things he loves. No one was ever satisfied with personal love. Some of its fruit is bitter and its end is death. This may seem a hard saying, but it is true, and we might as well awaken at once to the Love Universal in which is perfect satisfaction.

Jesus gave many helps to bring men out of the delusion of selfish love, and we are fast coming to the time when they will be appreciated and acted upon. This year and last, in Kansas City and some other cities a movement was started to provide Christmas cheer for all the children who might not otherwise have a very merry Christmas. Those who took part in the work were called "Good Fellows," and their method was simplicity itself. Some one, name unknown, was the Chief Good Fellow, and all the necessary communications were made to him in the care of one of the daily papers. He had a list of names and addresses of hundreds of children who were likely to awaken Christmas morning to find an empty stocking, and all he did was to furnish you with as many of these names as you wished. You did all the rest yourself. You could go and see the children, find out what they needed and what they wanted, and spend as much money on them as you liked. On Christmas eve you took your box of good things to your children, and the pure joy of seeing some youngster's eyes dance with delight, as his chubby hands grasped the wonderful toys, was all your own. It was all very different from drop-

ping a coin in a basket or writing out a check for some charitable association to do the work for you. Entering into the whole thing yourself, coming in direct touch with the little folks, you gave yourself with your gift, and the whole matter was lifted up above the plane of ordinary charity giving.

The whole town caught the spirit, and the mayor had a Christmas tree, and one of the theaters gave a special performance and opened its doors to two thousand of these children. Many of them had never before seen the inside of a theater. The manager of the opera house took a special interest in the little people, and all the players did their best to please, and everybody was happy. And this spirit is going to spread and spread, all the time coming a little nearer the standard of that great Universal Love which pours itself out in fellowship and love and good will upon every living creature. (A big Christmas dinner was given, too, to all the work horses, not always well fed.) Very soon we shall begin to see what Jesus meant when he said, "When thou makest a dinner, . . . call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed." We are awakening out of our dream and false hope of satisfaction in personal kinship, into the likeness of the God Love in which we feel the joy and satisfaction of universal brotherhood.

This idea of awakening in the likeness of God might be carried out in all that we can conceive as belonging to the character of God. It will lift us out of negative conditions to consider his power and strength and awake to his likeness in these attributes; and to be like him in Substance will clothe us with that glorified body which Jesus demonstrated. "Christ in you the hope of glory" really means "Christ in you the assurance of glory." The word "hope" is not strong enough. And the glory



Through the Christ-Mind
My eyes are opened
to the kindness of God.

From UNITY for January, 1911, Kansas City, Mo.



is not in a far-distant heaven, but within men. "Christ in you."

"Awake, thou that sleepest, and Christ shall give thee light."

EXTRACTS

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

The putting of new wine into old bottles is often a complicated process, and the bottles at times seem on the point of bursting. The wise servant does not get out of patience, nor is he the least bit anxious about the result. We think that any resort to material remedies has a tendency to retard the work of the Spirit, keeping the mind from the real issue, either a conscious or a subconscious departure from the law. The one and only way out is through a change of mind. "Be ye transformed by the renewing of your mind."

* * * *

In order to truly succeed, it is necessary to have all things in their right relation. First, that should be valued most highly which is the most worthy. Life is the greatest blessing and should receive your first appreciation. It is the gift of God, and anything such as success along the line you mention is secondary. We say this because you write that you would give several years of your life to reach the top as a violin player, and we make these suggestions that you may consider them to put your thoughts in order. It is right to desire that kind of success, but not at the expense of life. "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

* * * *

The belief in the necessity of death would naturally tend to old age and that last falling asleep. Union with Christ gives such a consciousness of the fullness and abundance of the everywhere-present Christ life that a

steady life current is maintained in the organism. This will never flicker and go out if it is in God. You will keep all your powers active and alive by thinking only of life—the life that cannot grow less and less and leave the body starved and stranded. See God as the eternal, abiding, life-giving Presence in you. In this way you will unify the Spirit, soul, and body, and that separation called “death” cannot take place.

* * * *

Our treatments are spiritual, and are based on the truth that man is a spiritual being, capable of expressing God the Father. We do not therefore take into consideration as true in your sister's case the thought that she is subject to the conditions you mention. If you allow your mind to fill with and dwell upon the ideas you have expressed in your letter, you hold her in bondage to them by the force of your thought. There is no reality in those things, and the sooner you free your mind from them the better it will be for you and for her.

* * * *

As to physical culture, we could not recommend it alone. Spirit must be recognized back of all, or there is no profit. Jesus said, “It is the Spirit that quickeneth; the flesh profiteth nothing.” That is, the natural, mortal, flesh-consciousness has of itself no power. Those who depend upon mere muscular exercise for development become what is called “muscle bound,” and the average life of an athlete is said to be about ten years. We believe in proper exercise, but Spirit must be the base of everything. This will become plainer to you as you meditate upon it and go on with your study.

* * * *

Children of the mind can be brought forth and all those awaiting reincarnation be given a spiritual body. This will be the ultimate of the regenerative movement that is now going on, and we should therefore strive to put on Christ and let the body of Christ be formed in us, that we may help those who are in darkness. Jesus

taught that there is neither marrying nor giving in marriage in the kingdom of heaven, but they are as the angels. This evidently refers to an angelic consciousness, in which the masculine and feminine principles are united under the Divine Law instead of man-made law.

* * * *

Soul is conscious thought, and includes what is called the "conscious" mind and the "subconscious." The superconscious or Christ Mind is Spirit. The Christ Mind makes the soul, and the soul makes the body.

* * * *

We would suggest that you get the co-operation of a few earnest members and meet regularly once a week and join in treatments for the Presence and Power of the Spirit in the work. Treatments should be both audible and silent. Choose those who are in the Spirit, giving no weight to their financial, social, or intellectual standing. The greatest need in all this work is the unity of spiritual minds. They will draw the necessary things if they gather together in one place regularly, hold the name of Jesus Christ on high, and the Spirit of Truth as the one leader and teacher.

"Even so there is no cure for the body apart from the soul: and the reason why so many diseases elude the physicians of Greece is that they know nothing of the soul. Which ought to be their chief care, since if this be not sound it is impossible for any part to be well. For all things, both bad and good, not only in the body, but in every part of the man, have their starting point in the soul. First, then, and above all, the soul must be treated if the body is ever to be made whole; and the cures of the soul are brought about by means of certain charms, which are good words. Let no man persuade you to treat him for headache until he has first yielded up his soul to be treated. The mistake is made in regard to man—they attempt to treat the body independently of the soul."—*Socrates*.

DEMONSTRATIONS OF THE LAW

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.

Health Acknowledged

"He hath put a new song into my mouth, even praise unto our God."

"Praise is comely for the upright." In times now fast passing away, religious people divided their lives, considering part secular and part spiritual. Now, God is taken into every detail of the daily living, and the whole man is thus made spiritual. God is not merely a soul-saver. He saves the whole man. He should not be shut out of any department of life, but should be the guiding Wisdom in everything that is undertaken. Many are coming into the understanding and realization of God as Father, the supply and support, the life and health, the freedom and the peace of all who trust him. These are the upright, and praise is comely for them. It is fitting that they should tell of their blessings. Hear them:

New York City, N. Y.—My sister is sleeping normally, you might say for the first time since early childhood. So her knots are untied and we are immeasurably thankful.—C. S. D.

