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# UNITY

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

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## CONTENTS

PAGE

The Science of Being and Christian Healing.—Lesson II. . . . 69

By Charles Fillmore.

Let Divine Order Be Restored. . . . 76

By C. A. Shafer.

The Spirit of Health. . . . 80

By Walter DeVoe.

Bible Lessons. . . . 82

By C. F.

Extraordinary Claims. . . . 92

Society of Silent Unity. . . . 94

The Class Thought. . . . 95

Prosperity Thought. . . . 95

Song — "Bring the Sunshine With You." 96

By LeRoy Moore

Chicago Truth Students. . . . 97

"Praise and Thanksgiving." . . . 97

"The New Dispensation." . . . 100

Does the Bible Justify Flesh-Eating? 103

By H. R. Walmsley.

Poem — "A Contagious Disease." . . 108

By Harry T. Fee.

Publishers' Department. . . . 109

Teachers' and Healers' Directory. 126



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

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Devoted to  
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VOL. XXII.

KANSAS CITY, MO., FEBRUARY, 1905.

No. 2.

## THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

### LESSON TWO.

#### SUPREME BEING'S PERFECT IDEA.

“**W**HEN he the Spirit of Truth is come he shall guide you into all the truth.” The foundation of our Science is Spirit, and there must be a spiritual Truth. This spiritual Truth is God thinking out creation. God is the Original Mind of which all minds are formed. This Original Mind creates by thought. This is stated in the first chapter of John:

“In the beginning was the Word (*Logos*-Thought), and the Word was with God, and the Word was God.

“The same was in the beginning with God.

“All things were made by Him (Thought); and without Him (Thought) was not any thing made that hath been made.”

Eadie's Biblical Cyclopaedia says, “The term *Logos* means thought expressed, either as an idea in the mind or as vocal speech.”

An understanding of this reveals to us the law under which all creation is brought forth—the law of Mind action. All creation is working under this law, and God is *thinking* the universe into manifestation right now. God is under the law of His mind action. He cannot create without law, and that law is the order and harmony of perfect thought.

God-Mind expresses its thoughts so perfectly that

there is no occasion for change, hence all prayers and supplications for the change of God's will to conform to human desires are futile. God does not change His mind nor trim His thought to meet the conflicting opinions of mankind. Understanding the perfection of God-thoughts, man must conform to them, then he will discover that there is never necessity for any change of the will of God in human affairs.

A key to God-Mind is with every one — it is the action of the individual mind. Man is created in the "image and likeness" of God, he is therefore a phase of God-Mind, and his mind must act like the mind of which he is part. Study your own mind, and through it you will find God-Mind. In no other way can you get a complete understanding of yourself, the universe and the law under which it is being brought forth. When you see the Creator thinking out His universe as the mathematician thinks out his problem, you will understand the necessity of the effort of nature to express herself, so apparent on every hand. Also you will understand why the impulse within your soul for higher things keeps welling up. God-Mind is thinking in you, and pushing your mind to grasp true ideas, and carry them into expression.

Thus man and the universe are within the God-Mind as living, acting thoughts. God-Mind is giving itself to its creations, and they are evolving independent wills that have the power to oppose the Original Will, and thus retard their own ongoing. It is therefore of vital importance to study the mind, and understand its laws, because the starting point of every form in the universe is an idea.

Every man asks the question sometime, What am I? God-Understanding answers, Spiritually you are my idea of myself as I see myself in the ideal; physically you are the law of my Mind executing that idea. "Great is the mystery of godliness," said Paul. A little learning is a dangerous thing in the study of Being. To separate oneself from the Whole and



attempt to find out the great mystery, is like dissecting inanimate flesh to find the sources of life.

If you would know the mystery of Being see yourself in Being. Become an integral part of the Divine Mind, and all the other parts will recognize you as their fellow worker. Throw yourself outside the Holy Trinity and you become an onlooker. Throw yourself within this Trinity, and you become its avenue of expression. The religious know this Trinity as Father, Son and Holy Spirit; to the metaphysician it is Mind, Idea, Expression. These three are One. Each sees itself as including the other two, yet, in creative processes, separate. Jesus, the type man, placed himself in the God-head, and said, "He who hath seen me hath seen the Father." But recognizing the Spiritual Principle, which he was demonstrating he said, "The Father is greater than I."

Reducing the Trinity to simple numbers takes away much of its mystery. When we say there is one Being with three modes, or planes of action, we have stated in simple terms all that is involved in the intricate theological symbology of the many religious cults. The priesthood has always found it profitable to make complex that which is simple. When religion becomes an industry it has its trade secrets, and they seem very great to the uninitiated. Modern investigations of the character and constituency of the mind is taking away all the mystery of Egyptian, Hindu, Hebrew, and the many other religious and mystical systems of the past. They are attempting to perpetuate their so-called secret knowledge in the occult societies springing up on every side in our day, but with indifferent success. The modern truth-seeker takes very little on trust. Unless the claimant to occult lore can demonstrate his power in the world of affairs, people are suspicious of him. That religious awe for the priesthood, which is so prevalent in Oriental countries, is lacking in the majority of Western people. In India a yellow-robed holy man is regarded with reverence by both adults and children.

In this country the adults stare, and the small boys throw rocks at him until he has to seek the protection of the police, and discard his priestly robe in public places. This seems irreverent, almost heathenish, yet, it is the expression of an innate repudiation of everything that seeks to establish itself on any other foundation than that of practical demonstration.

The exaggeration of this mental tendency is seen in the commercial spirit so rampant, especially in Americans. A story is told of a Yankee tourist estimating everything he saw from a monetary standpoint. When shown the Pyramids in Egypt he asked the guide, "Well, what are these worth?" The man tried to explain their great value as antiquities, but the impatient Yankee exclaimed, "That all may be true, my good fellow, but there is no demand for Pyramids."

The Mind of God is Spirit, Soul, Body, so the mind of man is Spirit, soul, body—not separate from the God-Mind, but existing in it, and making it manifest in an identity peculiar to itself. Thus every man is building into his consciousness the three departments of the God-Mind, and his success in the process is evidenced by the harmony in his consciousness of Spirit, soul and body. If he is all body, he is but one-third expressed. If to body he has added soul, he is two-thirds man, and if to these two he is adding Spirit, he is on the way to perfect manhood as designed by God. Man has neither spirit, soul nor body of his own—he has identity only. He can say, "*I*." He uses God-Spirit, God-Soul and God-Body as his "*I*" elects. If he uses them with the idea that they belong to him he develops selfishness, which limits his capacity, and dwarfs his product.

In his right relation man is the inlet and outlet of an everywhere-present life, substance and intelligence. When his "*I*" recognizes this fact, and adjusts itself to these invisible expressions of the One Mind, man's apparent mind becomes harmonious;

his life vigorous and perpetual and his body healthy. It is imperative that the individual understand this relation in order to grow naturally. It must not only be understood as an abstract proposition, but we find it necessary to consciously blend our life with God-Life, our intelligence with God-Intelligence and our body with God-Body. This conscious identification must prevail in the whole man before he can be in right relation. This involves not only a recognition of the Universal Intelligence, Life and Substance, but also their various combinations in man's consciousness. These combinations are dependent for their perfect expression in man's world, upon his recognition of and loyalty to his origin — God-Mind. He is in that Mind as a Perfect Idea, and that Mind is constantly trying to express that Perfect Idea, or Perfect Man, in every man, for that is the real and only man. This Perfect Man-Idea in God-Mind is known under various names in the many religious systems. The Krishna of the Hindu is the same as the Christos of the Greeks and the Christ of the Hebrews. All the great religions of the world are founded upon spiritual science, but not all of the science is understood by their followers. The Hebrews had been told again and again by the spiritually wise that a Messiah, or Christ-Man, would be born in their midst, but when he came they did not recognize him, because of their lack of understanding. They understood the letter only of their religion. The same is true today. The Christ-Man, or Perfect Idea of God-Mind, is now being expressed and demonstrated by men and women as never before in the history of the race, yet those who claim to be followers of the true religion are putting it out of their synagogues, just as they did Jesus the Christ. The ancient Pharisees asked Jesus, "By what authority do you do these things?" And the modern Pharisees are repeating the same question. The substance of Jesus' answer was, "By their fruits ye shall know them." (Read Matthew 21:23-46).

This Perfect Idea of God-Man is your true self, and the God-Mind is, under the law of thought, constantly seeking to express its perfection in you. It is your Spirit, and when you ask for its guidance, and place yourself, by prayer and affirmation, in mental touch with it, there is a great increase in its manifestation in your life. It has back of it all the powers of Being, and there is nothing that it cannot do, if you give it full sway, and make your thought strong enough to carry out the great forces which it is seeking to express in you.

