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UNITY

"Ye shall know the Truth, and the Truth shall make you free!"

VOL. XXI. OCTOBER, 1904. NO. 4

PREACH THE GOSPEL — HEAL THE SICK — CLEANSE THE LEPERS — RAISE THE DEAD — CAST OUT DEVILS — MATT. 10:7, 8.

CONTENTS.

PAGE

My Soul and I. 195
By Bessie Pennington Umstot.

Prayer. 200
By Harriet Hale Rix.

Bible Lessons. 207
By C. F.

Kansas City Mid-Week Reports.
"Life." 220
"Oneness With the Father." . . . 226

Treatment for Steadiness and Industry. 229

Society of Silent Unity. . . . 230
The Class Thought. 231
Prosperity Thought. 231

Living Father. 231
By Walter DeVoe.

Prosperity Treatments. . . . 232
By the Editor.

Publishers' Department. . . . 238

Review of New Books. . . . 241
By Jennie H. Croft.

Teachers and Healers' Directory. 254

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

PUBLISHED BY
1315 McGEE ST. UNITY TRACT SOCIETY. KANSAS CITY, MO.
CARLTON & ROSE, ENG.

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UNITY. BE STILL AND KNOW THAT I AM GOD.

Devoted to
Practical Christianity.

VOL. XXI. KANSAS CITY, MO., OCTOBER, 1904. No. 4

MY SOUL AND I.

BY BESSIE PENNINGTON UMSTOT.

GOD is that great First Cause from which all things are pressed out, and towards which all things tend. Man, the embassador of God, is one with his Source in essence, nature and purpose, and because of this oneness is of necessity like his Cause — composite in being. As God-Principle has varying aspects, so man, the unit of Expression, has varying attributes. In the three-fold nature of the God-man we find the divine, spiritual and natural organisms linked together in harmonious relativity and activity, all working according to law, as a trinity in unity. The being, soul and body, each have a rightful place in the Divine economy, and while clearly distinct, are forever in unison, for what God has created cannot be separated.

As the mighty heart of the Great Universal beats in the heart of man, the individual, so his answers as a pulse to the ceaseless activity which is throbbing on to manifestation. Thus man joins in the God-push and furthers the Divine plan. The second factor in this spiritual sequence is the God-ordained channel through which Ideal Man may be made actual. It stands between the abstract and the concrete, and quietly performs its part according to the natural order. Acting as both inlet and outlet for the riches stored in Being, its office in the God-plan may not be belittled or lightly ignored, for without this factor we could never know God. God *is*, in order to be made manifest; and soul, the thinking, knowing, growing part of man, is the natural means by which

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what is potential in Being may be evolved, or made obvious to understanding. In the beginning there was only God and man, and in the end there is only God and man; which goes to prove that evolution creates or adds nothing, but is simply an orderly unfoldment of what always was. Man's likeness to the Absolute is complete, for the fullness of the God-nature is expressed in the Divine Image.

In this substantial unchanging expression of Principle, we find stored the possibilities, or stuff, out of which soul makes the perfected man. In himself, man is whole and perfect now, but has to be perfected in our consciousness before the Christ-man, or begotten Son, becomes to us a living reality. Existence is just an opportunity for getting acquainted with ourselves, or finding out what we are in our real true being. Existence and experience are synonomous, and it transpires, as soul unfolds, that the coming of the Christ is the unveiling of the Lord. The latter precedes evolution, but the Lord's Christ is the product of an orderly unfolding of what *is*.

Incarnation of the Divine is the purpose of creation, and is the lawful work of the soul. The ego belongs to the realm of the invisible, and is above and beyond carnation. Soul is the self of the I, and so the latter has a right to say, "My soul," or "My self." In the expression, "My soul doth magnify the Lord," it is the self extolling that which broods over and sustains it. Existent soul may be likened to the prodigal son, who took his goods (power to think) and went into a far country, while the Over-Soul finds its counterpart in the Elder Brother, who never strays from the Father's house, but finds his delight in the law of the Lord, and on this law doth he meditate day and night.

The simile of the vine and the branches furnishes an illustration of the true relation between the ego and the self. The vine is greater than the branches, and yet, in a way, is dependent upon them, for without these off-shoots its nature could not be made

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manifest. The branches are rooted in the vine, and draw their sustenance from the parent stem, just as soul is rooted in Being, and is nourished by it. In turn, because this relation is reciprocal, the branches do their part, which is to bear fruit, and thus they show forth the inherent possibilities of that which they represent. The vine and the branches symbolize the kinship between the created and creation, for while they are forever at-one, they are eternally distinct, and although interdependent, are not interchangeable. So, the fundamental factors in Being, expression, representation and manifestation, each are distinct parts in an orderly sequence, and have a specific place in the Divine plan; thus one can never fill the office of the other. As the branch severed from the vine withers away, so the soul that in consciousness separates itself from its Source, for the time, cuts off its supply and becomes barren of good works. The fruit of the vine is not found *on* the vine, but appears among the branches, showing that the latter are necessary to the full manifestation of the vine possibilities. "I am the vine, ye are the branches." "I in you; you in me." "This is the fulfilling of the law; that the twain should be made one in Christ."

Being is ideal. Soul is actual. Being is conscious. Soul is self-conscious. Being is I AM. Soul is *what* I am. From the ideal through the actual we reach the Real, and in the journey prove to ourselves that life is worth living. Diversity in unity we perceive to be the rule of the universe. There is but one Man, but many men; but one Soul, but many degrees of self-consciousness, and herein lies the secret of the seeming contrast in mankind. The ego in each is the same, but their view-point is different, owing to the varying degrees of self-recognition. Some souls are more advanced in spiritual lore than others, and because of this seem more nearly related to God, but in truth all are endowed alike in Being, and are alike allied to their Source, which is no respecter of persons.

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The true status of "My Soul and I" is that of possessor and possession. The supremacy of the ego is not an arbitrary man-made regulation, but the natural outcome of its God-derived dominion. The "I" has a Divine right to assert its supremacy over the self, for, "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." The ego is the Lord of creation, and monarch of all he surveys. Just think of it! in reality, you own the earth, and yet, at times, losing sight of this Divine inheritance, you succumb to a belief in poverty, and actually feel poor, and sick, and run down in every way. If you so elect, you can entertain the poverty idea and "worm of the dust" theory until the true sense of self is crowded out of consciousness and buried in materiality. The antidote for this abnormal state, is to rise and go to spiritual headquarters and replenish the soul with true thoughts, fresh from the garden of the Lord. They are a specific for every mental disorder, and their healing balm is a never-failing panacea for the sin-sick soul. In view of this soveriegn remedy, within the reach of every soul, let us wake up to the Truth, and shake off our mental lethargy, that we may realize our spiritual dominion and come into the land of plenty, peace and power. This blissful state is not attained through petition, but by touching the secret spring of praise and thanksgiving, which alone can open the door to the storehouse of priceless treasures. Truly the praise attitude is the pass-key to true riches, while whining and self-pity are a sure passport to the city of desolation.

As the offspring of the living God, we are now kings, but we have to crown ourselves, or prove our kingship. "Aye! there's the rub." Truly what we need above all else is to span the gulf between being and doing, or theory and practice, so that we can make actual our Divine possibilities. Theoretical truth is good as far as it goes, but falls short unless applied to the incidents of daily living. We *can*

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make actual what we are in reality, but it is accomplished only through eternal vigilance; through persistent thinking, speaking and acting from the standpoint of true Being, and not according to our mortal sense. As I am one with my Source, so all that is within me is a partaker of the Divine nature. Personality, while it deals directly with the objective, is clearly related to individuality through its subjective side. It is made up of shape and a degree of soul, and is a necessary link in the God-sequence. The enlightened soul sees it in the true light, and blesses it as a means to an end.

Throughout creation, from "dust to Divinity," we find soul in varying degrees, for "God sleeps in the mineral, breathes in the vegetable, moves in the animal, but *wakes* in the human." At this point evolution becomes involution, for soul aroused begins its search after God; begins, mayhap, in a feeble, mistaken, unconscious way, to grope after that which satisfies. During this quest, soon or late, it falls into a knowledge that ultimately leads it back to the Father's house whence it came, and whither every homesick soul is bound.

Self-consciousness is the means by which we establish our claim to a home in heaven. This heavenly abode is ours *now* in reality, but we have to substantiate our claims, or prove our ownership, by paying up back taxes, and clearing the title. Many of us, like Esau of old, have sold our heavenly estate for a mess of pottage, but through self-understanding it can be redeemed, and thus become a conscious possession. The surest way to establish our claim is to *abide* in this house not made with hands. To abide does not mean to come and go, but to dwell continually in the house of the Lord. *There* is where we *belong*, and Soul can never find rest until it obeys the gracious invitation and comes into its I AM.

"Happiness is a habit; acquire the habit."

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PRAYER.

BY HARRIET HALE RIX.

[A synopsis of a Sermon delivered by Harriet Hale Rix, of Alameda, California, before the Unity Society of Practical Christianity, Kansas City, Sunday, September 25, 1904. Reported by Charles Edgar Prather.]

