



Words, R. C. Douglass 87
Faith Thinking, Charles Fillmore
The Body
The Last Race Enemy Ours, Rev. Frank N. Riale. 114
Bible Lessons, Charles Fillmore
Temple Talks, Charles Fillmore128
A Watch in the Night (poem), Clarence Urmy 135
The Voice of the Silence, Charity S. Way 136
Society of Silent Unity142
Class Thought and Prosperity Thought142
The Prosperity Thought
The New Race, Edna L. Carter
Extracts from Letters
Withdrawal of Condemnation
The Temple of Understanding, Elizabeth Jackson. 151
Demonstrations of the Law
Notes from the Field, Jennie H. Croft
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## WORDS

#### R. C. Douglass

Every man's word shall be his burden.—Jeremiah 23:36.

The words that I speak unto you, they are spirit, and they are life.—John 6:63.



intelligently consider these texts it will be necessary to have a clear understanding of their terms, especially what we are to understand by "word." It is usually defined as "A vocal sound or a combination of vocal sounds, used as a symbol to embody and signify an idea or thought, es-

pecially a notion or conception." This is the definition of the spoken word. But the written word is the representation of these symbolic sounds by certain symbolic characters. Therefore, the written word is symbolic of sounds which are themselves symbolic.

Whether spoken or written, then, a word is the symbolic expression of thought. Neither the word written nor the word spoken is the Real Word; although the symbol is by synecdoche used instead of the real thing, as though it were the thing itself. Thus in both these texts where "word" is written, "thought" is meant, and Jeremiah is saying, "A man's thought shall be his burden," and Jesus is saying, "My thoughts are spirit, and they are life." Indeed, there is no power whatever in the mere letters of a word, or even in the mere sound of a word, if there is nothing but letters or sounds. "The letter killeth," and so does the sound, if there is nothing but letters and sounds. But the letter, being but the symbol of a symbol, is one degree farther removed from the real thing than the sound. Hence

we may expect greater power from the spoken word than from the written word, and we can see why the "letter killeth," being so far removed from the life-giving reality. Always the entire power of words come from the thought behind them. Even then their force will be great or small, according to the intensity of mental action, through realization, in the mind which thinks them.

These two texts are given to show the great contrast between a man's word and Christ's word as representing thought on two different planes, the human and the divine. Man's thought, idea or conception of Truth is one thing, and the Christ idea of Truth is quite another thing. Man's idea of Truth is human opinion; the Christ idea is Truth itself—never a matter of opinion. It is the true coin of the realm. The true riches of the kingdom of heaven are Love (the spiritual gold), and Truth (the spiritual silver). The human concept is not Truth, it is a misconception of Truth—the counterfeit coin, which entails a long train of "burdens" because of its falsity. But the true conception brings no "burdens." "It maketh rich, and addeth no sorrow with it."

Man speaks his word from the standpoint of the human; Jesus, the representative man, always spoke from the standpoint of the Christ-from Truth's own standpoint. Hence, "his words were with power." Truth, which is Christ, was through him uttering her voice. Conscious of this, he said, "My words are spirit, and they are life." The power of the "spoken word" is enough to raise the dead, when it is spoken from the standpoint of the Christ. with full realization of its Christ quality, its omnipotence, when the Christ is realized as the Word of that word. No "burdens" follow words like these. On the contrary, "My yoke is easy, and my burden is light." To bear the "yoke" of Christ, to be yoked up with Truth, is to escape burdens. Only the human misconception brings burdens. All the burdens of earth, all discords, sufferings, calamities, and woes are the direct result of our error thoughts, our misconception, our word.



We hear men speak of "the Word of the Lord," usually referring to the written symbolic expression of the Word contained in the Bible. But the printed page is not the Word of the Lord. At best it is but symbolic of the real Word. The real Word cannot be written; cannot even be spoken. It does not consist of sounds or letters; it cannot be compassed by human thought, it cannot be cognized by external ear, nor traced by the external eye. Word of the Lord is heard only by the inner ear. prophets heard the Word of the Lord in the secret recesses of the soul; then hastened to give that word to the king. It is always the "prophet" within that hears the Word of the Lord and reveals it to the king, who is always the individual for whom the revelation is made. By the expression, "The Lord," is always meant Jehovah, the Christ, the 1 Am, the Divine within. In both the Old and New Testaments his name is Yahveh (the Lord), I Am (Christ). The name of God and the Word of the Lord are always unutterable in terms of intellect. This "ineffable name." and unutterable Word" are too high, too pure, of too fine and divine a substance to be expressible in human termsthe clumsy tools of intellect. The feelings of your heart can never be fully expressed in words. How much less are human words competent to express God's thought! The Spirit has a language entirely its own, quite different from that of the human plane. The "Wonderful Words of Life" are "the words that I speak unto thee," that the "I" speaks. "They are spirit, and they are life." They are the words of the Christ, spoken in your heart of hearts, and heard there; spoken, but never in audible terms; heard, but not by the objective ear.

We speak of hearing the "inner voice," and many think they must with the ear hear something. What the physical ear hears is from without, and what the psychical ear hears is also from without. The Word of the Lord is never heard that way. If you hear voices, you may be sure it is not the Lord. Voices come from planes below that of the Spirit, either from the physical or the psychic.

Neither is "the secret of the Lord." God is found in the inmost consciousness. There only can his voice be heard. It is not even a voice, unless, forsooth, we call it the soundless voice, for sounds or words do not belong to the spiritual plane. If you hear voices, then you may question their authority. If you want the all-satisfying Word of Truth. seek the Lord. In the silence open the whole soul to Divine Spirit. For here "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Enter into thy closet, and shut to the door," shut out all voices that you may commune with the Father, who seeth in secret—in silence—who shall "reward thee openly." When your door is closed to all planes below the spiritual, which is the plane of divinity, you will hear with the spiritual ear the voice "that was never heard on land or sea." This is communion.

There is a legend that the Great Teacher of Galilee. being asked when the kingdom of heaven should come, replied, "When two shall become one; when the without shall become as the within." In this incarnate existence our great work is the redemption of the body, the "without" man. And this is to be accomplished by the Word of the Lord, spoken in the heart by the "within" man (whose name is I Am) to the "without" man. The man without must hear the transforming word of the man within (the Christ), and he may, if only he will listen. We speak of "redemption through Christ," which means the Son of God within regenerating the Son of man without, transforming him "into the image of the heavenly," until "the two become one, the without becoming as the within." There is a duality in consciousness, and will be until the redemption is complete. When the human becomes divine-becomes divinized and theocracised through hearing and obeying the Word of the Lord, then will there be no longer duality in consciousness, for the "two will have become one;" there is no longer two, there is only one, and that one is God. This is the Nirvana of Christianity—righteousness in consciousness, God-consciousness attained. Here we may realize that "I and the Father are one," one in consciousness, one in power. When this at-one-ment in consciousness is reached we shall occupy the throne of Omnipotence. "He that overcometh shall inherit all things." "He that overcometh shall sit with me in my throne." He that overcomes things of the human consciousness, redeems the subconscious mind, through hearing and obeying the divine voice, shall sit in the throne of Omnipotence. That is, shall have attained to perfect and complete dominion.

The prophets heard the Word of the Lord, and then by the symbology of language sought to communicate that revelation to others. How imperfectly the best symbolism conveys the spiritual Word is shown in the persistent blindness of men to the spiritual meaning, for the expression of which the symbol was given. Most men see only the intellectual "letter of the word," and do not hear the Word of the Lord at all. They are forever mistaking the letter for the Word, because "having ears they hear not." "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears and should be converted and I should heal them."

The Word of the Lord is a spiritual Word, which only the spiritual ear is capable of hearing. All theological controversies exist on the plane of carnal mind over doctrines based on the symbolic "letter," thus showing that they have not heard the Word of the Lord at all. The spiritual idea they see not; though it is so simple that "the wayfaring man, though a fool, need not err therein." These "soldiers of the cross" divide the "outer garments" of the Christ-Truth freely among themselves, and "gamble for the seamless robe" (the inner or spiritual sense), the "Inner Garment." The spiritual meaning of the word is, "one and indivisible, symmetrical and unrendable." Dogma cannot compass it; it cannot be brought from afar; creed cannot express it. Intuitively men know this, for there is always a doubt connected with dogma, and this doubt is born of the lie of dogma. If the lie is not there, if dogma is absolute

truth, in which there exists no doubt, why this incessant argument to prove it? Truth needs no argument to defend it. It is its own defense. It is axiomatic. It is not dependent for its existence on abstruse and labored argument. Indeed, the argument coupled with the doubt involved are the "soldiers" throwing dice to determine "whose it shall be," whose theological system is Truth. The universal claim for its possession by the "soldiers of the cross," and the universal doubt involved are the elements involved in throwing dice.

But the Word of the Lord springs up in the inmost recesses of the heart, and may be heard by the individual whom it is competent to make wise unto salvation. Here shines "the Light that lighteth every man that cometh into the world." "The Light shineth in darkness, but the darkness comprehendeth it not." The illuminated author of the Gospel, according to John, says, "In the beginning was the Word, and the Word was with God, and the Word was God." The divine idea or "word" is the eternal Logos, the "Only Begotten of the Father," that which "proceedeth from the Father—the Son." This Word of the Lord is not contained in books nor taught by men. It is beyond the wisdom of the world, "for the wisdom of the world is foolishness with God." True wisdom is divine. and does not come from intellect. Only when intellect's voice is hushed in silence, can wisdom's be heard. "I dwell in the thick darkness"—the profound silence.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night." The greater light is spiritual wisdom; its symbol is the sun. The lesser light is intellect; its symbol is the moon. The two are quite different, because they are light on different planes. The light of intellect is "borrowed," or reflected, and therefore modified by the nature of the reflector. If man had always been in the divine consciousness—if he had always been a perfect reflector—then intellect would reflect exactly what it received from the divine, and man's word would be God's Word. Then through the continual speak-



ing of Truth there would be nothing but Truth in subconscious mind, and nothing but health in the body. would be nothing in subconscious mind needing redemption. We may, therefore, with some propriety question whether the dominance of intellect has not had the effect of concealing the divine from consciousness. Not in the lesser light can we recognize God; only in the greater light can the divine be revealed. But when intellect has been redeemed through the Christing of the mind, by the Spirit's regenerating power, then will it be an instrument of great power in the furtherance of the kingdom of heaven on earth. That is, when the reflector has been made perfect, then will the greater light of Truth bring to man perfect illumination. No doubt the kingdom of heaven among men would have been advanced more had there been less of intellectualism and theology, and more of instruction in introspection and communion; that men might be led into hearing the Word of the Lord instead of being molded by the intellectual "creedology" of men. The tendency of intellectualism is the substitution of the word of men for the Word of the Lord. "If the blind lead the blind, shall not both fall into the ditch?"

Now we recognize a great reaction from blind intellectualism and pharisaical dogmatism, which has defrauded us of our divine estate of holiness in consciousness; so that we have ceased to look without for Truth. We are tired of the "burdens" which our own words have brought upon us. We are tired of opinions, though men call them truth. "Give us truth for authority, not authority for truth," said Lucretia Mott. Nothing short of truth will satisfy the hunger of our souls. Nothing else will remove the "burdens" which these counterfeit words have bound upon us, and under which we groan.

"Every man's word is his only burden." This is a statement of fact under the law of sowing and reaping, "What a man soweth, that shall he also reap." Every thought is a seed sown in the soil of the subconscious mind which is sure, in due time, to bring forth its harvest for our

reaping. If we have sown the seeds of error, we must reap its bitter fruit. This is the universal law of cause and effect operating everywhere, on every plane throughout the universe. Thus my thoughts are my own burden. I am always receiving my own. My good thoughts which I have sent forth return to bless me, and my evil thoughts return to curse me. Not only do "curses like chickens come home to roost," but all my thoughts return to me their legitimate fruitage. I am always receiving what belongs to me. I sow the seeds of covetousness, coveting my neighbor's beautiful things, I need not think it a strange fatality if a veritable thief breaks into my house and steals my purse. Covetousness was the thief-thought I sent out, and it brought me the thief. I am only receiving what belongs to me. I am always environed by myself. All the burdens I bear are therefore of my own making. I am the sower, and I am the reaper.

Not only are my thoughts expressed in physical conditions, but my mental state may, and does, express itself in my environment, so that I am always environed by myself. My world as well as my body is the outpicturing of my mind; therefore I need not complain of either. Whether I suffer, then, in body, mind or estate, my remedy is within; as the causes of my sufferings are all to be found there. If my bodily conditions do not suit me, I may go to work and change them; by correcting my thought I shall correct my body; by reforming my mind I shall reform my body; and this is my healing. If my environing world does not please me, I may change it by reforming myself. When I have redeemed and regenerated my thought I shall have redeemed my body. As I have one sure remedy for my suffering body, so I have one sure remedy for my offending world. When I have transformed myself, my world will be transformed to me—I shall have a "new heaven and a new earth." for the world is to me according to my thought of it.

This thought the Great Metaphysician expressed in a very striking metaphor: "Why beholdest thou the mote



that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Thy "brother" is a factor in thy environment. How would this great philosopher have thee proceed to reform thy brother? Simply by reforming thyself, because "thy neighbor is thyself," as the wise ones say, and thy environment is thyself also. Listen to his remedy: "Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast the mote out of thy brother's eye." Thus the fault was in me, while I thought it was in my brother.

How does one's thought affect his health? does his word become his "burden"? Through the mind's imaging faculty, for the mind is a delicately constructed camera in which all our thoughts are pictured before they appear in outward expression, in bodily conditions. Ezekiel. the greatest of seers, shows us that camera in the following words, "Son of man, hast thou seen what the elders of Israel do in the dark, every man in his chamber of imagery?" This mental camera is the "dark chamber of imagery," where all our thoughts are pictured before they are brought into expression in painful conditions. should use this great and important faculty to picture on the sensitive plate of consciousness in the mind's camera things beautiful and true, lovely and harmonious, if we wish the bodily expression beautiful, symmetrical, healthy and harmonious. By the misuse of this faculty we may debase, make sick, or even destroy our bodies; or by the correct use we may purify and rejuvenate them, according to the character of the pictures we make in our mental camera. We are searching for the unalloyed, uncorruptible Truth—the Christ-Word—whose unchanging righteousness (right-ness) shall heal us of the wounds which human words have inflicted. We are tired of opinions, tired and sick of "words." We want the regenerating Word of the Lord, that we may attain to the Christ-consciousness, and "know the peace of God that passeth all [human] understanding."



#### FAITH THINKING

#### CHARLES FILLMORE



AN can never discern more than a segment of the circle in which he moves, because his powers and capacities are susceptible of infinite expansion. He discovers a faculty in himself, and cultivates it, when it opens out into a universe of co-related faculties. The farther he goes into mind

the wider its horizon, until he is forced to acknowledge that he is not the personal, limited thing he appears, but the focus of an infinite idea.

That idea contains within itself inexhaustible possibilities. These possibilities are projected into man's consciousness as in a mirror, and through the powers vested in him he brings them into manifestation.

Thus man is the most important factor in creation—he is the will of God individualized.

There is but one God, hence there can be but one man. Each individual is a focus of the life, intelligence, love and substance of this one universal man—Christ.

We draw all our substance of whatever nature, mental or physical, from him—"In him we live, move and have our being."

Our identity as individuals is formed by the infinitely various combinations of his attributes. We are the will of this Grand Man and each one of us draws upon him through our sentient volition for whatever we need.

All that any individual has ever expressed, or may ever express, is open to each one of us, because there is but one fount and we all stand as equals in his Presence.

There is one principle of music, and millions of combinations in symphony and song of the few simple tones upon which that principle is based. These tones are expressed in form as notes. They may be on the staff, in variations beyond computation, and similar variations may also be repeated above and below the staff.

So each one of us focuses the attributes of Man into our consciousness in infinite combinations on the staff—the intellect; above the staff, the spiritual; or below the staff, the animal.