Austell, Ga.—I told my friend with the appearance of cancer, of Silent Unity, and how you healed me of cancer of the breast.—Mrs. L. L. B.

Laguna, Texas.—I am at home again and growing stronger every day. I am grateful to the Father for this wonderful demonstration. I feel that the healing has gone beyond the body and something within has been aroused, and my soul stands in quivering expectation of Good to come to me. I inclose a love offering. No amount can express my thankfulness and love. You are blessed already beyond any wish of mine.—M. J. C.

Pittsburg, Pa.—I want to thank you for your prayers. I am thankful to say that I am entirely well of indigestion. I can eat anything I want to, and it does not hurt me. I cannot tell you how thankful I am.—E. H.

New York City, N. Y.—Just a line to tell you I am quite healed. The pain first left me as suddenly as it came. I went around and kept myself fully occupied and did not talk about it, and it has gone. I asked and I received, and I thank God and you for your help.—E. A. T.

Nashville, Tenn.—I wired you yesterday for relief from a very severe cold on my lungs. I sent the message at ten minutes of four, and by four-thirty I had relief. I was able to breathe easily and all the choked feeling was gone. I feel that I have indeed had the wonderful efficacy of Silent Unity prayers. I fell asleep at four-thirty, when the relief from pain came, and slept until ten in the evening. When I awoke my throat was all better. I am trying to realize that I myself can demonstrate this healing power because I have the Father within me. I can't tell you what Unity has done for me since I have become interested in it. The other day I had to play in a public recital. I have always had such a fear of playing in public that the days before the program were veritable horrors to me. This time I just kept saying over and over to myself, "Don't be afraid; just let the Father within play your number for you." I did let him guide me, and I had a greater success than I ever dreamed of before. In everything it is the same. I have the heaviest schedule in the college; am trying to get my diploma in music, and I am carrying my work easily, and what is more, I am succeeding, just through the help of Unity.—E. M.

Rath, Nebr.—I am improving fast. I am astonished at the results of your method of treatment. and all works well. I thank God and your dear efforts in helping me.—Mrs. M. A. G.

Eureka, Ill.—I am very grateful to you for the help your treatments gave my little boy four weeks ago. He recovered very speedily, and overcame the bad effects of the sickness much quicker than he ever has any sickness before. He is perfectly well and has a fine appetite. I am growing stronger each day myself, and my little adopted daughter has improved wonderfully.—Mrs. J. A.

St. Louis, Mo.—My husband is entirely cured now, and is gaining every day. He seems more contented than ever and is better natured. Your treatment has done him so much good in every way.—C. B.

Rochester, N. Y.—In your last letter to me, you ministered to vital needs. I used the statements, "There is a Spirit in

man, and the inspiration of the Almighty giveth him understanding;" "My mind is quickened and my body is renewed through the perfection of my understanding." That day wonderful results followed, and at night, upon retiring, holding your letter in my hand, the statements were repeated with renewed earnestness and faith. I left myself, all questions, with the Father. About two o'clock a. m. I awoke suddenly, as though some one called. When fully awake I sensed a peculiar spiritual quickening, like one having been blind suddenly receiving sight. I had had a most beautiful symbolic dream, and in carefully following the different scenes, like the acts in a drama, I saw illustrated the situations which had so perplexed me, and their solution; also a direct answer to the personal question I had asked you—whether or not to go to Mr. M.'s physician for the sake of peace. The whole experience was exactly like illustrating to a child upon a blackboard, a lesson he could not otherwise understand. No imagination on my part was necessary; its meaning was unmistakable. Since that night I haven't been near the physician, neither has Mr. M. even suggested it—to me a wonderful part of the demonstration. Since last writing you I have received great benefit for the specific trouble mentioned, physically. I also find a steady growth spiritually, a new impetus and courage, since being in touch with you. I am finding every day the truth of every word you write me, and that printed in the booklets. I cannot tell you the measure of gratitude and love I feel to you and to God for help. This physical trouble has been of years' standing, and such marked improvement in so short a time is a wonderful demonstration. Thank you sincerely for your great help.—G. C. M.

Athol, Mass.—I am almost entirely cured of the kidney or internal trouble about which I wrote you nearly a month ago, for which I praise the Lord every day of my life. I am feeling so much better every other way that you may discontinue treatments.—E. R. H.

La Mesa, Cal.—Accept my grateful thanks for the wonderful healing of body and mind that I have through the blessed Unity. May the Lord abundantly bless and prosper your every effort.—MRS. D. A. H.

Milwaukee, Wis.—It is with deepest gratitude I write you that the rheumatism has completely vanished. God bless you. Your sweet love and trust and beautiful work are so dear to every hungering soul for Truth.—E. O.

Stanley, Mo.—The little girl I told you to treat for fever, is up, fat and hearty as can be. She had no more fever after you got our letter. My little boy is mending; the fever left

him and he can eat heartily, and I can tell that he is growing fast.—R. A.

Pensacola, Fla.—It is with pleasure and thankfulness that I write to you to-night to tell you that after suffering untold agony—even going into convulsions on Sunday with pain—yesterday between three and four o'clock that growth passed from me. It was a something about the size of a baseball, the character of which we were unable to determine. But it was gone, and with it my agony. I am to-night a new woman, improving fast now that the cause of my trouble is all gone. I thank God and you people for my recovery.—Mrs. M. B.

Eureka Springs, Ark.—I am most thankful to be able to say that I am healed of the lung and throat trouble that you treated me for several weeks ago.—Miss R. J.

Osage, Iowa.—I write to inform you that the friend whom you are treating for paralysis is gaining finely. Can use his left arm some now, and the right quite a good deal.—N. M.

Troy, Ala.—I am so glad to say or tell you that I can hear much better than I did before, and I am so proud of it. My friend who goes to the Sunday school class can hear better than he ever did.—Miss O. C.

Rockford, Ill.—I must write you what wonderful work is being done here through the power of God, demonstrated by your class. The boy I wrote you about having the crushed arm has almost perfect use of it. It is a wonder to all who see him. I am so delighted, and so thankful to you and to God that this dear boy is so blessed. I will send you an offering with a heart full of thanks and praise for the wonderful work you are doing.—Mrs. W. F.

Mt. View, Cal.—I am happy to say that E. B. is so far improved that I will not ask you to treat her longer. I am very grateful to you, for I am sure that she owes her life to your help. She began to improve as soon as I wrote you, or telegraphed, and very soon the lung began to clear out, and she has gained steadily till she can sit up.—N. S. C.

Durant, Okla.—My niece has entirely recovered. She became better at once after mailing request for treatment, and the doctors were not permitted to perform the operation. I am thankful for the help you have given me.—Miss N. R.

Chicago, Ill.—It is a month to-day since I received your letter stating you were treating me for indigestion and constipation, and I am so much improved that you may stop treatments. I inclose an offering.—G. O. L. S.

Denver, Colo.—I feel that our move to Denver, my husband finding work at once and my boy's quick and complete recovery from typhoid, are all through your help. I am thank-

ful to God and to you for my boy's life and for all the good you have brought forth for me and mine.—A. B.

