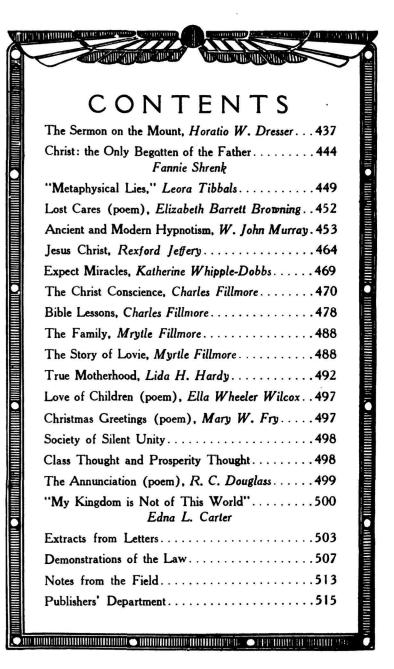


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Vol. XXXVII KANSAS CITY, MO., DECEMBER, 1912

No. 6

# THE SERMON ON THE MOUNT

HORATIO W. DRESSER

(Concluded from last month.)



HE nonresistant attitude is not effeminate, but is manly in fullest measure. Meekness and humility become powerful when regarded in the light of the accompanying self-restraint and the inhibition of lower impulses. Nonresistance is forgiveness, charity, where external resistance would be condemnation

and hatred. It is selective, for there are three kinds of resistance and nonresistance, namely, physical, mental and moral or spiritual; and he who has power to practice non-resistance chooses between the three possible forms of response. Hence, nonresistance is by no means the mild acceptance of circumstances which it has been supposed to be.

Now this method is not so remote from common life as it appears, but coincides at many points with common sense. Every one knows from experience that there are occasions when it would be useless to intervene, people who cannot be persuaded, those whom one could not by any means influence through anything external. Consequently one waits, depending on silence and the power of example. When misunderstood we learn to bide our time, saying not a word, never defending ourselves, but continuing loyal to the truth as we see it. In dealing with children, we know the value of what may be called the flank movement in meeting their unruliness, and every time we have patience or take thought we see the superiority of the

gentler method by which we guide their interests in another direction.

Intellectually stated, this is the constructive method by which we seek the good in others and in their doctrines, emphasizing the points of harmony and agreement. More thought is required to do this, because it is necessary not only to note the points of disagreement, but to pass reflectively beyond them to the larger truth in which they are fulfilled. Hence we learn to transcend appearances, no longer giving expression to the first opinion that may arise in our mind. The implication is that ultimately all truth is one, that there is a unitary point of view which includes the differences and contrasts which on lower levels separate men into sects and opposing groups of various types. Steadily to pursue this ideal is to dwell on the spirit rather than the form, to seek the universal truth which voices itself among all peoples.

Likewise in dealing with our fellows, when we are wise and pause to consider, we penetrate behind appearances to the motive, the highest intent or purpose, seeking to judge by that. For a man is like society at large in this respect—a mere collection of tendencies making towards a goal. To love a man, to do one's best for him, is to regard him in the light of the centralizing ideal toward which he is striving. So in the case of one's own self: to make sure headway is to let the eye be single to the consistent individual we hope to be, never allowing ourselves to regard the processes of evolution as aught more than means to the moral and spiritual end.

Apply this method to the affairs of the nations, and you have arbitration, the ways and means of the idea instead of those of the sword. It only remains to convince the world that this is the true method.

But what of those who, like Tolstoi, and the Quakers, and the Hindoos, undertake to live solely and consistently by the principle of nonresistance? Everything depends upon our understanding of the principle as viewed from within, whatever we may say of the partial successes of

those who advocate the principle. The real question is, Can one in this world, with its insistence on financial and other objective standards, live by the law of the Spirit? Surely, for this is God's world; the real cosmos is moral, spiritual, and there is nothing else a consistent Christian can do except seriously to believe the promise that he who first seeks the kingdom of God and its righteousness shall be provided for. The important consideration is that you and I shall take ourselves inwardly as we are, considering what each must now do in order to lift the activities of life to the higher level.

As a laborer in the vineyard of the Lord, I should hardly have reason to expect my labor to be worthy of its hire, and to bring support by the law of moral attraction, unless I do what I am best fitted to accomplish with all my mind and heart. Hence the significance of the prayer, "What wilt thou have me to do?" uttered at every turning point in the pathway of the soul. What I can best do comports with the work assigned to my brother and my sister. What I am able to give, some man needs, and if I hold myself open I shall be led to him who hungers and thirsts. While I do my work there is no tribulation which I shall be unable to endure. Yea, the very word I should speak will be given me, if only I have control enough over my lower consciousness to pause and seek Hence to refrain from external rebuke or violence does not mean to become empty, but rather to be filled.

The lower level is merely personal, private, exclusive; the higher is divine, universal, inclusive. When I act on the higher level I am not concerned lest justice be not accomplished, but I realize that I am acting with the powers which make for righteousness. My reward will depend upon my zeal, the uprightness and purity of my heart. In so far as I fail, the one resource is to yield myself more fully to the divine promptings of my being. What comes in response may sometimes involve suffering, I may be led into the way of the cross, but it will correspond with my present need and my present opportunity.

This principle applies in the economic world, also, and the gap between everyday life and the life of the Spirit is not so wide as it appears. The difficulty is that we have not analyzed the situation sufficiently to see these relationships from the inner point of view. In fact, the more I give of the Spirit, of the morally best, the more generously will my fellows respond, the better my wares will sell, if you please. In the courage and persuasiveness of the man who gives himself fully to his cause, who persistently does his work, there is a tremendous power. The failures are due to half-heartedness and compromise, not, as some suppose, to the principle itself.

But even on the ground of faith, without special reference to moral causes, we have known of instances which illustrate the response that awaits constancy and devotion. Sometimes the man who lives by this principle must wait until the eleventh hour, but only by so waiting shall he enjoy the full prerogatives of faith. For those who are still in doubt, here is the central hypothesis, if you choose to call it so, namely, the proposition of this sermon that every need has been provided for. He who believes that the principle is without exception has a rule of life as exact as mathematics: as we judge we shall be judged; as we sow we shall reap; he who manifests devoted love shall be cared for in proportion to his consecration.

The principle, then, is not new, and it had long been practiced in a measure in the Orient previous to the coming of Jesus. It is not dependent on the incarnation, but is universally discoverable in human life. In what, then, does its special significance consist as exemplified in the life of Jesus? Not primarily in the precept, not in the Sermon on the Mount, but in the life of the Master, in the power that went forth from him through his ministry and the crucial events of his career.

We have seen to a degree in our own experience that there is no surer way to attain an end, no greater power over our fellows than the way and the power of love, of life. Your adversary may confute you on every point, or seem to confute you, save so far as you have lived, as you have realized, and then all tongues are silent, all enemies are disarmed. When you comprehend a principle, you are not concerned because substitutes appear to thrive. In so far as you know truth, you are calmly sure that it will triumph by way of its own, without defense on your part. Likewise when you discern a person's real character, you are confident even when this person is decried and maligned. Now, if you are able to go a step further, and rejoice even under persecution, you have touched the confines at least of the region revealed to us by Jesus. You will then welcome each event that comes, giving thanks that the law is fulfilled, realizing that changes for the better will come when you yourself change at heart.

As our elder brother and leader, Jesus walks in the way of life, and shows that by utter fidelity the supreme goal can be reached. It is not the newness of the utterance, I insist, not the forms of speech or the precepts, but the power of the life which is expressed through the various discourses, the good works, the fidelity of will illustrated in the crucifixion. Thereby a balance of power was established which otherwise would have been impossible. And why not express this triumph as the victory of life rather than with reference to death through sacrifice? The triumph is not negative, but positive. It is not a question of external defeat, but of the power set into activity by the inmost attainment. Hence the supreme word is life, life.

But how shall any one know the law except so far as he endeavors to live it in his own person, turning directly to the Father as the giver of wisdom and power? What is it to live by the Spirit of God, to find the kingdom to which all else shall be added? Let us say in brief that it is to find the inmost center of consciousness, of thought, of feeling, of love, and to be able to relate that center to the world, to humanity and God. To be centered is, as Emerson says, to be "wise and at home today." "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and

steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is, there will thy heart be also." Go to the sources of life for yourself, read human history, observe the courses of nature and the habitual activities of your fellows, enter into life reflectively and transform fact into law, see the meanings of things. There is no obstacle to keep you from advancing in this region where things eternal are seen. "Ask and ye shall receive; seek and ye shall find." The cosmos of the moral order shall be yours if you are willing to react upon it, to make it your own by purity of thought, word and deed.

You can scarcely look within for a moment, or isolate your self for a season of silent meditation or inmost prayer, without realizing that there are alternatives. To renounce, to dedicate yourself afresh, or indulge in new resolutions—however you may state the case—is to find that the forces of the lower level rise around you, so that you enact the temptation over again. The circumstances of our life tend, with the steadiest persistence, to draw us away and into the whirl. But ever there is the contrasting power, the life of the Spirit, in silent attendance upon us.

St. Paul, who in his Epistle to the Romans so frequently dwells upon the conflict between the good that we would achieve and the unruly member which outwits us, evidently held that evil could be overcome with good. Hence in the hierarchy of values he placed love at the head, intimating that a time would come when because of the light of love shining through our eyes we should no longer see as in a glass darkly, but face to face. He who is most vividly aware of the conflict may at the same time have the clearest insight into the principle which brings success. The temptations increase, the darkness gathers, and the struggle becomes more intense as the way of life narrows. Thus it is St. Paul who has most graphically portrayed the contest, and it is Jesus who is represented as encountering the greatest temptation. Hence, too, it is Jesus

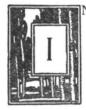
to whom it is given to walk the way of the cross to its summit, meeting issues such that even in all the power of his knowledge and his will he is reported to have cried out momentarily to have the cup removed, and again as if forsaken. It is the humanness of all this that brings the gospel home to us and makes us all akin, gives the classic expression once for all to the age-long struggles of the soul. But it is the humanity of these great contests that also makes them forever divine, since in the weaknesses and in the power of the soul's wrestlings we likewise behold the goodness and the love of God. The sons of men and the Father divine meet in that creative moment, the moment of the Christ, of supreme fidelity to the heavenly ideal.

Well may the critic cry out that this is not the Messiah whom he expected. It is no wonder that the evasive ones have tried to make out that mere acceptance of a creed is sufficient, that Christ died for us, that our sins are washed away by "the blood of the Lamb." natural, too, that some should depend on the vain repetitions which Jesus advises his hearers not to employ. His words strike home with tremendous power, putting the burden of proof upon us, showing us that in our own efforts at selfcleansing and fidelity of conduct salvation lies. the alternatives are emphasized as never before. The man of peace was also he who came to bring a sword. The same words that win some drive others away. Controversies are aroused, enmities result, and even the disciples fall away for a time. The conflicts have continued ever since. But the triumphant last word is the power of the personality, the sweet presence of him who could say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Tomorrow you have no business with; you steal if you touch tomorrow. It is God's. Every day has in it enough to keep every mind occupied without concerning himself with the things that lie beyond.—Henry Ward Beecher.

# CHRIST: THE ONLY BEGOTTEN OF THE FATHER

Lesson Two of the Unity Society Correspondence School Course, written by FANNIE SHRENK, a student



N lesson One we learned that God is Spirit— Mind, and that Mind has ideas, the highest of which is called Man, or the Image of God. God, or Mind; Man or Idea, and Expression, or making visible, form a trinity, known in religion as Father, Son and Holy Spirit. As the Real Man is

made in the image and likeness of God, this Man must make visible or express what is in him also, and by studying how our own mind or thought works, we can learn how the One Mind also creates.

Everything in the visible universe was at first an idea. and as such still continues to be a perfect idea in the Infinite Mind and is upheld in its primal harmony. There is nothing made or done that did not exist first as an idea. and finally was brought forth into visible form. Man's mind works first by idea, then by bringing that idea into visibility, whether it is painting a picture or building a house, the idea or thought of the thing comes before it is made manifest. Therefore, since man is made in the image of God, the One Mind must work in the same way, and before there was a visible man, there must have been an idea of Man in the Infinite Mind. This Man is the Son. the Only Begotten, or the Lord God. This spiritual idea of Man is absolutely perfect, and forever held in the mind of God as perfect, and can never fall from its high standard. In this Man, which is the generic Man of the first chapter of Genesis, is expressed all that is in God. "In him dwelleth all the fullness of the Godhead bodily."

God created this perfect idea through continued expression of what is in his own Mind, or Infinity. When

God had expressed all that was in himself, this fullness of expression was called Man. So there is absolutely no limit to what is in Man as an idea—all Good, all power, and knowledge and intelligence and all perfection of every nature is contained in the Spiritual Idea, or generic Man. This perfect idea of Man is the real self of us, the "first-born"—that is, it always has lived and always will live, and was born with the foundation of the world, and lived coexistent with God as an idea of his supreme expression.

Jesus Christ was the absolutely perfect expression, or bringing into visibility to our plane of thought, of the perfect Man Idea. He was the complete incarnation of Good, "the Word made flesh," a perfect living soul.

As this image and likeness of God is the full expression of God, so all lesser ideas are contained within the composite nature of the Real Man. Every lesser idea represents some nature of quality in the full expression of God, the Ideal Man. But these lesser ideas are only fractions, while Man is the unit of expression or the fullness of what God The unfolding of the visible world, this visible panorama which has been going on for ages, called evolution. proceeds from the nature of the Real Man, or the generic Man of the first chapter of Genesis. It is a mistake to think that man proceeds from evolution, for evolution proceeds from Man; it is the unfolding or coming forth of the varving natures which make up the unit, or the composite nature of the Ideal Man. If we study so-called evolution, we see the unity of all visible things, and so in the study of the spiritual we see the unity of all spiritual ideas, as going to complete the Real Man. When we have been made perfect in love, we will not fear any of the animals or elements. for we will know they are all part of our own self, or nature. Perfect love, or perfect knowledge of what we are, and the relation of all other creatures to us, will destroy our fear of things that seem now to be outside of us, for in reality they are all in us. Man is a unit, and nothing can be outside of the Real Man, any more than anything can be outside of God, for God and Man are all there is-God the Principle, and Man the full expression of the spiritual ideas of God.