Certain arrangements of dominant tones are recognized by musical composers as producing harmony. So in man; certain combinations of the attributes of the Christ in the individual, Jesus, produce the harmonious man, Christ Jesus.

We refer to the Christ as man because our language has no word which expresses the two-in-one of Being. The Hebrew Yeveh is a term which includes both the male and female attributes.

Paul inspirationally said: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God."

This is the problem set before each one of us. We all want to know how to let this mind be in us which was in Christ Jesus. We feel the stirring within of powers and capacities which we have never been able to use because of a weakness in some co-ordinating faculty.

One has a talent that has been suppressed because of diffidence, and another's talent is rendered obnoxious by an excessive egotism. This all shows that our powers are making servants of us. We must know who and what we are; take our place in the Godhead and marshal our forces.

There are various methods for doing this. Most of them are limited; they never get above the intellect; that is, they do not go above the staff—they do not venture into the spiritual. Most of these methods are theoretical; they are written down by those who have perceived the Truth but have not carried it out in detail.

One man let his life be a demonstration of the bringing forth of the powers of the Christ; this was Jesus of Nazareth.

From within he gave forth the doctrine of the Christ; externally he stood for perfected humanity, Jesus; his dis-

ciples represented the powers of each one of us acting their respective parts under varying moods, but eventually blended into the One Harmony—Perfect Man.

In order to command our powers and bring them into unity of action, we must know what they are, and their respective places on the staff of Being.

The Grand Man, Christ, has twelve powers, represented in the history of Jesus by the twelve disciples. So each one of us has twelve powers to make manifest—to bring out and use in the achievement of our ideals.

The most important power of man is the original faith-thinking faculty. Note particularly the term, "original faith-thinking faculty;" a great deal is involved in this definition. We all have the thinking faculty located in the head from which we send forth thoughts, good, bad and indifferent. If we are educated and molded after the ordinary pattern of the human family, we may live an average lifetime and never have an original thought. The thinking faculty in the head is supplied with the second-hand ideas of our ancestors, the dominant beliefs of the race, or the threadbare stock of the ordinary social swim. This is not faith-thinking. Faith-thinking is only done by one who has caught sight of the inner truths of being, and who feeds his thinking faculty upon images generated in the heart, or love center.

Faith-thinking is not merely an intellectual process, based upon reasoning. The faith-thinker does not compare, analyze or draw conclusions from known premises. He does not take appearances into consideration; he is not biased by precedent. His thinking gives form without cavil or question to ideas that come straight from the eternal fount of Wisdom. His perception impinges upon the spiritual and he knows.

To the question, "Whom do men say that I, the Son of Man, am?" those who reflected the indefinite, guessing thought currents of the day, answered: "Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets."

But Jesus is not asking for second-hand opinions; he



appeals direct to the faculty in man that always knows. He says, "But whom say ye that I am?" and that faculty represented as Peter, answers, "Thou art the Christ, the Son of the living God."

Then it is the Christ that blesses him, and says: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

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

The thinking faculty in man makes him a free agent because it is his creative center, and in and through this one power he establishes his consciousness—he builds his world. Through the volition of this faculty he can refuse to receive ideas from Christ, he can cut himself away from the realm of Original Truth and from an illusionary universe in which he is forever unraveling tangled ends and chasing shadows. Thus we see clearly that this faculty is the rock, the foundation upon which our consciousness must be built.

For generation after generation humanity had exercised the thinking faculty and fed it upon the illusions of sense, and "every imagination of the thoughts of his heart was only evil continually." The root of the Hebrew word here translated evil is aven, which means "nothing." Thus man was feeding his thinking faculty on nothing, instead of true thoughts from God.

As the result of this lack of conscious connection of the thinking faculty with the fountain head of existence, humanity had reached a very low state. Then came Jesus of Nazareth whose mission it was to connect the thinker with the true source of thought. Thinking at random had gotten man into a deplorable condition, and his salvation depended upon again joining his consciousness to the Christ. Through that connection only could he be brought back into his Edenic state—the church of God.

Then it was in the darkness of intellect's night that the thinking faculty caught sight of its higher self and joy-



fully exclaimed, "Thou art the anointed, the Son of the living God," and the response to that gleam of spiritual perception was the acknowledgment of him as the foundation upon which the church of Christ should be built.

What an incalculable amount of time, energy and effort has been wasted trying to build conditions of harmony, by both individuals and society, without making the connection between the thinker and the true source of thought.

There can be no other foundation. The thinking faculty without the realm of spiritual ideas to draw from, is like a corn sheller fed with gusts of wind—it is grinding illusions.

If you have not recognized the spiritual center within yourself and acknowledged allegiance to it, you are drifting in the darkness of sense. You are allowing your thinking faculty to draw its ideas, which are its food, from the chaos of ignorance, and you suffer the consequences in the discordant world it creates for you. Do no forget that everything that appears in your life and affairs, physically, mentally or otherwise, has sometime been sent forth from your thinking faculty. It is only through the power vested in it that you can come into consciousness of anything. It makes your heaven and it makes your hell.

Some people have let the thinking faculty run away with them, and they cannot control their thoughts. So some drivers through carelessness, laziness or ignorance, let their horses run away, but the law always holds them responsible for the damage done, and they find it cheaper in the end to be more alert and to give stricter attention to driving.

Get clearly in your understanding that you are not the faith-thinker, Peter. You are Jesus; Peter is one of your twelve powers.

Before this truth dawns upon you, you are a carpenter,
—a builder in the realm of matter, and Peter a fisherman,
one who draws his ideas from the changeable, unstable sea
of sense.

When, however, you realize that you are Mind, and



of Mind, you leave your carpenter's bench and go forth proclaiming this truth that is revealed to you. You find that your tools in this new field of labor are your untrained faculties. The first of these faculties to be brought under your dominion is Peter, the thinking power. This thinking faculty is closely associated with another power, your strength (Andrew); they are brothers, and you say to them, "Follow me and I will make you fishers of men."

When you have "gone a little farther"—that is, trained these faculties until they are in a measure obedient, you discover two other powers: John (love) and James (justice). These are also brothers and you call to them both at the same time.

You now have four powers, the first disciples of Jesus, under your dominion, and you begin to do the works of the Spirit.

You now have the power to heal the "many that are sick of divers diseases and cast out many devils," and to "preach throughout all Galilee."

That Peter stands today at the gate of heaven is no joke; he always stands there when you have acknowledged the Christ; and he has the "keys of the kingdom of heaven," which keys are the thoughts he forms, the words he speaks. He then stands "porter at the door of thought" and freely exercises that power which the Christ declares: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

You can readily see why this faith-thinker, Peter, is the foundation; why he is the one faculty to be guarded, directed and trained. His words are operative on many planes of consciousness, and he will bind you to conditions of servitude if you do not guard his acts closely.

Those people who let their thinking faculty attach itself to the things of earth are limiting or "binding" their free ideas or "heaven," and they thereby become slaves to hard, material conditions, gradually shutting out any desire for higher things.

Those who look right through the apparent hardships of earthly environments and persistently declare them not material, but spiritual, are "loosing" them in the ideal, or "heaven," and they must through the creative power vested in the thinker eventually arrange themselves according to his word.

This is also especially true of bodily conditions. If you allow Peter to speak of erroneous states of consciousness as true conditions, you will be bound to them and suffer, but if you see to it that he pronounces them free from errors of sense, they will be "loosed."

Until he is thoroughly identified with the Christ you will find that the Peter faculty in you is a regular weather cock. He will in all sincerity affirm his allegiance to the Spirit, and then in the hour of adversity deny that he ever knew him.

This, however, is in his probationary period. When you have trained him to look to Christ for all things and under all circumstances, he becomes the staunchest defender of the faith.

How necessary it is that you know the important place in your consciousness which this faculty, Peter, occupies. You are the free will, the directive Ego, Jesus. You have the problem of life before you—the bringing forth of the Grand Man with his twelve powers.

This is your "church." You are the high priest without beginning of years, or end of days, the Alpha and Omega; but you cannot do what the Father has set before you without an orderly discipline of your powers. Your thinking faculty is the first to be considered. It is the inlet and outlet of all your ideas. It is always active, zealous, impulsive, but not always wise. Its nature is to think, and think it will. If you are ignorant of your office—a Prince in the house of David—and stand meekly by and let it think unsifted thoughts, it will prove an unruly servant and produce all sorts of discord.



Its food is ideas—symbolized in the gospels as fishes—and it is forever casting its net on the right, on the left, for a draught.

You alone can direct where its net shall be cast. You are he who says, "Cast your net on the right side."

The "right side" is always on the side of Truth, the side of power. Whenever you, the master, are there, the nets are filled with ideas, because you are in touch with the infinite store-house of wisdom.

You must stay very close to Peter—you must always be certain of his allegiance and love. Test him often. Say unto him, "Lovest thou me more than these?" You want his undivided attention. He is inclined to wander; we say our "mind wanders." This is an error. The Mind never wanders. It is Peter, the thinking faculty, who looks in so many directions, that wanders. He stands at the door of heaven, the harmony within you; the same door has the world of sense on its outer side.

Peter can look within—he also looks without. This is his office and it is right that he should look both ways. But he must be equalized—balanced. He must look within for his sustenance; he must recognize the Christ before he can draw his net "full of fishes."

Keep your eye on Peter. Make him toe the mark every moment. Teach him to affirm over and over again. Say unto him "the third time," "Simon, son of Jonas, lovest thou me?" He may say, "Lord, thou knowest all things; thou knowest that I love thee."

This is a very common protest. We hear in this day of modern metaphysics that concentration is not necessary; that it is only necessary to perceive spiritual truths and the demonstration will follow.

Jesus Christ gave us many lessons upon that very point. He knew Peter like a book. He knew that a faculty whose office was so versatile, was apt to frequently change its base. When in the exuberance of his allegiance Peter protested that he would lay down his life for Jesus, the Master said,

"Verily, verily I say unto thee, The.cock shall not crow, till thou hast denied me thrice."

You must teach Peter to concentrate. Teach him to center himself on true words. It is through him that you feed your sheep—your other faculties. Keep him right at his task. He is inquisitive, impulsive and dictatorial, when not firmly directed. When he questions your dominion and tries to dictate the movements of your other powers, put him in line with, "What is that to thee, follow thou me."

Descartes said, "I think, therefore I am." This is precisely as if Jesus had said, "I am Peter, therefore I am." This is the I Am losing itself in its own creation. Exactly the reverse of this statement is true: "I am, therefore I think."

Thinking is a faculty of the Ego, the omnipotent I Am of each one of us. It is a process in mind, the formulating process of mind, and under our dominion.

The I Am does not think unless it wills to do so. You can stop all thought action when you have learned to separate your I Am from the thinking faculty. Know this and live in Christ.

Be no longer a slave to the thinking faculty; command it to be still and know. Stand at the center of your being and say, "I and my Father are one." "I am meek and lowly of heart." "All power is given unto me in heaven and in earth."

"I am that I am—there is none beside me."

I sleep, I eat, I drink, I read and I meditate; I walk in my neighbors' delightful fields, and see the varieties of natural beauties. . . . And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—Jeremy Taylor.

A circumstance matters not at all to a person who recognizes the sovereignty of thought. Any place is a sanctuary where one's mental state is holy.—Colville.



#### THE BODY

Your body is the temple of the Holy Ghost.—I Cor. 6:19. Ye are the body of Christ.—I Cor. 12:27. Glorify God in your body.—I Cor. 6:20.



N the Bible a great deal is said of man's body. In fact, the whole Bible is a record of the various bodies in which the souls of men have been identified. They show the different states of man's mind, ranging all the way from the Adam embodiment and environment up to the Christ

body and surroundings. It is fair to say that the Bible is the record of one individual Ego under many aliases.

Since the history of man he has masqueraded under all sorts of guise which he has called his body, ranging in degree of expression from a corrupt and distorted body up to the "most glorious body of Christ," as referred to in Holy Writ.

The resurrection of the body is the paramount theme of the New Testament, and in fact, the all-absorbing issue of the entire Bible, and has also been the engrossing subject of man since the record of the race. Quotation after quotation might be cited from the Bible illustrating what man's body should be, and how it should be controlled and governed so as to grant to man the greatest amount of harmony and peace in life.

Now, mark you, man is not his body, for man is more than a mere body, but without a body there could be no man. Man is an embodiment, but the body is not the man, yet man will forever possess a body. If the body is the man, what is man, since the body is constantly changing? It ranges from an infant to maturity, and from a dead man to a live one, or from a dead body to a live body. In what stage or station of man's career is the man manifested?

You see at once that man is not body, but that the

body is the declaration of man—the substantial expression of his mind. We see so many types of man that we are bound to admit that the body is merely the individual's specific interpretation of man, whatever it may be. Man is an unknown thing; we see merely the various ideas of man but not man himself, and the identification of man is determined by the individual himself and he expresses his conception of man.

Some people have tall bodies; some have short ones. Some have fat bodies; some have slim ones. Some have distorted bodies; some have symmetrical ones. Some have black bodies, some have yellow bodies, and some have white bodies. Now, if the body is the man, which of these is the man?

The Bible starts out by declaring that man is the "image and likeness of God," whatever this may be, but which of the various bodies we have just enumerated is the image and likeness of God? Can you tell?

In various places in the Bible it maintains that man's body is the dwelling place of the Spirit of God—that man is God's temple. In other places we find the man of Galilee casting devils out of this temple of God. Why this inconsistency? How could devil be cast out of the temple of God?

Some of the Gospel writers contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God. In the present age some think the body is vile, a corrupt and hideous affair which ought to be mentally repudiated, and others affirm that the body is Spirit.

Even though we find those who claim to despise their bodies, they are loth to part with them for the reason that they cannot associate man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body they possess is all they know of the identification of themselves, and they do not fancy the idea of risking another one, and possibly a worse one, so they hold on to the one they have so long as they are able,



irrespective of its frailties. The chances of a new embodiment seem so uncertain that all like to keep the one they have.

Now, what do you suppose the body is for? We give answer: It is to express the thoughts of the individual—to give identification to the individual's interpretation of man, and each individual shows in his body just what his views of man are. The body is the corporate record of the mind of its owner, and there is no limit to its infinite differentiation. The individual may become any type of being he elects to be. He sets the mental model and the body images it, and the body is the image and likeness of the individual's idea of man. We may embody any conception of being which we can conceive. This is the office of the body, and it will bear truthful representation of the choice of the individual.

You can be an Adam if you choose, or you may be a Christ, or any other type of being you see fit to de-The choice lies with you. The body merely executes the mandates of the mind. The mind dictates the model which the body shall manifest. Therefore, "as a man thinketh in his heart [in his vital nature], so is he." Each is just what he believes he is. Nine hundred and ninety-nine people out of every thousand believe the resurrection of the body has something specifically to do with getting a new body at death; so we find nine hundred and ninety-nine per cent of the world waiting for death to give them something new in the way of a body, but it is all supreme bosh, for there is no ready-made body factory in the universe, and none will get the body they expect. ing for death is the folly of ignorance. The thing to do is to improve the body we now have, and it can be done as we shall attempt to show.

The resurrection of the body has nothing whatever to do with death, but implies that we may and can resurrect ourselves from every disturbing and discordant condition into which ignorance has plunged us. Resurrection means to get out of the place you are in and to get into another

place. It is a rising into new vigor, new prosperity; a restoration to some other higher state or condition. It is absurd to suppose that it applies only to the resuscitation of a deceased person.

Paul hints at the time when the body will be changed, and he says it is "when death is swallowed up in victory"; and, put in more comprehensive words, he means when the general disintegration and decay of things is intelligently arrested and not the waiting on death. Here are his words: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, . . . death is swallowed up in victory."

This transformation is wrought out by the individual himself, and is not the result of physical death, but rather of the death or annihilation of the erroneous ideas which ignorance keeps alive in our minds. It is a mental resurrection attended with a bodily demonstration.