Brazil, Ind.—In November I wrote you, asking help for sluggish stomach and bowels. I want to report that the improvement is wonderful. Not only has that trouble begun to disappear, but a condition which doctors said was the result of an injured ovary has also given way to the treatment. There is such a cleansing power on me, praise the Lord. The flesh of animals is forever out of my food from this time on. God has given already prepared clear and sparkling water to drink. I am so happy this morning, with a holy calmness which comes to those born of God.—MRS. B. J.

Duxbury, Mass.—I wish to tell you how much benefit I have received from the treatment. It seemed as if from the time of writing you my knee began to be better, and when I received the letter there was marked improvement. The pain left entirely. Have a friend whom I interested in the Unity; she wrote me recently, saying: "Tell about abundance—why, everything just poured into my house at Thanksgiving." She has charge of a day nursery.—L. A. M.

Kalamazoo, Mich.—It is with much pleasure that I write you this morning, telling you I've been so much better since I wrote you; have been able to work more than for years. The stomach trouble is much better; have been able to eat anything I wanted; have gained in flesh, and look more like myself.—MRS. E. W.

Methuen, Mass.—I have been wonderfully helped since first writing you. I feel much of the time as if some strong, invisible force was all through my body. Am beginning to realize that the activities of the Spirit in the temple are perfect and harmonious. I must tell you as briefly as possible of a beautiful victory I had over pain a few nights since. I had, when retiring, a sharp, burning pain under the left shoulder, with excruciating pain down the left arm; after lying down it became much worse, almost making my arm and hand useless. Now I said, "Dear Father God, I have the faith, and will take your Word of Truth to strengthen, to heal, and to make whole." I took his mighty Word, and asked that the pain be removed, arm strengthened, and sleep, sweet and restful, come. Then I thanked him that I had been heard, and with my mind full of peace and trust awaited results. In less than ten minutes the pain was all gone, quiet sleep came, and I rested like a weary child in the arms of a loving mother. Praise the Lord! I did get "still, and know that I am God." —MRS. L. B. S.

Atlanta, N. Y.—I am writing to tell you what good I am

receiving from the teachings of Silent Unity. When I wrote and asked for treatment the pain in my side was gone before I mailed the letter. Am glad to tell you that it never came back. The affirmation you sent for harmony in our home has worked wonders. Great gratitude for what you have done.—Mrs. A. K.

Atchison, Kans.—I wrote you July 16th, telling you my sister got both bones broken just above the ankle, that day in a runaway; also that her baby was so badly or (as two of our best doctors said) seriously hurt that it could not possibly live till morning. I am praising God and his divinely chosen, to tell you that my sister is walking without crutches and the baby is as well and sound as a child can be.—N. S. P.

Neenah, Wis.—You may discontinue treatments for me, as my eyes are entirely healed and the cough I had found impossible to cure quite gone. Above all things I am thankful for on this day, is UNITY and what it has taught me. God prosper you in all you do.—Mrs. M. V.

Shawnee, Okla.—You may discontinue my treatment, as my eyesight is much improved and my health much better.—Mrs. J. R. S.

St. Louis, Mo.—I am making progress toward the desired goal, health. You are blessed in helping me toward this manifestation. You are engaged in a work that is above any other. I would rather be a healer than a king on his throne or a president in his chair.—S. N.

Minneapolis, Minn.—Mr. C.'s cough is nearly all gone, I am so happy to report. He is improving very fast. Just now he is much better in spirits too, which means so much, as it is his natural way. We are very grateful for work, and so happy that he is better. May God bless you, is my daily prayer.—Mrs. T. I. D. C.

East Columbus, Ind.—I want to tell you how much better I am. I am well in Spirit. I shall not try to tell you how ill I was when I had my brother send the telegram. Suffice to say that for two hours before my brother came home from work my child and I treated constantly for life and against fear. Then he went to telegraph. I felt peace, comfort, and relief before my brother reached home from the telegraph office.—Mrs. E. R. A.

Huntsville, Texas.—You may discontinue treatment; I am entirely well. I did not take any medicine, and began to feel better before my letter reached you. It was just the change of thought, I know, and the confidence that relief would come.—E. G. A.

Portland, Oreg.—I must thank you for all the good that my

family and myself have received through you. My eyesight is much improved. It seems as though everything I have asked for has been granted.—MRS. D.

Clinton, Mo.—I am deeply indebted to you for your wonderful help. I wrote, asking treatment for stammering for myself, sister, and brother, and am greatly rejoiced to say that you have helped us so much. My sister could talk only with great difficulty. Since commencing your treatment every one remarks the difference, as she is greatly improved.—MISS L. S.

Chicago, Ill.—I thank you for the great benefit I have received through your treatments. My husband is well of the rheumatism, and does not find so much fault with things in general. He is working steadily, and has so much extra work too at home, and he seems to stand it all so well. His income is steady, and I bless it. I never blessed money before, as I looked on it as a curse. As long as I could in some way get what I needed I did not care for money. I see it differently now.—MRS. L. D.

San Jose, Cal.—Your treatments were fine, and I am in my customary good health. You will also take note that prosperity has come along, and I now inclose an offering, with many thanks for your help.—A. B.

Wellston, Okla.—My niece, I am thankful to state, has increased perceptibly in flesh, and her general health is improving. The hollow, rattling cough is leaving, and she now speaks plainly several words that hitherto had been impossible. Praise the Lord, and thank you for your faithfulness. My brother's hand is better, and his general health is improving.—V. R.

Long Beach, Cal.—My daughter wrote to you some time ago for help for me for varicose veins. I am glad to tell you they have given me no more trouble, and I am very thankful to you.—MRS. N. S. MACA.

Indianola, Iowa.—I praise God that I am getting well very fast. I cannot tell you how wonderfully happy I am. I did not tell you that I was very badly affected with kidney trouble; I am better of that now.—J. W. P.

Washington, D. C.—A few weeks ago I wrote to you in regard to a chronic abdominal condition which had taken an acute form, and inside of ten days that particular attack was completely cured. It recurs with decreasing violence at intervals, and I feel that the answer to your prayers for me has been wonderful.—MRS. E. P.

Stanford University, Cal.—I feel sure there will be no further need of your treatments for my mother's eyes. As far as we can tell she seems to be using them as freely and

normally as ever, and I am convinced there will be no cataract. I inclose a love offering with a warm heart.—E. C. E.

Johnstown, Pa.—I have not had a headache since you began treating me, for which I am thankful to my omnipresent God and Unity. More peace and happiness reigns in our home than has for some time.—Mrs. C. P.

Terre Haute, Ind.—First I want to tell you about last Tuesday, when I felt a headache coming on. I went into the silence at five p. m., holding the class thought. I was conscious of the strongest vibrations, and all the time I kept affirming the truth, and suddenly something seemed to tell me to rise, which I did, and I was perfectly well and the pain had left. I am praising God every day that I am learning the truth. I am a new woman.—Mrs. E. W. T.

Walla Walla, Wash.—I am happy to write you that I am improving daily. Many of my ailments seem almost to have left me.—Mrs. R. G. E.

Prosperity

"I saw a new heaven and a new earth."