The perfect consciousness, or the mind that Jesus Christ manifested, is a consciousness that knows itself and its source, and constantly lives from that source or center. In this perfect consciousness is no sin or desire to sin. it is all wisdom and love and goodness. This is the only begotten Son, that always exists in full knowledge of its relationship to its source, the firstborn of each of us, that part of us which can never suffer, or sin or be lost, because it is the image and likeness of God. It is to this spiritual reality to which Iesus referred when he said. "Before Abraham was, I am." He lived in eternity and not in time. This I Am existed before there was a personal self born. Jesus Christ attached his personal consciousness to the I Am within him, instead of to the limited. Iesus Christ said that the Son always does those things which he sees the Father do. As God is all Good, so the Son must see and know and do only good also. That is the law of the "seed bringing forth fruit after its kind." To live in the world of appearances and time and conditions is to bring forth imperfect fruit, but to live from the center of our being. and recognize our divine origin, is to bring forth a perfect consciousness, or the Christ,

It is a great mistake to try to study Man from a material standpoint, for Man is spiritual, birthless and deathless, and any human being who knows of his spiritual source, and tries to live by it, must in some measure demonstrate the power of that source. This is the purpose of our existence, to know of this firstborn of us, and to demonstrate the powers that belong to the Son. Jesus Christ did not claim any limitations whatever, but said, "All that the Father hath is mine." Naturally one who knew the fullness of his true nature, could not claim less than all. He constantly denied any earthly relationships, and claimed only the divine parenthood, and as the substance from the divine parenthood was unlimited, his constant supply of all good was unlimited.

"The Word is the seed." This seed, or word, or the true conception is received into our consciousness, and accepted by faith, and makes us into new creatures and newness of life. "In the beginning was the Word." This word beginning does not mean a point in time, but the foundation or root of things, and as "the Word was with God," the Son has always been with the Father, and as the Parent-Mind has created through the motion of thought and energy, so the Son creates his world in the same way. The motion of the mind of the Son upon primal substance brought into his world whatever he wished, and through it he raised the so-called dead into life, and displaced the appearance of disease with wholeness and health.

We all have this "Word," or "Light" within us. It is "the light which lighteth every man that cometh into the world," and is the firstborn of us. As we receive into our minds the spiritual idea of life, and of Jesus Christ who brought to light the potential possibilities lying dormant in us, our consciousness is quickened, and we are made anew. He said he came that we might have more abundant life. and he unfolded and made plain to us the wonderful possibilities hidden in the depths of our nature. He said if any man came to him he would give him living waters to drink. When we feed our minds on the material sense of existence, sooner or later it will pall on us, and we will turn to the living waters, or the spiritual side of existence and find satisfaction. This is as it should be, for if man is spiritual, nothing less than the spiritual will satisfy him. We may think we find satisfaction and absolute content in materiality, but we will never find true satisfaction until we eat of the true life, which is understanding of our spiritual nature. We may use things and enjoy them, but we must not let them use us. It is the law and order of our being that we shall only find true satisfaction when we eat. or imbibe into our consciousness, our true nature. "I shall be satisfied when I awake in thy likeness." Nothing will ever give us true and lasting happiness but to know of this Son, or Christ within us. The old Psalmist knew where to look for true satisfaction. We must appropriate and assimilate our divine nature. We came forth from God as an idea, and we go back to God with a self-conscious knowledge of what we are. Jesus Christ is the great example for us, our Elder Brother. He left teachings which, if understood and followed, will enable us to put on immortality.

This Ideal Man, or the Lord God, is both male and female, that is, there is only one Man, the unit of expression. and it contains both the masculine and feminine qualities, which make a complete nature. We will find in this Divine Man, every faculty and quality necessary to make us complete, so that the injunction, "Be ye perfect even as your Father which is in heaven is perfect," is only in accordance with law and order of creation. Every man and woman and child has this Son, this spiritual idea within them, as their true being, waiting to be recognized. "Behold I stand at the door and knock." We often think we want a great many things—riches and fine things—but what we really do want and feel is the Christ within us waiting and waiting for us to express it. We think we want fame and many worldly things, but we really want to know our spiritual self. When we know our real self, we will know God, for Jesus Christ said, "He that hath seen me hath seen the Father." When we truly know ourselves, we will know God, for the Spiritual Man is the fullness of God expressed. This will heal us of all inordinate desire. and place us where we will be above disease, and be untouched by the appearance of evil, or ignorance. In this high mountain of thought we shall ask what we will, and our word will come to pass, for we will be filled with the power of the Holy Spirit, even as Jesus Christ was, for we will have put on the mind of Christ, or the true idea of God and of his image and likeness. Man. This is the true bread from heaven, or harmony, and to eat of this bread will transform our bodies into the glorious body of Christ, not corruptible flesh, but made out of pure Spirit Substance. This is the pure river of life spoken of in the Scriptures; a pure spiritualized consciousness, no longer deceived by the

appearance of ignorance and evil, but living in conscious union with its source—Spirit, and the result is Jesus Christ, the perfect type-man, the perfect expression of God.

# "METAPHYSICAL LIES"

#### LEORA TIBBALS



ETAPHYSICAL expressions are sometimes termed "metaphysical lies" by those who do not understand the spiritual Truth which the expressions represent. But there is no more reason in calling such expressions "lies" than there is in calling electrical expressions that are not

understood "electrical lies"; and to do so is a sign of narrow-mindedness.

Among the so-called "metaphysical lies" are such expressions as the following: "There is no sin," "There is no sickness," "There is no death," "I am God's child, therefore I cannot be hurt."

The doubter says, "Look at the sin, sickness, death and accidents," and asks for an explanation of the "metaphysical lies" concerning them.

An understanding of the spiritual Truth which these expressions represent, makes all perfectly clear.

One who understands this Truth does not deny the appearance of sin, sickness, death and accident; but he knows that there is no reality in them, because they are only the expressions of man's ideas or belief in the reality of matter. He also knows that when the idea or belief in the reality of sin, sickness, death and accident is gotten out of the mind, the appearance of them will vanish from the body; for back of all manifestation must be the idea which it expresses.

The way to get the idea of the reality of matter from the mind is to first have a right understanding of what man is in his true estate. In his true estate man is the offspring of God, and as God is Spirit or Mind—not a spirit, but Divine Spirit, man is Spirit or Mind.

The appearance of material man is the expression of man's belief in the reality of matter.

The next step in getting the false idea of the reality of matter from the mind is to understand that the cause of everything is in mind: that outside of mind there is no reality.

Spiritual affirmations and denials help to remove false ideas from the mind, and to impress true ideas. "Every confession deepens a conviction."

The appearance of sin, sickness and death, and all other forms of inharmony, came into the world through man's freedom to choose what ideas he would hold in mind.

He chose to hold material ideas, and those ideas manifested in the form of materiality, and so long as man chooses to hold in mind material ideas, will sickness and death and all other forms of inharmony remain in his world.

It may be that some who do not understand the words of "metaphysical lies" will understand acts which are demonstrations of the Truth which they represent; for to some, "actions speak louder than words." The following true demonstrations may prove to such the Truth of the above metaphysical expressions.

The first is a demonstration of the Truth represented by the expression, "There is no accident." A woman, mistaking a cellar door for another door, stepped off the stair. She realized that she was falling headfirst, but she confidently affirmed, "I am God's child [Spirit or Mind], therefore I cannot fall." As she thought this, she felt herself being "righted up" and seated on a stair, and she saw that she had not fallen at all. It was all over in an instant, for mind acts with the rapidity of lightning.

The next demonstration shows the Truth represented by the statement, "There is no sickness." A woman woke with the "toothache," and caused it to disappear in a few moments by firmly and with true understanding, holding the thought, "I am God's child, therefore this appearance of toothache is not real, but the expression of an old belief in the reality of toothache." As the idea of the reality of toothache vanished from her mind, the appearance—the expression of the idea—also vanished.

"Now prove the truth of the expression, 'There is no death,' " says the doubter. To prove this I refer any one who cares to get it, to an article, "The Dead Raised," published in Weekly Unity for July 10, 1912.

The paper is published by the Unity Tract Society, Kansas City, Mo. This is the true experience of a metaphysician, in bringing a man to life through a knowledge of the Truth of God and man. "Ye shall know the truth, and the truth shall make you free."

"How do you cause sin to disappear?" now asks the doubter.

First let it be thoroughly understood what is meant by "sin." The popular belief concerning sin is that it is a moral wrong against God; but a true understanding of the nature of God proves this idea false.

A truer idea of sin is, "missing the mark." Sin is any idea held in mind that is not up to the standard of the ideas in the realm of man's mind that is one with Divine Mind. The idea of the reality of matter is sin, and it certainly brings much trouble to the world. In this, the greatest of sin, is expressed the sin of sickness and death, and in short all other forms of inharmony.

Poverty and accident are sins. What are termed "moral sins" are sins in the same sense that sickness is sin; for they are a falling short of ideas in Divine Mind.

Through the Christ Mind in us we are able to make all sin disappear from the world, for as a true child of God, we have no sin—all that appears is only the expression of material thoughts. A full realization of what man is in his true self will drive out of mind all ideas of siu, and when the ideas disappear, the appearance or expression will also go.

There are some people who enjoy poor health and

other inharmony so much that they would have little to talk about if it were all taken from the world.

For their benefit let it be understood that each must believe for himself. If we insist on holding ideas of inharmony in our mind, we shall reap a harvest of such ideas whether our neighbor's crop is large or small, or if he has no inharmony.

If one chooses to believe in the reality of sin, sickness, death, and all other forms of inharmony, he is free to do so, and if he chooses to reap a harvest according to his sowing, all he has to do is to sow as he wishes to reap. "As a man soweth, so shall he reap." "As a man thinketh in his heart, so is he."

## LOST CARES

The little cares that fretted me I lost them vesterday. Among the fields above the sea. Among the winds at play: Among the lowing of the herds The rustling of the trees; Among the singing of the birds. The humming of the bees: The foolish fears of what may happen. I cast them all away Among the clover-scented grass. Among the new-mown hav: Among the husking of the corn. Where drowsy poppies nod. Where ill thoughts die and good are born. Out in the fields with God. -Elizabeth Barrett Browning.

A friend whom you have been gaining during your whole life you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.—Laadi.

#### ANCIENT AND MODERN HYPNOTISM

# W. JOHN MURRAY

Bible Readings-Exodus 7:8-12; I Kings 18:25-39; Acts 13:6-10.



N these days when we are hearing so much of the various forms of therapeutics, and in a sense are getting away from the crude and coarse medical methods of the past, and accepting in their stead the more refined and subtle methods, it is necessary for us that we examine some of these new

modes and methods carefully. They are really not new, as you must be aware if you have listened carefully and attentively to the reading from the Scriptures, both old and new.

There is nothing new under the sun, not even new medical methods. The human mind is ever going around in cycles, making what it calls new discoveries when, as a matter of fact, it has only uncovered very ancient ideas. Today hypnotism is being exploited as the great cure-all. It is rather strange and interesting to note that in the world of discovery, whether it is in the world of invention or the world of mind, that there is always an immediate effort made to counterfeit the discovery. Whether it is an attempt to counterfeit a twenty dollar gold piece, or to create a very plausible substitute for a patent, or to infringe upon a new system or order of thought, we find no sooner does there come before the public attention a new idea, an idea which has for its underlying motive and principle the betterment of the human race, than there is immediately placed upon the market something "just as good."

This holds true in the world of mind as well as in the world of merchandise. No sooner did Moses begin to exercise his great spiritual faculties, his control of mind or spirit over material conditions, than all the necromancers of Egypt attempted to simulate his performances. It is deeply significant where it says that Aaron's rod swallowed up the serpents of the necromancers. It simply tells us, in a graphic, oriental way of a law, the law that Truth must ever overcome error, no matter how closely error simulates the Truth.

Again you have the same story told in different language in the experience of Elijah. The prophets of Baal had submitted to a very heroic test for their so-called science of black magic. Elijah had told them to get bullocks, place them upon altars, and to call upon their principals, the gods of Baal, as he describes them, and he would in turn call upon his God, the Lord God, the only God; and the story sets forth again the failure of the prophets of Baal, the failure of error and the glorious triumph of Truth.

When Paul, the Apostle, came upon the great scene of human activity and began to study and to apply the underlying principle of spiritual healing, as taught by Jesus of Nazareth, we find him almost immediately confronted with Simon Magus. There is only a bare note giving the character of Simon Magus in the New Testament. Therefore, students of the Bible, or readers of the Bible, have nothing more to guide them concerning the peculiar incidents of Paul's life in connection with this false system of mental therapeutics than to say that Elymas was a sorcerer: but there are other methods of acquiring a knowledge of the peculiar character of Simon. Those who have studied Clement of Alexandria, Tertullian, Origen, these early fathers of the church, whether they have studied it in the original, or in their translations-modern translators-have learned something of the character-of this peculiar character. Simon Bar-jesus. He was a first century hypnotist. pure and simple. Some of the feats that are recorded of Simon are truly remarkable, strange and unusual phenomena, phenomena that could not be denied away, far more remarkable in their way than were the phenomena of Paul or Peter, at least far more spectacular—the sort of thing that draws a crowd. It was quite possible for Simon Magus at times, whenever he felt so inclined, to indulge in the art of levitation. It was quite possible for Simon Magus, when he wished to inspire potentates with some degree of respect for his particular science, to soar off into the clouds, to disappear from one place and to be immediately found in another.

It was possible for Simon Magus to overcome time and space, so that, really, this remarkable character antedated Balzac's prophecy that there would come a time when man would be so mentally developed that he would overcome time and space by the application of an exact science. "Hitherto," says Balzac, "this has not been accomplished, owing to the fact that the science has lacked its man of genius to accomplish it." Balzac had not studied Tertullian.

Now we cite all these remarkable instances, and we come down to the twentieth century, and we find under the head of suggestive therapeutics some very strange things. Suggestive therapeutics means that when men have exhausted the ordinary methods of medication and surgery and climate there is still a hope of a refuge through suggestion. And the advocates of this new and modern method seem to feel that it is inexhaustible, unlimited and unfailing in its applications. To read some of their most correct literature on the subject, one would imagine that all things were possible unto it. Really it is hypnotism under another name.

We have come to feel that hypnotism, in order to be stigmatized as such, must induce what we call the trance condition, a state of unconsciousness on the part of the subject; otherwise the subject is not hypnotized, he is merely the special beneficiary of this new and higher form of medication, suggestive therapeutics. Almost every other day I am having cases come to me who have been treated by this method, and I am finding, almost invariably, that, while in many cases there has been a change for the better

physically, there is a very pronounced mental decline; and it would be strange if it were not so, strange because the most ardent advocates of suggestive therapeutics, or mental healing by this peculiar method, assure you in their literature that there is no possible way by which they can influence the subject other than by getting the subject under complete and absolute control, mental domination.