We said on a previous page that it is the privilege of the individual to express any type of being he sees fit to delineate. You can become a Christ, possessed of all the divine elements that will arrest the decay of those things which make life enjoyable, and by assimilating the Christ elements the body will bear record of Christ.

The trouble with us is that we call ourselves fleshly, mortal, finite, and we manifest ourselves upon a fleshly, mortal and finite plane. We have sowed to the flesh, and we have of the flesh reaped corruption, and now it is time we change our conception of ourselves. It is time that the mortal sense of ourselves was eliminated from consciousness and the immortal established in our minds. It is time that our corrupt estimation of ourselves was repudiated, and that the mind take on an incorruptible realization of being, and this is precisely what Paul means, "This mortal must put on immortality, and this corruptible must put on incorruption."

We must stop calling our bodies flesh, and learn that they are Spirit, and therefore incorruptible; and this higher realization will arrest the decay, disintegration and death



of those elements, thoughts and things which make life harmonious and the body perfect.

We must get out of the channels of corruption, out of the avenues of mortality, and live, move and have our being in a divine realization of things. It is a mental problem with a bodily effect.

"As a man thinketh in his heart, so is he." We become the corporate expression of the ideas we entertain of man. "He that is filthy is filthy still, and he that is righteous is righteous still." So long as our minds hold onto the filth of human or carnal conceptions, so long shall we continue to manifest these filthy manifestations of being. We become an effigy of our true selves and reap corruption. But when our views of man are elevated to a spiritual conception of being, we will remain the righteous manifestation of perfection. The thoughts must first be perfect ere the body can manifest perfection. "The issues of life are within"; the body is merely the record of the state of the mind of the individual.

Since the man Jesus demonstrated the highest type of embodiment, or since he brought his body into the highest divine control, it is fair to say that this is the normal standard of every individual, and that every other presentation is abnormal and the result of lack of the Christ elements. Paul says, in the words of our text, "Ye are the body of Christ," and he says this to emphasize the fact that this is the true expression of man, and that each of us should possess just such a high idea of man, one that is the fulfillment of the divine fiat, "Let us make man in our image, after our likeness." Jesus was the only one who ever actualized these words. "If ye have seen me, ye have seen the Father also," prove that he was the divine fulfillment of man. And yet his corporeal body was not the man. It merely executed the divine dictations. Jesus was the oracle; his mind was the universal principle, and this same principle obtains today, and can incarnate the Christ again in each individual. We need not "look for another" in whom to witness the Christ, as did John the Baptist, but look for him in ourselves precisely as the man Jesus found the Christ in himself.

Does not our text read, "Ye are the body of Christ"? and does it not show the possibility of a universal incarnation of the Christ? Does it in any sense narrow it down to one single individual?

And again Paul's words, "Glorify God in your body," endorse the fact that the God nature may become personified by every individual.

What shall we do then in view of these facts? Simply this: Make the heroic attempt to give personal expression to God. And how shall we do it? By mentally agreeing that we are potentially the Christ and amenable to a divine presentation. We must rise to the conscious realization that every atom of our body, every molecule of our being, every function of our nature, every force of our mind are atoms, molecules, functions and forces of Spirit, and of Spirit alone, and that they all do and shall vibrate to the harmonies of Spirit. This is the resurrection of man; there is none other.

By so doing we establish our ego and our person upon the divine plane, and enter into joint heirship with Jesus Christ to the heavenly inheritance of power, peace, prosperity and perfection.

All of the so-called human or mortal spheres of operation are counterfeits of the divine, and we may resurrect our bodies into the higher provinces of divine consciousness and enjoy life in sacred harmony and peace upon which no discord can ever trespass, and where we shall forever be free from the mutations of the carnal laws of ignorance to which the human life is subject. By this higher renewal of the mind we are bodily transformed, and prove those things that are good, perfect and true.

The resurrection of the body is the result of the elevation of the spiritually emancipated mind of the individual; neither time, nor evolution, nor any of the manmade channels of growth are requisite to this demonstration. It is purely the result of spiritual mindedness.

Step by step, thought added to thought, spiritual



emotion added to spiritual emotion, and the transformation is completed. It will not likely come in a day, but every higher impulse, every purer thought, every upward desire, adds to the exaltation and subsequent personification of the divine in us and to the eternal suppression of the human. The "old man" is constantly brought into subjection, and his deeds forever put off, as the "new man" appears arrayed in the vestments of a divine consciousness.

All have hope and find deep consolation, aye, assurance, in the belief of the final redemption of the body; and this universal feeling is born of the legitimacy of the fact that it must eventuate, and that perfection is the ultimatum of Being.

How to accomplish this resurrection has been the only stumbling-block with man. It has been a mere hope and nothing more, and we have endeavored in this address to set the precedent whereby this state may be actually accomplished. We are too impatient. We admit the theory and concur in its philosophy, and confide in the divine principle, but fail to put them into practical demonstration, and it is undoubtedly largely due to impatience, or lack of sufficient persistency, in subduing the lower functions and in bringing them into captivity to the Christ-Mind. We mean well, but lack the perseverance of application of the divine forces. Our minds are too vacillating, too fluctuating, too changeable. We are remiss in the divine art of concentration and of conservation of our forces.

There are too many "bugaboos" in our life. We have settled too many things against us, and they keep us in the penitentiary of woe. We have conceded to too many erroneous laws that conspire against us and to which our life is in bondage; and knowing this deplorable state of affairs, Jesus, the Deliverer, said, "Take no thought for your body," and he did not mean that we should disregard or abuse it by negligence, but rather not to have too much adverse thought centered upon it.

Usually the body gives man more trouble than his mind, and it is because he has made more laws against the

body than he has against the mind. There are myriads of human laws that we contend affect the body, but the mind is comparatively free from constraints and restraints. For the body, it is always either too hot or too cold, too wet or too dry, or too this or too that; so that the body is invariably coming under some negative law, and this is the condition Paul calls the "carnal law," and to which he refers in the words, "Ye are not under the law, but under grace." We do not contend that the mind is under any such stress of condition, therefore it gives us less trouble than the body, and it is possible to elevate the body above all of these adverse conditions so that we shall not need to overcome them, but will rather live in a state of bliss upon which these things never trespass. And this is the kingdom of heaven—the reign of the harmonious.

The body is subject to the conditions under which we esteem it. "As a man thinketh in his heart, so is he." If we would take less thought for the body, it would, of its own inherent divine forces, come into parallel with the image of God—a Christ presentation of being.

Thoughts become things. We do not make this assertion in any mysterious or metaphysical sense, but affirm it as the creative fact of all phenomena. It is a cosmic law. Our thoughts fashion our surroundings, whether we think so or otherwise. And this fact sustains the logic that divine thoughts crystallize into divine things, making our surroundings and life more harmonious, more beautiful, more prosperous and more perfect. Our divine thoughts fix the character of our environment in harmonious phenomena, bringing all of our sensory channels into redemption to the good, the perfect and the true. And contrariwise, our perverse thoughts impose upon us conditions of inharmony and distortion.

We have said, "The body is the individual's specific interpretation of man." To further illustrate: The man Adam thought the thoughts that incarnated the Adam type of being. The man Jesus thought the thoughts that incarnated a Christ standard of being, and we see by this that



we can avoid the humiliation and degradation of the Adam by declining to concur with the Adam mind; and we can become the Christ, with equal power and glory, by having the same mind in us that was also in him; and the mind of the Christ was the God-Mind, and so recognized by the Infinite Spirit, in the words, "This is my beloved Son, in whom I am well pleased." And possessed of such a mind, we too may exclaim with Jesus, "I and my Father are one."

And this is the fact we desire to make paramount in your minds, that we may each become the one "altogether lovely," and "without spot or blemish," if we earnestly and persistently train our thoughts along divine lines, and act in accord with divine requirements, having justice for our diadem of honor, love for our monitor of peace, and goodness for our mark of the high calling.

The body is plastic, and is bound to express just what the mind dictates, and if we follow after the divine triumphs, we shall need no devils cast out of God's temple, for nothing of an evil or perverse nature can ever obtrude upon such a sacred precinct. We shall have the Christ within us as the divine pledge of peace.

The Adam went back to the dust. The Christ triumphantly ascended above the pale of the flesh into the sanctuary of divine holiness and supernal happiness.

And let me remind you that it is incumbent upon each of us that we "render to Cæsar the things that are Cæsar's, and to God the things that are God's," no longer calling ourselves human, mortal or fleshly, but rather that we take part in the resurrection of Christ by claiming our divinity with him, as spiritual beings, fully equipped with all that is requisite to place us in juxtaposition with him in the full and complete enjoyment of all of the divine privileges and powers.

While centuries dawn and die away
The world still keeps their record vast,
And gathers ripened sheaves today
From seeds that fell in ages past.—Selected.

# THE LAST RACE ENEMY OURS REV. FRANK N. RIALE



HE flaming words over the door of entrance to the Old Testament are, "In the day that thou eatest thereof, thou shalt surely die." The burning words of light throughout the whole of the New Testament are, "Whosoever believeth on him shall most surely forever live." Christ

came to down death, the last enemy of the race, forever. He did it once and forever in himself. He wants to do it equally so for all, but he can only accomplish his mighty purpose in those who believe. He wants every child of the race to say in triumph the burning words of victory of Perry, "We have met the enemy, and they are ours." Though this faith is born in Christ a thousand times, it has not accomplished its purpose till it is born in you. He will only see the travail of his soul and be satisfied, when you shall join in the same great victory shout, and believe in your soul that this is of all true things the most eternally true.

How all humanity hungers for this faith! It will never be satisfied till it is most truly theirs. From a thousand of the new cults and creeds are coming such words as these: "The greatest bogy of modern cults is the death system. It is the ghost no prophet has been able to dispel. The one universal cry is, 'Do not let me die.'" It would be as easy for us to believe that water was not made for us to drink, or the air to breathe, as to think this heart hunger of humanity is not to be satisfied. But it will never come so long as we put it off as a thing of the future. The kingdom of this heavenly triumph is at hand. Now, not in the sweet bye and bye, is to be deliverance. Now is the acceptable time to believe that



we are as dead to death as to sin and sickness. If we will only believe that the life of God in the soul of man is there for no other purpose than for this full, complete, allrounded triumph over all the race enemies we have to face. death, the last enemy, as surely as all the rest, is ours. Faith only finds its fullest fruitage when it thus, in the face of all past experience of humanity, fully and forever Here you are made to take your stand. has never made you for anything otherwise. You are on the side of the only one who ever fully completed God's purpose for the world. God is in you as much as he was in Jesus. He wants to work out in you what he wrought out in Jesus. He wants to glorify himself in you as much as he glorified himself in Jesus; to show us what faith in the Father would bring forth in humanity, if we only believed that God was working within us to will and to do of his glory, as that glory life was flashed forth before mankind in the life of the righteous, risen, reigning Lord. This is the pattern of life given you in the mount of ascension, a thousand times more glorious than the pattern of life's duty given amid the flames of Sinai. This is the light to guide your feet, and the only light that will show the path of life which will grow more and more glorious and beautiful unto the coming of the perfect day. The light of past experience is not the light to guide your feet. It is because we join with the great throng in thus believing that we are ever working in darkness, and have not yet had the light of life flash forth through and through our being to make us the light of the world.

Prophets have all and everywhere proclaimed this as the great glory goal of the world. It is the triumph over death, the last enemy, here and now, that all messengers before and after the Messiah ever point toward, as the golden milestone of the ages, the millennium that the world is ripening unto, when death shall be no more.

Elijah, the prince of the Old Testament prophets, shows forth his mighty power by touching the dead. Elisha begged for a double portion of his Master's spirit, and had

his heart longing more than gratified. Twice as many did he raise from the dead. The people felt that Elijah was the greater because he was the more spectacular, and they longed for the time when he would return and usher in the Messianic reign.

At the last supper, there was the Elisha's cup. Some day he would return and drink of this deathless draught, and then would be brought about the great deliverance from death, the last enemy of the race. But Jesus took that cup and drank of it, to the amazement of them all. It was a death penalty to do it in the laws of the people, but it was the life-giving revelation of what life in himself meant to all who fully and forever believed. "This cup is the new covenant in my blood, drink ye all of it." We are to drink with him the life which he had—the deathless life which the people thought was to be a thing that Elisha was to usher in. But he said it is a life that is now here with him, and would be equally as much here now and forever to those who would truly enter into the life of God by faith. He came to reveal to all mankind their heavenly birthright, which, by unbelief they had lost, and showed that by their full faith in the deathless life of God in the soul of the believer, they would find it restored.

Then came the testing time at Calvary. He who was greater than Elijah and Elisha, and who came to fulfill the glory that came only into the world through them, went into the tomb, and more than Elisha he came out therefrom in the mighty triumph, to bring forth what all the world longed for and dreamed sometime would come true. But in their waking moments they only thought it a dream that they might be free from death, in which the great wide world, that calls itself the wisdom of the ages, still believes.

Thou shalt be born into a new world if thou wilt only believe that God will do this thing that all his creation is groaning and trembling to tell forth forever, and the full, final and glorious thing that from all eternity he has purposed. It is the world of the deathless life that you reckon



yourself as dead to, as to sin the seed, and sickness the blight, that are the forerunners of it.

A hundred and twenty years, runs the sacred narrative, was Noah the great messenger of Rest, in making the ark for the saving of God's believing people. The scoffs of the age and the ages at what God through him was doing for the working out of the divine plan and purpose meant nothing to him. He was faithful to his faith. God has prepared another ark for the saving of his people. It is for the family of his true believers. It is more than that of the ark of Noah that saved a seed for a new race It is more than the ark that saved Moses, the lawgiver of all people. It is even more than the old ark of the covenant that had in it the pot of manna, the budding rod of Aaron the leader, and the stone tables of Horeb which are God's guide for the race. That ark was Christ. In him was the bread of heaven, the Holy Spirit's everlasting guidance, and the law of everlasting love, which is the everlasting fulfillment of the world's laws. As we accept God's full purpose in Christ as his full purpose for us. we enter into the glory of the Lord, that never shone on Sinai or above the mercy seat. Will we believe? The Spirit has brought the message home to our heart. It must be told over and over till men, by the power of the Spirit, will believe. It may call forth the sneers of the throng like the building of the ark did to Noah, through whom the race was saved.

But it gives one the rest that remains for the people of God. This is the victory all heaven is holding out to us, if we will only believe. The doom on death pronounced at Calvary, is the great victory over death. The deathless life is the design of God for all.

We must feel deeply before we can think rightly. It is not in the tempest and storm of passions we can reflect, but afterwards when the waters have gone over our souls.

—Mrs. Jameson.



## LESSON 9, MARCH 2

#### GOD'S COVENANT WITH ABRAHAM.—Gen. 15:5-18.

- 5. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
- 6. And he believed in Jehovah; and he reckoned it to him for righteousness.
- 7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- 8. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?
- 9. And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.
- 10. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.
- And the birds of prey came down upon the carcasses, and Abram drove them away.
- 12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.
- 13. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
- 14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
- 15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- 16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.
- 17. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces.
- 18. In that day Jehovah made a covenant with Abram, saying. Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

GOLDEN TEXT—He is faithful that promised.—Heb. 10:23.



This is a lesson of encouragement to those who are faithful, yet see no fruit of that faith. Abram was childless, and he asked the Lord what should be given to him, as it seemed that another should be the heir of his house. The answer is, "Fear not, Abram, I am thy shield and thy exceeding great reward." Whoever works under the Divine Law is protected, and the result is sure. Active faith in the spiritual powers of Being is productive of tremendous results eventually. We may not have any evidence outwardly because of some idea we are holding to that prevents the manifestation. The Lord told Abram that his seed should be in multitude as the stars of heaven. Prof. Camille Flamarion says that the best telescopes reveal one hundred millions of stars. Celestial photography penetrates further still, and the number becomes so great as to be beyond practical computation. This illustrates the generative power of faith exercised in the right place, which is the formless substance of Being. Do not pin your faith to the things of form; they are limited and can bring you but a limited reward. In the formless you have the free range of the whole expanse of heaven, and your results will be like its innumerable stars, beyond computation.