London, Eng.—I am thankful to say my sight is better. We are growing into a splendid sense of absolute security, even when the state of the larder belies our belief, apparently. We have had so many extraordinary manifestations of supply come to us just when want was almost upon us, that we could never doubt the knowledge that God is our supply. Shall I tell you more about ourselves? After four years of married life, we have, at his wish, lived the life of regeneration for the last year. For a year we have not touched any killed thing, alcohol, or tobacco. Our life is beautiful harmony, although we have always been most absolutely united. We have been able to heal and help many who have sought the New Thought treatment.—L. T. S.

Beverly, Mass.—"All is well" again with me, thanks to the spoken Word of Truth and the power you realized for me in my hour of seeming weakness. I feel to-day and have felt for a week as well as ever, bubbling over with courage and energy, and am prospering in my business to an extent which makes me know that your spoken Word for my prosperity is manifesting. I thank God and you so fervently every day and night that it is so. I am constantly sowing the seeds of Truth as I can.—C. L. D.

Seattle, Wash.—About four days ago I wrote to you for help in getting a position. Two days after I wrote I obtained a position—just the work I like and am accustomed to; and it

is right here at home, only four blocks from where I live, so I will have no car fare to pay; and my hours are fine. I am so thankful. My wages are good and it's fine in every way.—Miss I. F.

Wichita, Kans.—My husband secured the position he sought, and we give thanks to the power of the Spirit that removed the obstacles from his path. May all blessings be yours.—Mrs. L. O'B.

Arlington, Kans.—I send you a love offering for Christmas. My son-in-law has had work ever since he asked your help.—Mrs. M. H.

Methuen, Mass.—I want to tell you that the very next morning after writing you, and before posting the letter, I received word that my husband had the position he was waiting for. Isn't it wonderful? I rang up the little girl in the family I spoke of this morning, to see if that atmosphere had changed any, and she said she felt very happy and things were different. I thank you with all my heart, because I feel that I have received everything already.—Mus. S.

Santa Barbara, Cal.—Your treatment for my husband during the past month has been of such value that he has accomplished the particular work, and the prosperity is becoming evident. No more treatments are necessary, for I believe we can now go on doing the good ourselves. Please find love offering and our profoundest thanks.—H. L.

Redlands Beach, Cal.—Just a few lines to tell you that my daughter and myself are holding faithfully to the prosperity treatment you sent us, and we have been doing well. Also the treatment you have been giving my eyes has done wonders.—A. L.

University Place, Nebr.—I cannot estimate the help that I have received since writing you. While the sale of the lots I wrote to you about has not been brought about, yet there has come to me something which, I take it, is vastly more important—the realization, at least the beginning of the realization, of my oneness with divine energy, and God as my supply. I have had several proofs of this during the past two weeks. My attitude toward life has entirely changed, and I feel as though I were just beginning to live. I am deeply grateful to you for your help.—C. C.

New York City, N. Y.—The day before Thanksgiving I had a wonderful demonstration of freedom from lack and limitation. I have been able to meet expenses since coming here.—J. E. K.

Tacoma, Wash.—My affairs are becoming more harmonious and I am rejoicing in the renewed Divine manifestations. My

music pupils are doing nicely and I am gaining in the art of teaching. I believe that you, with myself, will call my progress good. Less than a year ago I was practically unknown. Just a little handful of pupils knew me as instructor. Now people say, "I have heard of you." All this because of your and my own working together with God's law.—G. O.

Seattle, Wash.—Again I must give thanks for your and God's help. We are surely receiving as we ask, in every way. The blessings in harmony and peace and more important matters have come first, but material prosperity is surely following by aid of the spiritual. The very day I wrote you again asking your help, Mr. G. obtained, very unexpectedly, a month's work for the county. I thank you for the help.—Mas. H. B. G.

Malden, Mass.—I wish to extend my sincere thanks for your help in securing a position for my brother. In less than a week after I wrote you he secured a private case. I inclose thank offering.—A. A.

Clovis, N. Mex.—I am getting along so well. My business is running smoothly. I have all that I can attend to with the help of three girls.—Mas. G. S.

Moorland, Cal.—I want to thank you for the good you have done me, and for the help financially which we have received. Everything looks brighter ahead. God bless you in your good work.—Mas. T. K.

Williamsport, Pa.—I received a check that I never expected; was very much surprised to get it, and my general health is better.—M. R. F.

Santa Barbara, Cal.—I want to thank you most sincerely for the help you have sent us, for it seems as if we could hardly have gotten along without it. Mr. N.—who, by the way, I should have told you is as earnestly desiring and seeking the help through this line of thought as I—used the leaflet, concentrated upon it and tried to realize its truth, and almost at once the depression and fear as to business matters were lifted. He is working right on, and holding to it in the belief that the manifestation will surely follow. The mental relief is wonderful, and we thank you and the Infinite Help with all our hearts. Have just got hold of Mr. Fillmore's "Healing Lessons," and am sure they will help me also. My heart is full of grateful thanks.—H. K. N.

Freedom

"A new heart also will I give you, and a new spirit."

Chicago, Ill.—I am late in thanking you for your many kindnesses. God alone knows what you have done for me and

mine. My husband has not drunk any since, and is improving in health.—B. T.

Brimley, Mich.—It was in September that I wrote to you. On October 15th the tobacco habit left me. All at once the pipe tasted bad; I could not bear the taste or smell of tobacco. It was a fine treatment, and I feel so thankful that the tobacco habit has left me.—J. H. C.

St. Paul, Minn.—I thank you very much for your helpful letters and the inclosed leaflets. Good things are being made manifest to me and mine. My brother is much improved. Am quite sure he has not tasted any intoxicant for the past three weeks. I am responding to your treatment also, and I feel a strengthening of faith. God bless you.—M. E. McD.

Festus, Mo.—I feel so free since I found the Truth of how to think and live. I never can thank our Father enough for leading me to you good workers, for the good that has come to me through the right teaching, Christ within, which I am learning from Unity. I realize that we have to be faithful. I can see improvement in my husband. He came last evening and said, "I threw my pipe away, and you know the rest." I silently said, "Praise God! the good is coming."—N. Q.

Folsom, Cal.—With rejoicing I let you know the help your last month's treatment has been to my husband. He has not drunk a drop of intoxicants since you treated him; and he seems otherwise a changed man. He is not irritable or impatient any more. He is peaceable and sensible now, where in former times he was so very excitable, the least thing would make him wild. Now he is so good and kind. I bless you daily for the good you are doing me and those that God has given me, and the world at large. Since writing you my last letter I got entirely well. It came like a shock. The morning before I received your last letter I was sitting down, feeling bad, when all at once I heard a voice say, "You are well; you are perfectly well; you are one with God's pure, perfect Life, and you are Health." It came with great force, so that I jumped up and found myself well. Life is great when we have found God.—L. C. V. A.

Chicago, Ill.—My husband, whom you treated for harmony in the home, and drinking, is so changed. He is taking a course of New Thought study. Oh, the wonderful power of the Word of Truth!—E. W.

Gilroy, Cal.—It was September 22d when you commenced praying for my husband. I now have results to report and thanks to offer. After a few days he suddenly stopped sleeping away the days as before. Whenever he got a chance, down he would sprawl and away to sleep, and never a care for busi-

ness or work. He wouldn't even bring in the wood. For two years he had been that way. Then he waked up all of a sudden, just as sweet and alert, like his old real self of twenty years ago. He hustled about and fixed up the wood and put things to order about the place, then wrote some letters and received some, went to the city to his business, and sold it; it was retail hardware. While there he had three offers from wholesalers, to work for them on a salary. This harmony is heaven, and he realizes the truth at last. He has not given up the tobacco entirely, although he smokes about a tenth of what he did. About two months elapsed between the time he waked up and the time he went to his business.—H. H. B.