Certain laboratorical tests have been made in the hope of assuring the public that under this peculiar control crime is utterly and absolutely impossible. We have been told repeatedly that persons commit crime under the influence of hypnotic suggestion. Any reader of the daily paper must have seen some indication of this thought in the human mind; but hypnotists themselves assure us that if a person does such a thing, he does so not because of the hypnotic suggestion. but because of the inherent tendency to do the thing, that, where there is no inherent tendency, there is no inclination to commit the crime. Therefore, when the mind is weakened by this sort of suggestion, it is only weakened to the extent that it loosens a natural proclivity of the individual. Well, it is good to know that, because, if an individual would not commit the crime when he is in a state of perfect mental control, and he would commit the crime when that control is lessened, then hypnotism is bad, at least in this respect.

Some time ago in one of the great laboratorical tests, a stiletto was placed in the hand of a subject, and the suggestion was given to him that he commit suicide. He awakened with horror, the stiletto fell from his hand, and he immediately fainted.

This is used by those advocates in the most learned way to emphasize the fact that no hypnotic subject will respond to a suggestion to do anything evil unless, as we said before, there is that natural or abnormal tendency.

Now that sounds very plausible to the ignorant public, but it is not true; there is not a bit of truth in it. It requires spiritual psychology to run that thing down, and to find just why the man does not commit suicide under the most

powerful suggestion, the same suggestion that subjects are doing other things under.

When we make our inquiries and ask our questions of these very advocates of suggestive therapeutics, we sometimes uncover to them a condition that they themselves had not thought of; for instance, I asked a man who submitted a subject to such a test, "Would you really have the man do it? Would you really let the man commit suicide?" "Certainly not." "Then why wouldn't you? That would be a real test." "Well, that wouldn't do."

Herein lies the secret, not that the man's moral sense has forbidden the deed at all, but because the suggestion of the operator lacked two very essential qualities necessary to compel him to commit the act, namely, the direct will, and the profound desire on the part of the operator, without which the strongest verbal suggestions, audible or inaudible, are impotent and worthless. Herein lies the secret, not that the man would not commit the deed, but that the operator has not conveyed to the man the mental potentialities. He has not injected into his consciousness, so to speak, the strong will and the earnest desire to do the deed. On the contrary. his desire, his prayer, his hope was that the man would not do the thing, and that was far more powerful than his mere verbal suggestion that he would. He would have intercepted him at the very moment that he attempted it, because it is a prison offense.

So it is a lack on the part of the hypnotist of will and desire, the two most potent mental factors necessary to influence a subject to do that which the operator wishes him to do. If the operator were an unscrupulous man, then of course the subject would do the thing, but not being so, his mental attitude outweighs his suggestion; therefore, his suggestion is nullified.

Now we speak of these subjects today because the most learned devotees of this art or science, this mental cure-all, would seek to impress the human mind, consciously or unconsciously, with that which is not true, that, through hypnotic suggestion a man may be healed of his mental

maladies without any desire for moral reformation. There is a law underlying all this. Any divergence from moral law which results in mental or physical maladies must be corrected by the application of the law which has been diverged from; in other words, every physical malady that may be safely and sanely traced to moral defection can only be cured absolutely and entirely through the individual's recognition of his own being, and the spiritual correspondence to that law in his daily life. Other cure there is none. It is a "healing of the wounds of our people slightly." It is a glossing over of the surface of things, the causing a man to believe he is healed when, as a matter of fact, he is not; the acceptance of a mere suggestion which does not produce its proper physical correspondence in the radical healing of his bodily infirmity.

Therefore, we say that modern hypnotism is not a new thing at all. It is a reproduction of a very ancient thing, and we need to guard against it very carefully. If it has a beneficial side as well as a malevolent side, it is a two-edge sword which the ignorant have no right to hold or to handle.

I want to cite here just one of the many instances that are occurring every day:

"Hypnotist Loses his Mind.—St. Joseph, Mo., Monday. A Mental and Physical Wreck as a result of being made the subject of a Traveling Hypnotist.

"Olin Barby, nineteen years of age, son of a farmer of Baysville, Mo., has been brought to the hospital for the insane in this city," and the article goes on to state that this youth was a perfectly normal youth before, in a spirit of adventure, perhaps, he submitted to the influence of a traveling hypnotist.

Now all hypnotists, reputable and otherwise, declare that the traveling hypnotist, so-called, is a fakir, a charlatan; and thus they seek to escape the stigma that would naturally attach itself to a so-called art or science which is capable at times of producing such disastrous effects. They say, "We would not do such a thing as that. We would

not indulge in a public manifestation of our art of science. We would never use it except for the purpose of producing the highest and very best results."

Such men are honest, but a thing which can be used both ways, a thing which can produce the highest and best results on one hand, and the lowest and most despicable results on the other, is not a science to say the least—is not spiritual, to say the truth; and yet it would pose before the public as the very best mental means and method by which an individual may escape the consequences of his wrong doing.

For this reason we point you today to what we believe to be the straight and narrow way of mental control. an individual to be mentally controlled by another individual requires the submission of at least a portion of the will on the part of the individual who is controlled; and in this lies the great difference between mental control and mental supremacy. Mental control of an individual on the part of another individual is a form of mental intoxication: but that mental stimulus which comes to the individual as the result of a better understanding of God and of himself is mental emancipation, and there is a wide difference between mental intoxication and mental emancipation. Mental intoxication as the result of hypnotic suggestion may last for years-I have known it to last for years-but when the break comes, it is a difficult problem to contend with. When the subject is no longer under the influence of the controlling thought of another, and not having Divine Principle to guide him, and finding no spiritual strength beneath him or manifesting itself through him, thrown back upon his own individual resources, he is a sorry figure, indeed. I have known such individuals to be so thoroughly in the clutches, the mental clutches of the operator who may have produced their cure five or ten or fifteen years before, that, when this influence was taken away through either the death or departure of the operator, they were thoroughly lost because of the absence of the personality of the person who benefited them so much so many years ago.

Now this would not be so, this could not be so, if the individual had been mentally emancipated instead of being mentally intoxicated.

The three readings from the Bible have for their purport the object of causing the individual of today—the awakened, developed individual of today—to recognize the fact that there is but one true and lasting method of cure, and that is that method by which the individual becomes associated with the universal. Emerson has said: "What difference does it make to what we bend the knee, so long as we bend the knee?" What difference does it make whether we are dependent upon pills or a human personality, if we are dependent at all? Personally, I think I should prefer the pills.

To be so absolutely dependent upon any personality in the universe is a dangerous proposition. It is very pleasant, perhaps, because it is so easy to have some one that you can rely upon; but, unless that some one is directing your thought to God, the great Universal Mind, whose mental cures are unfailing, permanent, sure and certain, and not only bring to you the healing of your bodily infirmity, but a strengthening of your mind, not a weakening of it, an uplifting of the spirit, a peace of the soul, then it were dangerous to teach the other things. "Better far the ills we have, than fly to those we know not of," said Shakespeare. Better far to have our physical diseases than to be mentally deficient, or dependent upon some other person or personality. That was the true teaching of Jesus, which sought to turn every man who came to him for help to the great Divine Principle of all healing. Master, what shall I do to be saved?" This was tremendous love of personality. "Why callest thou me good? There is none good but one." "Why magnify the channel? Why not approach the great Divine Source of healing itself? Become one with me in the expression of the divine science of healing, the spiritual method of reforming the sinner and curing the sick."

Jesus would not permit people to be dependent on him.

His great object in life was to turn humanity away from personality to Principle. And so it is the great object today of spiritual science to emancipate man from other men—to emancipate man from the dominion of mental control on the part of anybody or everybody. This can only be done by educating the individual, lifting up his consciousness to a recognition of his own divinity, which is just as great, just as inexhaustible, just as eternal, as the divinity of all men, because there is one Divinity in all. It comes to emphasize the great sublimity and spirituality of man—of all men; not that one man is inferior to another, subject to the personal domination of another.

If I speak somewhat earnestly on this subject, it is because there are things coming into my office every day which are not fit for platform talk, which are revealing to me every day, more and more thoroughly, the baneful effect of hypnotic suggestion, regardless of its so-called high methods. When a man is healed of a bodily infirmity and begins to feel attracted to doing things that he never felt like doing before, then you have a harder subject than if he came to you with a mere disease. These are all too frequently the consequences of suggestion.

We take the suggestionists at their own word when they tell us that they cannot produce this result upon a subject unless that subject voluntarily and willfully and willingly permits the operator to exercise his hypnotic influence. We take them at their own word, because it suggests the necessity of weakening on the part of the individual before he can be influenced, otherwise, he would resist. If he only knew it, that would be the thing to do—resist at the outset any invasion of his mental rights on the part of any other individual in the world.

The difference may not be very marked between mental healing of this character, and the spiritual healing of Jesus until we begin to analyze it carefully. Things appear so much alike sometimes, and are so deceptive. The gold brick of the confidence man may look more attractive than the dirty nugget of the miner, but it is not nearly so

valuable. The plausible suggestions of the learned advocates of suggestive therapeutics are far more acceptable to humanity than are the simple, direct truths of God, spoken by prophets and apostles, but they are far more deceptive, far more dangerous. Error is acceptable when truth is unacceptable. Error says, "We expect nothing from you. You may be healed without any change in your life, whatsoever." Truth says, "We expect a radical change in your life. You cannot be healed here without being lifted out of the sin that caused the disease." One is a sugarcoated mental pill, and the other is a stern moral necessity.

I would not take anything away from humanity unless I could substitute something better for it. I would not stand here and deride hypnotism, or point out the weakness of suggestive therapeutics, were it not for the fact that God has not left himself without a witness in this age: that today you have the science of spiritual healing, which you can study, which you can apply for yourself, which you can use for yourselves, your children, your friends, and your very enemies. It is not necessary at all that you be under the personal domination of even a healer. A healer is merely a teacher, one who explains difficult and abstract situations as you go along in your studies. Other function he has none. He is not a healer, not at all; he is an instructor, a teacher. There are no healers. The one Healer in the universe is Infinite Life itself. No man can arrogate to himself such a proud title as that he is a healer. teacher of mathematics could say that he is mathematics. All he is, is a guide to those who know less than himself. And so, in this great science of spiritual healing. science, I was going to say, is as exact as mathematics, but it is more; it is the very underlying fact or principle of mathematics itself, the science which has for its basis the unit, the One, the one spiritual Cause and Creator, the one God, the one Healer, the one Divine Principle, than which there is none other, the spiritual means, the divine method, to which there is nothing opposed, nothing quite Other things have a semblance only, to the man

who does not know the Truth. Other things appear to be true to the man who has not yet discovered what is true; but that man who has discovered the Truth immediately detects error in the vainest and proudest philosophies. He is not deceived.

Those of you who need to know more about the science of spiritual healing as taught by Jesus and his disciples have at your very doors abundant possibilities. There is much that is being written that can be safely and sanely indorsed, safely recommended, safely studied, and profitably applied. I recommend those of you who have not studied along these lines, to take up the study; but be careful of anything that does not emphasize the spiritual, that does not make God the great Foundation of your healing, moral, physical and financial. Shun them as you would a pestilence. Their promises are like Dead Sea fruit, beautiful without, empty within; mystifying, but not edifying; deceptive, but not beneficial.

Take up this study carefully. Your Bible will help you, because your Bible is a compendium of human experience. It reveals to you, if you study it carefully, that the things with which we are coping today are not new things. Truth and error have ever waged conflict in the human mind throughout all generations, and these lessons are set forth in this great, good old book for the guidance of future generations. Take it up, study it carefully, apply its principles. Heal yourself, and assist in healing others, by that method of healing which will leave no bad future results.—The Gleaner.

It is the lives like the stars which simply pour down on us the calm of their bright and faithful being up to which we look, and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

#### **JESUS CHRIST**

#### REXFORD JEFFERY

Extracts from an address in Unity Auditorium.



OU are more or less familiar with the teaching of the Higher Self, you who are in the habit of studying here in this school of God. The Hindoo speaks much of the Divine Self, the Perfect Self. He says the Self is the friend of self. We owe a great deal to the Hindoo for so per-

sistently holding before the world the idea of the Divine Self of man-that which in Scripture is called the image and likeness of God, the offspring of the Most High. The Hindoo says to praise and glorify and magnify the Self. Our great Emerson says, "I, the imperfect, adore my own perfect." So we find the seers of all ages speaking of the Divine Self; and describing that great Self within, they found a great work in the without. They said it was comely to praise it. Praise is comely for the upright man. It was a right thing to do. Praise and glorify this offspring of the Infinite. If you read the history of Jesus from his boyhood up, you will find that he had his eye on that Divine Self. You find him turning to his mother and saying. "Woman, what have I to do with thee? Wist ye not that I must be about my Father's business?" He had evidently found before, who and what he was. We see children today doing the same thing; but parents are unwise enough to try to suppress them. Jesus never lost sight of the fact that he came from the Divine and had a great work to do.

The Infinite has said all down through the ages that the universe will be to you as you have spoken. We find in the Hebrew Scriptures, "I will be to him according to his word." It was by this acknowledgment of his Divine Self within, that Jesus was able to rise up and do the great work that the Scriptures say was done by him. According to Scripture, no man has done a divine work on earth but the Master.

Perhaps you here in this room have often been able to take into vourselves the pains of another, and let that other go free. It shows that there is a principle in life that operates that way. It has always been known, and as people have seen the errors and mistakes of the world, and have seen men so apparently lost in the results of their mistakes. they have cried out for some way that the law of cause and effect might be broken. They have seen the law of action and reaction demonstrated in the world, and there has come down through the ages the idea that there should be One great and strong enough to rise up and break the results of these mistakes and errors. Jesus saw this. He saw the condition into which the race had fallen. He saw each generation assuming the results of the mistakes of the generations that were before: that the children suffered for the mistakes of their fathers, until the world had become so thoroughly enmeshed in sin that there seemed to be no way out. And so he voluntarily assumed to take into himself the results of these mistakes and stay their operation. We may be forgiven for our own errors, but the results of those errors are still going on. It was to do away with the sins of men that Iesus came. He assumed to take into himself the effects of their sins and start a new force and power to bring men up into a knowledge of those spiritual laws which they had lost. Of course he recognized the law of action and reaction, and taught it. He said, "What a man sows, that shall he also reap." But he also understood the mercy of the living God. He assumed those things which the race had assumed: but they did it involuntarily, while he took upon himself those things voluntarily; offered to have them taken into himself; and in doing so, found the tender mercies of the Most High God who had always said, "Turn to me and I will deliver you; I will remove your transgressions from you as far as the east is from the west, if you come unto me."