But you may not have the fulfillment of this faith in God until you have opened the way in your consciousness for its descent into externality. But keep on believing. "And he believed in the Lord: and he counted it to him for righteousness." Then proceed to find out why you do not have the evidence. Abram said, "O Lord God, whereby shall I know that I shall inherit it?" Then follows instructions for a sacrifice. Some ideas on the sense plane must be sacrificed. A heifer, a she-goat, a ram, a turtledove, and a young pigeon are mentioned; that is, give up the idea of physical strength and realize that its source is spiritual. Give up your human will, and let the Divine Will work in you. Deny away all subconscious resistance to the working of the Divine Law. Let confidence and peace pervade your mind, yet know that swiftness (pigeon) is characteristic of all action in things spiritual. Look for a

swift fulfillment of all you have had faith in. In all this process you are to drive away the "birds of prey," or mortal thoughts, as did Abram.

What evidence have you that you will get the fruit of your own good thoughts? That which you have already accomplished. The animals which Abram sacrificed unto the Lord represent what has been overcome and mastered in sense consciousness. You have also developed the ability to protect from the devouring thoughts that fill the air, your inner vitalities.

The concluding verses indicate that faith has yet a deeper work to do in subconsciousness. When the Sun of Divine Understanding seems to go down and we are left in darkness for a time, fear falls upon us. This is the reflex of subconscious ignorance. The temple has not been fully cleansed of past errors which have been in possession of the body and are secretly carrying on their savage orgies below the line of consciousness. These Amorites are a race inheritance and their seat of action is the generative function. They are overcome by the faithful who trust in the Lord and purify themselves both within and without—that is, in thought and deed.

# LESSON 10, MARCH 9 TEMPERANCE LESSON.—Rom. 13:7-14.

- 7. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.
- 8. Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law.
- 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.
- 10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.
- 11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.
- 12. The night is far spent, and the day is at hand: let us therefore cast aff the works of darkness, and let us put on the armor of light.



- 13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
- 14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

GOLDEN TEXT—Make no provision for the flesh, to fulfill the lusts thereof.—Rom. 13:14.

A strong desire in the consciousness for a fuller realization of energy leads most people to stimulants. The remedy then is, substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whiskey is taken away from the drunkard and nothing given him in its place, he will continue to crave it. If he be given a substitute he will transfer his desire to that, for instance, morphine or cocaine. But if he be given the real life element, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but good seeking satisfaction.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of Love. There is a very close connection in Being between Love and Life. When we love one and pour out to him that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the life energies of Being, and a great law of mind equilibrium is fulfilled. Thus, "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whiskey, I love God." Here was a practical application of the law of love to the healing of desire lost in the wilderness of sense. The sense-man is constantly reaching out for the more abundant things of existence. This is right. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense



whenever we try to satisfy this inner craving from the mortal plane, because it can only be satisfied with higher things. Our desires are from God and must be fulfilled in a Godlike way. This sense man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs in consequence. Those who abstain from meat find that they do not care for tea and coffee. There are tea and coffee drunkards, and they need healing along with other boozy ones who make provision for the flesh.

A teacher once gave a lesson on the power of spiritual man, to one who was a slave to tobacco. He afterward told how he sat down, smoking, in a park, and laid his cigar in front of him and talked to it. He said, "So I am your slave? You cause me to be nervous and filthy; you are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the Son of God, come to this abject servitude? No! henceforth I am master and I now crush you and your power out of my life!" With this declamation he threw the cigar on the ground and crushed it with



his heel, and he never smoked again, nor had any desire to smoke.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his word. Let there be a clear understanding that man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands, and will reform the most hopeless case when faithfully applied, either by the individual for himself, or with the help of a spiritual healer.

### LESSON 11, MARCH 16

THE TEST OF ABRAHAM'S FAITH-Genesis 22:1-13.

- 1. And it came to pass after these things that God did prove Abraham, and said unto him, Abraham; and he said, Here am I.
- 2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.
- 3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place which God had told him.
- 4. On the third day Abraham lifted up his eyes, and saw the place afar off.
- 5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.
- 6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.
- 7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering?
- 8. And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.



- 9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.
- And Abraham stretched forth his hand, and took the knife to slay his son.
- 11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.
- 12. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.
- 13. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

GOLDEN TEXT—I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.—Hosea 6:6.

In the development of the spiritual faculties there is a movement of the consciousness in an ascending scale, which is understood by the one who is having the experience, but is quite difficult to explain to those who have not entered that degree. The faculty faith gets stronger at each trial, and when obedient to the Divine Guide, the Lord, it finds an added pleasure in the exercise of the functions of both mind and body at every upward step.

Every function of man's organism is at its foundation spiritual, and when exercised as designed by the Divine Mind, every breath and every heartbeat is a song of joy. Even the seeming sense functions may be spiritualized, and become sources of unending pleasure, but when they are under control of the animal part of the man, they are demoralizers of the body. Under Divine Guidance this demoralization, which mere animalism has produced, must be purified through the descent of the fires of Spirit. This is what happened to Sodom and Gomorrah, which represent the functions pertaining to generation.

When we have faith in God and the ways of Spirit, we are willing to give up all our material pleasures, if such be the instruction of the Inner Guide. This is symbolized by the sacrifices so often referred to in the history of the



children of Israel. The body and its vitalities are in perpetual action. That action is progressive, when under the Divine Law. When that law is disregarded, there is retrogression, which brings a sense of discomfort, and finally pain. It is frequently through pain that we are brought to see that we have departed from the Divine Law. Then, if we have common sense, we hasten to find that law which will give us pleasure. Abraham found it in entertaining the messengers of the Lord, which messengers are the higher ideas that drop into our minds when we meditate upon spiritual things.

Within a year after the wickedness of Sodom and Gomorrah was destroyed, Sarah bore a son whom they named Issac, which means laughter. That is, after giving up the mere animal gratification of the sexual nature, and purifying the mind of sense thoughts, a greater pleasure was experienced from a more interior action of this same function. But this also must be raised to a higher plane of consciousness. In each of these ascending degrees in bodily transmutation there is a residuum of the last degree remaining in consciousness. This must be purified, that the whole man may be a fit temple for the Holy Spirit.

As this lesson shows, the sacrifice in this case was the ram (symbol of animal generation), though it seemed that the experience through which Abraham passed called for the slaying of Isaac, the whole consciousness. We find that these degrees of unfoldment have their trials as well as their pleasures, and those who have but a transient faith in the wisdom and power of the Spirit are apt to give up before the process is complete. The "land of Moriah," to which Abraham was told to go to make his sacrifice, means the bitterness of the Lord. So we find in the changes that take place in the consciousness there are sometimes very bitter experiences, and it takes a stout faith to believe that good will come out of them. But it always does if there is a steadfast obedience and faith in the goodness of God. Great power in spirit and in body grows out of this steadfast overcoming. Abraham became the father of a multi-

tude, "as the stars of the heaven, and as the sand which is upon the seashore."

#### Lesson 12, March 23

#### ISAAC AND REBEKAH.—Gen. 24:58-67.

- 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.
- 59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
- 60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.
- 61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.
- 62. And Isaac came from the way of Beer-lahairoi; for he dwelt in the land of the South.
- 63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.
- 64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.
- 65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.
  - 66. And the servant told Isaac all the things that he had done.
- 67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

GOLDEN TEXT—In all thy ways acknowledge him, and he will direct thy paths.—Prov. 3:6.

Faith in God and obedience to the Divine Law bring forth a serene peace and joy. This is the son of Abraham and Sarah, Laughter—the spiritual meaning of the name Isaac. That the development of these qualities does cause one to become inwardly happy and outwardly serene, Christians well know. Jesus had this inner happiness and he passed it on to his disciples—"That my joy may be in you."

As one feels a certain inner satisfaction after having done a good deed, so after having repeatedly followed the promptings of the Spirit to righteousness, there is an accu-



mulated fund of satisfaction that finally breaks forth in laughter. This son Isaac did not come to Abraham and Sarah until old age, or until they had accumulated a faith consciousness. Abraham laughed questioningly, hopefully, when it was announced that Sarah should bear a son in her old age. Sarah laughed incredulously, but mingled with joy when the promise was announced to her, and both laughed joyfully with thanksgiving—and Sarah's friends laughed with her, when Isaac was born. ("Which thing is an allegory."—Paul.)

Isaac was not noted for his achievements; he represents the serenity, peace and joy that man has when he accepts spiritual things as real and lives "as seeing him who is invisible."

Those who have faith in the Divine Law and follow it to the giving up of all personal possessions, as did Abraham, are blessed with abundance of every good thing. Abraham is represented as rich and prosperous, a prominent man of his time. Spiritual graces are also added and there is constant increase of good. The happy Isaac consciousness claims its counterpart in Rebekah, whose name signifies "a noose," or "a rope with a noose," i, e., "a young woman whose beauty ensnares men." Faith and obedience bring joy, and spiritual joy links man with the beauty of nature without. Rebekah is represented as coming from Nahor, which is supposed to be in Mesopotamia, a country far beyond the limits of the sacred land of Israel. Isaac went out to meditate in the field at eventide: and he lifted up his eyes." And Rebekah "lifted up her eyes. . . . and he loved her."

Thus is portrayed the union of the devout, joyous soul with the soul of the Divine Natural.

<sup>&</sup>quot;Rejoice with them that do rejoice." Little thing as this seems, it still is extremely great, and requireth for it the spirit of true wisdom.—St. Augustine.

Every shadow points to the sun.—Emerson.

### TEMPLE TALKS

#### CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



HE Government's psycho-physical laboratory, under the direction of Prof. Elmer Gates, brought out that bad and unpleasant feelings create harmful chemical products in the body which are chemically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products

which are physically healthful. These products may be detected by chemical analysis in the perspiration and urine of the individual. Prof. Gates has discovered more than forty of the bad and as many of the good.

Suppose half a dozen men are in the room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Each unpleasant and bad emotion produces its own peculiar poison, which has an ill effect upon the individual physically. Every one knows that great grief will poison a mother's milk. In fact, it generates an injurious chemical product so intense in character as to sicken the infant.

When a man feels greatly depressed he cannot work. Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself. Of all the chemical products of emotions, that of guilt is the worst. If a small quantity of the perspiration of a person suffering from feelings of that kind be placed

in a glass tube and exposed to contact with selenic acid, it will turn pink. None of the other poisons similarly generated exhibits the same phenomenon. Accordingly, pink would appear to be the characteristic color of wrong-doing. How appropriate, then, that the wicked person should blush for his evil acts. It is a question whether he does so very often, however.

Prof. Gates has identified his poisons and beneficial chemical products by exciting definite emotions in individuals and analyzing their perspiration, etc. Persons suffering from guilt will not be likely to send samples of their own to him for examination. Just here it may be as well to say that the ignorant will make a mistake if they imagine that this new science invades the domain of the visionary. Its conclusions are not based on theory, but on facts.

To sum up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. Thus it follows that it pays to be good and do good for one's own sake.

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain

which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these physical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.

People in the pride of intellect are difficult to deal with in matters spiritual. I have found the most success in presenting this subject to them from its mental plane—the dynamic power of thought currents—in this wise:

There is one Universal Principle which we call God. From it flows forth, first, energy; second, intelligence. These qualities are made manifest through the thinking faculty in each one of us. The magnet that introduces this universal energy and intelligence into our thinking faculty is the word (our every mental image and spoken word).

Thus every word held in the thinking faculty sets up motion, a mental current, that immediately commences to form our bodies and affairs after the fashion of the image which we hold before the thinker. If we hold the image of failure, hard times, etc., before the thinking faculty, it being an obedient servant, sets up a current in accordance therewith and in good time we see the effect in the things about us.

If, knowing this sure law, we ignore the crumbling of things (the result of some prior disintegrating current) and



steadfastly hold onto words that we know are generating more permanent conditions, we shall be successful in all we undertake.

Thus we can, through this thinking faculty, produce any result we wish in our consciousness and our affairs by simply feeding it with the words which stand for the result we wish to produce.

This is the mechanical phase of existence merely, and does not take into its philosophy the realm of ideas and their relation in Being. This second step becomes conscious to the I Am only after it has disentangled itself from the thinking faculty—when it comes into the knowing that it is Idea and transcends the mere mechanical thinker. Thinking is not an original constituent of the I Am, or real man; it is simply a faculty, like strength, judgment and will. Thus you can think or not think, or think what you will to think, at your covenience.

If you have so identified yourself with this mechanical faculty that it runs away with you and insists upon grinding right along whether you are pleased or not, it is your duty to train it. Withdraw your power from it and it ceases to work.

The Spirit in man is God. It is formless substance—volatile essence. It is also intelligence. It has no will or executive power, to our consciousness, except as manifest in the I Am of each of us.

Do you not see how powerless that being we call God is to help us unless we by our own volition start through our minds, by holding true words, the current of thought we want to see made manifest?

Again, supposing we did start a current of thought from this invisible storage battery, and it is running all right, but some little counter-current from a world of error comes into our thinker and temporarily cuts it off; do you think God can come in and sweep aside the counter-current and offer us his current of success through our thinkers? You see it is right opposed to the law of Being.

Man is the Will of God—the Word of God. There is no action of spirit force (as we understand action) until the mind of the thinker sets up action through his word. In your case it is evident you have let in counter-currents. In the matter of finances you had firmly decided on a certain line of action, and your faith had set in motion Omnipresent Ethers which were carrying the supply to meet your demands. It is evident, however, that the opinion of some one who works successfully in a different way has caused you to doubt, and consequently all the doubt currents of other minds find "open sesame" to yours.

In order to be successful in the manipulation of the Omnipresent Ethers we must adopt a certain line of thinking and stick to it. Success is possible in whatever line of thinking you adopt if you are honest in it. But you must not waver or listen to others if you want success. The world is full of people who are willing to give advice as to how you shall perform every act of your life, but they are "blind leaders of the blind." The only one who knows what you need from day to day is the Omnipresent Intelligence, whose will you are, when you will to be.

There is absolutely no limit to the power of the Spirit working through you if you will only keep up the connection from the within to the without by centering your attention in that one Omnipresent Intelligence. Do not break the current and insulate yourself by thinking discouraging thoughts supplied by others.

There is but one source of thought—God. The flame you feel within you is his Spirit awaiting your directive power. Take words and return unto your God. Get the current going your way and keep it going by the impetus of your affirmations and prayers. Keep out all cross-currents by your own watchful denial.

The mental currents through which your word is accomplished have no volition of their own. They are set in motion by the thinking dynamo in you in a manner similar to the electrical currents that light our streets—certain conditions are made and results follow in both cases. But



why it is so or what the details of its action are we do not know in one nor the other.

We may know, however, if we continue to identify ourselves with the Omnipresent Wisdom. We must live very close to God to do this, yet all can do it, and then to all shall be revealed the inner working of the whole universe.

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Every member of the body is a formulation of some faculty of the mind. You have rheumatism in your arm. The arm stands for the versatility of the mind in handling and controlling its thoughts—expressing its powers. A strong, firm grip of the hand indicates mental concentration—command of the thinking faculty. Peter stands for the thinking faculty, and Andrew, "his brother," is strength. Thus the power to think and the strength to control your thoughts after you have formed them, are closely related.