Houston, Texas.—A month ago I asked for treatments for Mr. M. for the liquor habit. For the first two weeks he seemed to do worse than he had ever done before, and then he seemed to just "pull right up short" and quit drinking, and I do not believe that he has been intoxicated since that time.—I. R.

Chicago, Ill.—I am so happy every day. My son has entirely quit the drink habit, and the future certainly looks brighter. I can never do enough for Unity, for it carried me safely through many deep waters.—M. Z.

New in Christ Jesus

"Be renewed in the spirit of your mind."

Pelican, La.—My heart is so full of thanksgiving to-night. This life that your literature has led me into is just wonderful. I have tried so hard to enter in many times, but failed. I had made up my mind that I was made up of a bundle of failures and there was no use trying. But still there was a longing, longing that I could not understand. I can look back now and see the gentle leading of my tender Shepherd Friend; he has gone with me all the way and is standing by me now. Another thing that I never could accomplish was to possess that great love that Jesus spoke of; but since he has taken up his abode, there is no room for anything else than love. My little girl is getting along finely. I thank you for all your prayers, and praise his name for the healing.—Mrs. G. M. R.

Oneida, N. Y.—I am so much better, and am desirous of telling you how happy I am. Have been a Christian for many years, but through holding Unity thought for a year with you, and reading our little magazine UNITY I have come to see God and realize him as the Everlasting Father ever present with us. I bless God for the good it has done me and many others. Thank you for all your kindness.—Mrs. C. M. T.

Seattle, Wash.—Just a line to let you know that I am pro-

gressing. The inharmonies are gradually disappearing as I become more harmonious myself. I feel that your treatments will help me to get so established in the consciousness of harmony that it can never leave me. I know that I am gaining in spiritual understanding. You are helping me in so many ways, and I cannot tell you how grateful I am.—E. D. H.

Canandaigua, N. Y.—"The mighty, quickening Word of God," for my renewal, that you declared for me, is doing its work. Since the months gone, in which you have been treating me, much has been done toward leading me into faith, light, and belief. I am stronger in body, and my sister's general health is much improved.—L. R. B.

Fayetteville, Ark.—Your good, kind letter came, with its many blessings. The morning before it arrived we came into a beautiful realization of our divinity—that we were the individual expression of Light and Life, therefore the Son of God, the Christ child. All day that thought remained present with us, and at night we read the letter with your kind statements and blessings. The spirit of prosperity has led us into a position, and your prayers for our health are being answered in us in health and strength, for which we most sincerely thank you.—D. B. B.

Chicago, Ill.—E. is transformed. We have no more trouble with his temper; only at rare intervals does he show any.—Mrs. M.

Los Angeles, Cal.—I thank you for the kind and loving interest you have taken in us. May God bless you abundantly, and prosper you. Everything is looking so much better. Mr. A. is more pleasant, and that makes the home life more harmonious. He has not touched anything for the last week. I do rejoice and give thanks many times a day for the change in our conditions. We are almost out of debt. I thank our heavenly Father for all his goodness to us. I am with you many times a day in the silence, and ask God to abundantly bless you.—Mrs. A. H. A.

New York, N. Y.—I desire to express my sincerest thanks to you on this Thanksgiving Day for all the beautiful truth I have realized through your spiritual help. May our good God shower his blessings richly upon all of you.—A. I. W.

Marshall, Texas.—I feel grateful indeed for the harmony you are helping me to establish in myself. My husband is kinder, and I am growing stronger every day. My life is full of hope and beauty.—Mrs. T. W. D.

West Philadelphia, Pa.—I want to thank you so much for the help received. I will give you a demonstration. When playing one evening, just as I was about to go on I had cramps and

pains in my stomach that fairly doubled me up. I looked at mother (she is always with me in the wings) and told her. She said, "God is your strength." I went on and came off fine, if not better than any other night. This is just one of many demonstrations.—M. E. L.

Winston Salem, N. C.—I wrote you some time ago, asking treatment for my son for his dissatisfaction about conditions in the school. Of his own accord he returned to school, and has been interested in his duties ever since.—N. P. T.

Marmarth, N. Dak.—I want to thank you for the help you were to me last month. I leaned on you so much, I needed you so terribly, and you helped me. This wonderful consciousness of the Divine husband and true companion stayed with me through many hard trials. God bless you and pour out upon you every blessing you desire.—E. C. B.

Vancouver, B. C.—I am not able to express my appreciation of all that Unity and the Society have done for me, because I don't believe that I really comprehend yet the wonderful work they are doing among humanity; but it seems to me it is like a "new heaven and a new earth" to me. It seems to fill the longing I have always had for something nearer God. I am reading the "Lessons in Truth" and am finding them wonderfully full of revelation to me. I am thankful every moment that I became acquainted with the Society, and I am going to learn their way, for I feel that I am, through it, finding my place in God's plan.—Mrs. L. H. M.

South Haven, Mich.—The report which I make is certainly a good one. Circumstances have altered very little, but the fright and terror of mind have been entirely relieved. You may discontinue treatments. The thoughts are entirely new to me. It is certainly a great joy to me to think that these troubles are not in the form of chastisement. Thank you for help received.—M. W. H.

Salinas, Cal.—The month is not up, but I want to tell you how different the world has seemed to me. All at once (about three weeks ago) I seemed to feel that the people about me were friends, not enemies, as I had supposed. Everything seems to look differently to me. So many things have come to me—opportunities to do some big thing in my professional line. I have a happiness and cheerfulness that is not shaken.—C. A. H.

Horseheads, N. Y.—Many thanks for the little book of instructions, which makes the way clearer to me. Truly "The fearless power of the Spirit goes before and makes easy the way." My husband's symptoms all changed for the better. I have received more strength than ever before. Where I used

to give up and cry, I now, with the aid of the "statements," keep my equilibrium and am not so affected. I come into a clearer consciousness of the Supreme Presence and go on my way rejoicing. I inclose a love offering, and bless the Lord for this constantly increasing abundance. With many thanks and a deeper gratefulness than words can express, I am forever with you in Christ.—Mrs. F. H. B.

Corvallis, Oreg.—I inclose a thank offering, and another dollar for that "sunshine barrel," with best wishes and God's richest blessings to all. I know that my heartiest, best wishes and blessings are always with you, dear Unity Society, and I trust these offerings will help along, with God's blessings, in the grand work you are doing. I see much good every day that has come to others through your influence for good; on the right and left are many changes for good that gladden our hearts with thankfulness, and I am continually looking for more. I know that the spoken words shall bring forth that for which they are sent. My sincerest wishes to you all, with a Merry Christmas to you and all those interested in that "sunshine barrel," and the dear little ones—the merriest, happiest Christmas they ever saw.—Mrs. K. K.