These had been the teachings for ages, but men had forgotten them. They had lost all sense of the glory of God and his Presence. They had forgotten the omnipresence of the Divine. Their religion was hollow and of no effect. Jesus said he came not to destroy, but to fulfill. He came to tell us that what had been handed down the ages is true. So we find the old prophets describing very accurately the coming of the Messiah, and Jesus recognizing in himself that he was the one to do the work. It was said that his time was "not yet come," when he was a youth. There was a work for him to do before he should take the great work of assuming all the mistakes of the race and setting in operation a new law. We see the Scriptures saving that through him the law of death was broken, and the law of Spirit and Life set in motion. The universe is packed with unseen and unknown motion. This is a law in life: you never can have a principle operating in all its fullness until some one shall sight it and live it out. Some people live out part of a principle, and so the race never knows the full purport of that principle; but when one is living it out in all its fullness, it shall become operative in the race.

Jesus saw the great principle of atonement, which is at-one-ment. He saw that man must get back and be one with the Supreme; that man had become so enmeshed with the results of the mistakes of the generations before, that it required a new force and a new power that should set at naught the old law. We know that in material science the finer the powers and forces are, the more subtle they are. It was this very thing which Jesus saw and understood. "If I had not come, ye had not sinned," he said. That is, "You should never have known what it was to be a full man if you had not seen me. You would have gone on in your old state of consciousness, of sinning and errors." They had fallen short, but they did not know it until they found some one who had not sinned or erred.

And so he started a new state of consciousness. He gave them a new vision of the things of God and of the relation of God to man. He became the embodiment of

tenderness, mercy and kindness, through his recognition of his Divine Self, thoroughly understanding who and what he was. I know that many contradict this-many who are in the "new thought." They have set aside the work of the Master as unnecessary, and some have said that it is a story and is not so; but it is Scripture. Wherever he is preached as the Redeemer, you will find always a redemption taking place. So let us acknowledge the work of the Master. If we read Scripture we see that he is the only one who claimed a finished work; who saw what there was to do, and took it up in its fullness and finished it. This is what we are called upon to teach. It is said in the Scripture that we shall come into our working power in all its fullness when we acknowledge the Master, because all of us are here for a purpose. Every one has been called with a Divine calling. Deep within us is written a Divine commission, sent from the heights.

So let us acknowledge the finished work of the Master. Let us acknowledge that he did that thing which the Scriptures declare he did. Let us know that he did everything as detailed. You may teach and teach, you may learn and learn, and you may have all sorts of instruction in Divine things, but the truth will never become operative in the race until some one lives it. Jesus might have preached and, preached that there was no need of dving, that God took no pleasure in seeing his children suffer, that man was born of the Spirit; he might have preached that for all time, but it never would have been fully understood, and the law of sin and death would not have been broken, unless some one took those things on himself, and broke it. It was necessary for him to go through that seeming death, to go down to it and come out of it, to show to the race that it was unnecessary; that it was a false idea which man had built up in his consciousness

Jesus is known as the Redeemer and the Savior, and there is no higher thing that man could teach than the saving power and the works of the Redeemer. How shall we get into that redeeming power? How shall we touch that living stream that changes the action of the old? We do it by the acknowledgment of his finished work. The recognition of anything puts it into motion. If you acknowledge the presence of another, you will see him move. So it is said that the stones of the field can reveal to us the secrets of their being. If we would come into the benefits of the great law of Spirit and Life, we must acknowledge it. Jesus, understanding that law, said, "Abide in my name, and the Holy Spirit will come, and the Holy Ghost will teach you all things which I have told you." If we confess, then, that the Master did that perfect work, that he set in motion this Higher Law of the Spirit of Life, then we begin to feel in ourselves the healing power of the Spirit. We will be taken up in the action of it.

Men had become so bound that they could not hear the calling of the Infinite, and it took a man in human form to show what it was that the Infinite had for them, and how they were known and seen by him whose eyes were too pure to behold iniquity.

If we will acknowledge what Jesus did, that he was the fullness of the Godhead bodily, that he understood his oneness with the Father, then we will set in action this great Principle of redemption. We can never commune with the Christ except we rise up and know to some extent the Divine Self, and will accept his statements, "Ye are the offspring of the Infinite; ye are born of the Father." If we will take his sayings, we will find the light and life beginning to operate in our lives. We will know a new quickening, a new influx of the Life Principle in the consciousness and in the body.

Let us acknowledge the finished work of the Master; that there is no longer any power in the "law of sin and death." We shall find a new strength and a new force generated in us. This was why he came: without going down into them and making them naught, he could not show us that those old laws need not be operated. This is his message, and so as we behold him, we are only beholding in ourselves what we really are. We in our real nature are as

he was. This was his mission—to show man what he really is.

You shall know the Truth of the one great doctrine if you accept it fully. You will find it operative as a great force and power in the world.

## EXPECT MIRACLES

#### KATHERINE WHIPPLE-DOBBS

"But you seem to be expecting a miracle," said my friend, in a somewhat reproving tone.

"Expect miracles," I answered; "I not only expect them but I demand miracles. A miracle is the normal expression of Omnipotence! If Divine Being were restricted by our limitations; if it were measured by our standards; if it worked as we work and achieved only what we accomplish, where would be its infinite power? A miracle is not a transgression of law; it is simply the operation of the higher Law, whose manifestations we seek to externalize."

And this, it seems to me, is the soul-attitude that most readily brings us into realization. It is by expecting—yes, demanding—nothing less than what is called a "miracle," that we obtain, without strain or effort, the greatest demonstrations. If we did not know that the sun would shine today, how the miracle of its rays would dazzle and astonish us! It is only because this, and similar "miracles" have become a part of our everyday experience that we do not live in a state of continual awe and fear. When we learn to expect "miracles" of healing, happiness, success, and all the good gifts that the Divine Love is urging upon us, as confidently as we look for the rising of tomorrow's sun, every minute of our day will be bright with the light that lights every man who enters into possession of his rightful world.

Every man stamps his value on himself; the price we challenge for ourselves is given us.—Schiller.

### THE CHRIST CONSCIENCE

#### CHARLES FILLMORE



HERE is a divine goodness at the root of all existence. It is not necessary to give in detail the place of abode in each sentient part of existence of this central goodness; it is there, wherever you look, and whenever you look. No man nor woman is so low but what it may at the

touch of its secret spring be brought to light in them. Even the animals exhibit its regulating and directive power. It sleeps in the recesses of every mind and it comes forth when least expected. Many hush it up for years, maybe for ages, but its day comes and it is a day of reckoning.

It is the law of universal balance—the equilibrium of Being. It cannot be put aside with transcendental philosophies, metaphysical denials, any more than it can be smothered in the forces of blind passion.

Men and women are loth to admit that there is within them a monitor with which they have sooner or later to cope, and they put off the day of judgment just so long as possible. They love not to deal with this leveler of the Spirit. It is too exact; it wants justice to the very limit.

Whoever has felt the prick of conscience has been spoken to by the Spirit. Whoever has sat at the feet of his own inner convictions has caught sight of God.

Man is never without a guide, no matter how loudly he may cry out for leading. There is always at hand a sure torch-bearer if he will but follow its light. It is too simple, too easy! Man has formed in his mind a far-off God who talks to him from some high mountain, or in the invisible depths of space. By thus looking afar for his God he ignores the one and only spark of divinity ever shining in his own soul.

Herein is man fooled into believing that he can do

those things which are not in harmony with truth and yet escape the consequences. He presumes upon God being too far away to ever behold his shortcomings, and ignores the God monitor within his own soul.

This is the meaning of that old saying that a man and his conscience are always good friends so long as the way is smooth, but when it grows rugged they fall out. They fall out because man has reached a point where he begins to consider his ways and look carefully over the life he is leading. This brings him to a beholding state of mind. He sees that what he considered right in the clear light of the divine good is not up to its standard. Here is where the divergence takes place between man and his conscience. They were friends in appearance only before or during the period of license. The conscience may seem to assent to the shortcomings of men, but it is ever the inner protestant that keeps knocking at the soul until the steps are arrested.

Fortune in a worldly way is not always a blessing to man. In fact, under present customs it is apt to be just the reverse. So long as questionable methods are successful in bringing results, conscience has but a small chance for a hearing. It is only when failure follows the efforts of the misguided that conscience gets his ear. Then the field is surveyed with the eye of a general defeated in an unjust cause. The heat of battle blinded him and he gave no thought to the lives he was uselessly sacrificing.

Here is where remorse gnaws the vitals of the unwise, and here the true wisdom is revealed. It is said that experience is a dear school and only the wise learn therein. This paradox carries with it its own nullification, like many of the intellect's wise observations. Experience is the school of fools. The wise do not take lessons within her doors.

There are two ways of getting understanding. One is by following the guidance of the Spirit that dwells within, and the other is to go blindly ahead and learn by hard experience. These two ways are open to everyone. It is recognized by the man who has had experience that he can advise the one who has not, and thus save him the laborious

steps of that rocky road. In the light of Omnipresent Intelligence, is there not One who knows all things, all roads, all combinations, and the outcome of every thought?

Do not men and women by their constant efforts to peer into the future prophesy a wisdom that knows all futures? They certainly do; and when man looks in the right direction he always finds such an oracle.

It is the prerogative of the Spirit to know the future, and when man consults that Spirit with pure heart and unselfish motives, he has pointed out to him the very lines his life shall be cast in if he is obedient to his Most High Genius.

It is no great achievement for one who lives in the Omnipresent to forecast the future. To the Spirit the future is a succession of events based on the ideas revolving in the mind at the present. Whoever rises into his own ideal realm can read his future to himself. He finds there a chain of causes at work which he can easily see will produce certain results. It is not necessary for him to read the definite line along which each separate idea will travel to its ultimate. That is reasoning from cause to effect. In Spirit cause and effect are one. Then they appear as one, and the ultimate is just as clear as the inception. In mind all things reach fruition the very instant they are conceived. Time not being a factor, how can there be a beginning and an ending? The architect plans a house and sees it finished in his mind before a single stone is laid or a pound of earth excavated. He can change his plan many times before the construction begins. He can destroy it entirely if he so desires. So man builds the house in which he lives. If he has been planning to build a home for self alone, in which there is but one room and that on the basement floor, he has created in mind just such a plan, and it is complete and awaits its descent into the earth. If he has made a plan of a larger structure. in which are many rooms for the entertainment of his fellow men in hospitable manner, that plan will also descend into visibility.

Some people build their houses far ahead in mind and

say nothing about it to anyone. They are planning and planning without a soul in their confidence. Such people make most substantial plans and they are infused with the most enduring substance of the invisible. Such was that of Napoleon when he silently planned to be emperor, or that of the shepherd who resolved to be pope. Vanderbilt's rule of life to which he attributed all his success was to reveal to no one his plans.

Jesus said, "Let your conversation be aye, aye, and nay, nay." Talking is a waste of energy—a dissipator of power. If you want the greatest success, don't talk too much about your plans. Keep a reserve force of new ideas always on hand as a generative center. Let the work speak for itself.

The electrician recognizes a certain universal law of action in the revolutions he gives his dynamo. The energy produced is based upon the size and texture of the dynamo and the rapidity of its motion. Mind has a law of dynamics equally as scientific. The character of an idea is the estimate of its size, and your active faith in it the rapidity of its motion. Ideas generate energy with a swiftness unparalleled in the physical dynamics. Instead of moving inanimate things they move men and women. Instead of temporarily lighting for a few hours our streets they light the lamps of intelligence that burn eternally. The secret of doing this successfully lies in knowing how to handle your ideas. The electrician constantly improves the efficiency of electricity by studying the machinery that generates the power. The same rule holds good in mental dynamics. Study your ideas if you want to improve the service of your body, your intelligence and your surroundings, for from those ideas flow forth the currents that move the machinery of them all. your ideas are based in truth and you are satisfied that they will stand the test of the most rigid justice, don't let the currents which they produce in your mind leak away on some ground wire.

The world is full of people who are filled with high and mighty resolves to do good, and they are sincere, but they are connected with ground wires. You must keep your wires properly insulated or your plant will not prove successful. For instance, you are holding an idea of health, which is generating currents in your mind that might flow out on the wires of faith and heal the world, but you have grounded the current by believing that it should pass through a pill, a magnetic hand, or the mind of someone whom you think is stronger than you are.

Stop this leak, and send the current straight to the mark on the wires of your own true word. You have an intuitively correct idea of the truth on every question that comes up in your mind, but you do not trust that idea. You ground its free currents by believing that some book, some person, or some church organization has sifted the truth and somehow established it before you came into existence. This fallacy makes a menial of the genius and puts out the light of the world in the souls of generation after generation of the sons of God. Spiritual ideas must have spiritual wires or their power dissipates. So you need to watch both the ideas you hold and the words with which you set them free. If I have an ideal world in which I see things as I want them, yet think it an impossibility that that world may be realized here and now, I am dissipating the power which my ideas are generating. So throughout the laboratory of thought generation, every idea must have a wire that corresponds to its plane. Your words, your acts and your whole life must accord with your ideas.

The realm of ideas is at the call of each one of us it is in fact the source from which we draw our real sustenance. It exists in Being as Universal Intelligence, and as it is the cause and source of all intelligence it must sooner or later assert its unobstructed sway in the lives of all mankind. When this realm of ideas becomes so active in the consciousness that it attracts our special attention, we call it a quickening conscience. It is the Universal Intelligence asserting its inherent moral equilibrium. Man cannot always distort the fair face of the God-Image, whose likeness he is. He may for a season wear the grotesque mask of the mountebank or the fool, but in God's own good time he will be unmasked by that silent inner self that must be heard when its hour has come. God is not mocked, nor is the secret place of the Most High in every soul forever made a cave for thieves. When conscience cries out in your soul, "Make straight the way of the Lord," you will save time by heeding it. Let its cleansing waters of denial flow over you. Change your ideas. Be meek and lowly. Let your thoughts go up to the Spirit (Christ) and ask whether he be the one to whom your homage is due. Then acknowledge him as one whom you in your mortal consciousness are not able to comprehend in the majesty of his spiritual understanding.

If you are of haughty, domineering, self-sufficient will, you stand as Herod, the ruler in Judæa. You are married to the passions of the human soul, Herodias. She leads you into sense gratifications so deep, so degrading that you cut off the head of John, the conscience that would have turned you into the highway of the good. But the reign of the sense man is short-lived. Your kingdom is taken away from you and you are banished from your native land. This was the fate of Herod after he beheaded John the Baptist. This is the fate of everyone who refuses to listen to the voice of his Higher Self.

The key to the development of Jesus of Nazareth's great powers was in his meek and lowly spirit in the sight of the Father. He disclosed it when he said, "The meek shall inherit the earth." Whoever makes himself nothing in the sight of God may be possessor of all things below God.