But we must take into consideration another faculty before we can diagnose your case. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This implies that man manifests life through a combination of elements from two planes; one the internal, the other the external. whose consciousness is wholly centered in the body thinks he lives from the food he eats. But this alone would not fill all the sphere of his living—he must have ideas— "words from the mouth of God." Strength (Andrew) is a faculty of mind and always retains its spiritual identity, but in order to formulate itself it must have for the time being a resisting medium. We rub a match against a rough surface and a light is produced. This resisting medium is the animal man-Judas. He carried the bag from which the disciples drew their supplies to meet physical needs. So strength (Andrew) draws his supply of resisting substance from the animal man. This substance is generated by Judas in a very intricate manner from the food we eat. It is a circuitous route from mouth to stomach, to blood, to nerve fluid, gradually attenuated step by step to its highest

degree, where the Spirit can reach and use it at the termination of the nerves in magnetic vibration.

The stomach stands for the meditative faculty of the mind—its ability to receive ideas, turn them over and over and get mental pabulum out of them. Thus on his plane, the animal, Judas, does much of his thinking in his stomach, and after he has sacrificed everything to material ends, Peter, the real thinker, relates how he went out into a field and his bowels gushed out, showing an end to that way of thinking.

In the intellectual realm Peter manifests through the cerebrum, which is in intimate telepathic connection with the stomach.

Now, suppose that you are anxious and worried, fear-ful or angry. You think rapidly, fearfully, feverishly. This disturbs the even tenor of Peter's life and he telephones right down to the stomach, "Something's wrong;" and the stomach responds, "I'm all disturbed over it," and it fails to do its regular work. The result is that the blood fails to get its usual fresh supply, the nerves are not fed, and Strength does not find his resisting medium there when he desires to express himself. There is lack of harmony in those members and pain is sensed.

You, the I Am, can remedy this. Say to the thinking faculty: "I am resting in the consciousness that all is well in my Father's house. I have faith in the power of the Spirit to bring all my affairs out right. My peace I give unto you."

To the stomach say, "You are no longer weak nor fearful. You now do your work with strength, vigor and discrimination."

To the arm say, "You are indomitable power. You swiftly grasp every situation and swing out into the deep with an almighty assurance of your efficiency."

Give your arm this kind of talk every day and do not be afraid to use it. The more you use it the stronger it will get, if you hold the thought for it that it is strong. If you exercise it with the thought in your mind that it is weak.



and that use will injure it, why, of course you will get just that result. Your arm is an obedient servant and will follow your instructions to the letter.

Above all, you must rest in the bosom of the Father and know that everything is working out just right for you. This is the first step in every demonstration. Exercise your faith by trusting the Omnipotent One in all things. Leave all the ultimates of your life to him. Do your very best from day to day, and never be anxious as to the result of your acts. Leave that to the Perfect Law. This resting in the Love of the All Good will bring mental equilibrium, and consequent harmony in all your members.

#### A WATCH IN THE NIGHT

Oppressed by something in my troubled sleep,
I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,
Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard, Something my heart around or soul within; I rose and looked across a night as dark— Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,

I knew it for the lamp of my fierce foe;

I leaned far out—he could not help but hear—

"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him

Who wrong had done me many times and oft;

And as a star shone through a rifted cloud,

I sought my couch and found the pillow soft!

—Clarence Urmy.

Let us try to be good-humored for a single day: if we let the sunlight into our souls, it will generate in our hearts every good motive, and we shall find life strengthened and ourselves armed to fight.—James Ellis.

### THE VOICE OF THE SILENCE

#### CHARITY S. WAY



HE voice of the Silence is heard in stillness.

That voice may be heard by us if we but quiet our own voice. If we but close our eyes and ears to the outer world, enter the closet—retreat to the inner chamber of the soul—and close the door upon the confusion of the world, then may we hold

sweet communion with our God, and we may learn to live in the consciousness of that heavenly Presence.

Our great poets caught their inspiration when they put themselves in the right attitude—when they silenced the outer. Longfellow realized that we must get still to hear the voice of God, and in appreciation of the Silence he wrote:

"Let us labor then for an inward stillness,
An inward stillness and an inward healing—
That perfect silence where the lips and heart
Are still, and we no longer entertain our
Own imperfect thoughts and vain opinions,
But God alone speaks to us, and we wait
In singleness of heart, that we may know
His will and, in the silence of our spirits
That we may do his will, and do that only."

Whittier, too, knew of the "Secret Place," and he has said:

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone."

Jesus, we read, often withdrew from the crowd and retired to a lonely place. If the Master found it well to be alone in order to more clearly hear his God's voice, how

much more do we need this silent communion that we may learn to know the real and eternal? "The kingdom of God is within you." The light is within. Be still, and follow this light, and step by step the kingdom will be revealed to you; for now the kingdom of heaven is at hand—is attainable here and now. We do not gain heaven by dying, but by right thinking which leads to right living. Heaven is a state or condition of mind, and all, from the least to the greatest, may drink of the Water of Life freely. is not necessary that we go off to colleges and seminaries to learn about God. Some of the most spiritual people today are plowing corn, or taking a servant's place in a kitchen. They found the way by retreating within, and how gladly would some of the worldly-renowned people give all their worldly honor and wealth to realize the great peace that these true followers of Christ have gained. It is good to have a college education if it does not make one too wise in his own conceit. Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are" (I Cor. 1:25-28). And Jesus said, "Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes."

Most of Jesus' disciples were what the world called ignorant men, but it seems that they were more receptive to the Truth than the worldly wise. The Apostle James says, "God resisteth the proud, but giveth grace unto the humble." The Master said, "Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the pure in heart; for they shall see God."

Paul was educated and thoroughly schooled in the

theology of his people, but he had to be educated again. He tells us that the gospel which he preached was not after men's wisdom; for, said he, "I neither received it from men, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). And he says that immediately after his great awakening—when he began to recognize the voice of his Master-he conferred not with flesh and blood, but went to Arabia, and did not go to Jerusalem to meet the other disciples of Jesus until after three years had passed (Gal. 1:16-18). So we see that the light that came to Paul, which so wonderfully changed his life, was revealed to him from the Christ within. I can imagine him down in Arabia, away from his old associates, perhaps working at his trade, but spending much time alone learning to distinguish the voice of his God from the theories and traditions of his fathers in which he had been so thoroughly schooled. For then, as in this day, often those who had been stuffed with dogmas and creeds found it harder to discern the voice of the Spirit than those who had always felt free to think for themselves. Thus Jesus said to the selfconceited and proud Pharisees, "The publicans and harlots will enter the kingdom before you."

All the great characters who have become the reformers and uplifters of humanity, have received their light through silent communion with the "Great Within."

Emerson wrote, "It is easy in the world to live after the world's opinion, it is easy in solitude to live after one's own, but the great man is he who can in the midst of the crowd, keep with perfect sweetness the bliss of solitude." In the noise and whirl of the world, one is liable to lose sight of his ideal and drift with the crowd. Have you ever noticed that after you entered the "silence," where you saw your pattern on the mount—your ideal—when you went out into the noisy world again, thinking you were strong, and determined to follow that ideal, that almost immediately, like Peter who was so sure he never would deny his Master, you became lost in the selfish world again and fell, right where you thought you were strongest, and



where you promised your God when on the mount, you surely would not fall? Not until you felt a hard thump from the fall did you come to yourself and realize that you had wandered away from your God—your Higher Self. After one has a glimpse of new light, the old outgrown way will then be darkness to him, and if he turns back into it he will be confused and, like Paul, he will find it hard to kick against the pricks.

Until we become well attuned to the voice of the Spirit, it seems necessary for us to spend considerable time alone in silent communion with our God, that we may become strongly impressed with his way. But sooner or later it will become instinctive to us to hold silent communion with God at all times, even in the midst of the crowd. When we can hear and follow the higher voice constantly, then shall the wars and rumors of wars cease, and we realize our oneness with the Father.

To recognize the Higher Self and follow its leadings, it to be always at your best.

All who are led moment by moment by the Spirit, realize that the kingdom of heaven is at hand, and they have already entered the heavenly highway, whose blessings flow more and more wonderful as they climb toward the heights.

"Waiting the word of the Master, Watching the hidden light; Listening to catch his orders In the very midst of the fight.

"Seeing his slightest signal
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song."

Jesus early began to discern the voice of the Spirit. At the age of twelve he realized he must be about his Father's business. He, too, was unfolding step by step, and was daily overcoming the world, the flesh and the devil. He, too, had his struggles with the tempter—that struggle between the natural tendency of the world and

the Higher Self; but he learned to recognize the voice of God and followed this voice, while the lower impulse he recognized as Satan, or error—the opposite to Truth—and to this impulse he said, "Get thee behind me, Satan." We read that after Jesus' baptism and the descent of the Spirit upon him, he was driven into the wilderness and was tempted by Satan, but after he overcame the tempter he returned with power.

Thus when a flood of light comes to one, often he is driven into the wilderness—confusion—for "the old man and his deeds" are not at once put off, and there is sometimes a struggle between the new and the old. This warfare—this mental struggle—often causes physical ill health until the light dispels the darkness, and then all is still again, and the victorious one returns from the wilderness in the power of the Spirit. His doubts are dispelled and he has entered fully into his light.

"In the Father's house are many mansions; I go to prepare a place for you," said our great Wayshower. Jesus prepared the way in that he trod the path before us and showed us the way, and he said, "Follow me." To follow Jesus means to follow the light step by step as it is revealed to you, as Jesus followed the light as it was revealed to him. As we follow our highest conception of Truth, understanding will grow and lead us on and on into more and more light.

The Master did more wonderful works toward the close of his ministry than at the beginning. He was continually growing in knowledge of the divine law, and the push of the divine was crowding him on from triumph to triumph. Finally he was able to say to his disciples, "Be of good cheer; I have overcome the world." So we, following in his steps, shall overcome the world, the flesh and all error.

Even after the Master rose to the height where he was able to demonstrate his power over death, the human element in him struggled with the divine. The night before his crucifixion he withdrew to a quiet spot to hold



communion with his God, taking with him three beloved disciples whom he asked to watch with him for an hour, but in the garden of Gethsemane the disciples slept, and left the Savior alone in his struggle. So he turned entirely and forever to his God and found his heavenly Father's presence all he really needed. When the human sense shrank from the task before him, the divine said, "Nevertheless, not as I will, but as thou wilt." The Spirit was leading him onward to fulfill his mission and complete the divine plan.

The Master had told his disciples that it were better for them that he go away, but they could not fully understand until they saw him after he had risen victorious over the tomb. Then a new and great awakening came to them. They needed just the experience through which they had passed to quicken their spiritual understanding. After they no longer saw their Master in the flesh, they learned to listen to the voice of the Spirit within more closely, and came to know the Christ as an abiding, indwelling Presence, as Jesus had told them they would. He had promised them that the Comforter—the Spirit of Truth—would come and abide with them, and would teach them all things and guide them into the Truth.

It is the purpose of the Infinite to be in us what he was in Jesus, and that Spirit within which led our Wayshower on from glory to glory is leading us also; and we, too, shall climb the heights and overcome all that is opposed to Christ.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the East Indies.—Dolbear.

Diving, and finding no pearls in the sea, Blame not the ocean, the fault is in thee.

-Persian Proverb.



"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.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,

Unity Bldg., 913-917 Tracy Ave.,

Kansas City. Mo.

## CLASS THOUGHT

February 20 to March 20, 1913 Held daily at 9 p. m.

The Constructive, Harmonizing, Unifying Power of Divine Love is Expressed in Me.

### PROSPERITY THOUGHT

February 20 to March 20, 1913 Held daily at 12 m.

I now set into operation the Law of Compensation; and I make of myself a magnet to attract only the Good.



### THE PROSPERITY THOUGHT

I NOW SET INTO OPERATION THE LAW OF COMPENSATION; AND I MAKE OF MYSELF A MAGNET TO ATTRACT ONLY THE GOOD.

The Law of Compensation is the Law of Sowing and Reaping. This law will never act contrary to its own nature, "Whatsoever a man soweth that shall he also reap."

When Jesus sent his disciples forth upon their mission of good, he said, "Provide neither gold, nor silver, nor brass in your purses.

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food."

We can see from this that the Law of Compensation will provide for us, but as we are magnets attracting to ourselves the quality of our thoughts, we see that we are responsible for the results to ourselves, and from the lesson taught us we find that worry or anxiety or a feeling of injustice will not recompense us with success, but that thoughts of trust and faith and good will return to us an hundredfold.

"The workman is worthy of his meat"; what sort of workman are you?—Harriet Delano Poole.

The Spirit of the Father in Me draws to me that which is mine under his Righteous Law. "Seek you first his right-eousness and kingdom; and all these things shall be superadded to you."—Matt. 6:33, Emphatic Diaglott.

#### THE NEW RACE

#### EDNA L. CARTER



HEN the child first enters school all the knowledge he is to gain is ready for him. His school work brings him into consciousness of that which already is. It is so in the study of Truth. All knowledge and understanding eternally exists, and spiritual growth is the process of

coming into consciousness of that which is from everlasting to everlasting, without beginning, without end. Consciousness is an important factor in all spiritual development, and spiritual things are more easily understood when their relation to consciousness is known.

The character of consciousness is dependent upon the kind of ideas held in mind. The dominant ideas make the dominant traits of character. Every individual is potentially perfect, but he manifests according to his thought, which may or may not be in harmony with the Truth. "As a man thinketh in his heart, so is he." Change of thought makes change of character, and the intensity of thought marks the degree and time of change.

All of the ideas common to men in the Adam estate form a consciousness which may be called the Adam consciousness. The ideas of Adam do not conform to the mind of perfection. They fall short of the standard and therefore Adam is spoken of as "fallen man." His fall is in consciousness. He has lost consciousness of his first estate, which God pronounced "good" and "very good."

But the promise is that he shall be lifted up into the consciousness which is formed from true ideas. This is redemption, and the state in which he then dwells is called the Christ consciousness. Men and women who have laid hold of their Divine perfection, and have thus grown out of the Adam consciousness into the Christ consciousness, make up the New Race. The new state of consciousness

is described as the Christ Child, and the growing process is the bringing forth of the Christ Child. The Christ is begotten by the Word. The Word is the Seed. The Truth of man's spiritual perfection is the Word, which, received into consciousness by faith, begets a new creature, and it grows day by day "into a perfect man, unto the measure of the stature of the fullness of Christ."

The New Race is to be entirely different from the old human or Adam race. Everything that pertains to the Adam man is to be put off. This fact is not always duly emphasized. There is a lingering belief in the hearts of many who are striving for the prize of the high calling in Christ Jesus that they can take into the new kingdom something of the old man, but Jesus taught plainly that this could not be. Everything that belongs to the natural man, his badness, his goodness, the things he recognizes as evil, the things he highly esteems and holds as "sacred"—all must go.

Nearly all students of Truth see that the things they consider morally wrong must be dropped from their thinking and living, but it is not always clear to some that the promise of redemption cannot be fulfilled to Adam at all and that he must be crucified, "put off," and an entirely "new man" must take his place. The Adam race has been tried and found wanting, and only those shall be redeemed and abide who are willing to come up out of the Adam consciousness and qualify for the New Race, the Jesus Christ race. The realization of this Truth makes the way of the overcomer very much easier, because he will be on the watch to see what he can give up that he has considered good, as well as that he has considered evil. Their very "goodness" keeps some people out of the kingdom. When trying experiences come, the cause is not found and remedied because it lies in the realm of goodness and virtues which are considered unquestionable. So it is a wise overcomer who stands ready to give up everything for Christ, and refuses to cling to his old flesh consciousness under any plea whatever. And nothing will be lost by letting go of

all connection with the Adam consciousness. Everything will be gained by it—so Jesus taught and so overcomers everywhere are proving.