Des Moines, Wash.—I cannot find words to express my joy for the many blessings that have come to my husband and myself, through the healing power of God and you good people. Mr. B. is feeling so much better that he rejoices every hour. He is trying his best to live according to the doctrine. He thinks perhaps that he won't need treatment any longer, and we both join in thanking you for the great benefit we have had through your prayers. May God bless the Silent Unity.—Mrs. H. S. B.

Berkeley, Cal.—I felt like a new being, full of courage and hope. There is a wonderful change for the better of that trouble. I am better than I have been for two years, and am gaining steadily every day. Spiritually I am understanding as never before. The Truth is all there is. Praise God for that knowing. I am thankful to our Father-Mother for the help you have been to me.—E. A. C.

Pasadena, Cal.—A short time ago I asked for treatment for health and prosperity. I am glad to say I have been helped in both, and am particularly thankful for the new life and energy which have come to me. I have been reading several of your works and have come to a better understanding, and with God's help hope to realize perfect health and prosperity. I thank you with all my heart for your help. I know that God blesses you in all your work.—Mrs. T. D.

QUESTIONS AND ANSWERS

"Adam and Eve and the Tree of Knowledge were not pronounced good, for what God called good can never lapse. Does not the first chapter of Genesis describe the spiritual, invisible creation by God, and the second chapter the material, visible creation by the Lord God?"—M. B.

"And God said, . . . let the dry land *appear*. . . . And God called the dry land *earth*; . . . and God *saw* that it was *good*."—Gen. 1:9, 10.

If we accept the Bible statement on the subject these facts become evident: In this creation God made visible land; it was earth, and it was good.

In chapter 1, verses 11 and 12, it is declared that God made this visible land *bring forth* grass, herbs, and fruit trees, and he called them good. Evidently this creation included the creating of plants *from* the earth-land, as well as *before* they were *in* the earth; and it included the *bringing forth*, or growing, of herbs *from* the earth-land, as well as their existence *before* they grew from the ground.

"God said, Let there be:" *i. e.*, the *Word* was the spiritual origin or "generation of . . . every plant of the field *before* it was in the earth, and every herb of the field *before* it grew" (Gen. 2:4, 5); but it is evident that the creation in this first chapter of Genesis included not only the Word, or Idea, but the bringing forth into spiritual visibility, of land, water, vegetation, and animals.

In verses 20 to 25 inclusive it is declared that God made this land and water bring forth living animals, which God saw and called good, and commanded to multiply; these earth-formed animals were visible to Adam as well as to God (Gen. 2:19, 20).

God created man in his likeness, male and female; blessed them, commanded them to multiply, and called them good, as stated in the first chapter (Gen. 1:26-28,

31); but the fifth chapter (Gen. 5: 1-5) declares that the man which God thus made, he called "Adam"; that this man had children—multiplied, as commanded in the first chapter; that he died as predicted in the second and third chapters (Gen. 2: 17; 3: 3, 19). Thus it is seen that in the fifth chapter the "man" of the first chapter is identified with "Adam" of the second and third chapters.

It should be particularly noticed that the Lord God who made "every plant of the field *before* it was in the earth, and every herb of the field *before* it grew," was the same who "formed man of the dust of the ground," and "out of the ground made . . . to grow" the Tree of Life and the Tree of Knowledge (Gen. 2: 4-10).

The second chapter of Genesis merely summarizes the first and adds the details essential to an understanding of the "free-will" given man, and his "fall" from Wisdom to knowledge, from Life to death.

Man fell from the uprightness in which God created him, and has made many serious mistakes, so that some have sought to attribute his creation to an inferior god, or creative power, less able to make man "good"; but God has ever acknowledged his creation, even when man had fallen the lowest (Gen. 6: 5-8), and has so loved his world that he gave his Life, abundantly, to redeem and restore man to his original estate (John 10: 10; 1: 4; I John 5: 12).

The philosophy of the creation, fall, and rise of mankind will become clear by a study of the citations from the Bible referred to in the following:

By the Christ-Word were all things created that are in heaven and that are in earth, visible and invisible: all things were created by him and for him. Without him was not anything made that was made—the Father in the Word-Son doeth the work. And God saw everything that he had made, and behold, it was very good. "All things" included man, which God, Father of all, by his Word created in his likeness, blessed them, called them good, and named them Adam; and *all* creatures were cre-

ated *good*, not one having a knowledge of evil. (Gen. 1:27-31; 5:1-5; Col. 1:16; John 1:3; 14:10; Eph. 4:6; Rom. 5:12.)

The opportunity and ability to choose between, and eat of, the Tree of Life and the Tree of Knowledge constituted free-will. Adam chose, ate, and thereby "*fell*" *from* the inspiration of Life (the Word within), *into* knowledge derived through the five senses; and evil resulted—thorns and thistles began to grow and man began to eat bread by the sweat of his face (Gen. 2:9, 16, 17; 3:16, 19).

Since this "*fall*" into error thought and ways inspiration says of man: There is none righteous, no, not one. They are all gone out of the way. God created man upright, but they have sought out many inventions contrary to uprightness, and there is none good but one, that is, God (Rom. 3:10, 12; Eccl. 7:29; Matt. 19:17).

The Father in man constituted man's "*goodness*," but as man, exercising free-will, did not like to retain God in their knowledge, God gave them over to a reprobate mind; the creature was made subject or liable to *vanity*, in hope, until the times of restitution of all things, when God will gather together in harmonious unity, in one, all things in Christ, both which are in heaven and which are on earth; then will Christ be all and in all, that the Father in him may be all and in all—and all will again be "*good*" (Rom. 1:21, 28; 8:20, 21, 31; Acts 3:21; Eph. 1:11; Col. 3:11; I Cor. 3:23; 11:3; 15:28; Heb. 8:10; Jer. 31:34; Isa. 11:9).

Fallen man is incomplete man; man is complete only in conscious unity with the Christ-Word, for in him dwelleth all the fullness of the God-head; he is the inner Light which lighteth every man that cometh into the world; he is the inner spiritual Tree of Life from which Adam turned; he is the inner Word which Adam disobeyed—the Christ-Word in us, our only hope of glory, who of God is made our inner wisdom, righteousness, sanctification, and redemption. Mankind constitute the

body-temple of the omnipresent, animating Christ-Spirit; Christ being the head and mankind being members in particular (Col. 2:9, 10; 1:27; John 1:9; Col. 3:4; I John 5:12; Gen. 3:3, 10; I Cor. 1:30; Phil. 3:9; Col. 3:4).

When man has learned obedience to Wisdom, through the things he has suffered from mistakes made by acting upon knowledge derived from the senses, he will, in free-will, choose Wisdom, the Christ-Word within, and thus turn from the Tree of Knowledge to the Tree of Life; for finally all shall know the Lord, and hear and heed his Word within. Then shall men see that all things have worked together for good; that the wrath of evil men, so far as it could not be overruled for good—to exalt and thereby praise the excellence of Wisdom and goodness—has been restrained by him who worketh all things after the counsel of his good-will (Heb. 5:8; II Cor. 10:5; John 14:17, 26; 16:13; Heb. 8:10; Psalms 76:10; 65:7; Rom. 11:25; II Thes. 2:6, 7).

Then will the object of this earth-school be attained: man will love, believe into, and obey Wisdom, the Christ-Word within, from *choice* in *free-will*; for the aim and end of the law is charity out of a pure heart, and faith unfeigned—faith that works by and in love (I Tim. 1:15; Gal. 5:6).