Friends, I am glad to meet you all face to face, and give you greetings from a sister Center on the Pacific Coast. We have always felt a complete oneness with this Center, and I bring you their love, and feel that we are all one.

This is the hour of prayer, this is the hour of communion with the saints, for there is that saint within each of us, the true spirit. I would like to have you sing "Sweet Hour of Prayer" to the tune of No. 13.

We have come here this morning to get good and to give good. We are to forget that there is any sorrow or pain or death, for in God's world there is no such thing as sickness, sorrow or death. We are all going to commune in this consciousness, and enter more deeply into its reality, and thus go from this hall with a richer state of mind.

I would have you all realize this morning, "Only that which is eternal is important." Only that which endures is real and important. Sin is a belief, a departure from the real. If we recognized but the eternal as important, where would be the sickness, the pain, the fleeting shadows? It is the voice of God that proclaims the I AM and there is none beside Me. There is no other person, no other reality but Truth; everything else is but a joke.

The temple of Milan had three arches. Over one was a beautiful wreath of roses, expressing beauty and harmony from the external standpoint. But flowers fade and disappear. All that we see gives pleasure but for the moment; the reality lies back of the expression, and is invisible to mortal eye. Then don't be fooled into believing that the good is outside of you. You have a perfect center, and all outside is but for the moment, for that only is important that is eternal.

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Let us take into the Silence, and with one voice and one consent, entering into the Divine consciousness, realize "That only is important which is eternal." Now in the Silence let us all seek to know what is eternal and what is important, for they are one.

* * * *

My subject this morning, as announced, is Prayer, the prayer that will bring results; the prayer that brings the "signs which follow."

Prayer is a subject that has been much misunderstood and misapplied throughout all the ages until the present. We do not pray as we should, and therefore we do not get the demonstrations. We ought to pray the prayer that heals; that heals sickness and sorrow and distress of every kind. It is the prayer that we can pray, the prayer that we must pray — it is our destiny.

But how are we to bring to pass the things we so desire? Jesus Christ had much to say about prayer, and how to pray; he had more to say on prayer than on any other subject. It is well for us to take the sayings of Jesus Christ and use them. His example and precept will guide us aright; they are our watch and guide in deportment and conduct, to conform to the teachings of the Infinite Being, and none better were ever given.

Jesus Christ was a metaphysical prayer. Miracles were performed at a word or by a touch of his hand, but the touch sprang from the Word. This he called prayer. He had the essentials of Truth in his heart, and he accomplished whatever he desired by recognizing its truth and reality before it came into physical expression. He was the originator of many forms or methods of prayer, showing that it is not the form, but the spirit which produces results.

The work of Jesus Christ was not confined to his disciples; his teachings are applicable to all men alike, for they are principles involving the scheme of existence, and necessary alike to all men. But his

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disciples asked, "Master, teach us how to pray?" for they knew that his work was not of himself alone. How simple and easy an answer he gave, the statement of a principle given to all who would receive it: "Whatsoever things ye desire, when ye pray, believe that ye have received them, and ye shall have them." (R. V.) Now, do you believe in that thoroughly? Do you believe so thoroughly in the reality of spiritual substance that you can realize that you have received that substance before it has come into manifestation? so that under the joy of the inspiration you are able to produce higher and better things of this life?

* * * *

There are three conditions to true prayer. First, you must ask for what you desire, seek it, pray for it. Prayer is the natural instinct of all creation. The birds pray when they carol forth the sweet songs of joy and acknowledgment; flowers send forth sweet prayer and acknowledgment in the delicate aroma, and greet the eye with beauteous colors; the streams murmur sweet lays of praise as they ripple over the sands and pebbles along through wooded glen and flowery dale; the rocks speak forth in their majesty of the grandeur and glory of the Universal Goodness, and they would cry out in words of eloquence were man's mouth stopped — all Nature reveals the presence of God.

We are all praying continually, whether consciously or unconsciously. We can no more escape aspiration for better things than a seed, in right conditions, can escape expressing the life within it into a beautiful and mighty tree; and aspiration is prayer. This aspiration makes for higher and better things, and such is the true nature of man. It is not ritualistic nor the attitude that counts, but the earnest, sincere desire of the soul for the good and the true that accomplishes the desire of the heart; it is the true praying without ceasing.

Now notice the wording of our text. "Whatso-

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ever"— every thing, every body; whatsoever is good and true and blessed; whatsoever will uplift, and promote, and help; whatsoever will bless, not only yourself but the community and the world at large. "Whatsoever"— acknowledge that there is a Source that holds that good here and now. It is the kingdom of heaven to you. Fear not! Fear has entered into many religions, and has been the source of worry and anguish instead of good to their believers. There is nothing in God to fear, for the will of God is shown in all Nature, and the character of God is Love. Love is the substance of God here and now present, the substance of your desire. He is here manifest as substance; if you do not believe that, you have departed from success.

* * * *

Second, "Believe that you have already received.' That is where most failures in prayer occur. It is so hard for the mortal mind to recognize the reality of things that cannot be seen and handled. We pray for things that are not essential, some material thing for the gratification of sense; our heart and soul so greatly desire it, and when it does not come we get discouraged and disappointed, and pray no more. It is better not to pray at all than not to pray aright. I would not repeat the Lord's Prayer if I could not consciously realize every word of it and make it applicable to myself. "Believe that you have already received"— this is Faith; Faith that does not depend on the outward manifestation, but recognizes the reality and truth of substance.

You cannot pray aright and exclude any of the conditions. When you have believed that you have already received, then make yourself receptive; know that your desire cannot fail of realization; know that your prayer cannot fail. Do not ask how it is coming, the methods, whys or wherefores. But unless you are true to the conditions, your prayer will not be

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answered. "I shall receive"—that is your word; say it, believe it, know it.

* * * *

Back of all appearance is Mind, the true substance, the Cause of all things; and all the world is but symbology. Things go from sight, are lost, die; but, understanding the reality of true substance, we become like Jesus Christ, who is the substance, and we have "all these things added," which are necessary for our comfort, sustenance and joy. "Seek first the Kingdom of God, and all these things shall be added." One must seek the Kingdom of God with a worshipful spirit, and then he will not pray for outward things—they will be added in due time.

The world of real thought, philosophy and religion has declared to us the truth that the invisible is the real, "the flesh profiteth nothing." The superficial mortal mind recognizes only the material manifestation, which is but a shadow; thus has the world suffered.

* * * *

Thoughts are things; principles demonstrate. As a man thinketh so is he. The world must be renewed by man's correct thought. Where would be the snake if there were no snake thoughts in our mind to sustain it? Remove the thought, and the thing is reduced to nothingness. True pure thought will give us the flower instead of the thorne; the lamb will lie down with the lion; and there will dawn upon man's consciousness the glory of the realization that only the good is real.

Nothing is without life. Instead of things being inanimate, we know that the table, the rock, the tree, *all* things live and breathe. There is an intuitive knowledge that we are alive everywhere, and all live things were thoughts to begin with. If you know it, you know it; it is a woman's reason, "I love because I love." And if you love, if it is not only sentiment, but a fact, no time or experience can take it from

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you. If you don't know it, you don't know it, that's all. And if you do know it, by conscious acknowledgment of the presence of God, you will continuously demonstrate that God is Good and that God is Love.

* * * *

Now we want to pray aright, for prayer is much like water — it will rise no higher than its source. If your prayer is selfish, if it is not for the benefit of all as well as for self, it cannot benefit the world or the individual. It must produce for the world a better experience everywhere. Prayer is not the means of success for the viscious, corrupt and narrow, for personal gratification or conditions. It is the means of upliftment, of betterment, of enlargement of faith, which, when answered, if a mother, will make you a better mother; if a father, a better father; if a neighbor, a better neighbor; if a citizen, a better government. It is right to pray for health, for there is no sickness in God. God is Health, and it is the will of God that no disease exist or attack you. God is Substance; therefore it is right for you to be healthy in purse, that you be a success, because God is Prosperity, and God is Success. Because you desire life, you may know that God is pressing upon you His abundant life. "I come that you may have life, and have it more abundantly." Then seek to live more richly, more deeply, more truly, more beautifully — this is the law of God.

Suppose that I have a little patch of ground, on which I desire to grow things; it is in the time of fruit drying, when the prunes and the raisins need the strong sunlight; then if I pray for rain, which could bless me alone, that would be vicious, because selfish. It is the prayer that ministers to others that is truly blessed.

* * * *

Finally, live your prayer. Get the essentials, and then live them. Prayer is not the end, but the

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means. It does God no good for you to pray to Him; it is what it does for yourself that counts. If you don't get results from your prayer, you have not truly prayed. Believe in what you pray; then act it. Fred Douglass was a slave, and as such was never happy. His heart yearned for freedom and emancipation. This righteous thought was constantly with him. One day he heard a voice say to him, "Fred, pray with your legs!" Being conscientious, he was at first appalled at the thought of attaining his liberty without regular process, and refused, but the voice kept saying to him, "Fred, pray with your legs! Fred, pray with your legs!" until finally one day he did, and was successful and free, and became one the most noted orators and thinkers of our land.

We can all pray with not only our minds, but also with our bodies; let the asking and doing go together. Never take "no" for an answer, and give God plenty of faith to work upon, for faith is the method through which all God's works are performed.