The transformation made by the regeneration of man through the Spirit is so complete in the members of the New Race that birth and death are no part of their experience. The Adam man considers this quite beyond the range of the possible and he raises many objections. "What would the world be without children?" He does not understand that in the New Race the earth will be blessed with the child-like Spirit in its perfection, for all in the kingdom will be truly children of God. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." But, the children of God will differ from the Adam child in that they will not be ignorant, nor helpless, nor liable to sin and death. "Be not children in understanding." It was the childlike spirit that Jesus commended. A wrong idea of what is meant by becoming as a little child would make one childish instead of child-like. The innocence, the trustfulness, the receptivity, the care-free, happy abandon of childhood—these are the qualities that open the soul to the Truth that begets and grows the new man. The child of Adam has a subconsciousness filled with the tendencies of his race. Sometimes, very early he manifests the selfishness and the sensuality of the race to which he belongs, and when we speak of the "innocence of children" it is understood that it is not absolute, but relative. Something of the joy of the kingdom of heaven can be imagined when it is understood that all its inhabitants will be children in their guilelessness and naturalness and life and energy. But there will be fullness of life, understanding and power, perfect freedom from sin and liability to sin, so the imagination will have to reach away beyond anything that childhood in Adam represents.

It is well for every overcomer to cultivate the childlike spirit and let go of all tense striving, even for spiritual things. The consciousness of God as Father will place one in the right attitude. In the realization of protecting,



147

providing Love, all the strain of fear and anxiety will be removed and life in abundance will then find easy entrance into the consciousness, bringing with it strength and health, and eternal youth and life.

It was spiritual discernment that led Paul and Peter to speak of the New Race as a "peculiar people." They grow more and more unlike the Adam race as they see the possibilities and glories of the Christ man, and it becomes true of them as Jesus said, "They are not of the world even as I am not of the world." But they are the light of the world. The idea of the New Race is the leaven that shall leaven the whole lump, all of humanity, and in the Christ shall all the nations of the earth be blessed.

We hail the dawning of the day, when the kingdom of Christ is come; When sin shall all be put away, when the kingdom of Christ is come; When to the earth's remotest bound the gospel message shall resound, And peace and sweet good-will abound, when the kingdom of Christ is come.

The natural instinct of our finer womanhood is to be clever and hospitable and able, not seldom to hold their own in the world's business as well as a man, or to surpass many men. But, as I think of the ever-growing tendency to be cumbered about many things, and note the multitudes of women so cumbered, I wonder how many of them are left to this nobler mind and purpose—maidens who will not give all their time to the world's ways and fashions, or to light and frivolous reading and the charm of light conversation, or to running hither and yonder on vain and empty errands, but will have their time for listening to the diviner voice, the still, small voice, the whisper of the Holy Spirit of God.—Rev. Robert Collyer.

God and humanity are one. There is no chasm between God and ourselves unless we create one. We can be like God by living in him and his law. His only law is love. Let us bring it into the daily exercise of this life. Let us lead a simple life and be kind and gentle to one another.—Sel.

#### EXTRACTS

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

When in the Silence you see colors, your soul sight is in action and you perceive the emanations from the different body-centers. The white light is from the Divine Intelligence, manifesting through the top-head. Red indicates the activity of Life; violet, Power; blue, Truth, etc.

You should not give attention to the colors, nor spend any time in looking at them, but try to realize the *ideas* which they represent. Your mind manifests through ideas, and through ideas only will you attain the mastery. So you can see the necessity of keeping the attention fixed on ideas instead of manifestations.

People who develop soul-seeing before they have gained the mastery of ideas are subject to all kinds of fads, fancies and phantasies. They are what is called "psychics." They have no deep understanding of the power of thoughts and words and the laws through which they work. This soul-seeing and soul-feeling, before Truth is understood, is known among metaphysicians as "premature birth."

The throat is the Seat of Power. When it is sore there has been resistance, consciously or subconsciously. Deny resistance to Spirit and affirm receptivity.

I Am is Spirit. When you say I Am you are speaking of your spiritual identity. One name for man's Spiritual Identity is Christ, the anointed of God. Jesus manifested in his whole consciousness the Christ, and we name him Jesus Christ. When we feel the Christ life, it is our privilege and right to say, "I am Christ Jesus." But "Go

tell it to no man," because they will not understand.

The Lord's Body and Jesus Christ's spiritual body



are the same. It is personal consciousness that sees the form of Jesus' body. A more interior consciousness feels his presence, and his power, without the form.

The reason people do not fulfill their ideals is that they fail to incorporate, in the processes of working them out, all the factors entering into the manifestation. To simply hold the image in the mind is but one step in the process. That image must be clothed upon with spiritual Substance and vitalized with spiritual Life. This involves a purification in all food, and a conservation and purification in sex, and all that pertains thereto.

These factors are typified in the life of Jesus as his disciples. Men and women will never fulfill their ideals (which, summed up, is God's Idea of Man) until they have "called" and taught all twelve powers of the mind.

#### \* \* \* \*

Yes, healing is "easy" to some because they believe they can readily receive it. They do nothing to resist the Spirit. They do not see anything mysterious nor miraculous about it. They know it is the working out of the one natural, universal Law. Others think it occult, unnatural and difficult to obtain. With this error thought they handicap themselves and wonder why they do not demonstrate. We do not suggest nor advise what you shall do. Healing is a matter between you and God. We speak the Word that heals when the patient asks for healing.

#### \* \* \* \*

Yes, the idea of "no death of the body" is associated with the idea of "no birth of the physical body."

The idea of a "physical body" is born of man in his error thought that the body is material, that is, subject to decay. The body should not be separated in thought from the soul and spirit. The three constitute a trinity, and, united under the Law, make a perfect man.

The race is under the delusion that it is called upon by God to bring forth children and furnish bodies for them. This error has no foundation in Truth, nor in Scripture,

nor anywhere else. The life given to each individual of the race by God must be conserved, regenerated and righteously used by him for his own well-being. More life can come to him only from the original Source. He cannot perpetuate himself. If man in his ignorance wastes his reserve life force, or subdivides it in giving bodies to others, he can only lose his life in time and die.

### WITHDRAWAL OF CONDEMNATION

Say to the people around you, I see you in perfection and do not condemn anything in you.

As you withdraw accusation it is also withdrawn from you.

Judge not, that you be not judged; for each man's judgment of another falls back upon himself.

This is the Spirit of God which Paul said is freedom. The way to get freedom is to give freedom.

You are not under the old Jewish belief of law and letter unless you choose to hold yourself there; you are in the new Truth dispensation, which Christ shewed forth, of light and liberty.

Begin today by withdrawing from the world all accusation. Live in pure thought, and the external will correspond with your within. Heaven means freedom.

The Bible lives today because of the spirit of its teaching, which when understood is life and liberty. It is an uninteresting book to those who have veiled the Spirit and are blindly reading after the letter, which means law.

Call out the good in every one by seeing from the standpoint of Spirit, which maketh alive.

"The right attitude and the strong one is to stand up in the highest truth we know, and to state it fearlessly, in utter indifference to whether even a single soul is going to indorse it or not. A man who stands in this position is independent of indorsement; he is above it; his position glorifies him; and what is more, he who is independent of the world, commands it. He whistles, and it follows him."



### THE TEMPLE OF UNDERSTANDING

### ELIZABETH JACKSON

AR out over the shining waves, upon a small island, was a building of purest white. From this building, as from a lighthouse, shone a bright yellow light, making a golden path, as it were, across the water to the shore.

Boats were traveling back and forth over this shining track. There were two persons in each boat: one who seemed to be the boatman—though the boats appeared to travel of themselves, with no propelling power, and the other passenger seemed to be a pilgrim of some sort.

Time after time the boats traversed the space between island and shore, taking the pilgrims back and forth. At last a boat stopped in front of where I stood, and the boatman held out his hand to help me on board. In joyful surprise I stepped into the boat. As we approached the island, I noticed the wide steps, marble, like the building itself, but the bright yellow light which the whole building radiated fell upon them, making them look like stairs of gold.

There was such a kind, benevolent look upon the boatman's face as he led me to the foot of the steps. "You cannot enter until you understand," he said.

"But I do not understand," I replied.

"Not now, perhaps; but you are willing to learn; otherwise I should not have brought you here." He turned, and seated himself in the boat.

A light, brighter than before, fell upon me. I looked up. In the doorway stood a radiant being—man, yet not man—god, yet not god. I felt so drawn to him, I could have thrown myself prostrate at his feet, and clasped the hem of his garment. Yet I was abashed before him.

He gazed steadfastly at me a full moment, then he said, "Now you understand; enter."

"Yes," I said joyfully, as I climbed the golden steps; "I do understand. It is love; nothing but the unbounded love of God, which fills the whole world."

The radiant one took me by the hand and led me inside. Oh, the joy of being in that place, where the atmosphere contained naught but pure love! It seemed to me that one little moment there was worth more than all the years of my life. I was no longer abashed before the radiant one, for I recognized in him a teacher divine, whose desire was to help me.

"Come," he said, "let us see what work love does in the world."

We walked to the window and looked out upon the sea, which was the world. Over it flitted shapes dark and gloomy, like demons. It was a dismal sight.

Suddenly, from where we stood, a bright, golden ray shone out over the dreary sea. The dark forms began to flee, and one by one, as they felt the warmth of the golden light, they became meek and gentle, and helpful toward one another. And over the sea was peace, and white-winged messengers flew back and forth across the gently rocking waves.

"I understand," said I, "that love can do anything, and that love does everything."

"Go and tell it to the world," said he; and he led me to the door and raised his hands in benediction as I descended the steps. I re-entered the boat, and the boatman guided it over the golden way.

A group of pilgrims were standing upon the shore as I landed. They looked at me, and something of the joy within my heart must have been reflected upon my countenance, for they crowded about me.

"What is the good news that you bring?" they asked eagerly.

"Love can do anything, and love does everything," I said. "Whatever else may seem, there is nothing else in the world but God's love—nothing but God's love."



## DEMONSTRATIONS OF THE LAW

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

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

It is from the Lord that all benefits come; and the more we bless him for those benefits that we know come from him, the more benefits will we receive, and the more we will realize that all benefits are from him.

It is true that the Lord forgives our iniquities that he may heal our diseases, and we should accept with praise and thanksgiving our forgiveness that our diseases may disappear.

All iniquity is missing the mark, or falling short of Divine Ideas. In other words, breaking Divine Law. All disease is the result of broken law. So if the body is not in health, we may be sure that Divine Law has been broken either in thought, word or act.

To know God aright is to have all our iniquity forgiven, or wiped out of our consciousness. When this forgiveness takes place, all disease will disappear from the body. There are no incurable diseases, for God forgives all iniquity.

The Society of Silent Unity trusts the Divine Power of forgiveness to help and to heal all who ask their prayers. The following extracts from letters received by them from grateful ones who have been helped, prove that the great Physician now is near to forgive and to heal.

#### HEALING

Riverside, Cal.—I cannot thank you enough for what you have



done for my daughter who was ill with infantile paralysis when you began treating her. At first she could not straighten her knees, or even cross one foot over the other, but now she walks everywhere alone and can raise her knees high when standing, and can even stand on her tip-toes.—Mrs. G. L.

Portland, Ore.—I write to express my gratitude for the recovery of my dear mother whom you have been treating the past summer. It seems to be the direct work of the All-Wise Creator through your agency. It is beautiful to see her around again as active and cheerful as formerly.—Mrs. E. B.

Oakland, Cal.—I write to inform you that I have entirely recovered, and to express my sincere gratitude. When I requested you to treat me, I had been treated by two doctors for six weeks and was getting worse instead of better. I began to improve from the time I made the request for treatments. I had not been able to walk for over six weeks, but the next day after your treatments I was able to walk on crutches, and gradually improved daily until I am perfectly well. I am now working twelve hours a day, inspecting cars for a railroad company.—W. L. E.

San Diego, Cal.—I have not written for some time, but I have not been idle. When I wrote you last I said I would be so glad when I could walk up the hill. I do that now. Less than a year ago I never walked a step out doors.—I. M. S.

Orland, Cal.—Surely "all things are possible with God." My husband, from a nervous wreck caused by an accident, is well and strong again. My son has been given the necessary financial aid for a four-years' course in college, which seemed impossible at the time I wrote you. My heart goes out in gratitude daily.—Mrs. S. D. K.

Los Angeles, Cal.—I know the Father answers you, for we are more prosperous than we have been for years, and my husband is cured of bowel trouble that he has had all his life, and also of crushing in the ribs from which he had suffered for two years.—Mrs. F. W.

Lincoln, Neb.—My arm which was so badly crushed to all mortal appearances, and which every one told me should be under the care of the best physician, is nearly well. At the elbow it was as black as earth and was swollen to nearly twice its normal size.—M. B. P.

St. Louis, Mo.—You may discontinue treatments, as I feel I am cured of the weakness I had at the time I wrote you. I thank you and I also thank God that I am once more restored to health by the help I have received from you.—Mrs. P.

Plainfield, N. Y.—I thank you earnestly for your timely help in response to my telegram. My boy had quite a fever which broke at about 8 p. m. that evening. His glands are normal and sore throat



entirely healed. It was a great demonstration to both of us to see what can be accomplished by faith and prayer and thanksgiving.—

Mrs. 1. H. E.

Walton, N. Y.—My complaint is of long standing, but I am thankful that I am better than I have been in ten years. I have taken no other treatments since putting my case in your hands.—Mrs. I. H. D.

Lawrence, Kans.—You may discontinue the treatments recently asked for, since I have been wonderfully relieved of physical and mental distress.—E. M. C.

Alameda, Cal.—My husband and I wrote you a short time ago, asking help for our little boy. His throat and tonsils had been troubling him for years, and had grown much worse in the past year. A few days after we had mailed the letter, there was a change for the better, and now all of the swelling has gone and his throat is almost healed. We feel thankful for the help that he has received.—Mrs. E. E. K.

Brooklyn, N. Y.—For years I have had a trouble with my eyes which no glasses seemed to remedy. Different oculists said that while the trouble would not be likely to cause blindness, yet I would never be free from it. I had made up my mind that there was no remedy, and so did not have my eyes in mind when I wrote to you for treatment for rheumatism. The other morning while I sat in the Silence, I found to my delight that my vision was perfect, which of course is an answer to your prayers, and I am praising God for his healing power.—Mrs. M. D. C.

Buffalo, N. Y.—I asked your aid ten days ago when I was ill with pneumonia. I began to get better as soon as I sent the lettter, and today am entirely well of that trouble. I am a better, happier and healthier woman since I first heard of Unity a little over a year ago. I am very grateful to you and thankful to God.—Mrs. G. W.

Portland, Me.—I am thanking God this morning for this blessed Society to which I can come for help. Since reading my UNITY magazines and studying my Bible I have become a new woman in mind and body. Will you please treat my little son for a bronchial cough and stammering? I thank you already, for I know you will help him, as you cured him of adenoids about a year ago.—Mrs. L. G.

Waukegan, Ill.—I received your letter. Thanks for your advice and help. My neck is entirely well; it healed very quickly.—
J. A.

Tacoma, Wash.—I am so happy and well. The distress in the nerves and muscles of my stomach has disappeared. I am so thankful that I have found the Truth.—L. E. J.

Knoxville, Tenn.—I am expressing my thanks for what your prayers have done for me. Three months ago I asked you to treat



me, and now I feel that I am healed, for I feel so changed and happy. Even my desire for meat is gone. I can work all day without the pains in my back and sides, and I have no more indigestion—something I have not been able to say in years. In fact, I never enjoyed life until now that I know what perfect peace means.—M. L. W.

Port Gibson, Miss.—Inclosed please find a thank-offering for your treatment of my eyes. They are entirely relieved of all pain, and my sight is very much better.—Mrs. E. R. T.

Hammond, Ind.—My brother, who was kicked by a horse, is nearly well. The doctors had no hopes for the first few days, and did nothing but await developments, fearing he would have to be operated on, which would be almost sure death from pneumonia, as the lung was punctured, and yet fearing if they did not operate, that also would be fatal. As I said, they had no hopes, while I had nothing but hopes. I went back to the hospital after writing you, and sat a few hours with my hand on his head, declaring that the doctors' verdict was insignificant compared with Jesus' promise that the prayer of faith would save the sick. I shut out every bit of fear from my mind, forgot the ominous talk of the doctors, and silently declared and realized God's omnipresence and omnipotence. He got better right along, and on the third day, which the doctors said would be the critical one, no symptoms had set in except good ones. He is now at home carrying coal and gaining every day.—F. E. S.