Right here is a most important part of the law of mind action, and which it is absolutely necessary for us to understand before we can demonstrate the power of this Superconscious Mind within everyone of us. That is the law of thought unity. Among our associates we like and are attracted to those who understand and sympathize with our thought. The same law holds good in Divine Mind—its thoughts are drawn to, and find expression in the minds of those who raise themselves to its thought-standard. This means that we must think of ourselves as God thinks of us, in order to appreciate and receive His thoughts, and bring forth the fruits. If you think of yourself as anything less than the Perfect Child of a Perfect Parent, you lower the thought-standard of your mind, and cut off the influx of thought from the Divine Mind. Jesus referred to this law when he said, "Be ye perfect even as your Father in heaven is perfect."

When we go forth in this right understanding we find a new state of consciousness forming in us—we think and do many things not according to the established custom, and the old mentality rises up and says, "By what authority"? We have so long looked for man-made authority in religious matters that we feel we are treading on dangerous ground if we dare to think beyond prescribed doctrines. Right here we should appeal to the Supreme Reason of the Spirit, and proclaim what we perceive as the highest

truth, regardless of precedent or tradition; mental ignorance or physical limitation. I am the "image and likeness of God," the "only begotten Son," the expressed, or *pressed out*, Mind of the Most High. This is my true estate, and I shall never realize it until I enter into it in *mind*, because there it is, and nowhere else.

It is only through this Super-conscious Mind that we can behold and commune with God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." (John 1:18). It is taught that Jesus was exclusively the "only begotten Son," but he himself said, "Is it not written in your Scripture, Ye are God's, and sons of the Most High?" He proclaimed the unity of all men in the Father, "I am the light of the world. Ye are the light of the world." Paul says, "As many as are led by the the Spirit of God, these are the sons of God." "We are heirs of God, and joint-heirs with Christ." (Rom. 8:17).

We should not overlook one important point in this matter of sonship. That is, the difference between those who preceive their sonship as a possibility, and those who have demonstrated it in their lives. "Ye must be born from above," was the proclamation of Jesus. The first birth is the human — the consciousness of man as an intellectual and physical being — the second birth from above is the transformation and translation of the human to a higher plane of consciousness.

This is "putting on Christ." It is a process of mental adjustment and body transmutation, that takes place right here on earth. "Let the same mind be in you that was in Christ Jesus" is an epitome of a mental and physical change that may take years to work out. But all men must go through this changes before they can enter into eternal life, and be as Jesus Christ is.

This being "born again," or "born from above," is not a miraculous change that takes place in man,

but the establishment in his consciousness of that which has always existed in the ideal of the Divine Mind. Man is created by God in His "image and likeness." God being Spirit, the man He creates is spiritual. Therefore it follows in logical sequence that man on the positive, formative, creative side of his nature is the direct emanation of his Maker and just like Him — endowed with creative power, and an inexhaustible resource to draw from. It is to this Divine Idea that the Father says, "Son, all mine is thine."

This understanding of the status of all men in the Divine Mind throws a new light upon the life of Jesus of Nazareth, and makes plain many of his mysterious statements. The spiritual consciousness, or super-conscious mind, had been recognized by him, and through it he realized his relation to First Cause. When asked to show the Father, whom he constantly talked to as if he were personally present, he said, "He who hath seen me hath seen the Father." Personality had been merged into the Universal. The Mind of Being and the Thought of Being were joined, and there were no longer consciousness of separation or apartness.

Everything about man presages this higher man. First of all is the almost universal desire for that freedom from material limitations which the spiritual life promises. The mortal perception spurs man on to invent mechanical devices to rise above material environments. For example, he seeks to fly by means external. In his spiritual nature is provided the ability to overcome gravity, and when this is developed it will be common to see men and women passing to and fro in the air without wings or mechanical appliances of any description.

The human organism has a world of latent energies waiting to be brought into manifestation. There are nerve centres, with their accompanying brain cells, distributed throughout the body, whose office are but vaguely understood. In the New

Testament, which is a work on Spiritual Physiology, these are referred to as "cities" and "rooms." The "upper room" is the very top of the head. Here Jesus was when Nicodemus came to see him by night—meaning the ignorance of sense consciousness. It was to this "upper room" that Jesus told his followers to go and pray until the Holy Spirit came upon them on the day of Pentecost. The superconscious, or Christ Mind, finds its first opening into consciousness in the higher brain centres. It is first an abstract idea of great possibilities latent in man. Through thought, speech and deeds this ideal is manifested and brought into visibility. This is all told in symbol in the history of Jesus Christ.

"Verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not." (Matt. 13:17).

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The reformers of the world are its men of mighty purpose. They are men with the courage of individual convictions, men who dare run counter to the criticism of inferiors, men who voluntarily bear crosses for what they accept as right, even without the guarantee of a crown. They are men who gladly go down into the depths of silence, darkness and oblivion, but only to emerge like divers—with pearls in their hands.  
—WILLIAM GEORGE JORDAN.

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Human life is barren and disappointing unless inspired by an abiding and worthy purpose, and no talent grows except through faithful exercise. Contributions to the world's wealth are as genuine when made in knowledge, science, art or research, as in food or clothing.—HENRY WOOD.

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We must carry the beautiful with us or we find it not.—EMERSON.

## LET DIVINE ORDER BE RESTORED.

BY C. A. SHAFER.

[A paper read before the Chicago Truth Students.]

Whatever trouble there may be in the world is the result of departure from Divine Order. Every wrongdoing is a departure from right-doing, and is, in its essence, wrong living, because life is action, and right living is right acting. Right acting is the result of right thinking, or it is right thinking made manifest, or demonstrated.

God is Mind, or Spirit. The action of Mind is the life of Mind, hence thought and life, thinking and living are the same. Life is a force, and thinking is that force.

"Thoughts are things," and the amount of energy and intelligence there is in a thought is the measure of vitality, or life inherent, in that thought. If a thought be born of Love, wisely directed, and filled with Divine energy, or Omnipotence, its work will be enduring and good. But if a thought issue from an ignorant mentality, and is born of selfishness, and filled with energy, its work will be what is called evil. The latter is a ruinous, a destructive force, and the former is a saving, or preserving force. Both are everywhere apparent, for all that we see is thought manifest.

The discovery of the doctrine, or law of evolution, reveals the process of development from the inception, or beginning of thought action, to the fulfillment of the purpose in man. But it does not refer to the development of the idea. It refers to the outworking of the idea, the activity of the idea on its way to manifestation, or self consciousness. It is the Word in process of becoming flesh. The idea is perfect from the beginning, and always in the bosom of the Father, but the Idea, the Ideal man, the Word of



God, must manifest through the flesh, and the process discovers the law of growth, or of expression.

Forgetting this law, as a result of judging from appearances, man has said that the Creator is without, and the law is, from without in, or body, soul, Spirit. Whereas the law is from within out, or Spirit, soul, body, or Thinker, thinking, thought.

So, since it is through religion that man is to find his escape from the evils that beset him, and make his experiences so far from pleasant and satisfying, we will try to get hold of the true religion which means a saving knowledge of God, or a re-uniting of the self to God. Why not turn to law or medicine or theology for salvation? Because there is no life or saving power in them, or in any other so-called science or creed or doctrine that has to do with man as a human or material or mortal being. Satisfaction and Life can come to man only through God and Jesus Christ, and a right understanding of our relation to them.

So we will cease studying effects and come direct to God, each for himself. When we know the Creator we will understand the nature of creation, and not until then.

We have been told that God is Spirit, that is, invisible, but we are not necessarily to infer from that, that God is afar off. Spirit is practically synonymous with Mind, and Mind is invisible, but omnipresent — absent from nowhere. God is the Creator, the Primal Cause, the "Beginning." God was not created, or brought forth or made, and before, or prior to God there was not anything. God is always Cause and never effect.

Now, what is always Creator and never creation? Why, nothing but Mind. To create necessitates, or implies, intelligent action, and nothing but Mind can act intelligently. Hence there can have been no beginning to Mind, since to have had a beginning would necessitate a time prior to which there was no Mind, and, if no Mind, then nothing to act intelli-

gently, or act at all, for that matter; hence no Creator, and so, of course no creation.

Mind is a comprehensive term, signifying an aggregation of ideas. Mind creates, or reveals, or expresses itself through the activity of its ideas. The desire is inherent in every idea to express itself, or make itself known—to act, to live, and that desire must be satisfied. Ideas are co-eternal and co-existent with Mind, hence were never created, and can never die. Ideas are the only living things in the universe. They are not the result of thought, but they express themselves in thought. So thought is the product of ideas, and not ideas the product of thought.

Through the science of biology we all know how bodies are built. We know how each organ has been brought forth in response to the demand for fuller and more perfect expression. But what has been the body builder? The Idea, and every organ is but the manifestation in form of an idea. The body is a thought-body, and the idea centered in each organ is the force which works out through thought into a perfect expression of itself. At one time every organ in the body was under perfect conscious control of the ego. When the ego knows the truth, and consciously directs the activities of the different organs of the body, they will each perform their functions perfectly, and Divine Order will be restored, and man will present the perfect spiritual body which will be free from every limitation, and visible or invisible at will, just as Jesus Christ's body now is.