Many do not know what you mean when you say "prayer," but when you say, "Speak the Word," they will ask, "What is that?" You must have that essential faith, that essential love, to God and to your neighbor, which will produce in your mind a new kingdom, and will conquer that which has hitherto conquered you. To pray without ceasing is to commune with the good in all things, and there is no separateness, no apartness from God.

"That only is important which is eternal."

We all reflecting as a mirror the character of Christ, are transformed into the same image from character to character — from a poor character to a better one, from a better one to a better still, from that to one still more complete, until, by slow degrees, the perfect image is attained. Here the solution of the problem of sanctification is compressed into one sentence. Reflect the character of Christ and you will become like Christ. — DRUMMOND.

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Bible Lessons

BY C. F.

Lesson 4. October 23.

ELISHA AND NAAMAN.—II. Kings 5:1-14.

1. Now Naaman, captain of the host of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife.

3. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

5. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14 Then went he down, and dipped himself seven times in Jordon, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

GOLDEN TEXT — *Heal me, O Lord, and I shall be healed; save me, and I shall be saved.* — Jer. 17:14.

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Naaman represents the personal Will; "captain of the hosts of the King of Syria," is the intellect or realm of forms. In New Testament symbology "Christian" typifies the spiritual and "Gentile" the material.

The Will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind — through it the "Lord had given deliverance unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It had developed out of the ignorance of sense into a certain perception of Spiritual truth. This deliverance was the result of a Spiritual impetus — will force.

Some people would have us believe that the human will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material instead of Spiritual, and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished — the blanched spots on the skin spread until it effects the joints and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maid" who had been captured by the Syrians from the Israelites, is an offshoot of Intuition, which may be designated as Spiritual perception. It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of Spiritual power, although ruling in a realm where

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power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is an offspring. This man of power says, "Let him come now to me, and he shall know that there is a prophet in Israel."

The personality of the formed man centres about many things. It travels with a great retinue of servants, with "horses and with chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The Spiritual man commands cleansing of Personal Will as the remedy for his false belief, and the river Jordon the agent. The Jordon represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud and haughty Will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look way beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and the small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departmens of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

"With love she vanquished hate, and overcame evil with good, in her great Master's name."

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Lesson 5. October 30.

ELISHA AT DOTHAN.--II. Kings 6:8-23.

8. Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.

9. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which is the king of Israel?

12. And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

13. And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14. Therefore sent he thither horses and chariots, and a great host: and they came by night, and compassed the city about.

15. And when the servant of the man of God was risen up early, and gone forth, behold, a host compassed the city both with horses and with chariots. And his servant said unto him, Alas, my master! how shall we do?

16. And he answered, Fear not: for they that be with us are more than they that be with them.

17. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

18. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.

19. And Elisha said unto them, This is not the way, neither is this city; follow me, and I will bring you to the man whom you seek. But he led them to Samaria.

20. And it came to pass, when they were come into Samaria, that Elisha said, Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21. And the king of Israel said to Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22. And he answered, Thou shalt not smite them: wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23. And he prepared great provisions for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

GOLDEN TEXT— *The angel of the Lord encampeth round about them that fear him, and delivereth them.* —Psa. 34:7.

This is a lesson on non-resistance. We are in-

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structed how to overcome certain adverse intellectual thoughts that have been in the habit of warring against the spiritual. We are not always aware of this war that is going on between the without and the within, but when we have in a measure studied the thoughts that move us, a communication is established and we know very much more about ourselves than we can put in words. The thoughts from the intellectual realm (Syria) that have no understanding of Israel (the Real) do come down and kill out the spiritual thoughts in the heart.

But when we are trusting in the Divine Law (Dothan) where Elisha (the Spiritual I AM) is living, a system of protection is set up, and the old order of things is entirely changed. Instead of the Spiritual (Israel) being suppressed and killed out by these adverse thoughts, ignorant of the Law, they are enlightened — their eyes are opened. But first they must be made blind and captured. This is a denial of the claim that mortal thought has any understanding whatever. If you are thinking thoughts and doing things without God as the foundation, that part of consciousness is unreal, and its seeming understanding should be denied and mentally erased.

But this is not accomplished without some mental commotion. When you attempt to reconcile the without and the within, you are met by invisible opposing forces. All the thoughts of the subjective realms are wrought up, and a "host" seems to encompass you. Fear sets in and you cry, "Alas, my master! how shall we do?" Then, "*Fear not;* for they that be with us are more than they that be with them." The I AM always assures us that the preponderance of power is with the Spiritual. Fear nearly always throws dust in our eyes, and hides the mighty spiritual forces that are always with us.

Blessed are those who deny ignorance and fear and affirm the presence and power of the I AM. They beheld the "mountain" (exaltation) "full of horses" (physical forces) and "chariots of fire"

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(life energies) "round about Elisha" (Spiritual I AM). The "servant" of Spiritual I AM is Personal Will. The will that moves the various members of the body has its centre of force in the *medulla* and between the eyes. When we affirm ourselves to be *Spiritual*, and moved by *Spiritual forces*, we call into action a higher range of faculties than we are ordinarially conscious of. We then think and speak in the name of the Lord or Divine Law, and all the thoughts are moved and obedient to our commands. Personal Will is timid and fearful — it sees and feels the mortal world of forms are great and powerful, and those people who do not have the courage to affirm their Spiritual supremacy, nor pray, seldom have soul exaltations or high realizations. They do not redeem the error thoughts of the intellect (Syrians), but remain in a state of constant warfare with its attendant bodily discords. They do not set into action the vigorous horses of the body nor stir up the vibratory chariots.

But every one has this Supreme I AM, the Centre about which all the faculties of the man, both visible and invisible, revolve; and everyone must eventually find this centre and carry out the laws inherent in it. So long as we refuse to do this we are tossed like cockle-shells on the waves of ephemeral thought. Then have the courage to say to your suppositional intellectual understanding, "It is ignorance — blindness; let the law of the Lord do its work in it."

But there is an intellectual realm in us that has its foundation in Truth. The Samaritans were an offshoot of the Israelites — they were despised because they had mixed with the Syrians and other pagan races. So true intellect is fundamental in Being. When we have cleansed ourselves of false thoughts, we then affirm that the true spiritual understanding is restored — this opens the eyes of the Syrians in Samaria.

Then demonstrate non-resistance by denying all intellectual opposition or antagonism. Let the

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substance of Divine Love be poured out upon all these alien thoughts, and you will not be bothered with them any more. "And the bands of Syrians came no more into the land of Israel."

Lesson 6. November 6.

JOASH THE BOY KING.—II. Kings 11:1-16.

1. And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal.
2. But Jehosheba, the daughter of king Joram, sister of Ahaziah took Joash the son of Ahaziah, and stole him from among the king's sons which were slain and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.
3. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land.
4. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son.
5. And he commanded them, saying, This is the thing that ye shall do: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;
6. And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down.
7. And two parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king
8. And ye shall compass the king round about, every man with his weapon in his hand; and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.
9. And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.
10. And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the Lord.
11. And the guard stood, every man with his weapons in his hand, and about the king, from the right corner of the temple to the left corner of the temple, along by the altar and the temple.
12. And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.
13. And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.
14. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.
15. But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her

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forth without the ranges: and him that followeth her kill with the sword. For the priests had said, Let her not be slain in the house of the Lord.

16. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

GOLDEN TEXT— *When the righteous are in authority, the people rejoice.*— PROV. 29:2.

Physical science is proving the unity of all things and corroborating pure metaphysics. The many elements that made up the primal matter of old science have gradually been reduced to a few — and the most advanced schools say that there is but *one* universal substance, and that all the multifarious forms in the universe are the results of *modes of motion* in that one substance. This is not a theory — as was much of the old science — but the result of independent research and experiment on the part of fearless investigators, who are working without reference to the conclusions reached by their predecessors. Edison says that the text books and recorded conclusions of experimenters in the electrical field have so often misled him that he no longer consults them. When he wants to know what electricity will do under certain conditions he works it out for himself, then he looks at the text book. If it agrees with his demonstrations, it is corroborative, but if it does not, he considers the author either a theorist or mistaken in his conclusions.

There are laboratories all over the earth where patient scientists are evolving *facts*, and they almost universally agree that the force and intelligence back of all that appears is *One*. "That which is seen hath not been made out of things which do appear." — Heb. 11:3.

In religion is a school of thinkers corresponding to these independent physical scientists. They are *thinking* the problem of life out — from an entirely original standpoint. They start with the proposition that there is One Spirit, or One Mind, from which originate all thoughts. They do not allow that any

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text book or Scripture is authority for this conclusion, but that it being Truth reveals itself. That is, this One Universal Mind, being the only source of intelligence, will inform all those who look to it with undivided attention, and they will know the absolute Truth independent of all authorities that have preceded them. Then, like Edison, they consult the Scriptures of the various religious cults for corroborative testimony, which, when they find, they are glad. But they do not investigate from the standpoint of the Scriptures — but from the direct study of thoughts and states of consciousness. But it is quite wonderful how the Scriptures open up to one who investigates the mental facts of his own daily experience first, and then reads the spirit behind the letter of the Hebrew Scriptures. Those old writers had an insight into the thought realm that is astonishing, and they penetrated far deeper than we have given them credit the subjective realms of human consciousness and Divine ideas.