San Francisco, Cal.—My son is now perfectly well and wears no truss.—W. A. M.

Richmond Highlands, Wash.—The following day after I had written asking for treatments for an imperfect face, I began to improve rapidly. I had at the time of writing been suffering from it for four days. It was swollen twice its natural size, causing great pain. I continued to improve and by the second day there was no trace of the swelling and soreness. I am very thankful.—A. M.

Jackson, Tenn.—About one month ago I asked you to renew your treatments for my daughter for nervous prostration. I write now to say she is well. We are deeply grateful.—Mrs. C. B. B.

Rose Bud, Texas—Inclosed you will find two dollars. I want you still to continue treatments for my husband. There has certainly been a wonderful improvement.—Mrs. S. J. W.

Manselton Swansea, S. Wales—I feel like I must write you again. This morning my husband said, "If it was not for the Truth I would certainly be in bed." He told me to tell you that he is doing fine. If it was not for Unity I would be very miserable.—Mrs. J. B. H.

Lowell, Mass.—My husband's cough, which has been chronic for years, is much better. We are both holding the Word, and feel that we are being blessed and helped along all lines. With thankful hearts, we are sincerely yours,—C. F. and C. M. C.



Mount Washington, Mo.—Please discontinue treatments, as I feel that I am entirely cured and free from all of my old troubles. I have gained about fifteen pounds since you began treating me, and I am so thankful and grateful to you and God for all the good that I have received. I am learning to trust more and more.—Mrs. L. W.

North East, Penn.—Inclosed find one dollar and my innermost heartfelt thanks for the many benefits that have come to me since my first writing to you for help. Headache has entirely left me, my hair has stopped falling out, and I am better in every way.—Mrs. W. P. R.

Parsons, Kan.—A short time ago I wrote you for treatments for my wife, and as she is now entirely well you may discontinue treatments. Our baby who is now two months old, is in perfect health, and she certainly shows the influence of the statements of Truth. We feel very grateful for your ever willing assistance and your work of helping us to help ourselves. We see the results of your teaching every day, and give thanks to God for the privilege of becoming acquainted with you and your work.—G. F. F.

Tocaloma, Cal.—I wrote you in October for treatments. I had suffered a long time with rheumatism in my knee, but as soon as I received your letter, the rheumatism was all gone. I was having very severe pain from neuralgia in my head the other day, and thought I could not stand it any longer, so I just asked God in a few words of prayer to take the pain away, and it was gone instantly. I am very thankful to you for your help.—M. A. R.

Troy, N. Y.—I am writing to thank you for the wonderful help and blessing you have been to me in restoring me to health and happiness.—E. B.

Cleveland, Ohio—I am so much better that you can discontinue treatments. I have been greatly helped through you. I had not left my room for three months when you began, now I can go down to meals.—Mrs. C. S. H.

St. Louis, Mo.—I am delighted to report that Mrs. P. responded to the treatments at once. When I wrote you, her face and hands were covered with skin eruption, and in six days nearly every symptom of it disappeared.—C. J. K.

Buffalo, N. Y.—I am so much better that I can say I am well of inflammation of the bladder that I wrote you about. I have had this trouble for two years or more. I am deeply grateful for your aid.— E. H. L.

Jacksonville, Fla.—I am very happy to let you know the sore on my back is entirely well. It healed very quickly after I wrote you last month. It had troubled me for two years and nothing would help it. I feel very thankful to God and to you for the help I have received, and pray to God to bless your work.—Mrs. M. E. M.

Rockford, Essex, Eng.—I am truly grateful to you for your prayers for the welfare and healing of myself and husband, and feel boundless joy and rejoicing and am giving thanks to our Father for quickening me with his Holy Spirit and prompting me to write to you. For myself I have scarcely felt the least distress in my feet since writing, and the wonderful change and healthful appearance of my husband, which to my mind has become intensified lately, is the wonder and congratulation of all our friends.—Mrs. J. M.

Willows, Cal.—Some time ago I wrote you for help for a sick neighbor. Before I received your answer he was well and up and about.—E. De T.

Washington, D. C.—I want to thank you for the great help you have been to me. For two years I could not walk; had to have a carriage to take me to my office. Now I walk to the cars and wherever I wish without suffering. Through your teaching I have learned "God is all and in all."—E. P.

#### **PROSPERITY**

"Blessed be the Lord, who daily loadeth us with benefits."—Ps. 68:19.

"We praise and give thanks to the All-Providing One for his bountiful good."

Dewey, Ariz.—Many blessings have come to me since I last wrote. Ways and means are opening up that prove far better than our most carefully thought out plans. Each day I count our blessings as you suggested, and can see them increase, sometimes almost beyond belief. I have taken for my motto, "Do with all thy might what thy hand findeth to do," and much good comes of it. The stamps I inclosed in my letter to you before were the last in the house, and nothing to buy more with, but it has truly doubled more than once for us.—

Mrs. L. E. W.

Winona, Minn.—From the day that I wrote you for prosperity treatments we have had remarkable success, which promises to lead us into better conditions than we have ever before realized. After being out of work for nearly a year and applying to fifty different companies of his own profession without success, my husband answered an advertisement the same night after I had written you, which gave him the position of an electrician or manager of electrical companies, where he is being tried in view of a fine promotion, and he is making good, so all worry of that nature has been put aside.—

Mrs. L. P.

Washington, D. C.—I want to send you some word of appreciation for the wonderful help you have given me through your treatments. Oh, the empty thoughts that have been filled! My friends



are telling me that they never saw such a change in any one as has come to me. I am so filled with a desire for understanding that there is no room for empty thoughts. When I used to be nervous or heart-sick or discouraged I would play solitaire for hours. Not a game have I played or wanted to since my awakening to the Truth. So many beautiful things have happened to me in so many ways—more love from the one friend I loved most and his awakening and eagerness for the Truth. How I do rejoice in the Truth, and am so eager to know more and more.—I. J. D.

Brooklyn, N. Y.—When I wrote you November 5th, I did not see how I could possibly hold the business together another month. Everything in this line of business has been very dull this season, but immediately after sending my letter things appeared brighter and I have been able to meet most of my bills, and I am sure God will send me the money to settle all accounts. He has never failed me, and I know he never will. I hold that thought constantly in mind. I cannot express my gratitude to you for the help you have given me. You have helped me to trust God for everything I need, and although at times appearances are not promising, the result is always what is best for me and often greater than I had even hoped for.—

E. H.

Arcata, Cal.—I am holding firmly to the affirmations which you sent me, and feel that I am growing to trust God as my supply. This was our month for paying taxes, and I was at a loss to know where the money was coming from, but before the time came it was sent to me from an unexpected source. I am very thankful.—Mrs. A. R. E.

Lower Lake, Cal.—My report this month is an increasing knowledge and realization of supply. I have kept your affirmation and believe.—R. A. H.

Ontario, Cal.—Last June I wrote, asking your help that I might sell some property and thus be able to go to my brother. I sold the property and was granted the wish of my heart. Inclosed you will find an offering, for I thank you from the depths of my heart.—Mrs. C. K.

Tacoma, Wash.—I have good news to report. Mr. S.'s salary was not cut down, and our son's was raised. Mr. H. had a check of \$500 come to him from an unsought, unexpected source, and a good position was offered his son. I am filled with thankfulness.—Mrs. C. R. S.

New York, N. Y.—Some weeks ago I wrote asking for treatments for prosperity, and am most grateful for the results, as we have had an undoubtable demonstration in increase of business.—Mrs. C. P. S.

S. Tacoma, Wash.—I inclose you my free-will offering, which please accept with my love and kindest regards for your good work.



160 UNITY

I wrote you about one month ago for treatments in prosperity that I might sell my house which I had bought on payments. I sold the place and got out all the money I had put into it. I thank you kindly for your good work and hope it may continue forever.—B. E. R.

Denver, Colo.—About three weeks ago I wrote you, asking for help for prosperity. It is so far being demonstrated to me that I am inclosing an offering, and I have been enabled to subscribe for UNITY and to send for several of your leaflets which have been of great benefit and comfort to me. I have been set right in my way of thinking, and I am indeed very grateful to you.—Mrs. J. L. D.

Trinidad, Colo.—You need not continue the prosperity treatments, as the obligations have nearly all been met, and I know the rest will be as they come. I cannot tell you how heartily thankful I am for the peace of mind and the prosperity that is mine by learning the true way of peace through your literature.—Mrs. E. B. D.

Walla Walla, Wash.—I wish to thank you sincerely for your prosperity treatments. I have finally secured a settlement of my estate, and a much more just one than was offered me when I first wrote you. For this and all your help and kindness I thank you.—A. P. McC.

Cherokee, lowa—Some time ago I asked you to remember us in the Silence regarding some indebtedness which we desired to pay of before the New Year. It is all paid. My life is full of joy and confidence.—Mrs. P. C. F.

Blackfoot, Idaho.—Thank you for your help in health and prosperity. My husband's pay has been increased, our house in S. is rented, and there is also a possibility of my husband securing a position in California where we would love to live, and where he would receive double his present salary. This is not as unexpected to me as to my husband, as I had been praying for an opening to take us to my native state. God bless you for the good you are doing in Christ's name.—Mrs. J. F. LaT.

Blufton, Ind.—My heart is full of gratitude because of the many blessings that have come to me. A few weeks ago I wrote you for prosperity treatments in helping collect delinquent rent, getting roomers, and work for my son. This week I collected one month's rent, the first in eleven months. Today I have rented one of my rooms, and my son has obtained work in a railroad office, with promise of promotion if he makes good. Does not all this prove that God hears his children when they call?—Mrs. C. N.

Spokane, Wash.—Since writing you in June for my son's nervousness, and for prosperity treatments, we are praising God for the manifestation of both health and prosperity. My son has been working on a farm all summer, and is well and strong. My second son obtained a paper route which he had tried so many times before



161

to get. A delightful trip to the East was given to me and my little girl, and on our return we were offered the first floor of the apartment house for very little more than we had been giving for the basement. I want to thank you a thousand times for the leaflet you sent me on "Prayer," and the other literature also. I read and re-read the same over and over. I just devour every word, and praise God for ever letting the blessed light fall on my pathway.—

Mrs. B. J.

Boston, Mass.—I found "Fearlessness in Finances" just what I need at this time. It came just after I had come into the consciousness that I must use all that I have, whether great or small, if I expect to gain more and come into the consciousness of abundant supply. I am having some very interesting as well as strengthening demonstrations along this particular line.—A. D. H.

#### **FREEDOM**

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

"I am free with the freedom of Spirit."

Seattle, Wash.—I write you in regard to the progress my husband has made the past month. He has not touched a drop of liquor since I wrote you. Thanksgiving was the first holiday that he didn't celebrate by drinking. I can see an improvement in all of his habits. I am so happy to see the change—home seems so different since you began treating him.—Mrs A. M.

Salt Lake City, Utah.—You may discontinue treatments for my husband. A remarkable change has come over him and he seems not to care for liquor as he did a while back.—Mrs. E. J. J.

Girardville, Pa.—I never felt better in my life. As to drink, I never have the slightest desire for it. I cannot express my thanks for all you have done for me. Thanking you for your kindness.—/. C. W.

Decatur, Ill.—My husband stopped drinking two weeks ago, and changed a great deal in spirit right when things seemed even blacker than ever.—Mrs. H. H. T.

Kenses City, Mo.—I just feel that I must tell you that good news concerning my stepson whom I wrote you about for the liquor habit. He has not drank any since, and he says he has no desire to touch liquor. He says his head feels so clear and he feels like a different man.—Mrs. L. J. K.

Decatur, Ill.—Enclosed find love-offering as a small reminder of the good we have received from the hand of God through you. We have had health, contentment, prosperity and success that demonstrates the power of the Father working in the hearts of men. For this we wish to add our thanksgiving and praise.—E. L. P.

## SPIRITUAL UPLIFT

"Great peace have they that love thy law."—Ps. 119:165.

"I will praise the Lord my Glory;
I will praise the Lord my Light."

Los Angeles, Cal.—I cannot thank you enough for the help we have received since we have been joined to you through the Divine Power of the Holy Spirit. My son has been made a new man. Thank God that everything has changed for the best. My family is so happy and there has been such a great change in my affairs and home that everyone has noticed it.—Mrs. F. B.

Fountain, N. C.—Through your treatments life seems brighter to me than it has for years, and I have been helped in many ways.—Mrs. M. A. B.

Danville, Ill.—Although I had not heard from you at the time I was to appear in concert, I felt your help so strongly that this was itself the answer. I felt so free and perfectly composed, and was never better received. I took with me the thought that I was giving them happiness, and that was the sole purpose of my being there. This was one of the happiest demonstrations, especially when my instructor told me that my work was the best, and that it was better received than anything else. Everything has straightened out in renting our rooms, and all things are "in Divine Order."—L. V. W.

Las Cruces, N. M.—I have received more light from your treatments and books than I ever gained in all my life, and I desire to gain more.—N. P.

Washington, D. C.—About one month ago I wrote, asking for help. The help came and is still coming. I have been born again and am growing each day and each hour, just as a little child.—Mrs. M. J. L.

Fort Collins, Colo.—I rejoice and give thanks daily for the great change that has come into my life within the last year. It is marvelous from the human standpoint, but natural and commonplace as demonstrating the loving Father's care. It has been largely through you that the Father has worked, and I wish to thank him through you for the good that has come into my life. I push forward with new courage and better understanding to yet higher and greater manifestations of Divine love, wisdom and truth. I feel that I am a new born babe, just beginning to live intelligently.—M. A. B.

Far Rockaway, N. Y.—Inclosed please find my birthday offering. Through the Unity thought being held it was a birthday in the kingdom of heaven.— $Mrs.\ J.\ G.\ F.$ 

Holbrook, Ariz.—It is with a heart full of gratitude to God for directing me to you as his instrument through whom I have received



so much. I have been able to make the transfer of lease, and everything seems to work for good, but the very least of all is the material gain; the spiritual uplifting is wonderful.—Mrs. M. S.

Oblahoma City, Obla.—Tomorrow will be Thanksgiving Day, and it will be the happiest one that I have ever known, for I have found the Truth and it has made me free. You may discontinue your treatments for my health, for I have realized that I am Spirit, and Spirit knows no illness.—E. S.

Rosenberg, Texas.—I am writing to tell you of the benefit I have received through you. My health, my business, and my every-day life is so different, since taking up your teachings, that I can scarcely realize that I am the same person. Through you I have been brought into the light, and to know God and myself; until I took up the study with you I did not realize that God was with me constantly, and that I could commune with him at all times; now I believe that all things are possible to those who believe.—W. F.

New Westminster, B. C., Canada—Since taking up Unity, reading your literature and using your bank, our home and our lives are infinitely happier and brighter and my prospects very rosy indeed. I am realizing more and more every day the power of mind over matter.—E. A. B.

Beavertown, Ore.—The tract, "Words of Truth," has proved such a practical help to me. It seems alive with the helpful Divine Spirit, and I feel that surely one other soul has known what it meant to struggle on through the "slough of despond" and come out through the guiding hand of the Spirit, on to the firm ground of spiritual health and prosperity.—Mrs. M. A. R.

"There is one word that expresses all good. That great, all-powerful, uplifting and upbuilding word is Love. It is harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions of life are wiped away, revealing the natural self, that self is Godlike. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life-giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end. 'Faith, Hope, Love—these three; but the greatest of these is Love.' "—Selected.

# NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. Anna H. Ray, who has been connected with the local healing department at Unity Headquarters at different times, is again associated with Unity Society permanently, and is taking up the work of healing with great power. Mrs. Ray's many friends in Kansas City are rejoiced to have her return to the work to which she is consecrated and so ably fitted.