How is this going to be accomplished? Through the knowing of the truth; that all is Spirit, and that there is no opposition to Spirit, that is, no matter. Thinking will be corrected, and all action will be seen from within out, which is the natural law of expression, and it will likewise be seen that the Thinker is Spirit and Master of the situation. The Thinker is the maker, or former, and when he knows it, as he once did, he will restore order, and reign

supreme by recognizing his unity with God, and himself as the revealer of what God is.

God creates a man who is an Ideal—the perfect image and likeness of Himself. This man is the Divine Son, the Christ. Being the image and likeness of God, he does what God does. He, too, creates, or forms, a man who is his idea of himself. This last man is the Adam, or formed man. Through wrong thinking, which has resulted from following his work and becoming identified with it, the Real Self has seen separation, matter, evil, and many men and things, but through coming into a knowledge of the Truth he will become conscious of the unity of all, of Oneness, of the Allness of Spirit and of Good, and thus little by little he will regain full and perfect control of the entire process of the work of making manifest the Divine Self, who is the perfect image and likeness of God, Spirit, Soul, Body, One, and all Spirit and free and perfect and whole, and without limitation of any name or nature.

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The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the pure principles of Truth, before he can receive the all-revealing light of Truth. The more Truth is inquired of the brighter it shines; it cannot suffer under examination and analysis. The more error is questioned the darker it grows; it cannot survive the entrance of pure and searching thought. To “prove all things” is to find the good and to throw away the evil. He who reasons and meditates learns to discriminate; he who discriminates discovers the eternally True.—*The Light of Reason*.

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“A great soul does not criticize, condemn nor censure.”

## THE SPIRIT OF HEALTH.

BY WALTER DE VOE.

[Thoughts from a discourse at the Church of Practical Christianity, Masonic Temple, Chicago, Ill.]

The consciousness of the soul is the Spirit of Health. Blessed is the one who realizes the eternal life of his soul, for such an one will cause an epidemic of spiritual health. The consciousness of health is more "catching" than any contagious disease, for it is the most positive condition — the natural expression of Divine Life.

Health and strength are inwrought into the very nature of the soul. Your soul is health and strength this instant, for your soul is the image and likeness of God's nature of immortal perfection. Awaken to the wonderful truth of your soul. Lift your faith from the delusions of mortal sense to the comprehension of your immortal Self that is now one with the power of Divine perfection.

Stand on the rock that is higher than your personal I, this I AM within that was spoken forth by the voice of Omnipotence; stand positive in the majesty of your true Self, and express the Word of health and strength that you *are* in your eternal being with God. Cultivate the Spirit of Health by expressing the consciousness that your soul *is*. This mortal thought of disease and weakness is from below, of the limitations of the natural plane, but your soul consciousness of health and strength is from above, born from the unlimited life and power of God. Cultivate a positive faith in the healing life and energy of your soul, for thus your external mind learns to think forth into manifestation the perfection that God has stored in His Word of power within you. Deny the petty cares of mortal life. Deny every feeling that is not God-like, and affirm not only mentally, but by living them, the qualities of love and good-will that your soul desires to express. Your soul desires to love

all with the love that will overcome the limitation of family ties, the limitations of relationship; a love so grand and deep that it will feel for all created things the same gentleness and sympathy that it feels for its best beloved. The soul is not swayed by mortal attractions, it is not limited by personal affections, it feels the same impersonal tenderness toward all humanity that God feels. Thus the soul is not limited in its life, for its life is the unlimited Love of God, and as it finds means of expressing this Divine consciousness its power expands, as the seed in the earth expands under the benign influence of the sun, and it radiates its blessed life and strength through its physical instrument.

Be true to your soul whatever appears. Feel as it feels. Think the truth as it sees truth. In conversation with others your language will need to be modified to their understanding, to their present limited view of life, in order to appear rational in their sight, but in the silence of your own mind be true to the vision of the majestic strength and perfection of your Self that now lives in God. Exercise His will that makes for perfection. Exercise His Spirit that transforms and renews the mortal form. Exercise your faith in the truth that you are a radiant, healthy son of Omnipotence, and *be* perfect as your Father, in your soul's sanctuary, *is* perfect.

May you realize the invincible Life of God within that makes for peace and perfection. All your flesh is now filled with glory of your immortal soul. Your mind is pre-*ved* with the consciousness of life and health eternal. You now realize and are healed by the consciousness that is always with you—your Divine, immortal Self, the Son of God.

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Let us be true; this is the highest maxim of art and of life, the secret of eloquence and of virtue, and of all moral authority.—HENRI FREDERIC AMIEL.

# Bible Lessons

BY C. F.

## Lesson 8. February 19.

JESUS AT THE POOL OF BETHESDA.—John 5:1-15.

1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.
2. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
5. And a certain man was there, which had an infirmity thirty-and eight years.
6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
8. Jesus saith unto him, Rise, take up thy bed, and walk.
9. And immediately the man was made whole, and took up his bed and walked: and on the same day was the Sabbath.
10. The Jews therefore said unto him that was cured, It is the Sabbath day: it is not lawful for thee to carry thy bed.
11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.
14. Afterward Jesus findeth him in the temple, and saith unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee.
15. The man departed, and told the Jews that it was Jesus, which had made him whole.

**GOLDEN TEXT**—*And a great multitude followed him, because they saw his miracles.*—John 6:2.

Jerusalem is the spiritual centre in consciousness. A feast in Jerusalem is a receptive state of mind toward all spiritual good. Jerusalem means "the city of peace." When we get deep down into the silent recesses of our souls we realize a stillness and sweetness beyond expression. There is a great peace there—the "peace that passeth understanding," and

a welling up of an indescribable substance that fills the whole being with satisfaction. This is the point in consciousness where the inflow of original substance takes place. It is physically a nerve centre just back of the stomach; spiritually it is the realization in the soul of the unfailing substance of Divine Mind. This consciousness of the soul makes the physical representation.

By dwelling mentally upon God as our substance, and centering our attention at this place, we can increase the substance flow to the point of appeasing hunger. The coming man will supply his stomach with food in this way, and through this process of thought appropriation, draw into his organism all the elements necessary to its needs on that plane of consciousness.

Sheep are the most harmless and innocent of all the animals, and they represent the natural life which flows into man's consciousness from Spirit. It is pure, innocent, guileless, and when we open our minds to this realization of Spirit-life we open the gate by the sheep market.

Here is a pool called Bethesda, meaning "House of Mercy, or "Place of receiving and caring for the sick." There are also five porches of covered colonnades. This "pool" is formed by the realization that our life is being constantly purified, healed and made new by the *activity* of mind. Physically this is expressed in the purification and up-building of the blood by coming in contact with the oxygen of the air in the lungs. This ebb and flow of the waters of the pool is constantly going on, and when our minds are active all the depleted blood corpuscles are purified and renewed.

This great multitude of "sick folk," or depleted life-corpuscles, lie here near this pool under the "five porches," or five-sense limitations. The five-sense consciousness does not realize the power of I AM to quicken these inner functions of man's organism, but lets the weak, depleted life-cells accumulate

and burden its system, when a thought of the *activity* of life would, through the Divine Law, set them free from their helplessness.

It is not necessary that all the purification and renewing of the depleted corpuscles shall take place through the lungs when man understands the power of I AM to declare the word of activity. Jesus, the I AM of Spirit, did not tell the man to go down into the pool and be healed, but said, "Arise, take up thy bed, and walk." Thus we see that the work of the Spirit is not confined to physical processes, although it does not ignore them. If your lung capacity is not equal to the purification of your blood, increase it by declaring the law of *active life*. Anæmic blood may be made vigorous and viril by daily centering the attention in the lungs, and affirming them to be spiritual, and under the perpetual inflow of new life, and outflow of old life. Command these life centres to do your will.

Don't be limited by the so-called established laws of Nature, or man's mortal thought, that if you have reached the age of "thirty-eight" the life current is beginning to wane—that your "Sabbath," or day of rest is setting in. It is "lawful" in Spirit to declare the perpetual activity of life anywhere, at any time, and under all circumstances. Divine Life takes no cognizance of the laws that the intellect has set up for its governing. Life is ever active. It is constantly present in all its fullness and power, and it has no day of rest, or "Sabbath."

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### Lesson 9. February 26.

THE MIRACLE OF THE LOAVES AND FISHES.—John  
6:1-14.