In our study of today's lesson we find that the mystical meaning of the Hebrew names used is as follows:

Athaliah — Distressed of Jehovah.
Ahaziah — Vision of the Lord.
Jehosheba — Oath of the Lord.
Joram — Jehovah is exalted.
Joash — Jehovah supports.
Jehoiada — Jehovah knows.

This is corroborative of our discovery that there is but One Mind, and that every individual, and the various phases of character that make that individual, are but states of consciousness of the One Mind. To the man of sense these various thought aggregations seem to be men and women, but to the metaphysician they are Jehovah in various aspects.

Athaliah is that state in which the feminine, or love in man, has become selfish beyond the Law — it is the "distress of Jehovah." Its dominant ambition is to rule. It destroys everything that

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stands in the way of attaining this ambition. This selfishness was first engendered through love for its son, and when he was slain, it centred upon self. A selfish affection for children, and mortal ambition for them, often bring about this separation of the soul from the Higher Law, and the consequent elimination of the unlawful condition from consciousness. When this selfish love has ruled in consciousness about so long the higher thought planes bring their forces to bear and put it out. Although selfish ambition for a season causes discord there are forces at work in consciousness that restore the rightful king, Joash, "Jehovah supports." No matter how blind and sensual we may seem there are redemptive agencies in our world within that will finally prevail.

Hidden in the "house "is the infant Joash, who at the age of seven is brought forth by Jehoiada, "jehovah knows," and through certain transformations in the various thought centres in subjective consciousness, symbolized by the movements of the soldier, he is elevated to the throne. Then Athaliah, "the distress of Jehovah," is erased from consciousness — she is allowed to pass out through the way that the horses come in, and then slain. This means that affectional selfishness is to be relegated to the rear, where the vital or animal forces originate, and then be eliminated. It is a fact of experience among metaphysicians that where some selfish thought is broken up in consciousness and allowed to pass away, that there is unusual activity in the functions of elimination in bowels and kidneys. This demonstrates that thoughts are things and that they can be broken up and passed out of the system, "house," through this back door in their material symbols — refuse matter.

Lesson 7. November 13.

JOASH REPAIRS THE TEMPLE.— II. Kings 12:4-15.

4. And Jehoash said to the priests, All the money of the dedicated things that is brought into the house of the Lord, even

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the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord,

5. Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6. But it was so, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.

7. Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the houses? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.

9. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

10. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord.

11. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord,

12. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

13. Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

14. But they gave that to the workmen, and repaired therewith the house of the Lord.

15. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

GOLDEN TEXT — *We will not forsake the house of our God.* — Neh. 10:39.

The temple of God is man's body. "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have from God?" (I. Cor. 6:19.) "We are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (II. Cor. 6:16.)

This temple is *formed* by man — the architect and supplier of all that enters into it is God. Thought does the constructing, and the work is carried forward without sound of hammer. Thought has

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formed many workmen and much machinery for constructing the building and keeping it in repair. States of mind have been established through thoughts many times repeated — we call these "habits of mind." Thinking about our relation and duty to God forms a thought habit which centers about some dominant idea, and we have what is represented by the priesthood.

Many men think that they have no religious side to their nature because they have no religious convictions. This is not evidence to the one who sees beyond intellect into soul. In the deep recesses of your nature you have the priesthood — they are the receivers of the supplies that keep the temple alive. If you had no religious thought realm anywhere about you there would be no contact with the One Mind, and you would have neither life, substance nor intelligence. Therefore, it is a foregone conclusion that everyone has a religious thought-centre somewhere in consciousness.

There is established a priesthood that day and night keeps open the inner sources of life. The fires on this altar within the temple never go out so long as it stands.

But the priests are not inviolate — the selfish thoughts that drift in from the outside gradually effect them — they absorb the supplies for keeping up the repairs of the temple and a general deterioration sets in. Then the King—the Ruling Will—calls them to account. It declares that they shall not directly receive the supplies contributed by the people (all the ideas of consciousness), but that these contributions shall be put in a receptacle that is open to public inspection.

Here is a hint for those who are applying the science as taught, yet who have not patched up all the breaches in their body temple. Your religious thoughts may be too selfish to give out what is received. Many people are religiously selfish and do not know it. Heaven to them is for "Myself and

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my wife, my son John and his wife — us four and no more."

When this religious selfishness pervades the mind it draws as a magnet the thoughts of abundant life and support and absorbs them like a sponge, and they never get out into the needy places in the organism. People who are especially clamorous for health are usually found in this class. They blame the healer and the Lord if they are not at once made well. The law is, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

If you have been studying and applying this science for years, and yet are not healed, you will do well to investigate your priesthood. Drop the clamor for physical healing for a time — make yourself receptive to the Universal Resource by assuming an impersonal attitude. "Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, or the right side, as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord."

The body consciousness is very sensitive to thought and we should be careful in our desire for its welfare that we do not add to its limitations. The body is not to be denied away, nor counted as error, but its personal limitations are to be erased, and a larger, broader range of ideas substituted.

The majority of our bodily ills are caused by some form of selfishness, and most subtle and persistent is this in the religious domain. Our sense sins we deplore and are usually willing to give up when a better way is shown, but when we have certain religious convictions we cling to them in the belief that they are virtues. Jesus said that sinners and harlots would get into the kingdom of heaven before those Pharisees.

"We are shaped and fashioned by what we love."

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KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting, held Wednesday, August 30th, at Unity Headquarters, 1315 McGee Street. Mrs. A. A. Pearson, leader. Subject: "Life."

Materialism, with its advocates, is passing away, and soon, like the Greek and Latin languages, will be called dead. Science is beginning to turn her attention to invisible forces, which have hitherto been ignored. The advent of electricity has caused the world to advance more rapidly in the last quarter of a century than in ages before. The discoveries made by the X-rays have overturned and brought to naught doctrines advanced by the doctors as indisputable facts.

Heretofore we have been taught to believe that spirit resided only in bodies possessing brains strong enough to reason; now we know that spirit permeates all nature, thought traverses all space, and Denton says, "There is soul in all things." We think we reason with our brain, we think we see with our eyes, we think we hear with our ears, but there is intelligence in the smallest atom, that may, in proportion to its size, be greater than our own. Behind the visible, which is perishable, is the invisible, which is imperishable. Within this earthly mould is the quintessence of Eternal Life.

Man is composed of three elements: spirit, mind, and matter. In fact, these elements are found in everything. Spirit is the centrifugal force around which, and out of which, mind and matter evolve. Mind or soul is the first garment which spirit takes upon itself. Mind is the overflow of Divine Intelligence; Soul the overflow of God's Breath, and is therefore imperishable, and will live forever. Soul is the astral body, the image and likeness of its Source, a part of the great Elohim, and, like a drop of water, contains the potentialities of the whole. Matter is the outer garment, the crust, the shell, the house in

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which soul lives; it is changeable, and is constantly passing away and being replaced by the process of respiration, assimilation and elimination.

It is of this outer garment I wish to speak. Many statements which were once accepted as facts are now being relegated to the past, among the obsolete. It was once thought the earth is flat; that the sun, moon and stars rise and set; then when it was proven the earth is round, it was asserted as a fact that the sun and moon revolve around the earth. We were once taught that our five senses are our only guide to all truth, but they are not to be relied upon. Nothing is so easily deceived as the eye — we touch what we believe to be a solid body, but nothing is solid; even the rocks are ribbed and seamed.

Our bodies are sponges, composed of innumerable rings in constant motion against each other, produced by the spirit without and the spirit within, motion and matter, visible and invisible. Motion or Spirit substance is the greatest problem of the age. The origin of motion is the origin of life, and that constitutes the foundation of consciousness, sensation, thought and speech. Haecle says, "That which we call soul, and that which we call body, or matter, are one and the same, different degrees of motion." In the light of modern science, with the aid of the wonderful discoveries now being made, who shall say that we will not yet be able to see the soul, as some claim to be able to see the color of thought, and as we now feel the Spirit within us?

This life, or Physic Activity, is now claiming the profoundest attention of the great thinkers of the present age, but many of us fear to investigate new doctrines, because they do not agree with the old, and even when we are convinced there is some truth in it, we have not the courage to express our convictions until they are sanctioned by popular authority.

The desire to live forever is a product of necessity, and the fact that the desire exists proves that it is possible, for surely the Father of us all would not

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implant in the hearts of His children a longing that could not be satisfied, a desire that could not be attained. The very few instances of translation in the body is sufficient evidence to establish the belief that all *may be* changed without going through the process of disintegration, or dissolution.

Many great and good men believe that we may prolong our existence on earth until we desire to change our habitation. Then why may we not stay here and dwell with Christ a thousand years, as our Adventists friends believe, or, instead of being changed in the "twinkling of an eye," may we not consciously recognize and control the change that is constantly going on until death shall be swallowed up in victory? "It doth not yet appear what we shall be," is a Bibical saying, and I hold that it means that we will eventually be what we ought to be, but since we do not now appear to be, let us take man, where he does appear, a thing of flesh and blood, and see if we cannot by the process of regeneration make of him what he ought to be, "a thing of beauty, and a joy forever."