Man on one side is open to God when he wills to be open. That opening is made by an attitude of absolute mental negation in the contemplation of spiritual realities. Thus the likeness takes on the express image of the Father, and in no other way can it be done.

"I am meek and lowly of heart," said the mighty Nazarene. "Not as I will, but as thou wilt," was the mental attitude he always took when communing with the Father. It was always the same spirit of love and willing obedience to the guidance of a wisdom which he knew must transcend his.

Jesus did not take the universe on his shoulders by affirming his self-sufficiency. He unloaded every burden and rested in the sufficiency of the Father. "I can of mine own self do nothing; the Father within me, he doeth the works." This is the total denial of self—the giving up of all personal desires, claims and aims. Before man can do this successfully he must change his ideas—there must be a mental house-cleaning. This baptism of water always precedes the baptism of the Spirit. One is the denial of the personal man and the other is the affirmation of the spiritual.

The command, "Deny thyself and follow me," is not broadly interpreted by the world. Some men think that the self is denied sufficiently when they acknowledge God to be mind, life, love, substance—and all else error; others that they have only to give up the recognized sins of the world and believe in a personal savior, Jesus. But the denial of self goes deeper than all this. It must reach, to be effective, the very depths of the consciousness and dissolve all the organic forms which the ideas held by the personal self have there precipitated. When a man gets into his own soul he finds a chemical laboratory in full operation. There are thoughts in their various stages of crystallization. Some are free gases, others flowing solutions, and at the bottom are the precipitations. The magnetisms, fluids and solids of the body are the forms of thoughts. Every human body has its stratified layers of consciousness. These strata have. like the earth, been built up layer after layer through ages and ages of sidereal time. The body you live in is the result of a labor which you began millions of years ago. It is the stored-up memories of your experience in thought generation. You may have dissolved that body ten millions of times, but no part of its reality has ever been lost to you. Because you have failed to energize it to the perpetuation of its form indefinitely is no argument against its being the very body you have had off and on for zeons upon zeons.

The shape of it changes, but the mental pictures you have formed in all those ages are intact somewhere in your own private gallery.

But now the clouds are clearing away from your world, the Sun of Righteousness is rising with healing in his beams. You are awakening to your powers and possibilities as a Son of the Most High.

The day of selflessness has come. That day delivers you from all burdens. You find that you do not have to bear any of the cares of existence on your shoulders. You say with Jesus, "All things are done for me of my Father." You do not breathe from yourself, but you see God breathing in and through you. You do not have life of your own. but you see the life of God living itself through all your organs. You say to your feet, your hands and every part of your body, "You are now lived by God: you are perfect in his sight." You do not think from yourself nor of vourself: you speak the words of the Spirit rushing through your mind like a mighty wind. Then tongues of fire come upon you, because you are inspired by the Holy Ghost. Neither do you have possessions of your own, nor cares nor troubles about your life or your family; you leave all those things to God-you are absolutely without responsibility where you have fully denied yourself and followed the Christ. All responsibility drops from you when you let go the idea that you are a personal being and are possessed of parts. passions and faculties which belong to you individually. Nothing like a personal man exists in the idea of God. The idea of God is Iesus Christ-one universal man. Men are but the mind organs of that one man-they do not possess of themselves anything whatsoever, but all that the Christ possesses flows through their consciousness when they have ceased to believe in personality. This is the at-onement-"I in thee, and thou in me," and the apprehension of that at-one-ment dissolves forever that inner monitor called an Accusing Conscience.

<sup>&</sup>quot;He that walketh uprightly walketh surely."



# FIRST QUARTER

# LESSON 1, JANUARY 5

THE CREATION.—Gen. 1:1-5, 7, 9, 10, 12, 16, 21, 25, 27, 31.

- 1. In the beginning God created the heavens and the earth.
- And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.
  - 3. And God said, Let there be light: and there was light.
- And God saw the light, that it was good: and God divided the light from the darkness.
- 5. And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.
- 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.
- And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so.
- 10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
- 12. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good.
- 16. And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
- 21. And God created the great sea-monsters, and every living creature that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good.
- 25. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.
- And God created man in his own image, in the image of God created he him; male and female created he them.
- 31. And God saw everything that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

GOLDEN TEXT—In the beginning God created the heaven and the earth.—Gen. 1:1.

To understand the creation of the universe by God we must know somewhat of the character of God. Jesus said, "God is Spirit." The works of God, he said, were done in him and through him. "The Father within me, he doeth the works." That God is an intelligent force, always present and always active, is the virtual conclusion of all philosophers, thus corroborating the statements of Jesus. God is eternally in his creation, and never separate from it. Wherever there is evidence of creative action, there God is.

The difference between philosophers, like Tyndall and Huxley, who observe the creative law and draw logical conclusions of the presence of a creator, and Jesus, who feels and consciously knows that Creator, is one of consciousness. One says, "God works in ways unknown to me," and the other, "The Father worketh in the Son." One is an onlooker and the other is a conscious co-worker—but they both bear testimony to the activity of an invisible power which is constantly doing something. The question is, How is this being done?

It is important that this question be settled at the outset. That the creative force is not mechanical, that is, material, all agree. No one ever saw God make a flower with his hands, as the molder of wax makes flowers; yet God is making flowers all the time. What moves the hands of the maker of wax flowers? Mind. What moves those invisible hands that are constantly making all things? Mind, also. This is a very simple proposition, yet in its right understanding is the key to all the mysteries of creation.

God is Mind, and he creates through his Word, or thought, and this is the universal creative vehicle. It is plainly stated in this first chapter of Genesis, "God said." Jesus corroborated this creative power of the Word again and again. He said that his words were so powerful that if we let them abide in us we might ask whatsoever we would and it should be done unto us. See John 15:7.

God is a Mind Force carrying forward creation under mental law. That law may be known to anyone who can attain its mental scope. Jesus said, "Be ye perfect even as your Father in heaven is perfect." This means that we should strive for that perfection which God is. We are the "image and likeness" of this Great Creative Mind, and, being in a certain aspect of our minds just like it, we can through mental adjustment attain the same conscious unity that Jesus did.

God creates through the action of his mind, and all things rest on *ideas*. The idea back of the flower is *beauty*. The idea back of music is *harmony*. The idea back of day is *light*, or a dispensation of intelligence.

This whole chapter is a mental statement of the creative ideas involved in the universe. This is involution. Every mental statement is mind involution. Evolution is the working out in manifestation of what mind has involved. Whatever mind commands to be brought forth will be carried out by and through the law of evolution inherent in being. This applies to the great and the small. In mind there is but One.

# LESSON 2, JANUARY 12

MAN THE CROWN OF CREATION.—Gen. 1:26, 27; 2:7-9, 15-24.

- 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27. And God created man in his own image, in the image of God created he him; male and female created he them.
- And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.
- 9. And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.
- And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.
- 16. And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
  - 17. But of the tree of the knowledge of good and evil, theu

shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

- And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him.
- 19. And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.
- 20. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field; but for man there was not found a help meet for him.
- 21. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof:
- 22. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man.
- 23. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
- 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

GOLDEN TEXT—God created man in his own image.
—Gen. 1:27.

This statement of man's creation, the "image and likeness of God," has always been a puzzle to people who read the Scriptures literally. The apparent man is so at variance with the description that they cannot reconcile them. It is said that Hugh Miller, the great geologist, went insane trying to make Genesis fit the facts of this planet's formation, as written in her many geological stratifications. Theologians began first to admit that the Garden of Eden story was an allegory, and now they are including the whole of Genesis.

But this is more than an allegory—it is a description of the real ideal creation. In planning, civil engineers often use algebraic terms—X, Y, Z, representing partial products not yet brought actively into the plan, but carried along to be developed at the proper time. Involved in these symbols are ideas that can be brought out in their proper order, and become a visible part of the structure. So man plans in his mind that which he proposes to build.

First the ideal, then the visible. This is the process through which all creation passes. God makes all things in his mind first, this is involution; then they are made into form and shape, this is evolution.

It is a fact, then, that man, as we see him personally, represents the "X" in the "image and likeness" man which God created. God is carrying you right along in his mind as a perfect product of his ideal man, and you are striving to demonstrate your "X"—the real thing. This is why man has that constant idealism that keeps him moving forward to higher and higher achievements. The "image and likeness" is the ideal man that pours into the "mankind" a perpetual stream of ideas, which the personal representative arranges as thoughts and forms as substance and life. While this evolutionary process is going on there seems to be two men, one ideal and spiritual and the other intellectual and material.

An understanding of certain creative facts, and man's powers therein, make a directive, intelligent center in the mind, which harmonizes these two men. This directive center may be named I Am. It is something more than I, as expressed from the human side alone. Yet when that I from the human side has made union with the "image and likeness," I, the true I Am, comes into action, and this is Christ Jesus, the Son of God, evolved and made visible in creation.

God idealized two universal planes of consciousness, "The heaven and the earth." One is the realm of pure ideals, the other of thought forms. God does not create the visible universe directly, as a man makes cement pavement, but he creates the *ideas*, which are used by his intelligent "image and likeness" to make the universe. Thus God's creations are always spiritual. Man's creations are both material and spiritual, according to his understanding.

It is important to know that the "heaven and earth," or spiritual and material planes, are states of mind primarily, and that we, as a race, are right in the midst of their expression. The creative process has been going on for æons,

and a great mass of thought and mind force has been evolved. Man's body is the earthly side of an inner "heaven," or mind realm. The I has fluctuated for ages between these two planes of consciousness. An incarnation in the body is followed by a vacation in the soul, and these two are gradually getting closer and closer together. When they are united the "new man in Christ Jesus" will step forth, and the weary round of incarnation and reincarnation cease.

# LESSON 3, JANUARY 19

#### MAN'S FIRST SIN.-Gen. 3:1-12, 22-24.

- 1. Now the serpent was more subtle than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?
- 2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:
- But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
- 4. And the serpent said unto the woman, Ye shall not surely die:
- For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.
- 6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.
- And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.
- 8. And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.
- 9. And Jehovah God called unto the man, and said unto him, Where art thou?
- And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
- 11. And he said, Who told thee that thou was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

- 12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.
- 22. And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever—
- 23. Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken.
- 24. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.

GOLDEN TEXT—Everyone that committeth sin is the bond-servant of sin.—John 8:34 (R. V.).

The serpent was a creation of the Lord God—the most "subtle beast of the field." This represents the Life Center, or Generative Function—(not evil when in obedience to the Law). The "woman" is the Heart Center, or Love Nature. The "garden" is the earthly consciousness, and the "tree" is the connection between the earthly and the heavenly, which in the body is the nervous system. The "fruit" of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative function with the brain. In it is the reserve supply of the whole organism, and it should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the "trees of the garden," whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. But the fruit of the tree in the midst of the garden, the great seminal reservoir, is to remain inviolate.

The serpent as "Satan" is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the Creative hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in the top brain and life force in the body, and the beasts of the field are in ascendency.

The argument of sense, or "Satan," that through this knowledge of good and evil, man becomes as God, his eyes, or perceptions, are opened, is purely fallacious. People in this sense delusion even claim that it is part of the creative law, and that through it man is attaining wisdom. The fact is, that it is not through it, but in spite of it, that man grows in understanding.

Sense consciousness has involved both heart and intellect in a world of false relations. The separation between body and spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. Instead of bringing forth children of the mind, we are reduced to the menial process of manufacturing physical children—egos who have lost their bodies in previous earth lives, and are seeking further incarnations.

Our bodies fall to pieces because we are generation after generation trying to bring forth after the wisdom of Satan instead of the wisdom af God.

Jesus Christ made the unity in his body between the superconsciousness in the top brain and the Life Center, and by following his methods and identifying ourselves with his mental and spiritual consciousness, we may get back into our former spiritual estate in the Garden of Eden. "As in Adam all die, so in Christ all are made alive." The apostle saw the law in its depths, and pointed the only way out.

# LESSON 4, JANUARY 26 CAIN AND ABEL.—Gen. 4:3-15.

- And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.
- 4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:
- But unto Cain and his offering he had not respect. And Cain was very wroth, and his countenance fell.
- 6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?
- If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it.
- And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

- And Jehovah said unto Cain, Where is Abel thy brother?
   And he said, I know not: am I my brother's keeper?
- 10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.
- 11. And now cursed art thou from the ground, which hath opened its mouth to receive thy brother's blood from thy hand;
- 12. When thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a wanderer shalt thou be in the earth.
- 13. And Cain said unto Jehovah, My punishment is greater than I can bear.
- 14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it will come to pass, that whosoever findeth me will slay me.
- 15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

GOLDEN TEXT—Whosoever hateth his brother is a murderer.—I John 3:15.

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means possessor. This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means breath, which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In Hindoo metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and

at the same time relate you to the Lord, who is the presiding Oversoul of the race. This is the inner meaning of offering sacrifices unto the Lord. Everything in nature is going through this refining process, and there is a constant ascension of matter to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the affirming of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul, and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and should never be killed out entirely.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and appreciating whatever is noble and loving in another.—

Thomas Hughes.

# THE FAMILY—HARMONY IN

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

#### THE STORY OF LOVIE

Chapter VI

#### TRIXEY'S LETTER HOME



EAR FATHER, MOTHER, GRACE AND AUNT JOY—Just to think if it! Your little Trixey is installed mistress of the dearest home that ever blessed a woman's heart. I am happy, oh, so happy! It seems as if one little heart could not contain the joy I feel, and so Jack offers his big one to

help me out.

I wonder were the first couple as happy in their Eden as we in ours. You should see ours. Our home is the most marvelous creation you ever beheld. Ned has carried into its architecture all the *woodsy* effects of these little wilds, without interfering at all with the elegance and comfort of a city home. I was wild with joy when I first beheld it, and so was Jack. One surprise after another awaited us, till we were in a perpetual state of exclamation. To find Janie Smith here installed as housekeeper, and everything going on just like it does at home, with nothing left unthought of! And then to think, it is our home—Jack's and mine! Where can I find words great enough to praise the munificent Giver! It is as if everything I had ever dreamed of or wished for had found its way to this home of Jack's and mine.

I am writing this letter in my little boudoir—Ned calls it "Queen Trixey's throne room," whatever he means by that. It is a dream of loveliness, and I suspect has been finished in white in remembrance of my childish love for

Aunt Susan's pretty white room. The doors are cherry with tall mirrors in them; the rest of the woodwork is creamy white. And oh, the decorations are so exquisitely delicate one might fancy an angel had plucked her wings to give softness and beauty to it all! The same old feeling comes over me of the Great Brooding Whiteness that soothes and blesses, and shall at last wrap humanity about and heal it of its sorrows and pain.