1. After these things Jesus went over the sea of Galilee, which is the sea Tiberias.
2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
3. And Jesus went up into a mountain, and there he sat with his disciples.
4. And the passover, a feast of the Jews, was nigh.
5. When Jesus then lifted up his eyes, and saw a great



company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6. And this he said to prove him: for he himself knew what he would do

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that everyone of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

**GOLDEN TEXT**—*I am the living bread which came down from heaven.*—John 6:51.

This lesson instructs us how to increase our vitality through blessing and giving thanks in spirit. To do this efficiently, we must understand the anatomy of the soul, and the mind centres in the organism. All metaphysicians have found by experience that being thankful for what we have increases the inflow. Gratitude is a great mental magnet, and when it is expressed from the spiritual standpoint, it is powerfully augmented. Saying "grace" at table has its origin in this power of increase through giving thanks. A lady who was left with a large family and no means, related in an experience meeting how wonderful this law worked in providing food for her children. In her extremity she asked the advice of one who understood the law, and she was told to silently thank God for abundant supply upon her table, regardless of appearances. She and her children began doing this, and in a short time an increase of food set in that was so great at times as to astonish them. Her grocery bill was met promptly, and in most marvelous

ways they were supplied with food, and they had never since that time lacked in that respect.

So it is found that we can increase our vitality by in general terms declaring unity with the One Energy, but there is a more definite and specific mode, which is symbolically set forth in this lesson.

Man has a dual nervous system, which are the wires that conduct the messages of the mind to every part. The voluntary nervous system has its centre in the spinal cord. The involuntary, or sympathetic nervous system, has its centre in the solar plexus. A constant flow of nervous energy is constantly making the circuit of these nerves, and carrying all kinds of messages from the mind. This sea of vitality is designated in the history of Jesus as the Sea of Galilee. Galilee means "a circuit," also "to whirl." Tiberius means "the navel." (See Hiscock's Analysis of the Bible.) Verse one means that I AM passed over from the voluntary nervous energy to the involuntary, "to the other side," and concentrated at the navel. The "great multitude" that followed are the legions of thoughts that swarm the mind seeking harmony. The "mountain" into which Jesus went is the high spiritual consciousness.

The "passover of the Jews" is a spiritualizing process that goes on at regular intervals in the subjective consciousness. In right relation with Divine Mind, the whole universe, man included, is constantly refining itself. The food we eat goes through a refining or splitting up process in digestion. When it passes into the nerves and glands, it goes through another expansion, and becomes nervous energy. Here it passes over from the sense consciousness to the spiritual—from Egypt to Israel. Such a process is a "feast of the Jews;" the higher faculties are fed by this refined substance of the organism.

In all its work the I AM (Jesus) uses the faculties of the mind. I AM is Spirit, and it cannot move directly upon substance or formed states of consciousness. It uses the spiritual faculties as its

agents. Philip means "power," and Jesus appeals to him to know how these hungry thoughts, or people, are to be fed. He did this to "try him." This means that Power is still under the sense limitation—it has not yet been trained in the free powers of Spirit. It looks upon the visible supply, and bases its capacity from that view-point. Andrew, meaning "Strength," brother to Peter, "Faith," has a slight perception of supply in the seven-sense plane of consciousness; represented as the lad with five loaves and two fishes. This is a good starter for I AM. If you have this consciousness of the capacity of the natural man in his seven-fold nature, you have a good foundation upon which to build the twelve-fold, or spiritual man.

Having quickened your idea of Power and Strength in Universal Spirit, you "sit down," or centre your forces within, and begin to bless and give thanks. In Divine order, you make connection through the navel centre with the Universal Mother, or Vital Energy of Being, and fill your whole consciousness with vitality. The surplus energy settles back into the various centres as reserve force. This is the "twelve baskets" which remained over.

### Lesson 10. March 5.

JESUS AT THE FEAST OF TABERNACLES.—John 7:37-46.

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39. (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the scripture said, That Christ cometh of the seed of David; and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

GOLDEN TEXT—*Never man spake like this man.*—  
Johu 7:46.

The Feast of the Tabernacles is a festival of ingathering, like our Thanksgiving. It was also a commemoration of the deliverance of the children of Israel from the forty years in the wilderness, where they lived in booths, and their entrance into the Promised Land (Lev. 23:33-44). During the celebration of this feast in Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees. Nobody was living at home; everybody in these booths. All distinction of rank, all separation between rich and poor, were for awhile forgotten, as each one dwelt in as good a dwelling as his neighbor.

All the feasts and festivities of the Jews had their foundation in science, although the people may not have understood their significance. The soul and body are constantly acting and reacting upon each other on planes of consciousness invisible to mortal man. What seems outwardly a case of sickness is often some soul reaction that shows forth thus on the surface. We are through our thoughts and acts constantly setting free dynamic energies that accumulate in the consciousness, and must at regular intervals find outlet, either upward to soul growth, or downward to physical dissipation. The man or woman who has no concept of Spirit or spiritual life in themselves, dissipate their surplus life in sense sensation. This ends in dissolution of the body, and starvation of the soul. This is the result of that "fallen," or separated state of mind described in the allegory of Adam and Eve and the serpent.

When the soul, or inner thought realm, is united again with the Spirit, this sense of separation is done away with, and man begins his upward way to the

Paradise of God. These Jewish feasts represent the harvest and gathering in by the Spirit of the surplus energies of the soul and body. In a former lesson was described the "passing over" from one plane of consciousness to another of the nervous energy, and this Feast of the Tabernacles is the inflow of substance from objective to subjective planes. When this inflow is complete it is called the last day of the feast. Then another step is necessary to complete the upward trend of man's being, and that is union with Spirit. This union is brought about through faith, or belief, in Spirit and the higher life. When the soul thirsts after Truth it can only be satisfied by drinking in this higher life. On the last day of this Jewish feast, early in the morning, the people, headed by a priest who bore a golden pitcher, went to the fountain of Siloam to draw water.

It is this spiritual I AM in us that says to the full soul, "Come unto me and drink." Then when we have connected the soul and Spirit, we realize a great outflow of love to all men. Instead of "out of his belly," a modern authority says, read, "out of his heart shall flow rivers of living water."

The glorification, or spiritual uplift, which follows this is the union of the whole man, spiritual I AM included, with the great Universal Mind. This does not take place until the I AM, or Spirituality, has made its unity with soul and body. "Jesus was not yet glorified."

During this experience we find ourselves mentally in a contentious state. The various teachings about the difference between Spirit and matter, and the impossibility of Spirit coming from matter, will present themselves. This is the symbology of the arguments between the people as to the origin of Jesus (I AM). Does the I AM come from Galilee (Soul Energy), or from the seed of David (Unlimited Spirit)? The fact is, that it is a common factor pervading all. In the last analysis of Being all is God. Everything at its foundation bespeaks the Eternal Word of God, the Divine Man showing forth his Divinity.

## Lesson 11. March 12.

THE SLAVERY OF SIN.—John 8:31-40.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever: but the Son abideth ever.

36. If the Son therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

**GOLDEN TEXT**—*Whosoever committeth sin is the servant of sin.*—John 8:34.

The superconscious mind dwelling constantly as the oversoul of every man is the perfect guide into Truth. When the intellectual and sense minds give way to this higher principle, and let it form itself in them, they are disciples of Jesus the Christ, and his "word," or thought abides in them.

This reveals and demonstrates the Truth of Being. The Century Dictionary defines Truth as "conformity to thought; conformity of a judgment, statement or belief with the reality." This definition leaves open the question as to the character of fact and reality. Facts are hard things to locate in a world of illusions. Yet the usual citation of a fact is to some relation in the phenomenal universe. This is not the reality which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The truth referred to by Jesus is the understanding of the character of the ideas that constitute Divine Mind, and man's relation thereto. This understanding sets us free from ignorance and

materiality, sin, sickness and death, when we let it form itself in our minds, and express itself in our lives.

Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors — Abraham, Isaac and Jacob, who did things that in our day would make them candidates for the penitentiary. As a single example, polygamy might be mentioned. We see this tendency in men and women who eagerly search the records of royalty for a family coat of arms, or trace their ancestry back to William the Conqueror, or some other old reprobate. This practice keeps them in the thought-current of those primitive, uncultivated and uncivilized ancestors, and they do over and over again the unrighteous things which those old pirates, tyrants and brigands did.

The one and only way to get free from this burden of race heredity is to proclaim your Divine Sonship. If you believe that God is your Father, acknowledge Him, and He will acknowledge you.

A short definition of sin is ignorance. If you know your spiritual origin, and all the purity and power which it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thought are loosed, and there is the open light of heaven, instead of the darkness of sense consciousness.

It seems incredible that men should seek to destroy and kill out of their thoughts this super-conscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the *sumum bonum* of existence, and antago-

nize the ideals held out by the spiritual nature.

This is a good proclamation for everyone to make who wishes to prove Divine Sonship:

"I no longer commit the sin of thinking that I am descended from mortality or human ancestry. I am the Son of God, and I inherit from my Father freedom from sin, sickness and death, and all the fears and ignorant beliefs which mortal thought has tried to load upon me. I am free! praise God, I am free!"