"Ye are the temple." Are we scientifically making this body a fit dwelling place for the "whole Spirit"? Man, as a three-fold being, is subject to certain laws, which develop, maintain and control this triune nature. Spirit is subject to the law of inspiration, aspiration and expression. Flesh and blood is subject to the law of appropiration, assimilation and elimination. The physical soul is subject to the law of cause and effect, as unalterable as God, and as everlasting as eternity. Everything that is, is the effect produced by a cause; back of this is the eternal law of Being. If we work with these laws they work for us with a power that is omnipotent; if we work against them, we are crushed. To learn the eternal laws of Being is the highest wisdom of terrestial existence. This eternal law is expression, and nothing is expressed without motion; therefore, motion is the process employed by Nature to establish her eternal round of renewal.

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"He who puts forth an effort brings into activity a latent power." All parts of the body are destined to activity, but there is an activity that builds up and an activity that tears down, an activity that creates and an activity that destroys, an energy that supplies, and an energy that wastes. Only by opposing forces does Nature maintain her equilibrium. Concerted action of these opposing forces creates harmony, and harmony of action is that freedom which prevents one part from imposing on the other. There is no regidity where there is harmony, no friction where there is concerted action.

Where the mental and physical man work in harmony along the line of these opposing forces, there is no waste of vital energy, no weakening of muscular tissue. What we most need, then, is to be at-one with the law of opposing forces. To be at-one is to secure perfect poise, and this brings reinforcement, establishes stability, self command. Perfect poise secures strength for the nerve centers, and exercise frees the surface. Thus does the knowledge of *Opposing Forces* unlock the door of Nature's true adjustment. There are two kinds of exercise that strengthen the nerve centers, mental and physical. Spirit can only express itself through their activities while there is an independent, yet interdependent, relation of this triune man — spiritual, mental and physical. Let us consider the last, though by no means the least. Let us take up the physical, reorganize, eliminate, regenerate, by working with the law of physical activity.

"Work out your own salvation." Work is activity, but not necessarily labor. Work is noble, labor is ignoble; work builds, labor destroys; work lifts, labor degrades; work opens up the pathway for the Spirit's progress, labor obstructs; work creates, labor kills. There is a work for the body as well as the Spirit, each one on its own plane, as it were, independent and yet dependent; each working along its own line, and yet working together for a

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common purpose; like the members of a large household where no outside help is employed, where each one performs the task assigned him, though each one's task may be entirely different from the rest; yet when all is done, we find that none have imposed or been imposed upon.

The physical man should work in harmony with the mental man, but that doesn't mean that their work is identically the same; they are directly opposite. Physical man's work is to free the surface; mental man's work is to strengthen the nerve-centers. Mental man's work is to direct; physical man's work is to execute. Some one has said that what we are depends on three things: "what we eat and drink, what we breathe, and what we think." There is more truth than poetry in this.

Man contains in his physical being all there is in the universe, and in the atmosphere. When we learn to extract and appropriate all the food elements contained in the atmosphere, we will be at-one with the Universal Substance; this is the food that comes down from above. When we partake freely of this food, we no longer need to slaughter innocence, we no longer need to make graveyards of our stomachs. Exercise in soul-breathing feeds the system with the food elements contained in the atmosphere. How many of my hearers have filled their lungs to their utmost capacity one hundred times in the last twenty-four hours, and acknowledged God in every breath? How many have taken sixty deep breaths in the last hour? If you have not, you are not on the road to physical regeneration.

Water is the symbol of purity, and as the earth is three-fourths water, so is body; therefore we should live more in the water and get more of the living water in us. How many of my hearers have drank one quart of water in the last twenty-four hours? If you have drank less than four quarts, you have drank too little. How many of us have been surrounded by water twice today? Whoever has not, has

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missed a luxury peasants as well as kings can enjoy How many of you have taken a sun or air bath today? If you have not, you have missed a tonic the poorest can afford. "In my father's house are many mansions;" that is, rooms. How many of us have gone into every room of that temple today? There is the kitchen; how many of us have gone there with the scrubbing brush, called abstinence, whose handle is a curbed appetite?

Look at the framework of the human system; see how beautifully Nature has adapted herself to this law of motion. The bony structure is a framework of hinges, showing how we are to bend with every motion. Very few of us study the law of grace and ease. We neither stand, sit or walk as God intended, and so we break His laws and wonder why we are ill.

> We are made to bend with every breeze,
> We're made to walk with grace and ease,
> To sit erect, to stand alone,
> But not for others' sins atone.

The walk indicates the man's mental attitude. See the man of care; he walks on his heels, with drooping shoulders, chest in and stomach out, clearly advertising a negative condition of mind. Keep the spirit positive, and the body will respond with a spring in every step.

In this temple is a room called the attic (intellect), where we store away the rubbish; we should visit that room often, throw open the windows of the soul, and let in the glad sunlight of universal love. Moth and rust cannot collect in the attic where love is. In this temple is the cellar, the basement, where the dark things are kept, the engine that heats the building, the furnace. How many of us have been there with our denials, our sacrifices? This temple is full of closets and trunks and boxes and drawers; every vein and muscle is a cubby-hole for a lurking thought. Ah, this thinker! he's the fellow that's responsible for all the trouble in this temple; he's

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the engineer at the throttle who carries the train to its safe destination or its destruction; he's the weaver at the loom who sends the shuttle of mortal mind back and forth, like threads through the warp of existence, weaving this garment for the soul. Watch the thinker; see that he makes his daily rounds in all the rooms of this wonderful mansion, accompanied by an honest purpose for his boon companion, and wisdom for his guide.

A scientist, once in bidding me good-night, said, "God bless you; may you live forever." I replied: "Suppose you start an anti-death league, and I will be one of your charter members." He shook my hand heartily and said, "Good, that's got the right ring to it; let us talk *life*, *life*, *life*, and relegate death to mythology, and the dark ages."

You say that your life is dual,
All intricate, complex and cruel.
What you do you often rue,
What you do not, that you would,
Yet cry out, "Oh, if I only could!"
The Angel of Love oft lifts you above,
And fills you with good intent;
Then passion and pride, like demons astride,
Pull you down into mire and contempt.
Friend, I'll tell you what's true,
Between me and you,
You're a child of Infinite Might.
(Who wants a lamp without the light?)
You are made as you would, a child of the Good;
Your foes are your friends misunderstood.
Passion is Power misapplied.
Pride should be Purpose glorified.
Then stop repining, nobody's to blame.
(Who wants a stove without the flame?)
Then hold your lamp up, let the light flare,
Set your stove burning, and watch it with care.

THE MEETING OF SEPTEMBER 14TH.

Mrs. Louise Orr, leader. Subject: "Oneness With the Father."

The central thought in our philosophy is to realize our oneness with the Father. It is the thought of separateness which has caused so much

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sorrow in the world. We must know and realize that there is nothing, absolutely nothing, apart from God. Someone has said, "Jesus solved the human riddle; he has shown in himself that God and man are one inseparable life; God in Jesus is God in all humanity." Again, "Christ comes not merely to show Divinity to us, but to evolve the latent Divinity that is implanted in every one of us."

Jesus the Christ, taught life-lessons, lessons of love, patience, gentleness, temperance, goodness and faith. The Master bids us "Be of good cheer, for He has overcome the world," and "The works that I do shall ye do also." Jesus endured hardships, neglect, disloyalty and suspicion, but he was always in communion with the Father, and such trials were as nothing to him; they could not conquer him, as we allow them to conquer us, for his heart was continually with God. He had reached a place in understanding where he realized his oneness with the Father.

True demonstration is our daily life. It is not the big things that count so much as the result of the many little demonstrations that we have all through the day. I strive to rise higher in the scale of Being, but I know it must be through constant demonstration. I now know that Truth has been guiding me all my life into this understanding of God. As yet I am only in the beginning of the alphabet, but I know that I am growing, growing. Sometimes I have been discouraged, and would perhaps have gone back, but I could not.

After our eyes are once truly opened to the Truth, we can never again accept the false for the true; and I must ever go on and on, and when I seem to fail, just know that all is good, and all my experiences are only helps in the development of the soul. If we sincerely desire to unfold to our highest, we must be willing to pay the price, which is honesty, faithfulness and sincerity of purpose. "If any man will to do His will, he shall know of the doctrine." If

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we are willing to live up to our highest perception, we shall know the Truth. There is no end of possibilities.

"And it seems to me that the more we grow,
Like angels, in love and duty,
The less we shall see of evil in all,
And the more of good and beauty.
And so the good shall increase, increase,
And evil shall vanish away,
Until the Truth in each heart shall glow
Like the light of a perfect day."

We are changing, growing, by degrees. "The inward man is renewed from day to day." We are not what we were yesterday, and according to our sincerity of purpose are we growing. Drummond says, "Do not think that nothing is happening, because you do not see yourself grow, or hear the whirr of machinery. All great things grow noiselessly. You can see a mushroon grow, but never a child. * * * Characrer is to wear forever. Who will wonder or grudge that it cannot be developed in a day?"