J. L. C.

Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with their own reason. The secret of fortune is joy in our hands.—
Emerson.

“The liberal soul shall be made fat: and he that watereth shall be watered also himself.”

NOTES FROM THE FIELD

JENNIE H. CROFT

A new New Thought Circle has been organized in Chico, Cal., which holds meetings every Wednesday evening at 120 Normal Avenue. Mrs. James T. Narbett is president; Mrs. John C. Daly, secretary and treasurer. Mrs. Close of the Oakland Center was instrumental in bringing about the formation of this circle, which had been long desired by the moving spirits of the movement in Chico. Since the opening of the rooms Henry Harrison Brown, of the magazine *Now*, and Mrs. Wiggin, both of San Francisco, have taught classes and lectured in Chico. Success to the good work and workers.

The various New Thought societies of New England have determined upon federation, and at a business meeting of the New Thought Convention recently held in the rooms of the Metaphysical Club in Boston, the initial steps were taken. The name of this organization is the "New England Federation of New Thought Centers." Mrs. Sara G. M. LaVake, 129 Thorn-dyke St., Brookline, Mass., is president *pro tem*.

Prof. LeRoy Moore has added a healing service to his other work along Higher Thought lines in Chicago, this meeting being held every Sunday morning at 11 o'clock in hall 512, Masonic Temple.

A. P. Barton and Mrs. C. Josephine Barton, 3332 Troost Avenue, Kansas City, Mo., are conducting the "Life School of Applied Metaphysics," Lessons and Healing, with a special Correspondence Course. They will gladly respond to any inquiries.

Thought, an excellent New Thought magazine published in Chicago, with Sheldon H. Leavitt as editor, is now consolidated with the quarterly magazine *Poise and Power*, published in Cleveland, Ohio. All subscriptions to *Thought* will be filled with *Poise and Power*, and the expectation is that this will soon be made a monthly instead of a quarterly. Dr. Leavitt will contribute largely to the pages of the magazine, and his many friends and admirers will gladly welcome the new medium for his helpful articles.

Mrs. Jessie Juliet Knox, of San Jose, Cal., has for the past two years been conducting a metaphysical class at her home on Tuesday afternoons. As Mrs. Eva B. Williams, the well-known Truth teacher and healer, has been called to Washington, D. C., her mantle has fallen upon Mrs. Knox, who has purchased Mrs. Williams's metaphysical books. This circulating library will be used in connection with the class, and will be of the greatest benefit to all. Subscriptions will also be taken for *UNITY* and *Unity* publications, and teaching and healing will be done in the center. The class is growing in interest, and asks the best thoughts of all Truth students. The address is 475 N. Fifth St., San Jose, Cal.

The magazine *New Thought*, published in Chicago, has suspended publication indefinitely. William Walker Atkinson was the last editor of this magazine, but he is now giving his attention to other affairs and has left the editorial field.

Cleveland, Ohio.—I predict Mr. Fillmore's book, "Christian Healing," will become a standard work upon the subject, and it will soon be subject to many editions. It most certainly deserves to be, and I sincerely hope my prediction may be verified. The new chapters on Obedience, The Church of Christ, and The Lord's Body are inexpressibly rich in consistent truth, lucidness, and beauty. It is a book that will wear well, and will be a grand monitor for one's whole life. The placing of the "Statements" at the end of each lesson instead of at the end of the book is also a very great improvement upon its former make-up. And the book in its entirety shows the vast amount of loving, patient thought and labor that has been spent on it. May his reward be as it deserves to be. Then I know that humanity will be the gainer and will be blessed in what the book teaches.—C. T.

Santa Cruz, Cal.—I inclose offering with blessings and love, and pray that they may multiply. I can notice a marked improvement in almost every way. Have received so much help from Mr. Fillmore's book of lessons.—Mrs. L. B.

Riverhead, L. I., N. Y.—I gave the *UNITY* leaf, "I am nourished by my living words of Truth," you sent in my letter, to the minister (Swedenborgian), and he was greatly pleased. He said, "I shall pin that up in my library where I can see it all the time; for what we see fills the mind, and we grow to be like that which fills the mind." He thanked me again and again for the leaf.—Mrs. J. T. H.



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Unity publications are on sale at the following places:

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.

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

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

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

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Denver: Colorado College of Divine Science, 730 17th 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, 114 North 5th St.

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

London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.

Mr. and Mrs. Fillmore and the other Unity workers at headquarters wish to thank the dear friends everywhere for the many beautiful expressions of love that were received at the Holiday times. We appreciate the great inflow—the presents, the loving remembrances by letters, cards and blessings that have been made to us. We would gladly make individual acknowledgment if that were possible, but this would require more time than we can take from the regular demands of the work, so we employ this means of thanking one and all, and of saying "God bless you," every day of the unending New Year.

The Silent Seventy

The influence of the Silent Seventy is steadily growing, the new enrollments that are daily being made bringing new fields under the evangelizing power of the Word of Truth. Through the efforts of the workers to help others there is growing up a band of teachers that will be a tremendous force in the organization of the spiritual kingdom on earth.

The eagerness of the people to receive the word is clearly marked in nearly all the reports that are received. We give two extracts that make this prominent:

"I am happy and blessed in the work of the Silent Seventy. Each day brings new proof of the power of the Spirit. My work seems to be among the earnest people who have always been in some church and who are trying to live a good life, but are discouraged with the results. When I tell them of the omnipresent God who is ever ready and waiting to help them it inspires them with hope and courage. There has been some wonderful demonstrations of help through faith. They are reading their Bibles, and with the aid of Spirit are finding the hidden meaning, and are gaining strength in the silence."—F. A. C. (S. 70—C 1.)

"I am glad to utilize every opportunity in my daily work to introduce Unity literature and teach truth where I find those who are ready to listen. Have longed to start a society here in N—, and since sending my last report Mrs. T— and myself have had the pleasure of organizing a little circle of earnest women under the name of 'The Woman's Unity Society,' for the purpose of study and development along the line of truth. . . . All are enthusiastic to learn and to spread the good news."—L. A. J. (S. 70—B 62.)

We are now organizing the seventh Seventy, and there is place for some more names in this group.

We are besieged with poems and MSS. of all kinds which

the authors desire us to publish in book or booklet form. To all these we would say that our printing plant is kept busy getting out our own publications and we take in no outside work; neither do we pass upon the merits of MSS. thus submitted.

The February **UNITY** will be devoted largely to the subject of food in its relation to man's spiritual development.

The *Weekly Unity* of Thursday, December 22d, has a photograph of nearly all the Unity workers grouped in front of the Unity Building.

Everybody Read This

We have just been looking over the letters that have been accumulating in the Silent Unity Department because of insufficient address, and find that they number almost fifty. Some contain cases for healing, which have received our prompt and careful attention; others are expressions of thankfulness and gratitude for the good that has come of our ministry. Some have inclosed money, some have asked for immediate reply; but in every one of these waiting letters either the name or the address of the writer has been omitted. We are not good at guessing and so these letters have just waited unanswered. Some of you who have not heard from us and have felt neglected would do well to write again, making sure your name and address are plainly written on the letter.