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## EXTRAORDINARY CLAIMS.

[A friend sends us an extract from an English newspaper of an interview with a Christian Scientist, of which the following is a part. It was headed "Extraordinary Claims."]

"You are mistaken," he said, "if you think that Christian Science is a fad of the lazy among the rich, and still more mistaken if you think it mere impudent humbug like that of Dr. ——. I admit that its jargon, especially in the mouths of the partially educated, is utterly unintelligible. But the secret of the truth of things is underneath it, though you will not find it at the first reading.

"I speak only out of my own experience. I had to learn Mrs. Eddy's language before I could find she was not talking utter nonsense. But even the seeming nonsense has this effect, if read seriously, that it trains the subconsciousness, and that is what one needs. Moreover, the system presents the first need of a healthy life—a scientific means of ridding oneself of sin and wrong thoughts. You convince yourself that they cannot exist. All other religions have made the initial mistake of persuading man that he is hopelessly sinful.

"In the Christian Science church no one is accepted as a member who is known to be leading an evil life. He has to undergo six months' probation and pass a board of reception, appointed by the members once a year from among themselves. The First Church numbers 470 members, among whom



are Lady Victoria Murray, Lady Abinger, Lady Maitland, Mrs. Best, Mrs. Stannard, 'John Strange Winter,' and Mr. F. L. Rawson. Lord and Lady Dunmor are the leaders of Second Church, which meets in Eolian Hall, Bondstreet. About 40 per cent. are of the highest aristocracy.

"In London the church has about one hundred professional healers, all of whom have to undergo a training, for which the fees are £21 per course.

"But all Christian Scientists are healers. I have performed wonders in that way myself. It took me about six months to cure my temper. Now I use 'treatment' in almost every act of my life, whether it be in business or at pleasure. If I have a difficult task to perform in my profession, I 'treat.' I assure myself that my spiritual self is perfect and cannot make a mistake. I then accomplish my task. So great has been my success that I cannot, for instance, miss a train. If I am playing cricket I 'treat,' and cannot miss a ball. I have effected numerous cures, though I am not so good a healer as Mr. Wase. I am often asked in serious trials to attend court and compel the witnesses to speak the truth, and have proved several times that I can do so. You ask me about a broken leg. I do not know whether I could do it myself, but I have seen a compound fracture, where the bone protruded from the skin, reduce itself without being touched except by the thought of the healer."

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For to live in the conscious realization of the fact that God lives in us, is indeed the life of our life, and that in ourselves we have no independent life, and hence no power, is the one great fact of all true religion, even as it is the one great fact of human life.—RALPH WALDO TRINE.

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"The heart is larger than the understanding, and through it may come messages and gifts which the understanding has no power to bring."



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

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

## THE CLASS THOUGHT.

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

February 20th to March 20th.

I am the resurrection and the life.

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## Prosperity Thought.

(Held daily at 12 M.)

All thine are mine.

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### ITEMS FOR SILENT UNITY MEMBERS.

The power of the Spiritual Word spoken by this Society grows more pronounced in its work as the membership increases. Since the first of the year we have enrolled five hundred new ones.

New members, and old members, wishing special treatments, are requested to use the blanks on page 119. If you are already registered, please say so in writing on the blank. Send all subscriptions to Unity Tract Society.

We do not publish the reports of healing and financial demonstrations through the efforts of this Society, except where the writer makes some point that all can apply, because its tendency is to stimulate the inflow of curiosity seekers, and those who aim to take advantage of our work as they would a chance in a lottery. We desire to avoid all such applications.

Our ultimate aim is to educate all our members in the true way of thinking and living, but we do not wish to make it too hard. The fact is, it is the easiest way of all ways. Those who get into this way never desire another. "My yoke is easy; my burden is light," the Spiritual I AM is proclaiming to all who desire to be relieved of their burdens.


This Society is supported by free-will offerings. Part of its work is to educate its members in true soul development. If you do not know how much your contribution for our ministry should be, sit in the Silence and mentally say, "Let the Spirit of Justice quicken my inner understanding that I may give as I receive."

Members who are in the habit of sitting in the 9 o'clock Silence, can reach us when in special need by simply sitting quietly and *thinking* about us and our Spiritual power. We get many such messages every day. Our members appear before us in our mind's eye, and sometimes we see them in form, and we speak the Word, and the servant is healed. You can call upon us for yourself or another. The arm of the Lord is not shortened, that he can help only those in the fold, but His law goes forth to any needy one, where there is a believer who has faith in the Healing Word.


# BRING THE SUNSHINE WITH YOU.

*Words Revised by LeR. M.*


*LeRoy Moore.*




1. When the day seems cold and sad, Bring the sun-shine with you!  
2. Thro' the sun-shine, thro' the show'rs, Bring the sun-shine with you!  
3. Let your light for - ev - er shine, Bring the sun-shine with you!



It will make some faint heart glad, Bring the sun-shine with you!  
Mak-ing joy - ful, peace - ful hours, Bring the sun-shine with you!  
All the bless - ings now are thine, Bring the sun-shine with you!



Fill the room with grate-ful cheer, Spread your sun-shine far and near,  
Keep on hand a good - ly store; When you scat - ter, gath - er more;  
Ev'-ry eye with joy will beam, Ev' - ry face with pleasure gleam,



There's no room for shad - ows here, Bring the sun-shine with you!  
Cheer - ful fac - es we a - dore, Bring the sun-shine with you!  
Life a par - a - dise will seem, Bring the sun-shine with you!

## TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students was held in Room 608, LeMoyne Building, November 23d.

Mrs. Lucy Walker, leader. Subject: "Praise and Thanksgiving."

Praise and give thanks to whom and to what? It is only an ordinary act of courtesy for favors received, and should be given to everybody and to everything that renders us good; and there is a scientific reason for this: it creates a mutual good feeling, it sets up a unity, or harmony of vibration, which extends to both giver and receiver. Why do we praise a child when it has done well? To let it know that it has done well is to encourage it to continue; it is pleased to know that we are satisfied, and will exert itself to satisfy us still more.

It is just the same with the Great Intelligence which surrounds us, and confers all blessings. It is pleased to have us recognize Its favors, and the mental flow of good will makes a current into which all things are likely to fall.

We, as a nation, have a day of public thanksgiving, but it has, in a great measure, degenerated from the spirit to the letter, and is considered more as a holiday and day of feasting. It was originally a day of public acknowledgment of good bestowed upon our forefathers, and was really copied from the old Israelite Feast of the Tabernacles, which lasted seven days. It was held in the fall at the in-gathering of the crops of corn, wine and oil, from the fields and vineyards. If our day of thanksgiving is kept only in letter and not in spirit, we are the losers, for it is the spirit of anything that giveth it life, and if we have not the spirit of it, we do not

receive of its life. Therefore, we might give thanks, even for the very selfish purpose of bringing good to ourselves; for the mere act of giving the thanks is good, and would put us into the current, and once in the current we might partake of the spirit of it.

But so far we have spoken only of giving thanks for benefits, or what we consider benefits; but there is another view. Paul says, "Giving thanks *always* for *all* things." (Eph. 5:20.) Some one will say, "How can we do that?" Easily, when we have learned to know that "*All* things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.) We, whose inner eyes are opened, are called "according to his purpose," that is, we know His purpose for us, and what we are here for. Our old catechism says, "The chief end of man is to glorify God, and enjoy Him forever." Then let us hasten to fulfil our destiny, and give praise and thanksgiving continually.

I do not believe in giving testimony of personal experience except as it may help someone to try to follow the upward path, but where it is given promiscuously it often causes sneers and derision. One only knows anything by finding it out for himself, and so I will say this only, that, since I have made it a rule to give thanks for everything I have never been in a difficult or unpleasant situation that has not immediately begun to clear away upon giving thanks for it, and this I can do because I know that it is for my ultimate good that I meet and conquer that particular circumstance or situation. What seems to us a great misfortune, because of our limited view, may be really the greatest blessing viewed from above.

In the writing of sister Pratt, from which I have just read, she says, "As thou wilt enumerate thy blessings they will increase. First seek them, then name them, then enjoy. Know, O child of earth, that when thy word of praise is spoken, thou hast joined thy voice to the great hallelujah around the

throne of Individualism; the hallelujah omnipotent that carries thee within the Great Circle of Power. Power and peace are thine, and thou lackest nothing, and all this is gotten through Praise." How? By or through unity or harmony of vibration. Strike a note on the piano and listen to it die away. Does it die away? No, it only extends itself on ever widening waves of vibration, indefinitely and infinitely, joining, as our sister says, the "Great Circle of Power." Just so do the vibrations caused by praise or blame; each joining with its kind, for like seeks like to extend its power.