The fact that I am here is proof that I am here for a purpose; that I have my work to perform; my own lesson to learn; my own life to live; no one else can do it for me. In the process of this unfoldment of the soul there are many crystallized thoughts to overcome, and sometimes in the overcoming there seems to be defeat for a time, but we must have patience, "For ye have need of patience, that after ye have done the will of God, ye might receive the promise."

We do not have sufficient confidence in our own true self. We must by degrees come to realize our Divine birthright, and the possibilities of unfoldment. No one can learn what he is not ready for receiving. Phillips Brooks says, "Into every soul, just as far and just as fast as that soul can receive it, God beats His life and gives His help." And so we will grow into the consciousness of our oneness with the Father,

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as we are able to learn the lessons that come to us day by day, and,

"I think of this birthright immortal,
And my being expands like a rose,
As an odorous cloud of incense
Around and about me flows.

I gaze through the dawn of the morning,
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O God, I am one forever
With Thee by the glory of birth;
The celestial powers proclaim it
To the uttermost bounds of the earth.

Oh, the glory and joy of living!
To know we are one with God!
'Tis an armor of might to the spirit!
'Tis a blossom that crowns the sod!

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

A TREATMENT FOR STEADINESS AND INDUSTRY.

You are now free from the vacillating thoughts of those with whom you associate. The steadiness of purpose, the industry, honesty and will of Divine Mind now moves you, and you are henceforth true to its guidance. Success and prosperity, in Spirit and in Truth, now comes to you, and you abide in it and it abides in you, through Christ Jesus.

"I will lift up mine eyes unto the hills from whence cometh my help." We live too much on the lowlands of our natures. If we linger upon the hills of elevated thought, and dwell among the summits of spiritual aspiration, our lungs will become accustomed to their rare and pure atmosphere. We delve in the glens and caves, and then wonder that life is so cloudy and our horizon so narrow.— HENRY WOOD.

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Inspired by the Spirit of Truth.

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

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it *at least five minutes at the beginning of the silence, in order to* make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

UNITY is published monthly and contains a large amount of instruction. The price of it is $1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of $1.50 for both.

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

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

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THE CLASS THOUGHT.

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

October 20th to November 20th.

My soul delights in Thy righteous law.

Prosperity Thought.

(Held daily at 12 M.)

I question not the way — I simply *know* that Thou art my support.

LIVING FATHER!

BY WALTER DEVOE.

I recognize that my life is one with Thy unlimited life and power. Thy constructive Mind is within me, building my mind and body in strength and perfection. I open my mind to the influx of Thy mighty Presence of health and peace. Thou art within me a fountain of vitality flowing into every faculty and organ of my being. Thou art God within my nature, and Thy life and health have all power to regenerate and heal my body. I am organizing Thy life and strength into a mind and body of health and perfection. Thy substance is feeding and restoring every part of my body to positive health. I praise Thy healing life and intelligence in every organ, in every nerve, in every atom of my flesh. I praise Thy glorious wisdom which is illuminating my soul and purifying my mind from every limiting thought. I praise Thy tender, healing love which invigorates and upholds me, and dissolves away all fear. O Living Father, this is Thy holy temple; make it a perfect dwelling place from which shall radiate Thy healing love and wisdom to all Thy children.

Father, glorify me with Thy healing power, that I also may glorify Thee.

Read this prayer over a few times, trying to realize every word within your being, and then sit in the Silence while the Spirit of the Father flows through your nature, fulfilling your desire.

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PROSPERITY TREATMENTS.

BY THE EDITOR.

EDITOR OF UNITY — I am most happy to renew my subscription to UNITY, and wish to include EXODUS, as I did last year, so send $1.50. I have found UNITY helpful and suggestive, and mainly so above many others, because it has almost invariably been free from the excess and crudity which marks so much New Thought literature. May I add, as one who unites with you in Spirit, and believes that your work is full of real helpfulness, that the circular letter you send out with the notice of expiring subscriptions, does *not* come up to the *tone* of UNITY? To tell one of hundreds or thousands of subscribers, that he or she is having *special* treatment for prosperity, and that putting a name on a list for it for another month, could call the Universal Spirit of Love any more in that particular direction, is, it seems to me, to pander to the ignorance of your subscribers. You have every right to feel that I have overstepped the limits of conventional propriety in writing this, but I assure you my suggestion *presses for utterance*, because I am sincerely interested in your excellent magazine maintaining a standard of *genuine spirituality*, and avoiding the pitfalls of shallow sensationalism, which mars the work and lowers the standard of so many magazines of the New Thought. With all faith in the beauty and power of your work,

Very cordially yours, F. G. S.

We are thankful that our friend was moved to write the above, because it gives us an opportunity to explain our position in sending out the "prosperity letter," and its results. We feel that our subscribers differ from the ordinary secular magazine readers in that they are vitally interested with us in entering into a new and higher state of consciousness. There is a sympathy and helpfulness between us that is not found in the common commercial thought; therefore, we take you all into our confidence and tell you about the working of our affairs as if they were your own.

UNITY has been published about fifteen years, and has lost thousands of dollars every year in uncollected subscriptions, as it has been our invariable rule not to put our accounts into the hands of the many collection agencies, though often urged to do so. When subscribers write that they cannot pay, we simply cancel the obligation. But many have let their subscriptions run from one to ten years, expect-

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ing to pay, and writing us at intervals that they were trying to get hold of money enough to meet their obligations, but had not been able to do so. These had accumulated on our books until they represented several thousand dollars, and it was a heavy drain on our resources to carry them. It had reached a point where something had to be done, and we made it the subject of *special demonstration.*

As a result of our efforts in this direction the Spirit revealed to us that we were holding all these people in our debt — that we were not fulfilling the prayer we made daily, "forgive us our debts as we forgive our debtors." Then the question was, How shall we forgive them their debts? Shall we cancel their obligations on our books and send them receipted bills? "No!" came the response. "Relieve their minds of the burden of your obligation, and all obligation, because it is no part of Principle, and go still farther — it is the birthright of everyone of them to be prosperous, and it is your privilege to remind them of this Divine inheritance. Not only call into consciousness this true estate, but also send them a letter stating just what you are doing, then if there are any who object they will have an opportunity to express their disapproval."

This was done, and the result has been marvelous. But three letters of disapproval have been received, and the words of gratitude have come by scores. The Spirit was in it, too, and the demonstrations of supply have been far beyond our expectations. People who have year after year been too poor to send us even one dollar toward cancelling their bills have promptly remitted five, seven and ten dollars by return mail. Many of them have admitted that they have found their affairs surprisingly easier financially than for some time, showing that the Spirit had been casting off their burdens.

These people have faith in the power of God, and believe the promises of Jesus Christ, "Ask what ye will in my name and it shall be done unto you."

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The writer of the foregoing letter evidently lacks this faith — she does not believe the promises. Jesus fed five thousand people at one time, and he said, "Ye shall do these things and greater." We find that, when through meditation and prayer, we have reached a certain state of Spiritual consciousness, we can treat thousands as easily as we do one when we are in mere intellectual perception.

Do not let the world's standard of conventionality quench the free and unlimited Spirit trying to break the fetters of your intellectual thought. Many people suffer with headaches, and pressures about the head, because of these fears of offending worldly standards of thought and conduct. The powers of the Spirit are far beyond the comprehension of the intellect, and they can be revealed to those only who are fearless enough to proclaim such powers as now capable of practical application, though they may not seem to "come up to the tone" of the dignified old aristocracy in religion, commerce, science or society.

The letters which have accompanied these remittances have caused us great pleasure and thankfulness. They have been so full of gratitude and praise and love. They have poured out blessings upon us and our work that will in the end be of much more value than the money that accompanied them, and we appreciate them every one, though we cannot reply personally.

The Lord is truly good to us in giving us so many *personal* friends in all parts of the country. We did not realize how vital an interest our subscribers took in the work, and how close they were to us in spirit, until their letters began to pour in. Our spirits have uttered many times every day, "God bless you everyone." And we *know* that God *is* blessing them. We are having the witness of the Spirit in ways which we cannot describe in words. A strong spiritual brotherhood is being built up, mind to mind and heart to heart, without any mortal bonds. There is not even a commercial bond. We

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do not ask anyone to send money for treatments—nor is there any fee for membership in our Society of Silent Unity. Out of the gratitude of their hearts enough send free-will offerings to keep things going, and that is all we ask. But to keep in touch with you, we should have a letter at least once a month. In the back part of UNITY you will find a blank application for Society of Silent Unity membership, and another for Prosperity Treatments. Cut them out, and send whenever the Spirit moves you.

That you may see just how our prayers are being answered, we have selected a few extracts from the many letters received and will print them here. It is difficult to choose from the several hundred before us, and we have doubtless omitted some of the very best, but the following are at least representative:

Your prosperity thought for delinquent subscribers has certainly reached me, for this is the first week in many months that I have had enough left over to meet demands, and I thank you. Will write you again the last of next month stating results.—K.

I received your letter and have signed the slip and sent the money. Many thanks for your kindness to me. I did want UNITY *so* bad when my time was up but didn't have the money. So one night I asked you all to please send it and wait on me for the money. Oh, how glad I was when I got it. I felt like I was in touch with the happy band of Truth seekers. I had your money before I got your letter, and was intending to send it.—J.