Through the open window come the songs of the wood birds. Such freedom and happiness as they express! We call them our little neighbors, and Jack really believes all these wood creatures take a personal interest in us and our affairs. They have never been frightened or interfered with and so are fearless, and whenever we go about outside, we have a retinue of them in attendance; and Jack really thinks they understand everything he says to them—for you know they have been comrades all his precious life. It is really very interesting to watch them, and I am beginning to find out that in some ways they manifest more intelligence than men.

We are getting very close to Nature, and we feel that she is adopting us. I am reminded of Grace's idea about Nature being Mother-God. I believe it is a true one. Think of the wonderful motherliness which manifests in her bending skies and cradling earth, and the soft lullabys she sings through rustling trees and babbling brooks! And then her great providing breasts, nourishing alike all the children of earth, regardless of race or color! Yes, Grace darling, you were right; God has his mother-side.

Fairy tales are without interest or color compared with our living realities. Just to think of "Wiseman's Wildwood"—that is the name Jack and I have decided on for our home—having all these years eluded the clutches of the greedy world, has nestled here in undisturbed naturalness, just waiting for Jack and me! For Jack and me—on, my heart is so full it would seem at this moment God's completeness is ours, and there is nothing more to wish! But the "bright ideal still glows down upon us," and we know

there is more to follow. And we also know, that the only way to keep happiness is to give it away. You will see, some of these days, Jack's ideals and mine reaching out until they include every living creature.

But I have not told you of the prattling young brook that has found its way into our wildwood. You remember it has always been a fancy of mine that running water and my soul had some common joy. Well, Tom Sams has contrived to gratify this fancy, and through some magic maneuver or legerdemain has brought into visibility the dearest little stream down in the south end. It looks as if it had its source in a hidden spring under a great rock, and as it flows forth into the bed of white sand, it ripples and murmurs and nestles among the ferns and cresses, and then meanders along through little knolls and fringing bushes as naturally as if it were a born child of the woods. And I am inclined to believe its prattling presence has become not only a joy and pleasure to the wood-folk, but a contribution to their necessities.

It was Jack's father who insisted upon carrying out Tom's plans for this thing of my dreams, and he really seems as much delighted as Tom, over its success.

He is so lovely to us. He comes every day to see us, and though Ned says he called our pretty home "a little hut" once, yet now I know he thinks it beautiful. There's something in the atmosphere of it he does not understand, and yet his hungry soul delights itself in it.

Jack says he is so changed, and Ned dates it from the time he first ran across that picture of Grace's. Ned says it made such a wonderful impression upon him that after he had spent half an hour with it he was not the same man.

Jack thinks it the most wonderful picture that ever was painted. He says it almost breathes, and he can hardly comprehend that it is the work of our little Grace. But we know the Great Genius waits to do the bidding of whosoever will. And our Grace has found the "open sesame" of mind and soul.

Although we have seen no wood-nymphs about the place, it seems there are gnomes and brownies a-plenty. Jack called me out a while ago to see some of them. He had three waiting. You should have seen them! Pinkey. Pigeontoe, and Crutches! Pinkey comes first-that's his nature; and his name I judge is derived from the shock of red hair he uncovered in my honor. Pigeontoe, as his name indicates, toes in, and the other, Crutches, is a cripple. Pinkey is a character, with the brighest eyes and quickest mind imaginable, but his language is something terrible. Why. I couldn't understand a thing he meant, and Jack was convulsed with laughter over it and declared I would soon get used to street parlance; but I'm sure I don't want to do anything of the kind, but shall undertake teaching him English right away. Pigeontoe is more common, but his speech is a little more comprehensible; still he needs lessons in English, too. Crutches' pathetic little face goes right to my heart. He seems refined, and speaks correctly. Judge my surprise when he lifted his great blue eyes to mine and said. "Miss Wiseman, I'm going to be well, like Mr. Ned, some day." And then the child proceeded to open his heart to me. His faith is beautiful, and he has fine ideals; and oh, I am so glad we shall be able to help him realize them! He thinks Pinkey the most wonderful boy on earth, and I'll be rather interested in him myself, when he learns to talk decently. I think I'll start right in teaching them. Jack wants to know if he shall clear out the garage or build an academy for my school. I think, for the present, the shade of the big oak will answer my purpose.

Such a long letter as I have written you, and yet I have only just skimmed over what there is to tell. Can't you come—all of you—soon, and see for yourselves this wonderful paradise of Jack's and mine?

Ever with fond love, in which Jack joins me,

I am your loving

TRIXEY.

(To be continued.)

## TRUE MOTHERHOOD

# Series IX PICTURES

#### LIDA H. HARDY

The Roman mothers were, by a law of the nation, surrounded by examples of strength, heroism and purity so that these qualities might be transmitted and become the birthright of their children. To be a Roman mother was an honor; special homage was paid her, even on the street and at the arena. This sense of freedom and superiority she gave to her child. The young Roman thus inherited that love of liberty and power which in its aggregation made Rome mistress of the world. Later on when capital had consolidated in high places, Roman society no longer recognized the sacredness of wedlock nor the sanctity of maternity. Dissipation reigned in high places, children received an unfortunate inheritance, and the nation was thereby robbed of its physical strength, mental vigor, moral courage and social purity. Rome fell because depravity had shorn the nation of its strength.—Riddell, in "A Child of Light."



FTER Aristotle discovered, by experimenting with plants and animals, laws which might be applied to human beings, the subject gained the attention of the philosophers and reformers of that day, and finally found expression in the laws of the state.

This great universal law—this image or picture-forming power, has never been lost sight of. All through the ages lofty souls have arisen, like our own Luther Burbank, in defense of one of the mightiest and most glorious of all reforms—unfoldment according to the law of Expression, which is nothing more nor less than a working together with the Great Creator of all for the purpose of bringing forth perfection. Rome had seen the workings of the law enough to know that a child is like its parents, and that the influence, particularly that of the mother, preceding the child's birth, is very marked.

Lycurgus considered children the property of the state,

and would have them begotten by the best men in it. And in your history reading, you remember Plato forbade the use of wine to the newly married. During this age the men of Rome, more than anything else, desired to see brought forth a race of brave, stalwart soldiers. In imagination they pictured an ideal generation of strong, courageous men, free and fearless.

The surest and quickest way of bringing forth their invisible images, according to the laws of the state as well as the laws of the universe, was to implant in the mind of the mother a picture or image of that which they would have expressed in the child. So they surrounded the expectant mother with exquisite works of art—priceless statuary—expressions of strength and perfection, and with rare pictures of loveliness and beauty, realizing daily that their first mission in life was to make the world a happy place for the wife and mother to live in.

The result of all this was that the young Roman was the outpicturing or expression of that freedom and superiority which made Rome the strongest nation on the face of the earth. Later when the pictures of beauty and perfection were removed from the minds of the mothers and "the root of all evil" took their places, Rome fell, shorn of her real strength.

This all goes to show that within man there is a power which pictures and gives form to his thoughts. This power we call the Imagination.

During all of his waking hours man is using the power to think, and as he thinks, he is continually forming pictures which pass, one after another, through the imagination, like the moving pictures of today pass over the screen.

Hold surely and steadfastly to those mental pictures which you wish to make manifest, and they will be brought into visibility as surely as the blossom follows the bud.

If you wish to demonstrate health, see yourself the living picture of health; know that perfect health not only fills you, but that it thrills every cell of your being, and that it surrounds you continually.

If you wish to realize prosperity, regardless of appearances, see yourself bountifully supplied with all that you desire. Know that "All that the Father hath is mine" and picture yourself freely giving as well as freely receiving. "As a man thinketh, so is he" is an unfailing law, which is being proven every day and every hour.

When we studied physiology at school we learned that all the organs of the body are made up of tiny cells. This wonderful artist (Imagination) of which we have been speaking, has his studio in the front brain, for he is All Intelligence—when led of the Spirit. Every cell is also thrilled with intelligence. Now listen: Imagination has the power of going to any spot or place with lightning-like rapidity. When any cell of your being is visited by this marvelous image-forming power, it responds, and is followed by a created form from out the ether just like the thought held to by the Imagination.

Filling and surrounding us is the One Great Mind or Realm of Divine Ideas. Now, in order to bring forth forms of harmony and perfection, it has been found that the idea which has been laid hold of must be found in this one Omnipresent Perfect Mind, or Spirit, which is All and in All, and which is Perfect.

When forms appear distorted and imperfect, it is because their idea did not originate in Spirit, but in carnal mind, and that is the reason they were brought forth in the image of carnal mind.

After we have once discovered for ourselves this perfect, unchanging law as an universal directing power, we are led to observe also the imperfect and inharmonious effects which are brought about through ignorance of it.

As an illustration of this I have in mind a man of my acquaintance, who, through lack of understanding, allowed his imagination to run in such a lawless channel that he brought great discord, sorrow and inharmony into his life and his surroundings. Finally, he became so overpowered and so submerged by the sea of error thought that he sank beneath the dark waves of doubt and fear, never to rise

again. His little wife, who had for years practiced the law of right thinking, attained the entire mastery over seeming conditions. Instead of allowing her imagination to run riot, she held continually to the idea which she wanted to bring forth. Mentally she saw things as she wanted them to be, and through what appeared to be the darkest sorrow. she was kept in perfect peace, because her imagination was staved on the all-sustaining, all-controlling Power of the Spirit, which went on before her and made her way easy. Today, one of the Silent Seventy, she is sending out her light in a much more lasting and beautiful way, because of the divine strength which came to her recognition through what appeared to be a most difficult problem. The joy and peace and love which she is continually radiating came to be hers through holding to "the perfect pattern shown [her] in the mount."

This law of bringing forth is the privilege of all. Today thousands all over the world are using it and proving its truth. It is an universal law, and belongs to the little child as well as to his parents. Wise parents and teachers are reaching out for ways and means of pointing their children to the shining path of God's light and love, that they may unfold beautifully and naturally the possibilities within them.

Said the greatest teacher that ever lived, "The kingdom of heaven is within." Surely, this kingdom within—this world beautiful, is none other than that higher, finer realm for which "all the world's a-seeking." Mrs. Browning says: "Art is the revealer, the witness of what is behind this world's show." Art then we have found to be one of the gateways to the kingdom of all good, which is within every human being.

Then let us as parents and teachers seek to unfold from within the child the artistic, the beautiful and what-soever things are lovely and pure, knowing that in doing so we are not only awakening within the consciousness of every little soul the perfect child of God, but that we are also helping him to recognize the great eternal laws which

govern his own and all life. Let us place before the children the best we have at our command, whether they be brush or word pictures, for they are the means of making the soul susceptible to the perfect harmonious ideal within, and also the preventive power of all seeming imperfection and inharmony.

The Pope of Rome was at one time so much interested in the work of Michael Angelo that he caused a secret passageway to be constructed from his own apartment to the studio of the great sculptor. The pope would often go and watch Michael Angelo at his work of preparing to decorate a large building with heroic figures. It is said that he worked with such ardor and with such wonderful power that the fragments fell from his chisel faster than three men could carry them away.

The All-Seeing and All-Knowing One has commissioned us as parents and teachers to decorate the future with heroic figures, and as we model the mind and heart of childhood with that marvelous chisel, the Imagination, we often catch glimpses of the wonderful work that is being wrought and that is still to be done; and dear ones. through it all comes the comforting thought that we work neither alone nor unobserved. We need no secret passageway, for we are unified with that One who is All and in All, and right in our little workshop, the home or wherever it may be, we realize his power and presence as through the Christ consciousness we hear his still, small voice, "Well done, thou good and faithful servant."

<sup>&</sup>quot;Character is more precious than craft, or skill. Fullness of being is superior to encyclopædic learning. The graces of gentleness and pity and love are more beautiful than all the accomplishments of art. Integrity and wisdom and chivalrous temper are better than power and fame. To be a capable artisan, a successful salesman, a great financier, an eloquent orator, a brilliant writer, or an accomplished teacher, is of much less importance than to be a true whole man, a true whole woman."

#### LOVE OF CHILDREN

Lord, give the mothers of the world
More love to do their part;
That love which reaches not alone
The children made by birth their own,
But every childish heart.
Wake in their souls true motherhood,
Which aims at universal good.

Lord, give the teachers of the world

More love, and let them see

How baser metals in their store

May be transformed to precious ore,

By love's strange alchemy,

And let them daily seek to find

The childish heart beneath the mind.

—Ella Wheeler Wilcox.

# CHRISTMAS GREETINGS

## MARY W. FRY

May the wisdom of Christ, the Seer; May the power of Christ, the Master; May the peace of Christ, the Victor; May the joy of Christ, the Servant; May the love of Christ, the Lover, Rise within your soul and fill you; Fill you unto overflowing In this holy Christmas tide.

Whoever you are, wise or foolish, rich or poor, God sent you into his world as he has sent every other human being to help the men and women in it, to make them better and happier. If you don't do that, no matter what your powers may be, you are mere lumber, a worthless bit of the world's furniture. A Stradivarius, if it hangs dusty and dumb upon the wall, is not of as much real value as a kitchen poker which is used.—Rebecca Harding Davis.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

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SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

### CLASS THOUGHT

December 20, 1912, to January 20, 1913 Held daily at 9 p. m.

The Kingdom of Heaven is within me.

### PROSPERITY THOUGHT December 20, 1912, to January 20, 1913 Held daily at 12 m.

"Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

#### THE ANNUNCIATION

#### R. C. Douglass

What music strains awake the radiant morn?
What trumpeter outthrills the shepherd's horn?
What heavenly message bear these clarion tones?
What messenger of Love from heavenly thrones,
With songs of joyance sets the welkin ringing?
And what occasion prompts this gladsome singing?
Celestial voices, blent with lyric strains,
Now rend the gladdened skies with loud refrains,
To announce to shepherds on Judean hill
This high-born Child sent forth by God's Good Will:

"Glory unto God above; Peace on earth, Good Will and Love."

Thus the heavenly choir proclaiming Love to men, all hearts aflaming, Hate subduing, no more blaming, Sings of Peace untold before.

Melodies the birds are singing, Under brightening skies a-winging, Symphonies to glad hearts bringing, Racked with anguish nevermore.

Trees with youthful sapience bending
Unto zephyr's rhythmic tending—
As when Orpheus' notes were blending,
In the classic days of yore.

Fair Eurydice awakening—
Symbol-signing, sin-forsaking
Soul redeemed by the Christ-awakening—
Answer music's mastering power.

The test of your Christian character should be that you are a joy-bearing agent to the world.—Beecher.