Therefore, if we would draw good to ourselves, send out thoughts of praise and thanksgiving. David knew the law when he said, "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High." (Ps. 92:1.) And, "I complained, and my spirit was overwhelmed." (Ps. 77:3.) Why? For the same reason; the vibration of complaint joining with those of like nature make an overwhelming current out of which we are not likely to get till we change the vibration, or some one does it for us. Jesus, our great teacher, changed them for us. He was continually giving thanks and claiming oneness with his Father. Can we do better than follow Him?

Jesus was called the son of David, who has given to us some of the best examples of praise and thanksgiving, and until we are led by the inspiration of the Spirit ourselves, and even when we are, I know of no better way than to repeat some of these beautiful words. We, as a people, or as individuals, have done too little in this line, and it is time we should begin; so let us see to it, each one for himself, that we say with David, "I will bless the Lord (the Real of each one) at *all* times; his praise shall continually be in my mouth." (Ps. 34:1.) "Let my mouth be filled with thy praise and thy honor *all the day*." (Ps. 71:8.) Not only night and morning, but at any or all times; it must become a

fixed habit. "O God, my heart is fixed: I will sing and give thanks, even with my glory." (Ps. 108:1.) "My mouth shall speak the praise of the Lord, and let all flesh bless his holy (whole) name for ever and ever." (Ps. 145:21.) "I will praise the name of God with a song, and I will magnify (enlarge) him with thanksgiving." (Ps. 69:30.)

Walter Devoe says: "Miracles have always followed those who have made their life a song of praise to the living God." Thus we must remember, that it is to the *Living* God, who lives now and evermore within and around us. "Praise ye the Lord. Praise God in his sanctuary," (our own bodies.) (Ps. 150:1.) "Let everything that hath breath praise the Lord. Praise ye the Lord." (Ps. 150:6.)

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MEETING OF DECEMBER 7th.

Mr. Evelyn Arthur See, leader. Subject: "The New Dispensation." Silent Thought, "The Presence which is I AM." Mr. See spoke as follows:

The line of division between words and life is so narrow that one can easily be misled into thinking he is getting life when he only gets words. There are words that can be spoken to produce life, and the same words can be spoken without life. The New Dispensation arouses a great deal of thought. It is proclaimed that a new time is upon the world. Scientists, historians, sociologists, theologians, all proclaim that the world is born into a new condition. Those who know that if the world is actually in a new time, and can appreciate it, the appreciation itself is life giving, because the truth in us becomes a power of fulfillment.

Some time ago when I was claiming that I could trust the Truth, I realized I had no right to speak the Truth to another until I could prove my own faith. We have no power except in the measure that we live the life. We make a prophecy to ourselves, but we must prove it in order to know it is true. The



approbation or disapprobation of the whole world has no power to one who has proven the Truth for himself.

We need never attempt to set ourselves up for an example. It's a demonstration that the world needs, and the demonstration in the lives of those who do prove the Truth is example enough. The world is laboring under the great misconception that it is through toil, trouble and tribulation that salvation is to be worked out. No greater mistake can be made. Does anyone believe that God ever meant anyone to suffer? The *I* must lift itself up, or ascend into the One Mind. Above the beliefs of the world mind existence is a field in which we can find rest and enjoyment, where we can find God.

When we are pulled by the force of circumstances *it seems* as if we must work. Work as you will, believe as you will, you do not prove anything. Only through deliverance do we bring forth that which is true. What you do or do not do, what you believe or do not believe, neither hinders nor helps you. Cares and trials have no real power whatsoever. Existence is for rest. Work is only while we are way down in the darkness.

Salvation may depend on what we do. Deliverance does not. We have the power within ourselves that delivers us from all care and work, but we must consent to do nothing but take the attitude that Truth is all. When Truth once gets a hold of us, all the seeming falls away. For centuries we have claimed that Jesus came to set us free, but so far as the practical life of the world is concerned, it *appears* to be an absolute failure.

We talk of there being only One, and then continue to see separation. There is just one self, but this self is manifest through action. This self has a meaning; everything has a meaning. The meaning of Reality is the natures of reality, and the natures of reality is that which is transformed into existence. All that takes place in existence is the

action of self, because there is variety in action. In the center of conscience each person stands as a symbol of the meaning of God. Deliverance is the being born into the knowledge of the distinction between the Self and the action of self.

The reason that salvation has not fulfilled the needs of the world is because the nature of salvation has not been fulfilled.

The reason that Jesus came into the world was because the world had reached a point in consciousness when it could receive the message of salvation. Earlier than this there had come the message of Justice—a nature of God—but there came a time when that was not enough, and so Jesus came to demonstrate to the world the One Power. We must appeal to the One Mind—as Jesus understood it. Jesus never healed any one or performed any miracle, or did any great work, for the sake of the thing itself, but to demonstrate the power of God. This power is Goodness, Mercy and Love, and it will yield to you in the ratio that you convert yourself to it.

Salvation is not the fulfillment, but a help. The Spirit of Truth will come, and it will lead you into all Truth, and that is more than salvation; it is deliverance. We are born into a new time, a time when we shall be free. Deliverance will not be complete until we know we are one with Truth. We must make the ascension in consciousness by getting a full realization of the power working in us, and when we begin to feel it, we will trust it. When once we make that ascension, we come into such a measure of knowledge that we no longer carry around the burden of regrets with us.

The New Dispensation is the ascension in consciousness to the One Mind that shows us that the self has control of the action and the natures. The world mind will then cease to assume itself to be the actor, but will know that there is no actor but this Power and until this is seen there is no deliverance.

HARRIET DELANO POOL, Sec. *pro tem*.

# DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

[Concluded from the January UNITY.]



MOS says that flesh-eaters shall go into captivity. (6:4,7.)

“And I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, shall be for our God.” (Zechariah 9:7.)

That John the Baptist did eat locusts (Matthew 3:4 and Mark 1:6) is certain, but John must have had many failings. (Matthew 11:11.) Still, the eating of locusts is not nearly so erroneous as the eating of vertebrates.

Jesus gave to the multitude fish to eat (Matthew 14:17,19,20; Matthew 15:36,37; Mark 6:41; Mark 8:7,8; Luke 9:16,17 and John 6:11), but there is no record that he ate them himself, and according to John (6:9) neither Jesus nor his disciples had the original fish. While Jesus may not have approved of flesh-eating, still in the case of fish, at least, he tolerated it. But there is nothing in the New Testament touching upon this question that is of any consequence. The most serious is Luke 24:42,43. Here Jesus apparently ate fish, but these passages are not absolutely clear. “And they gave him a piece of broiled fish, and of an honey comb. And he took it and did eat before them.” As this took place after the crucifixion, Jesus must have been in spiritual state where the carnal body made no demands for sustenance; hence, if Jesus did eat fish, he was merely going through the form of eating to convince His disciples that He was a flesh and blood (?) man. Still, as Luke received his information at second hand, and did not write the record for probably half a century afterward, it is very likely

that he made a mistake here, as John, who was present at this scene, says nothing about Jesus eating fish on this occasion, but John says, "Jesus then cometh and taketh bread, and giveth them, and fish likewise" (21:13.) The testimony of John, who was an eye witness, should surely take precedence, for "this is the disciple which testifieth of these things: and we know that its testimony is true." (John 21:24.)

The Jews ate fish and other animals, and that Jesus recognized this fact is shown by Matthew 22:4; Luke 11:11; Luke 15:23-29,30, but there is no intimation that he sanctioned it.

In Acts 10 is depicted a vision of Peter's, which is sometimes used as a justification of flesh-eating, but this chapter and the succeeding one so clearly explain that the vision applies to peoples and not foods, that it is not worthy of consideration.

Paul thought that men, birds, fish and beasts had each a different kind of flesh (I. Corinthians 15:39), and that no command should be given "to abstain from meats,\* which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused." (I. Timothy 4:3,4.) Paul seems to sanction flesh-eating here and in I. Corinthians 10, although he is very vague. Still, Paul taught some things that no Christian church accepts.

The Holy Ghost descended upon Jesus in bodily shape like a dove (Luke 3:22). It is hard to conceive of the Holy Ghost assuming the form of an animal intended to be devoured by man to satisfy a carnal appetite. Jesus was frequently alluded to as a Lamb, and Jesus called his disciples lambs and sheep (John 21:15, 16 and John 10:3,7,8). It seems singular that Jesus and his disciples should be called by the name of an animal that was intended to be devoured.

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\* Rotherham translation, "Foods."

"Be ye therefore merciful" (Luke 6:36) applies equally well to all of God's created beings. And likewise the command, "Do not kill." (Luke 18:20.)

The apostles taught the abstaining from blood. (Acts 15:20-29 and 21:25.)

Romans 14 teaches that flesh-eating is a matter that must be left to the individual's judgment. "Wherefore, if meat\* make my brother to offend I will eat no flesh while the world standeth." (I. Corinthians 8:13.)