Enclosed please find my check for $2.00, also bill. Many thanks for your past kindness, and your courtesy in waiting so long for this delinquent. I don't know whether it is your treatment or not, but certainly my business has been better for the past month, and I thank you sincerely and trust you will keep my name upon your list. —M.

I have wanted to tell you of the benefit and comfort which UNITY has each month brought me, also the great help "Lessons in Truth" are to me and friends to whom I have loaned them—both of them. Enclosed please find one dollar for UNITY subscription and twenty-five cents for leaflets to distribute, you selecting those which you think will be most helpful, only please send "Giving and Receiving," two of these. Many and heartfelt thanks for the good thought sent to me. May the greatest success come to you in every way. It will. —L.

I was just thinking of writing you, as I received your letter. I heartily thank you for your treatment. I surely needed help, and the word spoken is accomplishing great good, for this is the first time I have felt able to send the money. —G.

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I am very grateful to you for the treatment. It has enabled me to meet another obligation besides the one to UNITY.— K.

Thank you very much for holding me in your success circle. I received the *treatments* beyond a doubt. Several times I would stop and praise God for the many blessings that were coming to me every day nearly. Your letter revealed the cause. How beautiful it is to know that we are all one, and that by thought we can bear one another's burdens. Will be pleased to be put on the list again, and will you put my husband and son on list, too? They are engaged in real estate business. I do mental healing, and have had wonderful success in healing, but not financially. This last month has been my best. I will enclose money for subscription. —M.

All last week I kept thinking I will write to Mr. Fillmore, pay my subscription, and ask him to treat me for prosperity, but did not get time, or take time, to do so. Saturday your letter came, saying that you had been treating me, and I wondered if your thoughts reached me before mine reached you. —O.

Your loving prosperity vibrations had already reached me before the letter came. I was just thinking I must renew my subscription for UNITY. I enclose order for $1 00 for same, which will pay up till May, 1905. God bless you all. —F.

I do not know how to describe the feeling it gave me to find that I was having help from some of God's people, through my adverse circumstances. I know I should have clearer vision, and be able to manifest the true life myself, but it seems that I am slow in gaining understanding. However, it must ultimately come, for if I know my own heart, there is nothing I so much desire. I thank you for the privilege you accord me. I have long wished to belong to the Society of Silent Unity, and since I have emerged from my cloud of illness, I hope now to dispel that of debt, when I shall be happy to express my appreciation to the society in hard coin. —M.

I am glad to be able to send you the dollar I owe for UNITY. Perhaps it is owing to the special prosperity thought that I can more easily pay it now than at any time since it was due. You will find enclosed two dollars. Please accept one dollar for the Society of Silent Unity. —S.

In a letter to me, dear Fillmore, stated that you had, among others, treated me for success. You have made a success of it. Owing to several successive crop failures, due to insects, made collections hard, but this month I was surprised at my collections. This has been the best month I ever had yet. It would not take many more such months to put me on safe footing. Up to this time I had to go slow to make ends meet. Shall send you a little monthly contribution to keep up my success treatments, also send subscription for UNITY for my sisters without their knowledge. and shall induce them to send for success treatments: they need it bad. I had success treatments from others, but they did not reach me. To say I am grateful to you is expressing it too mildly. —C.

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Please find enclosed $1.00 for one year's subscription to UNITY, and accept my heartfelt thanks for your holding the special prosperity thought for me during the past month, for I have certainly prospered financially beyond my expectations. Will be pleased to be remembered in the same way during the coming month. May God bless you in your good work.—C.

I want to thank you for your courtesy and faithfulness in sending me the UNITY without acknowledgment from me. Circumstances have made me seemingly neglectful of many obligations, but I have been far from unmindful or ungrateful, and am glad to enclose the accompanying five dollars. Send me helpful thoughts, and believe me. —P.

I received your kind letter saying you had treated me for prosperity. Receive my thanks, please, for the same. The past three months I have been without money to spend; the past three weeks not a cent. The day I got your letter I was paid four dollars, and about half an hour after opened your letter. I can go without and not be disturbed in the least. All is mine. I have all I claim. All things will come in good time. I have had UNITY for a long time, a good friend indeed. I lend them to others. I am glad my name is on another month for treatments. Many thanks for them. —C.

Your letter containing statement with such a kindly inducement came at such an opportune time as to cause a happy coincidence — you see the check of $5.00 is the first of my bank interest which has just been started with a new bank, so it surely must be the forerunner of a season of great prosperity; so coupled with the treatment that I shall receive from your society, it will dispel all fear and doubt, but let me assure you at the foundation of all my confidence and boasting, "Christ is the Solid Rock." I have been exceedingly hard up to the present time, but it is now to be all over with. —H.

So it is to you, and your co-workers, that I owe last month's prosperity, is it? And I thought it was myself. I am thankful for results whatever the cause, and extend you my heartfelt gratitude for your assistance. Enclosed find money order for $1.00 for subscription to UNITY and treatment as per your offer.—K.

I am glad to learn how we stand financially, and to remit what I owe. While I do not feel the necessity for a prosperity treatment, I should be pleased to have such pure hearts and minds, as I believe are yours and your assistants, in union with me. I look forward to the time when we may meet, because in your writings I recognize so much that seems identical with my own experiences, that I believe, were we in talk prolonged, to exchange views, we should give and get much of benefit.--C.

We are very thankful for the past month's treatment, and we think that we have been benefited very much by it, for we have been very successful in the last month, more so than we ever expected. Since we received your letter stating that we had been included in your number, we think your good thoughts have reached us. Enclosed you will find one dollar for UNITY subscription for another year, and we will be very thankful to receive another month's treatment. Yours in love and truth, — M. S.

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UNITY

Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

$1.00 per year. 10 cents per copy. Foreign Subscriptions, 5 shillings per year.

Published on the 15th of every month by
UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

Truth services are being conducted every Sunday morning at 11 o'clock by Mrs. Nellie I. Kemp, of Alameda, at the residence of Mr. and Mrs. D. B. DeCamp, 171 11th street, Oakland, Calif.

Miss Harriet H. Rix, of the Home of Truth, Alameda, Cal., accompanied by her mother, spent a few days in Kansas City on her way to the Convention in St. Louis. Miss Rix addressed a large Unity congregation on September 25th, a synopsis of her sermon being given in this issue. She is a magnetic speaker, and is filled with the joyousness of the Spirit.

Mrs. M. E. Cramer, editor of *Harmony*, San Francisco, taught classes in Divine Science in both Kansas Citys for two weeks the latter part of September and first of October. She gave an able address before Unity congregation on October 2d, on "The True Spiritual Method of Healing." After the New Thought Convention she will teach and heal in several of the Eastern cities.

New Thought people can secure good accomodations during the Convention at the Kendall House, 12½ North 3d Street, St. Louis, which is conducted by an active worker for the Truth, Mrs. S. A. Livingston. It is on direct car line to the Fair Grounds. Where two or three occupy the same room, the rates will be but 50 cents each per day. Arrangements should be made in advance.

Readers of UNITY can secure very desirable rooms when visiting the World's Fair, or attending the Convention, at the home of Mrs. Fannie Langan, 722 North Compton Ave., St. Louis. Rooms should be secured in advance. Take any car North on Eighteenth Street at Union Station, and transfer on Washington Avenue, West to Compton Avenue.

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Competent critics write us that WEE WISDOM grows better with every issue. It is certainly giving good value for the pittance that we ask per year for it — only 50 cents, or one cent per week. Some of the very best writers for children are now helping, and there is prospect of some special lessons for youth beginning with January number. Following is the table of contents of the October number of WEE WISDOM, a sample copy of which we will send free on application:

"Harriet Rix at Unity Headquarters;" "Ministering Angels: Story of Two Boys Who Tried It," by Mary Brewerton deWitt; "Tom Stories" (Fairy Tales), by Aunt Myrta; Song — "Keep Doing Right," by M. F.; Poem — "A Child's Prayer," by Helen Van Anderson; "Jim's Letter," by Jim Bowes; Poem — "The Four-Leaved Clover;" Epistles; Aunt Mary's Bible Lessons; Ye Editor's Sanctum; Publishers' Department; Pillow Verses.

The Divine Law has generously provided for the entertainment of the UNITY staff in St. Louis, at the following localities: Mrs. Jennie Croft, 4606 Morgan St., Charles and Myrtle Fillmore, 3639 Olive St., Charles E. Prather, with Rev. John D. Perrin; Rick Fillmore, our red headed secretary, and Grandma Fillmore, wil be found by inquiring friends with us at 3639 Olive St., where a most generous patron of UNITY has extended to us the hospitality of her home. The office in Kansas City will be left for the week in charge of Lowell Fillmore, who, with his little brother Royal, (weight 250 lbs.) attended the Fair in August.

Several friends have written that they are thankful for the names of places where rooms can be had, kept by New Thought people, that have appeared in UNITY, and one suggests that we print regularly a list of such places in the various cities. This would occupy too much of our limited space, but we shall cheerfully keep a record of all such places, and will send to anyone contemplating visiting any city the names of those who are so recorded. Let us know those who have rooms, with or without board. Send us their addresses and rates, and we will record them for future reference.