# "MY KINGDOM IS NOT OF THIS WORLD" EDNA L. CARTER

[A letter about the "times and seasons" to a friend who believes that the Old Order should be upheld and sustained with his thought and word and vote.]



ESUS and the Old Testament prophets foretold the establishment of his kingdom of righteousness and peace, making very plain that the time of its ushering in should be preceded and accompanied by a great time of trouble, "such as was not since the beginning of the world." Whatever may

be the application of these prophecies to the individual, the same conditions that work in the individual are working in the nations, and the nations must undergo the same purifying process that is necessary in the individual. All about us are the signs of the coming change from political governments to the spiritual rulership of Jesus Christ. The question before every one in understanding of the present conditions in the light of prophecy is, What shall be my attitude toward affairs, political and social? Everywhere are reformers, each with his own remedy for healing the hurt of the people. Every reformer has a following, and unless you ally yourself with some of the various organizations and parties, and work with them in carrying out their methods of reform, you are liable to be considered either indifferent to the welfare of mankind, or narrow-minded. The danger of these reformers is that most of them are sincere, and their sincerity and earnestness and enthusiasm carry one away when his better judgment would save him if he would listen to it. Sincerity is not always an accompaniment and sign of right.

If you read the newspapers and enter into the mental trap of plausible theories laid for you, you live in an atmosphere of mortal ideas and plans and become carried away from your spiritual center, thus giving up spiritual

understanding for the ideas of men. If part of the time spent in reading the newspaper were spent in reading the Bible record of all these events; written centuries before this, the time of their occurrence, you would have the true outlook, and would be able to hold your center and view the whole struggling mass from the heights of the Spirit, and so would not become entangled in the mental turmoil. It is the people who have this understanding and hold themselves steady in Spirit who are to take the kingdoms and rule and reign with Jesus Christ, when experience has taught men that they, in mortal consciousness, are a complete failure at government.

Everybody should be interested in bringing about the time of peace and plenty to all the people of the earth. one sees nothing better than the plans and methods of some political party, he should support that party with his thought and word and vote. If he knows that Spirit is the only remedy for all ills, he should give to Spirit and the spread of spiritual understanding his undivided strength and power and wisdom. Those who know that Spirit is the only healing power do not give pills to cleanse the system of impurities, and by the same logic, those in spiritual understanding do not expect to purify the body politic by administering the doses prescribed by the various political parties. If a great plan is being worked out, it would seem the part of wisdom to study it and fall in line with it, and be ready to be partakers in the work of carrying it out, when the time is ripe.

One of the many remedies advocated for social and political disorders is Woman Suffrage, and great is the clamor to get the people to try what it will do in setting things to rights. Specious arguments, satisfying to the man who sees things from the mortal viewpoint, are used; but the man of God prefers to depend upon his spiritual understanding and reason from Principle. He knows that women, as well as men, are in the fallen Adam consciousness, and neither Adam nor Eve in that consciousness can uplift the race. The only lifting up power is Christ. There is little doubt but that an opportunity will be given women

to show what they can do through their political ambitions, for every scheme and plan of the mortal must be put to the test to convince the natural man that he has not the power of salvation even for himself, not to mention the salvation of the country and the world.

The most that can be said for any political measure is that it aims to regulate the selfishness of men. But the Spirit reveals that selfishness cannot be regulated. It must be entirely eliminated. This is the work of the Spirit, and only the Spirit can eliminate it. Then why waste time with anything less than spiritual overcoming? If there seems to you profit in the plans of men it is because your mind dwells on their ideas instead of upon God ideas. If your whole mind and being were filled with the understanding of the present situation from study of it as Jesus has foretold it, you would not be caught in the swirl of political and social ideas.

Jesus gave careful warning of all this we see about us and said "watch." Who is most trustworthy, he or the men who have projects of their own, which they wish you to help carry out? Close your ears to all of the outside clamor and listen to what God has to say about it all. Read what Jesus and the other prophets have spoken concerning these days and give yourself to prayer and meditation, asking God to prepare you for a place and work in the new kingdom, when the kingdoms of the earth become the kingdoms of our Lord and his Christ.

You cannot limit the saving power of God to the individual, because of the unity of men in Christ. There is an individual work to do; there is work as rulers of the nations. But no one in mortal consciousness is capable of ruling with Jesus Christ. Everyone who aspires to such a high position must devote himself to preparation, and not become entangled with the world which is passing away.

The Psalmist, in describing some of the scenes attending the coming in of the New Order, says, "He that sitteth in the heavens shall laugh" as he sees the resistance of men to the Christ rule. All the mortal efforts to save the nations

are as child's play. Why take them so seriously when God does not? Praise God that every delusion of the natural man, all his pride and exalted ideas of what he knows and can do, shall be swept away in the great tide of Christ light and power now becoming manifest on the earth.

#### EXTRACTS

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

We make a distinction between healing and curing. All physical inharmonies are produced by some phase of error thought, and are only truly healed when the cause has been removed. Curing may take place by some material means, but unless the cause is dealt with the effect again appears in some form. A study of the full course of lessons would make this clear to you. When you understand the laws of mind action you will see that whatever of error is stored up in the subconscious must be overcome, and though the process may seem slow, it is sure.

\* \* \* \*

Truth does not teach that there is not an appearance called evil. or "falling away." We all observe such an appearance and Jesus doubtless did: but with him we also say, "Get thee behind me, Satan; thou art an offense unto me: for thou savorest not the things that be of God. but those that be of men." He who studies the laws of mental action comes to know that images held in consciousness become abiding, and are looked upon as real. race today is in this mental attitude regarding evil. have witnessed the wrong relations brought about by their unwise thoughts, and not knowing the cause, have assumed one, and called it evil-devil. This has been held in the race imagination until it has been externalized into the semblance of reality. We who know that the one Cause of all that is, is Perfect Harmony and Goodness, take our mental stand in this intuitive truth, and strive to show men that evil is simply the relations that arise through their throwing out mental images without first consulting this First Cause of all that is. The mental attitude of the race on the question of the reality of evil is exactly that of the student in mathematics who would claim his errors to be the accurate expressions of the principle. The instructor, who knows the relation of the problem to the principle, shows the student what it is, and urges him to frequently consult that principle to the end that he may not again fall into such mistaken ways.

\* \* \* \*

The principles of arithmetic were true before an arithmetic was ever written, and the principles of Truth contained in the Bible were true before any Bible was written. They are eternally true, without beginning, without end. After you learn the principles back of subtraction and division, you do not carry about an arithmetic for reference to the rule. You can write an arithmetic vourself. So we feel that your growth and understanding in Truth is bevond the need of any outside authority. The Bible should be used as corroborative evidence and not as authority. The one and only authority is the Spirit of Truth and it is within you. The Truth discerned by Isaiah and Paul is of no greater value than the Truth discerned and expressed by you when you have hold of the Principle lying back of it all. Any book, however true, becomes bondage when it takes the place of the indwelling One in whom are hid all the treasures of knowledge and wisdom. The only authority we accept is that shown by Jesus Christ-"The Spirit of Truth shall guide you into all Truth."

\* \* \* \*

Ideas often come to you that uplift you greatly for a time. The way to make them permanent is to take hold of them by forming them into words and repeating the words until your subconscious receives them and begins to build with them. For instance, a friend who had very set opinions about right and wrong, allowed herself to get very much wrought up when things about her went on in

a way that to her seemed wrong. She tried to practice self-control, but never gained the victory as she desired until one day when the thought came to her that it was far more important to demonstrate self-control than it was to have everything about her go on as she thought it should. She did not want the idea to get away from her, so she wrote it down like this: "It is not so important that things go as I think they should, as it is that I should be master of them through self-control." Then she repeated this again and again and held it in the Silence until the words became substance in her and gave her mind a firm hold so that in the next temptation to give way to her feelings, she easily gained the victory. You can apply this in any kind of experience you may have.

\* \* \* \*

Somewhere in the process of coming into spiritual consciousness we must deny flesh heredity and substitute heredity from God. We believe the earlier the denial of flesh inheritance is made, and the more complete it is, the speedier will be the demonstration. We therefore make a sweeping denial and place ourselves by faith firmly in Divine Sonship, recognizing that God and not man is Father.

\* \* \* \*

There are two phases of creation described in the first of Genesis. First the ideal, then the manifest. After creation is described as complete (see first chapter), we read in the second chapter that "there was not a man to till the ground," showing that manifest man had not yet appeared. The creative process given in these two chapters is seen in every action of mind. A house could not be built except it was first in the mind of the builder. Nothing is ever manifest that is not first an idea in mind. So creation was complete in Divine Mind before it came into manifestation. God could not produce anything but perfection, so his Man Idea was perfect. He created a perfect man and pronounced him "good." But man was given free-will and in the process of bringing the Divine image into expression, he was thrown upon his own responsibility in choosing

whether he would work out the God pattern or substitute one of his own. Perhaps his losing sight of the Divine image was a gradual process, but it was done anyway, and man became lost in a maze of ignorance of himself and his creator, and used the power of mind to build up a false state of consciousness, termed by Paul "the carnal mind." As he was hopelessly lost in the darkness of his ignorant thinking, he needed a light to show him the way back to the Truth of his being. Jesus came as this light, and the Way, and through him the Divine image and likeness is to be restored in man. He reveals it to men and through the Spirit of Truth they are helped to drop their old ignorant thoughts about themselves and build anew, after the Pattern given in the beginning. This Pattern, the Divine image and likeness in man, is Christ. It is a spiritual Principle. eternal, changeless, absolute. Jesus recognized the Christ Principle in him and brought it into manifestation and so became Jesus Christ. It is his work to lift all men up to the same place he is in. This lifting up is based on the laws of mind, like producing like. The mortal concept of man is erased and the Christ concept takes its place. Christ is the Word. When this Christ-Man, the Word, is received into mind by faith it begins a transformation and man becomes a new creature through the power of his thought, making connection with the Christ within, instead of the mortal.

To fear the foe, since fear oppresseth strength,
Gives, in your weakness, strength unto your foe,
And so your follies fight against yourself.
—Shakespeare.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.—Mark 11:23.

#### DEMONSTRATIONS OF THE LAW

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats
That nourish a blind life within their brain;
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—Tennyson.

"The effectual fervent prayer of a righteous man availeth much." The exercise of praying for others is of value, both to the one who prays and to the one for whom the prayer is offered. The Society of Silent Unity prays daily for the establishment of the kingdom of heaven upon earth. These prayers are affirmations of that which is true in Being, and by them the delusions of the sense-man are overcome. The appearances of sin, sickness and death fade before the positive Word of Truth spoken with authority in the name of Jesus Christ. The Word thus spoken is the true prayer of faith, and that it does accomplish the work of freeing, healing and restoring men to their birthright as the Sons of God, many letters like the following testify:

#### **HEALTH**

Inglewood, Cal.—It is with a heart overflowing with gratitude to our dear heavenly Father, and to you as his instruments, in the miraculous healing which came to me. For nearly two weeks I suffered excruciating agony with bladder trouble and enlarged prostate gland. A specialist came from Los Angeles and said four days was the longest I could live unless operated upon, and insisted on rushing me off to the hospital. My dear wife said "No," that when I was taken sick she put me in the Lord's hands and he would heal me. She wired you for heroic treatment at 9 p. m. Thursday, and at 1:30 a. m. Saturday I was instantly and completely healed, and the "peace that passeth understanding" enveloped me. The specialist upon hearing of it said, "It is a miracle." No human agency could have saved me; I was literally snatched from the grave. I am gaining strength daily.—I. W. P.

St. Louis, Mo.—For nine weeks last spring I could not hear the sound of anything, but through your treatments I can now hear as well as I ever could, and am perfectly well.—Mrs. O. P. R.

Detroit, Mich.—As I lay in the hospital, praying for some way of healing without an operation, God sent a messenger to tell me of you. Now I am so happy and feel that life is worth living. I am so encouraged through the help I have received through your treatments. I am better than I have been in two years. I am changed and happy and smiling again as I was before my sickness, and rejoice that I am so well. It is wonderful what you have done for me.—Mrs. J. O. McK.

St. Louis, Mo.—I have been faithful to the nine o'clock hour and have held the thought you sent me for my nephew. I had a chance to visit him a few days since and found him not only well, but helping his father ploughing wheat fields, the first work he has done in fourteen months without ill effects. The first words that greeted me were, "Aunt Elizabeth, there is not a thing the matter with me now, only they don't give me enough to eat." I thank you.—E. A. N.

Bloomington, Ill.—My daughter, Mrs. M., is wonderfully cured of tuberculosis of the bones of her fingers. When I wrote to you for treatments she was expecting to go to the hospital to have her fingers taken off. For weeks she had been having them opened and drained every day. From the day I wrote you she has not had a sore finger or symptom of tuberculosis. She is well. This is the first year in four that she has not been in the hospital for some dreadful operation, and you don't know how happy we are. Our eyes have been opened to God's wonderful power, and how simple it is to find him if we only know the way.—Mrs. E. K.

Neepawa, Manitoba,—Eleven months ago a friend of my mother wrote you regarding my health. I was subject to attacks of epilepsy and was getting worse. I had had fits for several years, but since last November I am glad to write I have not had one. Just imagine, I can go away on a trip without fear of those attacks.—E. J. H.

Brooklyn, N. Y.—Dear friends, I asked treatment for malarial fever, and in answer to your prayers I feel entirely well. Thank you greatly.—M. L. L.

Brooklyn, N. Y.—The friend I asked you to keep in thought, has passed over the dangerous period and is rapidly recovering. It seems you must have just received my letter when at nine o'clock that night four of the best doctors in New York were called in. The leading physician said there was no hope. At nine or a little after he changed (the quickest, they say, of any one they ever knew) for rapid improvement and smiled. He has improved rapidly since and expects to be back to his hotel by election. There is only one

power that has done this, the power of God, and I am fully convinced of the right path in which Unity is trying to lead the people.

—J. H. T.

Frankfort, Ind.—When I wrote you two months ago I was in despair as to what steps to take in the way of treatment for my little girl. I have many thanks to give you for the help you have given. She is now able to walk and run everywhere, and is going to school. It is simply a miracle to see how fast she has improved.—Mrs. M. L.

Sparks, Nev.—The blessings of God are with me and mine through your blessed ministry. I received a letter from the doctors at the asylum saying my son is sound in mind and body and is ready to leave the institution. I am thanking and praising God. My son in Denver writes me that he is feeling fine, and my mother writes me she is all right now; more blessings to be thankful for. We feel the Spirit is leading us on and success is now at hand, so you may discontinue all treatments for us. My friend, Mrs. C., says her husband has not drank since I wrote to you for her. I spoke the Word of Truth for one of my neighbor's children when it fell and its tooth went through its lip. It did not swell a bit nor change color; only left a tiny red spot. I am so thankful for the demonstration. I thank God daily for the Society of Silent Unity.—I. F. M.