A Unity Circle has been established at the Indian River Branch Library on Merritt Island, opposite Cocoa, Florida. Miss Julia P. Hascall has conducted the library for some time, but now Mr. J. T. Irvine has become associated with the work and is the leader of the Circle. The postoffice address is Merritt, Florida.

The Unity Center of Springfield, Mass., is flourishing to the extent that it was deemed best to form a regular Society, the following officers being elected: President, Mrs. Mary Margeson; vice-president, Mrs. Frank Ware; secretary and treasurer, Miss Ida Hovey. The name of the organization is "Unity Center of New Thought." The increased attendance has demanded a new room which has been obtained.

A Unity Center has been formed in Los Angeles, Cal., by a few people who wish to keep strictly to the teachings of the Unity Society of Kansas City. Meetings are held Tuesday evenings at 7:30, in Miss Gertrude Redit's store, in the New Thought News place of business, 64 S. Flower Street.

The meetings of the United Truth Center, 639 Richmond Street, Toronto, Canada, are now held on Monday evenings at 8 o'clock instead of Sundays as formerly noted. This Center is progressing rapidly, and many are unfolding spiritually under the teachings of Susanne Mayflower, the leader.

Mrs. Harriet B. Coolidge, 1848 Emerson Street, Palo Alto, Cal., is doing a quiet but very effective work for Truth through the lessons which she is giving each Wednesday morning in her home. These lessons are on Practical Christianity, to which her life is dedicated.

Miss Gertrude B. Hall began a series of lessons in Practical Christianity and in the Basic Principles of Truth in Boston, Mass.



commencing the first Sunday in February at 8 o'clock, in room 210 Huntington Avenue. Love-offerings received.

The magazine, *Plenty*, published by Mathews Dawson, Washington, D. C., has been retired from the magazine world for the reason that the editor and publisher, Mr. Dawson, has decided to give all of his time to his patients, of whom he has a large number. We are pleased to announce that the Unity Tract Society will fill out the unexpired subscriptions to *Plenty* with UNITY magazine, beginning with the February number.

The Home of Truth conducted by Mrs. Frank Andrews, Medford, Oregon, has opened the new year with renewed activities and with largely increased attendance and greater interest. They have Sunday meetings, Sunday School, Thursday study class and a Friday evening healing meeting. These meetings are held in suite 215, Hotel Holland.

The Edinburgh, Scotland, Higher Thought Center has taken rooms right in the shopping district of Edinburgh, and has opened a free reading room and library, and begun an earnest campaign for Truth. Unity literature may be found here. Mrs. Helen Rhodes-Wallace is leader and manager of the work.

Mrs. C. J. Trafton, 514 East 4th Street, San Antonio, Texas, a thorough student and experienced teacher of Practical Christianity, is arranging to open a Truth Center at her home. We feel sure that UNITY readers in that part of the city will welcome Mrs. Trafton and the opportunity to study under her. We understand that this new Center is quite removed from that conducted by Mrs. Chatterton who is in another part of San Antonio.

By the golden law of silence one man can command a regiment. Never answer a quick retort. The loss of a moment's temper will undo the upbuildings of months. Preserve your odylic force, for this is the secret of real power. The garrulous person scatters his energy in words; you are to gather energy by silence. Do not talk to court popularity. The silence of the mystic carries conviction to the masses of men. In a dispute, consult the inner self, and never argue a point, but wait. The solution comes after a brief moment of silence.—Alwyn Thurber.

Keep your face towards the Sunshine, and the shadows will fall behind you.—M. B. Whitman.

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



# UNITY

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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.

# SPECIAL NOTICE

Special and only authorized British edition of "Lessons in Truth," by H. Emilie Cady, is now ready. Send orders to L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.



# **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 March, 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 Albemarle Chambers, Albemarle 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 Seventeenth 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.

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 5th 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, rooms 407-409 Presser Bldg., 1714 Chestnut St.

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 2d 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.

Seattle. Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.

St. Louis, Mo.-H. H. Schroeder, 3537 Crittenden St.

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

Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

Campbelliown, 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.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

# UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work a preparatory course of six lessons as follows:

1. The Silence.

4. The Body of Christ.

2. Healing.

5. Overcoming.

3. Prosperity.

6. The Great Demonstration.

These lessons, with auxiliary reading, from 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.

The following words of appreciation have been received recently from students in our school:

New York City—I have faithfully studied the lesson and I think I am ready for the questions. I cannot tell you what a revelation the lesson has been to me, nor the great joy that came into my heart when it came to me that Jesus Christ really dwells within.—M. D. C.

Burlington, Ia.—I am returning Lesson One. It has helped me in more ways than one. I have understanding of our oneness with God since studying it. I thank you for sending it to me.—M. B.

University, N. D.—I herewith send my second lesson. This study gives me true joy and inspiration. I never cared so much about the healing until lately. I have always wanted to be righteous, but I have never felt until now that I really understood what it means to be righteous. I am anxious to get the next lesson.—E. C. H.

Thompson, Tenn.—I wish to complete the course this year. No one can study these lessons without being benefited. I thank you earnestly for the inestimable help you are giving me. I want to grow in the knowledge of this wonderful Truth.—Mrs. J. M. W.

Pine Lawn, Mo.—I inclose Lesson Three of the preparatory course, and I can testify that already the Truth which I have received from it has been of the greatest practical use to me. On receiving this lesson I ran over the questions and exclaimed, "Oh, what a beautiful lesson to work out," when immediately I was conscious of being surrounded by lovely flowers. I could almost see them with my eyes, they were so real to me. I inclose a love offering.—J. N. L.

Sardis, B. C.—I think I may safely ask for questions to the third lesson. The teaching is wonderful. I have been greatly helped by the suggestion to hold the thought, "Thou only." I see as I never saw before what really constitutes prosperity. It is most satisfying, as are all of your teachings. God, Good, is all there is in reality. One can rest in that knowledge so quietly, knowing that the Spirit is ever working for us.—E. A. W.

Rusk, Texas—I have carefully studied my lesson, and can say that it has done me good. I am constantly seeing the effects and getting the results of the laws that I have come to fully understand.—Mrs. M. C.

Logan, Utah—I inclose answers to questions to Lesson One, preparatory course. I can see what a help this course is in conjunction with the course I have just completed. I feel very grateful to the Society for this opportunity to continue my studies with them.—A. B.

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



#### SPECIAL FOREIGN DEMONSTRATIONS

South Africa—During a visit to a friend in the Transvaal a few weeks ago, I had a wonderful realization of the power God has given us, of which we read in Luke 10:19: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you."

It was my privilege to prove this. Early one morning, about 4:30, I was suddenly awakened from sleep by a sensation like the piercing of my eye by a hatpin, or the dashing of boiling water into it, so sharp and deep seemed the incision. Looking down, I saw a good sized scorpion crawling off my shoulder onto the wall. The thought occurred to me that my friend, who was an unbeliever, would be a doubting Thomas, and would say, "You can't be sure it was a scorpion," so I secured it for inspection. I had my remedy at handto be firm in my understanding, to have no fear, to know that matter cannot ache or swell. I went to work in this way to destroy these claims. In a short time a bag of poison had formed across my eye, completely hiding it from view. At 7 a. m. my friend saw me, and asked "whatever is the matter?" I told him I would be all right soon. a scorpion had bitten me. He was alarmed, and said, "If you will put nothing on your eye, you had better let me give you some brandy." When I had declined, he said, "If you were sure it was a scorpion, you would be willing to do something." "Seeing is believing." I said. Then I showed him the scorpion I had secured. "Why," he exclaimed, " my dog was bitten by a smaller one than that, and was dead in three hours." Then he examined the bite with a magnifying glass, and could see it distinctly, and also that the skin was filled with greenish fluid. This alarmed him so that he expected to see me die. and he left the room. But those who know the power of the healing Christ have no fear. It was not long before my eye was normal, and a stranger looking at me never would have known what I had passed through. I was well, and sat down to breakfast at 8 o'clock, and have felt no ill effect since.

I do praise God for this wonderful teaching, which is such a help and power in our everyday life, and that we have the divine commission to conquer all things with Truth and Love. Trusting my experience may help some one, I send it to you.—F. M. C.

From China—One of our UNITY readers has sent us a letter from her son, who is in China. She had sent him a copy of UNITY, but he did not know where it came from. We take the liberty of printing the following extract from his letter. He is a racy writer and, as our readers will discern, not yet very deep in understanding of the Truth; but the power of the Word demonstrated in him just the same.



"A while back I had rhoumatism. I tried most everything to cure it: hot baths, cold baths, no baths; quinine, no quinine; phenacetin, asperine, and all the other little 'ines'; Pond's extract, horse liniment, and a couple of pages more of well known 'misery' cures. Yet, strange to relate, the 'misery' continued to do business at the same old place. After I'd about given up, I received a little booklet from a friend of mine. This booklet was called 'Unity,' or some fool name like that. Among other things it claimed that it could cure almost everything from the bubonic plague to a sore toe, if it was interpreted right. Well, as my misery was half way between the two foregoing complaints, I decided to give 'Extract of Unity' a fair trial. After a tedious effort I managed to commit the following: The will of God is fulfilled in my mind and body, and I am made whole.' After taking several copious doses of this innocent phrase, I observed that my misery had begun to drop off and I haven't been bothered since. Isn't that fine, though? Now, I'll let you take some of this wonder cure, and it won't cost you a cent; only there is one important instruction that goes with this dope, and that is, you must not doubt that it is going to cure you-don't lose faith for a second and you will sure win."—H. G.

### ABOUT UNITY

Houston, Texas—This is the greatest Thanksgiving Day I have ever known, all because of a copy of Unity handed me by a friend about two months ago. The blessings received are numberless. One of the greatest is the loss of fear about everything that I once had. I now know through Unity that Jesus Christ dwells in me and I in him, and there is nothing to fear. This is what I have been looking for, for such a long time I cannot tell all that it means to me. The Prosperity Bank that you sent me has already begun to work in my financial affairs, and they are brighter than ever before. I have learned through Unity that God is my inexhaustible resource. I thank God for these blessings. I desire above all other desires to point others to this wonderful light I have found.—A. C. C.

Dallas, Texas—More than a year ago I wrote you for help, for I was in distress and sorrow. I have come to see that the thing which I thought I desired above all things was not the thing for my best good. I have recently taken up a regular study of UNITY, with a clearer vision and deeper understanding than ever before. I can hardly wait to return to my room from work each evening so as to read and reread the truths I find in the pages of this little magazine. It has brought me peace, so very precious after three years of heartache and distress, and I find life much sweeter. In so many ways I have been benefited, and I feel that the better times spiritually and in every way have only just begun.—Mrs. A. P. C.

Washington, D. C.—Since I have taken up the Truth the last



172 UNITY

year and a half, I am a different person entirely, and all who knew me before then, cannot tell what has come over me. Indeed, I am so happy and everything seems so bright. I am devoted to the teaching of Jesus Christ. In fact, before I knew the Truth I was about ready to end all, but I am thankful to my heavenly Father that he sent me to friends, through whom I became interested in the Truth, and today through the understanding of the power of God I am made whole. I simply love UNITY and the Weelfly. I do not miss reading something from your books every morning at the office, and also while eating lunch.—O, K.

New Orleans, La.—I thank you for your treatments—they are marvelous to me. I feel so well and strong, and think I can keep so by reading Unity.—Mrs. L. A. L.

Coules City, Wash.—Unity is so full of Truth and spiritual teaching. I read and pray and then read and pray more until I get what I need. No one who reads Unity in search of Truth can remain in darkness long.—Mrs. M. F. McD.

Los Angeles, Cal.—I now feel that I am so well that you may discontinue treatments. The cough that I had was of two years' standing, and my friends are now asking me what I took to cure me. I am getting stronger in the Truth every day and year, and after reading hundreds of books have settled down to your lessons and teachings, and through all my study your magazine has always been my best guide.—L. F.

Elsinore, Cal.—About two weeks ago a friend loaned me the April Unity, and the joy and life it has brought to me I can never tell. I have been in advanced thought for twenty years, but never found anything equal to Unity. That April number has almost made a new creature of me; I know it will do so in time.—Mrs. W. P. H.

Stockpert, Eng.—I thank God from the depths of my heart that his great love drew me to reading UNITY, for therein I found peace for my soul, and I have that within that no man can take away.—R. B.

Providence, R. I.—Just a few words of heartfelt gratitude. The coming of the priceless UNITY to my home has meant far more than words can express, and Weekly Unity is also indispensable. Please find inclosed subscription price. I would that I could send check to cover the cost of sending copies to many, many, but here pledge myself to make my own literature go on to all whom I can reach, while I seek to understand its truths.—L. H. Y.

New Plymouth, New Zealand—I will never be without UNITY. It is the greatest comfort I have, and I find such pleasure in it and pass it along to others, so that they may also benefit by its teachings.—A. E. H.



Sparta, Nev.—Have been so interested in the reading and study of Practical Christianity through UNITY that I almost forget that I should write to you. But I come now with "glad tidings of greating." The mountains have faded into nothingness, and from a physical wreck, with no hope of ever being better, to a well woman within five weeks is surely remarkable. I thank God for the wonderful manifestation of his loving power.—Mrs. L. T.

Montclair, N. J.—I have been helped most of all by the chapter on Divine Love in "Christian Healing" by Charles Fillmore. Since studying that chapter, I begin to see life in a different way, and it is now my daily food.—E. B. W.

Dallas, Texas—Please find inclosed offering. My heart is full of thanks to Unity for the teachings. It has shown me how to enjoy peace and health. May God increase your power each day.—M. S.

Secremento, Cal.—I treasure every word from Unity publications, and am helped every hour and moment through their teachings, and would feel lost and desolate without them. I feel very grateful to you for all that you have done for me.—E. M.

Moline, Ill.—The Weekly Unity is a spark in the spiritual line of dealing that is like the cruse of oil that never runs dry.—S. W.

Springfield, Mo.—I do not wish to be without your Weekly Unity, so hereby inclose a dollar bill to insure its coming throughout another year. I have received my "dollar's worth" (that is the American standard of measure today) many times over in spiritual food and uplift.—Mrs. A. S.

# LESSONS IN TRUTH BY H. EMILIE CADY RADIATES TRUTH.

Buffalo, N. Y.—I have just finished reading "Lessons in Truth" by Emilie Cady, but I cannot express in words the pleasure and benefit I received from these lessons, and I am going to use this as a sort of text book and read a chapter both morning and evening. There is something about this little book that seems to stir my very being as nothing else has ever done, and every one who is just beginning to see the light ought to get this book as a sure guide to understanding. The next book I should like very much to have is Charles Fillmore's "Christian Healing." Then perhaps I will be ready to join the correspondence school. I only wish I were able to theak you all in person for the great peace and happiness I received through your kindness, and may God's blessings be with you always.—Mrs. W. G. C.



# HAVE YOU SET YOUR IDEAL HIGH?

I Advanced thinkers are constantly endeavoring to keep their minds fixed upon the Christ Ideal, yet there seems to be daily many things that cause that ideal to be temporarily lost to view. These things are in the seeming only, but they often appear to man's short spiritual vision as real and made of the sternest opaque substance. At these times a strong, crisp article, or paragraph vibrating with spiritual Truth will have a magical effect. The darkness clears away and the ideal becomes more real than ever before.

It is through the ideal that man is led on to victories over the seeming conditions and that he achieves success and finds permanent happiness and health. It is a fact that man becomes like that which he thinks about. Therefore, he should keep his mind on things that will lift him toward the high ideal.

It has been proven that Weekly Unity is a wonderful inspiration for all who are striving for the high ideals. It comes so often and brings such condensed truths vibrating with energy, enthusiasm and spiritual substance that it keeps its readers always on the alert and their ideal is more likely to be in plain