The *Washington News Letter* for October is in new dress. It is now a sixty-four page magazine of very substantial and attractive appearance. Full page portraits of Col. and Mrs. Sabin, and their two lusty sons, fill full the gospel of health which it so faithfully proclaims.

We publish a metaphysical catologue, in which is given nearly every book that proclaims the New Thought. It will b sent free on application.

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In a letter from Miss Harriet Rix she says: "We arrived in St. Louis after a warm trip, and found a very pleasant room awaiting us at The Ranch Club, 3510 Belle Avenue. Mrs. Gregory is a large-hearted woman, and is full of thought for her guests; so we are very happy here."

The Ranch Club will be the stopping place of many New Thought people during the Convention, and we are glad to recommend it and its hostess.

In this department we print blanks for the use of those wishing prosperity treatments, or Silent Unity membership. Use these freely, and write us all about your needs. We will give *every* case special attention. Do not expect a written reply in every instance — our best work is done in the Silence, and we often get our most pronounced demonstrations where no written responce is given. We follow the leading of the Spirit in this respect, and trust to the Silent Word to do its mighty work.

We are anticipating much good from the St. Louis New Thought Convention — October 25 to 28. At least one hundred people will go from Kansas City alone, and surrounding towns will contribute another hundred. A special train is contemplated from here, but all will be provided for, however, if we go on regular trains; there is no discomfort to one in the true understanding.

LESSONS FROM ELIJAH.

DEAR UNITY — When Elijah III. storms in his pulpit, calls the reporters "stink-pots," and prophesies the destruction of everything except his church, do not be alarmed — the Lord is not in that "wind." When the healer proclaims himself to be the greatest on earth, the only original, and all others mere followers! you need not look in that direction for the Lord — he is not in the "hot air." When the Christian Scientist impressively warns you, "Beware of counterfeit truth! burn all literature but that bearing the imprint of our publishing house!" quietly say to yourself, "more hot air." — A SILENT OBSERVER.

SUBSCRIBE IN ADVANCE.

UNITY has been published nearly sixteen years, and it is safe to say that it will go right on indefinitely. With this assurance we will take subscriptions three or five years in advance. To those who will pay three years *in advance*, we will allow a discount of $1.00, making the rate $2.00 for three years. To those who pay five years *in advance*, we will allow a discount of $2.00, making the rate $3.00 for five years.

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REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

SCIENCE OF THE NEW THOUGHT, by E. Whitford Hopkins.

This most excellent production might well be accepted as a text-book on Mental Science and the practical application of healing principles. In simple, but comprehensive language, the laws of mental action are fully explained and illustrated, making the book a valuable aid to all classes of thinkers. The student is led to the recognition of the fact that within himself is a "vital something" which is the soul of his success and that he, in his true relationship and position in the universe of God, is the God-man. In speaking of the importance of gaining a knowledge of our powers Mr. Hopkins says:

> "Therefore remember, from knowledge of Truth comes understanding, and from understanding comes faith. From faith comes hope. From hope comes enthusiasm. From enthusiasm comes the victory of health. Ignorance has held its bonds over the face of man and left him in his dreams to fight his way through a world of phantoms, while Truth has invariably dispelled and annihilated his world of hallucinations and clothed him in his right mind, and enabled him to dare to explore the regions of the mysteries of his own mind and soul, and thus storm the true citadel of all his ills and troubles."

Among the many good topics considered it is difficult to choose one chapter as better than another, but the one on "Strength" is particularly "strong," and the one on "Practical Self-help For Healing" gives formulas for the treatment of various ills which will be appreciated by many. Cloth, 312 pages, illustrated, price $1.25. Published by The New Thought Book Concern, Bristol, Conn.

THE FOUNDATION OF ALL REFORM, a Guide to Health, Wealth and Freedom, by Otto Carque.

In the first chapter—"Man's Position in Nature"—the author states that man's natural food is fruit and nuts, but that the periods of famine during the glacial era caused him to resort to the use of flesh-food. The next three chapters deal with the "Chemistry and Physiology of Nutrition," "The Raw Food Question," "The Superiority of the Fruitarian Diet," and, with illustrations and tables giving the composition of foods, give a very comprehensive statement of the value of the food stuffs upon which man subsists, and of some of the results attendant upon their consumption. The author presents substantial proof of his assertion that "the solution of all the great social and economical problems of the day would be greatly and speedily promoted by attention to the question of food."

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"Diet-Reform, the Ultimate Solution of the Economical and Social Problems" is the title of chapter 5, and the concluding chapter deals with "The Ethics of Diet-Reform." The book is one of the best we have read on the subject, and we recommend it to those of our readers who are looking into the comparative value of foods from both a physical and spiritual standpoint. The Kosmos Publishing Co., 765 N. Clark St., Chicago, Ill. Cloth, 66 pages, price 50 cents.

THE DIAGNOSIS FROM THE EYE, by Henry Edward Lane, M.D.

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The fifth annual graduation of the Mental Science College, of Seattle, Washington, took place in the Christensen Hall in that city August 21st. The members of the class gave addresses on the following subjects: S. H. Gardner, "Life;" Frances G. Walton, "Development;" Nettie E. Knowles, "All is Good;" Hilda Wahlman, "Realization;" Edward Ames, "Wealth;" Albert Fournier, "Consciousness;" Jennie E. Jones, "Business;" Joseph Amann, "Health;" J. B. Jakobsen, "Power of Thought;" Mena Schumacher, "Home;" Hattie B. Barlow, "I Am;" Edna Squire, "Mental Science." And Jennie Fournier and David Elster gave musical selections. The key-note of all the essays was Man, his powers and possibilities.

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Fourth Annual New Thought Convention.

St. Louis, October 25th to 28th, 1904.

The Program affairs is in the hands of the Executive Committee. All communications relative thereto should be addressed to the Secretary, Eugene Del Mar, 4606 Morgan St., St. Louis.

The names of the speakers who will address the Convention, and the subject of their discourses, as known at present, are as follows:

MISS GEORGINA I. S. ANDREWS,
"Heredity."

A. P. BARTON,
"Social Significance of the New Thought."

C. JOSEPHINE BARTON,
"The Ægis of True Liberty."

MRS. MARGARETTA G. BOTHWELL,
(Subject not yet announced.)

HENRY HARRISON BROWN,
"The Call of the Twentieth Century."

W. J. COLVILLE,
"The New Thought and Universal Peace."

MELINDA E. CRAMER,
"Faith and its Application to Healing."

EUGENE DEL MAR,
"Society and the Individual."

CHARLES FILLMORE,
"The Unity of Religion and Therapeutics in the New Thought."

MRS. MYRTLE FILLMORE,
"New Thought Children."

MARY D. FISK,
(Subject not yet announced.)

REV. HENRY FRANK,
(Subject not yet announced.)

URSULA N. GESTEFELD,
"Curing and Healing."

EMMA GRAY,
"Discern the Voice of the Spirit."

HARRY GAZE,
"The Fountain of Youth."

H. BRADLEY JEFFERY,
"Breath."

MRS. FANNIE B. JAMES,
"The I Am That I Am."

FRANCIS E. MASON,
"Man the Monarch."

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REV. R. HEBER NEWTON,
"The Significance of the New Thought Movement."

CHARLES BRODIE PATTERSON,
"Healing of Mind and Body."

REV. JOHN D. PERRIN,
"What Makes the New Thought New?"

CHARLES EDGAR PRATHER,
"Your Twelve Apostles."

MISS HARRIET HALE RIX,
(Subject not yet announced.)

M. WOODBURY SAWYER,
"God and Man, and their Inter-relations."

REV. H. H. SCHROEDER,
"A New Life; the Result of the New Thought."

JOSEPH STEWART,
"The Subliminal and Normal Selves."

ANITA TRUEMAN,
"The Coming Race."

REV. PAUL TYNER,
"Individual and Institution"

REV. HELEN VAN ANDERSON,
"Opportunities of Parenthood."

EVA AUGUSTA VESCELIUS,
"Healing Through Musical Vibrations."

S. A. WELTMER,
"Suggestion and the Teacher."

J. STITT WILSON,
"Socialistic Movement and the New Thought."

CAROLINA S. WOLFE,
(Subject not yet announced.)

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Walter DeVoe, of Chicago, is the author of a most excellent book, "Healing Currents from the Battery of Life," a book that awakens the healing power in the soul and teaches the glorious truth that frees from sin, sickness, poverty and pain. (Price $2.00.) He is desirous of having his book preach the healing gospel to as many as possible, and to that end will give a copy to any New Thought Centre that has facilities for loaning it out and keeping it in circulation. The postage required is 12 cents. Address, College of Freedom, 6027 Drexel Avenue, hicago, Ill.

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EXPRESSION. Monthly $1.58 a year; 24 Lower Phillmore Place· London, W., England.

EXODUS. Edited by Ursula N. and Harry Gestefeld. Monthly $1.00 a year. 185 Dearborn St., Chicago, Ill. With UNITY, $1.50.

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Unity Society of Practical Christianity has services in A the næum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

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

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