Rochester, N. Y.—My children, for whom I requested treatment for whooping cough, are entirely healed. Their cough left them almost immediately, for which I am very thankful.—Mrs. A. W. P.

Brandy City, Cal.—I am gaining very rapidly. I feel the nearness and seem to vibrate with you in the Silence. As I held the thought you sent, "Infinite Love fills my mind and thrills my body with healing Life," the whole right side, which had been taking naps, heard the call and began to thrill and throb and vibrate with new life as if an electric current were applied. Everywhere I see and hear new life. As I watch the trees shedding their leaves I feel with them that I am shedding every adverse error thought, making room for the new abundant life of the Spirit to fill and thrill me with healing life.—M. S.

Brooklyn, N. Y.—On two occasions my mother has written you in regard to my health. The week following her first letter I returned to business and have not had to remain away, even one day, since then. I am certainly thankful that God has restored my health.—S. B. Q.

Buffalo. N. Y.—When I wrote you I was suffering terribly with what is called neuritis, and for the past five years have been struggling for life. I wrote you, and after writing I was taken so much worse that my friends thought I could not live, and the day your letter came I was no better. That day at five o'clock I entered the Silence, intending to hold the thought you seat me for a

half hour, but in just ten minutes I felt as if some wonderful electric current had passed through me, and from that moment the pain entirely left my hands and arms, and there was not the slightest return for three months.—Mrs. M. L.

Springfield, Mo., October 1st—I have just received a letter from the State Hospital, saying that my son for whom I asked your treatments, is quiet, has stopped his ravings and is now doing work in the diningroom of the hospital. He was pronounced hopeless by them when I wrote to you. October 9th—I have just received a letter from my son, and the superintendent writes that he is getting well, and this after saying that he was incurable. I thank you and praise God.—Mrs. M. C.

Brooklyn, N. Y.—About a month ago I wrote to you for help for my mother and family and self. Mother's mental condition is much improved, wonderfully, so it seems to me. There is more of unity and quietness in home affairs, and I am surprised at the lack of fearfulness that has come to me. I have had the power given me to do things that formerly would have filled me for days with an overwhelming feeling of fear.—S. A. B.

Colfax, Wash.—I wrote you some time ago for treatment. As soon as you received my letter, it was as though you were near me whispering your loving, healing message in my ear, and I derived benefit at once. Now in my work and in all my affairs I ask help of the Father, and no matter how hurried or bothered, if I only listen to the "still small voice," everything is adjusted for me. About a month ago I was called in by one of my neighbors whose baby was in convulsions, and almost had cholera infantum. I treated the little one as best I knew by your ideas. He at once responded to the treatment and in ten minutes time began to gain. He went to sleep, slept most of the afternoon and until nine the next morning, awakening just about well. He was a litle weak, but was able to play around soon and has not been ill since.—Mrs. M. St. C.

New York, N. Y.—I am healed. Five weeks ago I was stricken with appendicitis, my husband telegraphed you, and I am today enabled to write these words of thankfulness and praise that I have been spared to do his blessed work.—Mrs. E. A. M.

Eltingville, L.-I., N. Y.—During the last three weeks my daughter has been like a different person. From what she says I can see that the light has dawned upon her as never before. In her case, as in many others, the Truth has triumphed. I am a stronger believer than ever in the power of united effort and prayer.—C. E. DeG.

Windsor, Conn.—When I first wrote to you I was in bed most of the time with heart failure, constantly vomiting for days at a time, tubercular bronchitis and rheumatism. Today I am strong and well. I have picked eight bushels of tomatoes this morning. I received help before the letter reached you. My son, who has been

out of work since last May, is now working all the time, and my husband, who has been on three-fourths time since last January, is now working full time. I found out through your last letter where the trouble lay. I did not let go, but I have now.—Mrs. H. L. D.

#### **PROSPERITY**

Chicago, Ill.—The prosperity treatments you have been giving me the past month have worked wonders in opening my eyes to God's abundance all about us. As soon as I had sent you my letter asking for help, things took a turn. My daughter found a position the very next day. I gained the wisdom to see that I must sever my connection with an unprofitable business with wich I had been connected six months, and immediately these came to me the courage to venture upon a project that has embodied my hopes for years. I cannot be grateful enough for the revelation of Divine Love sent me through your assistance.—Mrs. L. P. A.

Charleston, Ill.—I wish to acknowledge God's blessing in the prosperity treatments you are giving me. I successfully passed the examination, for which I had asked your help, with an average of 94 per cent. I am very grateful.—I. C. B.

Buffalo, N. Y.—I am much pleased to tell you that last spring I was much discouraged, for we were without boarders. I sent to you for a Prosperity Bank and followed your directions, and in a short time we rented two of our rooms to a family of three who have been with us ever since.—A. E. G.

Omaha, Neb.—The prosperity treatments you are giving me have already produced a change for the better, both spiritually and financially. I asked you to treat me that I might be led to the work God meant me to do, and I am impressed with the idea that my chief work is to be the study of the Truth and helping others to find it. My material work is being shaped so that I shall have more time for study than I had hoped. The other evening I held a little Unity meeting all by myself, following the suggestions given in UNITY for September. I am a stranger in Omaha and knew no one to join me, but tried and succeeded in getting a spiritual sense of union with others who were in the Silence.—K. T. L.

El Paso, Tex.—I wish to tell you of a demonstration last week. Our two little girls and myself needed shoes at the same time. I felt sure some of us would have to wait a week or two, then I thought, God knows our needs. I left it all to him and would not think of it again as our lack. The following Sunday we all had new shoes and nice ones, too. This is only one of the many little demonstrations that have come since joining Unity. I am full of thankfulness and praise.—Mrs. B. B.

Sioux City, Iowa-I want to thank you for the help I have

realized in co-operating with you. I have been helped to this extent: I have supplied for a firm for two months and have felt the greatest peace and pleasure all the time. The fear and worry that usually accompanies a new postion, and work of any kind for the public in my experience, has been entirely banished. I do thank you so much for your help. I did not know that so much could be done by prayer, until I have felt your help in my work during the past two months.—C. P.

Seattle, Wash.—You have been treating us for the past month that we may perceive the All-Present-Supply of the Universal Substance in the Spirit, and we feel that we have advanced in the perception and we have been blessed in receiving the work we wish to do, and have received more returns for our labor than hitherto, which is helping us to pay our bills and running expenses. We thank and bless you for your co-operation with us.—A. O. R. and Mrs. A. B. R.

Kansas City, Mo.—You may cease giving my husband treatments for prosperity, as he has secured a postion and I feel sure that success will continue with us. I am glad and give thanks.—Mrs. E. E. F.

Glendive, Mont.—I want to thank you for all you have done for me, for I have prospered ever since first writing you about a year ago. I have been given back my former position, and I know that it is through Unity that it has been brought about.—W. M. V.

Aspinwall, Iowa.—Since writing you for help and receiving your reply and instructions, I have had what I formerly called luck, but which I know now is simply coming into my own, and things look brighter all along the line.—J. B. M.

#### FREEDOM

Roslindale, Boston, Mass.—My son is doing gloriously, does not touch a drop of intoxicating liquor. Please accept this love-offering. I can make it more next time, for you are directing the Divine Love to us wonderfully.—Mrs. M. F.

Denver, Colo.—I want to tell you how very unexpectedly we have become vegetarians. I have wanted this such a long time. Mr. G. has thought meat was the only thing that gave him strength, and that fruits and vegetables were too expensive. One day, about a month ago, he asked where we could get vegetables at a reasonable price, and I told him at a cafeteria. He went that day and has never eaten a piece of meat since. Of course his stomach is much better, and he has stopped entirely taking strychnine tablets for his heart; he had been taking three a day. I have been so thankful and glad to see what Spirit did so easily and beautifully through the Word of Truth which you have spoken for us.—Mrs. L. B. G.

# NOTES FROM THE FIELD

JENNIE H. CROFT

The Uplift, a Higher Thought magazine, published by Dora Morrell, Baltimore, Md., has suspended publication and UNITY is filling out the unexpired subscriptions. We feel assured that The Uplift readers will find that in UNITY they will have continued help and uplift along life's highway. Miss Morrell informs us that she has several complete sets of the first year's issue of The Uplift which she will sell for 50 cents a set; also the numbers published for 1912, except May, may be obtained for the same amount, 50 cents. Send direct to Dora Morrell, 2005 Longwood Street, Walbrook, Baltimore, Md.

The Goodyear Book Concern, successors to Rogers Bros., have discontinued their place of business at 429 Sixth Avenue, and have opened a new store at 339 Fifth Avenue, Room 203, New York City.

Victor Henry Morgan is now located in Tacoma, Wash., where he is pastor in charge of the Park Universalist Church, the "Home of New Thought and Divine Science." Services, lessons and healing ministry are carried on at the church.

Mrs. Kathleen M. H. Besly, of Chicago, favored Unity Headquarters with her presence, where she addressed the congregation on Sunday evening, November 17th, on "The Law of Prosperity." There is always a welcome for Mrs. Besly at Unity.

Drs. R. A. and Isabelle Williams, who have been associated with the work at Unity Headquarters for some months, are now traveling through northern Missouri, eastern Iowa and in Minnesota, lecturing and teaching, and engaged in the healing ministry. They will be glad to respond to calls for their services anywhere in the states mentioned. Address letters in care of Unity Tract Society, and they will be forwarded to them at once.

The town of Hermiston, Ore., reports a Unity Center which holds meetings every Wednesday afternoon, for the study of Truth. This is a new town and the members few at present, but great good is already manifest.

The Unity Society of Practical Christianity, of Topeka, Kan, is holding a series of meetings with the result of an awakening which means greater things for Truth. Sunday, 3 p. m., at 1300 West

10th Avenue, A. B. Smith and M. B. Arnold, speakers; Tuesday, 8 p. m., at same place with Mrs. Lucia O. Case, leader; Wednesday, 3 p. m., at 1229 Kansas Avenue, Mrs. Martha Foote, leader, and Thursday, 8 p. m., at 1731 Lane Street, Mrs. Lida H. Hardy, leader.

The Unity Society of Duluth, Minn., under the leadership of Mrs. Harriet Kraemer, is opening the winter's work with some extra meetings which are held at 45 Kent Road, Thursday mornings at 10 o'clock. Mrs. Carrie Steele is the leader of these meetings, and new members are constantly joining.

Mrs. Margaret Wood, who has been away for a time from the Unity work which she established in Vancouver, B. C., is back again at her post, and will be glad to see her old friends and any new ones who may come. Mrs. L. B. Whitney is associated with her in charge of "Unity Society Rooms," 603 Hastings Street, W., Room 113.

A New Thought Library has been added to the work of the Temple of Truth in Portland, Oregon. Miss Florence L. Sullenburg is librarian, and is devoting her time and means to the establishment of a free reading room and circulating library, with a line of good books along the Higher Thought. Miss Sullenberg will also take subscriptions to the various New Thought magazines. UNITY magazine is on sale here, and Unity literature may be procured also. Rev. Perry Joseph Green is in charge of the Temple of Truth, and reports that there is a very favorable increase in attendance and interest manifest, and many kind words spoken in appreciation of the ministry at this Center.

Whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

If ye shall ask anything in my name, I will do it.— John 14:14.

This we prescribe, though no physician;
Deep malice makes too deep incision;
Forget, forgive, conclude to be agreed.

-Shakespeare.

Wouldst thou enjoy life—a healthy body—a vigorous mind? Labor to bring thy appetite to reason.—Benjamin Franklin. Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



# UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

#### TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including Wee Wisdom), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

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Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

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When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

#### NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing-list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of January, you should send us the notice of change by January 5th in order that you may not miss your January UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

#### IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of January, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.—Home of Truth, cor. Grand St. and Alameda Ave.

Boston.—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice
T. Homer, 12 Albermarle Chambers, Albernarle St.; Miss
Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.

Denver, Colo.—College of Divine Science, 730 Seventeeath Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.-New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.-New Thought Center, 1419 E. 3d St.

London, Eng.—Power Book Co., 58-59 Bank Chambers, 329 High Holborn, London, W. C.; Higher Thought Center, 10 Chemiston Gardens, W.

Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.-Kaufman-Straus Co., 4th Ave.

New York City.—Brentano's, 5th Ave. and 27th St., Goodyear Book Concern, 339 Fifth Ave.: Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.

Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St. Philadelphia, Pa.—Unity Center, Presser Bldg., 1714 Chestsut St. rooms 407-409.

Portland, Ore.—Jones's Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.

Sacramento, Cal.—Home of Truth, 1235 I St.

San Diego, Cal.—House of Blessing, 2109 Second St.

San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.-Home of Truth, 144 North 5th St.

St. Louis, Mo.-H. H. Schroeder, 3557 Crittenden St.

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

Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sta., N. W.; Unity Truth Center, The Brighton, 2123 California St. Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

#### TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.

#### UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work six auxiliary lessons as follows:

1. The Silence.

4. The Body of Christ.

2. Healing.

Overcoming.

3. Prosperity.

6. The Great Demonstration.

These lessons, with auxiliary reading, form Part One of our Curriculum. It will take the average student from six months to one year to complete Part One.

In Part Two of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

The six new lessons composing Part One were written to make clearer and to bring out definitely certain points of the science touched upon but not fully explained in Part Two. They are put first in the course because they lay a good foundation for what follows in Part Two. We recommend Part One to any who have tried Part Two and found it too difficult. Many of our students who have finished Part Two are now teaching. To these we also recommend the recently added Part One—it will help them in the work.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings by referring the question directly to the Spirit of Justice as expressed within himself.

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

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- BIBLE REVIEW. H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With Unity, \$2.
- CHRISTIAN. T. J. Shelton, editor, Denver, Colo. \$1 a year.
- DAS WORT (German). H. H. Schroeder, editor, St. Louis, Mo. \$1 a year.
- EFFICIENCY. Christian D. Larson, editor, Los Angeles, Cal. 50 cents a year. With UNITY, \$1.25.
- EXPRESSION. Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6e 6d; America, \$1.58. UNITY, \$2.
- GENIUS. Christian D. Larson, editor, Los Angeles, Cal. Quarterly, \$1 a year.
- MAN. Leander Edmund Whipple, editor, New York city. \$2.50 a year. With Unity, \$3.
  - NAUTILUS. Elizabeth Towne, editor, Holyoke, Mass. \$1 a year. NOW. Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
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    THE TRUTH-SEEKER. Quarterly. Veni Cooper-Mathieson,
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