Those "whose God is their belly" are enemies of Christ (Phillipians 3:18,19). Strong meat \* is mentioned in Hebrews 5:14, but has no bearing upon the subject of flesh-eating. Jesus' last command was, "Go ye into all the world, and preach the gospel to *every creature*." (Luke 16:15; Col. 1:23.)

Considering all the writings of the Bible, we find the preponderance of creditable evidence is overwhelmingly opposed to flesh-eating. There is absolutely nothing to justify it, and the only excuse one can offer for devouring the slain carcasses of God's created beings is the lust of the carnal man. If we slay and teach others to slay, we are building up in consciousness thoughts of death and lack of life. "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." (Galatians 6:7.) If we partake of slain animals, we are partaking of death and thereby drawing death unto us. If we desire to see Christ's kingdom, as so beautifully described in Isaiah II., established upon earth, we will have to do our part in preparing for it, and we must build up and not tear down, for so long as we hold up the picture of death and destruction before our neighbors and ourselves, so long are we retarding the coming of this time of peaceful perfection so graphically pictured by the irenic prophet of Christ.

"And there shall come forth a rod out of the

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\* Rotherham, "Food."

stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear † of the Lord; and shall make him of quick understanding in the fear† of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, ‡ and with the breath of his lips shall he slay the wicked §. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid: and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. *They shall not hurt nor destroy in all my holy mountain:* for the earth sha'l be full of the knowledge of the Lord as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious." (Isaiah 11:1-10.) "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and the dust shall be the serpent's meat. *They shall not hurt nor destroy in all my holy mountain, saith the Lord.*" (Isaiah 65:25.) "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword and the battle out of the earth, and will make them to lie down safely." (Hosæa 2:18.) And when we

† Love.

‡ Teach the truth.

§ Convert from sinfulness.

have prepared ourselves and the world to receive our King—when we have put aside the carnal man—when we hurt not, nor destroy, nor devour—when we have risen superior to sin, sickness, sorrow and death, and have entered His “glorious rest,” and learned that love is the supreme law—then, and not till then shall the “coming of the Son of man be,” and we can all say, “Blessed is He that cometh in the name of the Lord.”

If we would see the second coming of Christ Jesus actually occur, as it is promised, then must we prepare ourselves and the world to receive Him. We cannot rest in hope, but must be doing our share of the work. We can accomplish nothing by calmly waiting. We must be at work building up the kingdom, and the surest foundation we can build is on the Golden Rule. We must *live and let live*. We must rise up, and “as the lightning cometh out of the east and shineth even unto the west,” so must we “send forth” the good “word” and teach all created beings to “prepare the way” before Him. Then shall we see a “new heaven and a new earth,” for the old will have “passed away,” and we “shall see the Son of man coming in the clouds of heaven, with power and great glory” and we shall see Him enthroned and ruling through the power of love, and then “they shall not hurt nor destroy in all my holy mountain.” “And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.”

[*The end.*]

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The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority of his contemporaries, he will have but a small circle of influence, for all originality is enstrangement.—G. H. LEWES.

## A CONTAGEOUS DISEASE.

BY HARRY T. FEE.

I've got the laffin' fever,  
 A feelin' most sublime;  
 I can't see any sorer,  
 Fur I'm laffin' all the time.  
 I'm laffin' in the mornin',  
 An' laffin' in the night;  
 The world may look to some folks black,  
 But, gosh, to me it's bright.

Why, all I see is comedy,  
 An' every place I go  
 The whole blame world, it seems to me,  
 Is just a comic show.  
 I s'pose one should be serious  
 At times, and sober, too;  
 But with this laffin' fever,  
 Why, what you goin' to do?

The other day when mother  
 Wuz feelin' cross an' blue,  
 My fever it got ragin',  
 An', gosh, she caught it, too.  
 'The first I knew she's laffin'  
 Most as she could endure;  
 No use to get a doctor,  
 Coz I know they aint no cure.

I met a feller frownin',  
 An' sour as could be;  
 My fever got a-goin',  
 An' he caught the germ from me.  
 I should not hev exposed him —  
 I know it is a sin —  
 Now he's exchanged his sorrers  
 For an everlastin' grin.

This disease is most contagious;  
 Look out that you don't get it.  
 Myself — why, I aint carin' —  
 I'm kinder glad I met it.  
 An' you won't, if you ketch it —  
 The feelin's most sublime;  
 You won't see any troubles,  
 Coz you're laffin' all the time.





Devoted to  
Practical Christianity.

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## Publishers' Department.

### TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end

of your year, as a special reminder, we enclose a subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

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Mrs. Jane Yarnall, author of "Practical Healing for Mind and Body," has changed her Chicago address to "The Colonial," 6325 Monroe Avenue.

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Be sure to read the notice about using separate sheets in your letters to the publishers—and the Silent Unity Society. Our mail is heavy and you will make our work much easier by observing this rule.

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The editor's attention has just been called to *Eternal Progress*, published by Christian D. Larson, 796 East McMillian Street, Cincinnati, Ohio. 25 cents per year. In subject matter it is the ideal publication. The editor is as surely led of the Spirit as was Jesus Christ. We cannot say too much in its praise. Hereafter we shall read every number that comes to our table. We recommend it to all our friends.

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WE WISDOM, the ideal children's magazine, only 50 cents per year. Here is the contents for February: "Our Sunshine Barrel;" "Ministering Angels: Story of Two Boys Who Tried It," by Mary Brewerton deWitt; "Little Fairies," by Aunt Abbie Gould; "A Story of the Forest," by Theresa B. H. Brown; "Our Young Authors' Department;" "Something About Wasps," by Nancy Simpson; "For the Protection of Children," by Geneve L. Shafer; Poem—"Hazel's Valentine;" by Hazel L. Baird; Epistles; Poem—"Goodnight," by Mizpah; Aunt Mary's Bible Lessons; Ye Editor's Sanctum; Pillow Verse; Publishers' Department; Song—"Mamie's Thanksgiving," words by Myrtle Fillmore, music by Ernst Krohn.

## Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders; besides keeping private matters that do not concern our business department. Put your full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

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### MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) 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. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

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### THE SERMON ON THE MOUNT, by Annie Rix Militz.

A new and revised edition of the interpretation of the most wonderful of Jesus' teachings is now brought out by the author, and, like a fine gem in a new setting, its value is enhanced. Strongly and artistically bound in green paper, stamped in white and gold. Price, 50 cents. Published by The Absolute Press, Brooklyn, N. Y.

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### THE FILLMORE LESSONS.

Invite your friends to subscribe for UNITY. The course of lessons during this year will be of untold value, especially to all who are searching for the correspondence of spiritual powers and the seven nerve or brain centers of the body. These lessons by Mr. Fillmore, editor of UNITY, are a combination of the Primary and Advanced Courses which have been taught at Unity Headquarters for years, and are now published for the first time, the first lesson of the course appearing in this issue. Many features of these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within."

## New Thought Federation Department.

OFFICE OF THE SECRETARY OF THE NEW THOUGHT FEDERATION,  
3414 BELL AVE., ST. LOUIS, MO., FEB. 1ST, 1905.

The quarterly meeting of the Board of Directors of The New Thought Federation was held in Kansas City, Mo., January 26th, and was well attended.

One of the matters of general interest determined at this meeting was that of locating the Annual Meeting and Convention of this year. Many points were considered, and various cities presented their claims and inducements, but the Board felt that the question should be decided from the standpoint of the best good to the Federation, and its final decision was in harmony with this feeling and thought. The desire was to designate the point that would permit the greatest number from all sections to attend, for a truly successful convention should be representative of the entire country, and not confined to any particular locality, hence the most central point proposed was the one selected. Strange to say also, this most central point presented the strongest claims and offered the most inducements, which the Board felt it should not fail to recognize.

The Annual Meeting and Convention will be held at Nevada, Mo., on September 26, 27, 28, 29th, 1905. The work of preparation will be taken up at once. Ninety per-cent. of the people of Nevada are more than friendly to the New Thought movement, and the spirit and letter of their invitation and agreement insures a most hospitable entertainment of all delegates.

Another matter of general interest was that several of the publishers of New Thought magazines offered, as a contribution to the movement, to give a three months' subscription free to all new applicants for membership in The New Thought Federation; this covers also renewals. Each applicant for membership, therefore, will receive for three months from five to ten magazines *free*.

The work of the Federation is a co-operative one, and demands are being made upon it for practical purposes which require an increased supply of a financial nature. In view of this, the Board felt justified in instructing the Secretary to invite all centers, so disposed, to set aside the collection or income of the first regular meeting in March as a contribution to the Federation. Individuals not associated with any center, but who are in sympathy with the purposes of the Federation, are asked to make such voluntary contribution as they feel disposed.

All should bear in mind that this is a contribution to a *cause*. The Federation is so inclusive and co-operative that it stands for the *movement*, the *cause*, and not for any one indi

vidual or set of individuals. All who read this notice will please consider it an invitation to co-operate.