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The Unity Society Correspondence School teaches the Science of Being. The first course consists of twelve lessons, and

a certain amount of written work is required on each lesson. This gives the student opportunity to express his understanding, and is thus an advantage over any mere course of reading. The course is especially recommended to all who wish to become teachers and healers; also to all who wish to get an orderly, systematic presentation of the Truth. Students may enter at any time. The terms are free-will offerings, based on the Law of giving and receiving. There are students in all parts of the United States, and in Canada, Alaska, Mexico, Cuba, Brazil, England, Scotland, France, Hawaii, Germany, Russia, India, Japan, Australia, New Zealand, West Coast Africa and South Africa. Kansas City is also well represented.

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(What students say about the lessons. A few extracts from many letters of appreciation.)

San Jose, Cal.—This lesson has been most wonderful. It is bringing me into the understanding of myself and my Father within. Thank you.—B. M.

Negapatam, South India.—Herewith the signed form, and thank you very much for the first lesson. I have read it once and seemed well able to take in its first part. It is very beautiful and wonderful that such revelation should have been given you and that it is expressed so plainly.—A. V.

Austin, Texas.—I return the first lesson, which I have studied, copied, and profited by more than I can say. I inclose part of my free-will offering, and though I know that money cannot repay for the good your work does, I know that your expenses have to be met in like manner; but I shall certainly try to spread the Gospel, and pray I may never miss an opportunity to do so and to speak the word.—N. H. C.

Long Beach, Cal.—I am returning Lesson Three. I have read a great deal on New Thought, but nothing that made it so plain as your lessons. I am receiving great spiritual enlightenment that words fail to express. I thank you for the blessing it brings to me.—C. G. R.

Melbourne, Victoria, Australia.—I have enjoyed the study of the lesson very much; it is so clearly put; and anything so systematically arranged is always agreeable to me.—A. H.

Worcester, Mass.—I inclose Lesson Two. I cannot express in words how much I enjoy studying these lessons. They are so easy to understand and I can read the words of Jesus Christ with a much clearer realization of their meaning than I ever

did before. I shall ever be grateful to the Society of Silent Unity for the privilege they have given me of studying these lessons. I inclose thank offering.—Miss A. M.

San Francisco, Cal.—I wish to express my sincere thanks for these lessons. As I become more conscious each day of the indwelling Spirit they are clearer to me. It is a most beautiful way of learning the truth, and I thank God for the opportunity.—Mrs. A. E. S.

Lindsay, Cal.—I inclose my copy of the second lesson. I think they are splendid and are doing me a world of good.—L. S.

Seal Garden, Cal.—I am sending you Lesson Three and also love offering. I do enjoy these lessons and am getting more out of them than any books I read.—Mrs. C. J.

Cortland, N. Y.—Every time that I read the lesson over I get a new light on the Truth of Being. I feel a new uplift within me as I study this subject. The Bible seems like a new book. I have been very conservative, wishing only to find the Truth and follow it. But all my life (I am nearly sixty-five years) I have felt an unsatisfied longing for some soul-satisfying truth that I seemed unable to find. I am finding it now, and it is blessed, the presence of the Father is so consciously with me. How good he has been to me to lead me to you. I inclose an offering which my love and gratitude magnifies.—Mrs. M. E. L. S.

Danbury, Conn.—This lesson of "Faith" is so beautifully presented. You have the gift of giving us these wonderful words in such a simple and acceptable form, that understanding grasps them readily.—D. S.

New York, N. Y.—I have copied Lesson Four and return it ready for the questions. I've been through many examinations, but never before enjoyed them; but these questions are quite fascinating in bringing out answers that just put things in a new light to me.—E. J. G.

New Orleans, La.—I have clothed many of my talks in the Sunday school and the prayer meeting and to the scholars in the school room with words found in *UNITY* and in my correspondence lessons. My reading and study with Unity Society makes so many things clear to me now, that used to puzzle me much, that I am able to help others to understand those once puzzling questions. The past two months have been the pleasantest and the most successful two months that I can remember. I know that it is your help that has put me in a position where I can again enjoy living, and I am truly grateful to you for what you have done for me.—L. T.

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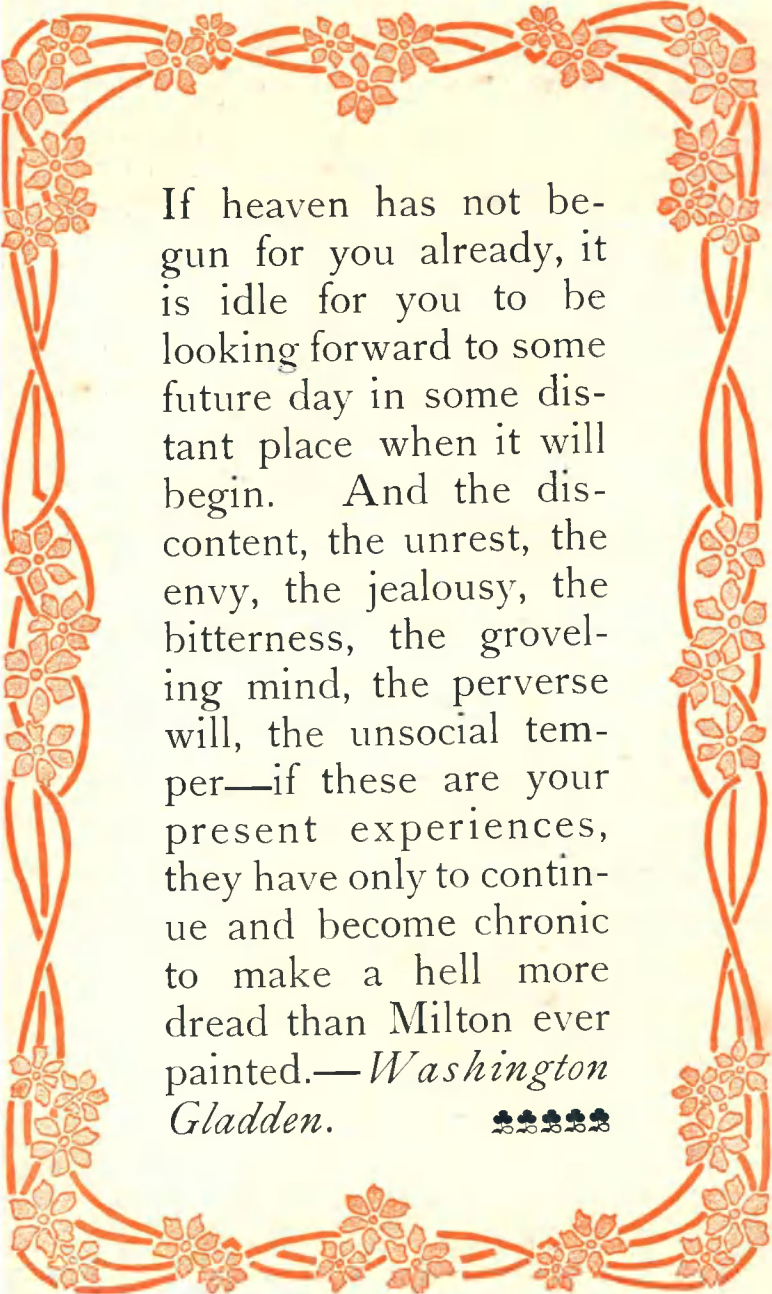
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