In Life, Love and Truth, JOHN D. PERRIN, Secretary.

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### THE CHICAGO FEDERATION.

The Chicago New Thought Federation, with characteristic energy and originality, is to have an "Educational Bazaar" in the early springtime.

The spirit of unity and fellowship is to find expression in a Spring Festival—to be given on the dates of March 30th, March 31st, and April 1st. This Mid-Lenten Carnival will be in all respects symbolic of the larger hope of resurrected life. The affair is to furnish expression for the art ideals and scientific principles of New Thinkers. In the booths that are to be the main feature of entertainment, various articles, useful and ornamental, will be on display and for sale. The best New Thought literature will be furnished. With these features, together with a suitable entertainment and refreshments, a good time is certainly in store for all who can attend. All Chicago readers of this paper will be glad to know of this opportunity to enjoy the cordial hospitality of the Chicago Federation, and by so doing have a share in the plans it is making for a forward movement in practical work in the future.

Detailed information concerning the Spring Festival may be secured by addressing Secretary True at 70 Dearborn Street.

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I am a business woman. What can I do to help the cause and at that same time get some compensation for myself? — G. A. R.

The commercial mind usually makes poor progress in Spiritual financing. The methods are not similar, but there are avenues of expression for all, and we advise you to carry your highest light right into the world of affairs. Why not begin by telling people everywhere the good you have received from reading UNITY—which you extoll so highly in your letter? Then take their subscriptions—only \$1.00 per year. Get five of these, send us \$3.00, and keep the balance. One who is as full of Spiritual zeal as you are, can in this way make at least \$2.00 per day, and at the same time do a vast amount of good in spreading the gospel of health, prosperity and happiness.

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### THREE SUBSCRIPTIONS \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

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Prosperity blotters; sample free.

## HELPFUL ITEMS FROM UNITY FRIENDS.

We are still on the rise, and have at last gotten our goods out of storage, where they have been for the past six months. I have thought many times, how strange that we should be in such circumstances, but now I can see we needed just this experience, and, although conditions seemed hard and unpleasant, yet they were beneficial. I have had similar experiences recur again and again before I would grasp their meaning. Then, when I did, they disappeared, and I was free from those particular conditions.

I see in the last UNITY some one asks, "Can one get vibrations when not sitting in the silence with you?" I can get vibrations at any time or place—in a crowd or at work. Sometimes I have tried it when I have had callers talking to me. I would say silently, "Thou art with me," and instantly every fibre of my being was all a-thrill in response to my affirmation.

I wish every mother knew what a comfort this blessed Inner Spirit is. A conscious knowledge of the Indwelling Spirit is the one thing to possess. Every day it does something for me; and I find that there are no dead ones, for there isn't a day that I do not feel the presence of some loved one. Sometimes they need the Spoken Word as well as those who are in the body. The first thing I ever received from the Spirit came to me in large gold capital letters: "All power lies in the thought, and where the thought is, there am I." Sometimes in the Silence I will receive the most beautiful ideas, and put them down on paper, and the very next UNITY will have an article by Mr. Fillmore on the same subject. I must be in sympathetic rapport with you.— MRS. E. C.

At Christmas time I received the most cheerful letter from my brother that I have had from him for years. It is the first letter that I have had from him since my return to the Territory, and, therefore, I have been unable to write you earlier concerning him. He says that he is getting along without medicine, that he believes he is gradually gaining, that he sleeps well, and that he feels in better spirits, and more hopeful than he has felt for years, and with this letter he sent me a very nice Christmas present. This is certainly most delightful news for the new year, and now I want to get him out of that place in which he is working. It is certainly a great step that he has taken to have lived nearly half a year without medicine, for I do not think he has done so before since he was twelve years old, *nearly forty years*. And I trust that this coming year will bring an awakening of his self-respect and ambition, and that he will choose to go into some kind of work that will be a credit to him. I am holding the thought of his wholeness, and that he is goodness, love, ambition and self-respect, and as to his changing his employment, I am holding that as *my desire* for him, not as an

absolute reality, because I do not feel that I have the right to enter his life and arbitrarily hold any course of action over him without his knowledge or consent. But I feel sure that if we realize for him his self-respect, when he comes into the light of it he will voluntarily seek another position. As for myself, my life is changing "from glory to glory." A friend spent two weeks with me in the field, and although she was at first distressed because she thought I was starving myself, she soon confessed that she had never seen me so well and so happy as I am now, and I believe that she realized that one can be well nourished and vitalized without the taking of life. When I contemplate the great change in my health I have to marvel at myself. To be free from pain is something that I have never known before, and my power of endurance is simply wonderful. I have just gone through an exceedingly busy campaign, and scarcely felt fatigue at all. At other times I suffered much from headache and collapse, but this time I would bound up each day like a rubber ball. All the officers with whom I work have observed the change.

— X.

My father, a man of faith, used to say, if he held on to the last dollar through fear of lack, it kept the next dollar from coming.

— M. C. F.

Through UNITY you have been such a blessing to me and mine. Since having you treat us in the September and October numbers of UNITY, my dear husband—my other self—has accepted the beautiful, bountiful, abundant life of love as advocated by UNITY. I have been a Bible reader for many years, not a church member however, and have been a reader of UNITY, when I could get it, since 1900. During the months of September and October we were in Chickasha, I. T., and from not living the only true way, I suffered an attack of piles. Had been afflicted twenty-four years, and the case was terrible. I tried by *faith*, but my faith was too little. Mr. T. joined in treating me, and finally on a Friday I wrote UNITY for treatment, saying, "My suffering is intense; I do not feel that I can live." On Saturday morning I was yet suffering, and in the afternoon about 1:30 or 2:00 o'clock I was surprised to find ease. I have suffered only a short time twice since.

— M. T.

It has been a long time since I wrote you. The reason I did not write was because I was feeling so miserably, and suffering so terribly with the pain in my leg that I had not the courage to write—all the more reason, you will say, that I should write; but I was so discouraged I could not write. At one time I came near falling from grace and trying a patent medicine, and one day I was laying upon my bed trying to treat myself. I said, "God is

my life." Immediately the still small voice said to me, "You have no life. *You* are not, *you* never have been, there is only *me*." I immediately said, "*I am God*." Instantly the pain left me, and I have not felt it since; only once in a great while it gives me a twitch to let me know it is still around, but one affirmation, "*I am God*," sends it into nothingness, where it belongs, and I am perfectly free. I praise God continually for this instantaneous healing, and I feel that I have been led to it by your treatments, and I thank you and praise God. This occurred about three weeks ago, and I have waited to prove if it were lasting before writing to you.

— D.

The following creed shaped itself to my waking thought one December morning of last year. It seemed to me true and inclusive:

In the name of Jesus Christ, God is my Father.

I am His child; not an orphan, not an alien, not even an adopted child. I am the own child of the Eternal.

If child, then heir.

If heir, why not inherit?

Inherit what?

Godhood, since there is nothing else to be inherited from God. When?

Now and always.

What is it?

Everything for everybody.

Can I be deprived of my inheritance by anything except my own renunciation of it?

No.

I do not renounce. I do inherit.

I thank you very much for your treatments a couple of months. I am more able to govern my thoughts. I can look at the surrounding evils more easily; before I was often overpowered by those things, and my thoughts often seemed to run away with me. May God bless you all and your good work.— W. F.

One evening, as I was holding the class thought, it came to me: "Now ask what ye will in my name, and it shall be given unto you," and without thought I said: "It is to do Thy will, to know and do Thy will." I said it from my inmost soul, and was surprised when a voice said: "The thing pleased the Lord; Soul, thou shalt build many temples." It was repeated and repeated many times. I seemed to be suspended away from the earth, and only knew God. I have and do rejoice at the thought, though I am not sure that I know what the many temples refer to, unless it is reincarnations. I have always said that I did not desire any more earth life. My life, up to a few years ago, has been an

intensely sad one, and yet I desire to become perfected, so I am willing for anything that will bring the desired end. Have tried to spiritualize the stomach and life organs as you suggested, but did not at first make much progress. Recently, I feel a warm glow all through stomach and bowels when I concentrate there, feeling much stronger afterward.

—S. E. B.

I want to say the Class Thought last month was so *very, very* helpful to me, "Now—this very day, this very hour, this very minute—I am whole," and as that covers *so much* ground, in fact, all ground, it came to me very forcibly that that is a good 9 P. M. thought for all to hold *every night for one year*. Change the Noon Thought, if you like, but the 9 P. M. held for one year would work miracles.

—M. D.

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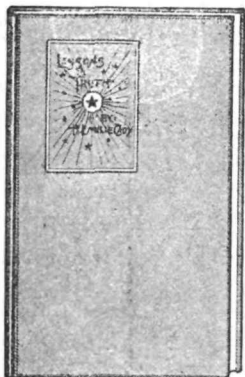
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