

UNITY

Above our heads the
joy bells ring,
Without, the happy
children sing
And all God's crea-
tures hail the morn
On which the holy
Christ was born.

Christmas 1911



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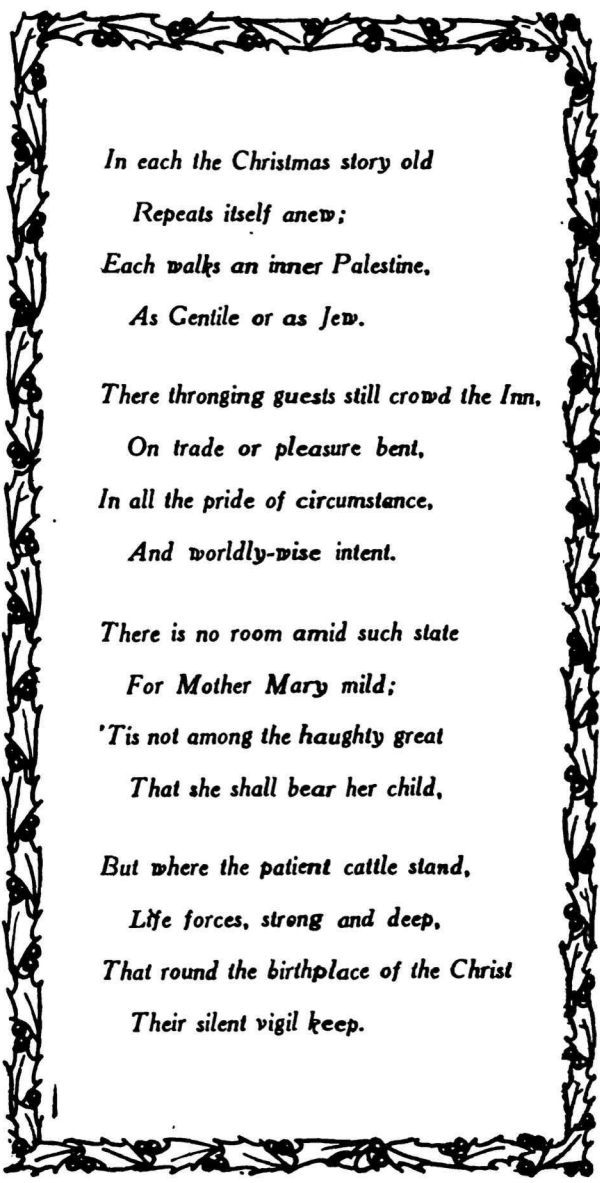
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A CHRISTMAS MEDITATION

*Within my soul I hear a voice,
So sweet, so deep, so still,
I hush the clamorous earthborn sounds
That I may learn its will.*

*And 'mid this strenuous life of ours,
Its clangor and its rush,
I find the peace and strength that come
From such a holy hush.*

*For man is but the little world,
The mirror of the whole;
And what the centuries have told
Stands written in his soul.*



*In each the Christmas story old
Repeats itself anew;
Each walks an inner Palestine,
As Gentile or as Jew.*

*There thronging guests still crowd the Inn,
On trade or pleasure bent,
In all the pride of circumstance,
And worldly-wise intent.*

*There is no room amid such state
For Mother Mary mild;
'Tis not among the haughty great
That she shall bear her child,*

*But where the patient cattle stand,
Life forces, strong and deep,
That round the birthplace of the Christ
Their silent vigil keep.*

'Tis not in intellect or brain
 That man's salvation lies,
 But where, within his inmost depths,
 The fount of Life doth rise.

Contemn'd, rejected, and reviled,
 Abused, misunderstood—
 'Tis there, at that Creative Source,
 We find our every good.

There still the reverent magi come,
 With gifts of gold and myrrh;
 And lowly shepherds bend the knee,
 Each one a worshiper.

O Christ within, thou new-born Son,
 Grow in us day by day,
 That each may know thee as thou art—
 The Life, the Truth, the Way!

M. E. H.

THE KINGDOM OF HEAVEN IS AT HAND

CHARLES FILLMORE

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10:7, 8.



KINGDOM is a ruling government with evidence of its power right among its subjects. Its authority is evidenced in the country in which it is set up. It takes possession of the affairs of the people in its domain, and regulates them to conform to its highest ideas of equity, prosperity, and the general welfare of its subjects.

This was Jesus Christ's idea of a kingdom. His kingdom was not of this world of sin, sickness, poverty, injustice, and death, but a kingdom in which righteousness, health, life, peace, and prosperity should be established. He proposed to establish such a kingdom among men through the evidences of his power. These were the mandates given to his disciples whom he sent forth as his agents to inaugurate the new order of things.

Had the kingdom Jesus so often referred to been a city in the skies with golden streets he could easily have located it; but he did nothing of the kind. On the contrary, he again and again gave illustrations to show his obtuse listeners that it was a desirable condition, which would be brought about among them through the power of the Spirit. He did not speak of it as situated anywhere in particular, or that it could be attained quickly. For instance, in Luke 13, "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." And again, "It is like leaven; which a woman took and

hid in three measures of meal, till the whole was leavened."

It is a great mystery how these comparisons of heaven ever came to be construed to refer in any way to a locality in the skies. What relation to a city with streets of gold has a mustard seed, planted in the earth and springing forth into a tree? or a little cake of yeast fomenting a baking of bread?

A remarkably strange lot of comparisons this wise one used, if he had in mind a place where the good were to go after death!

But he never pretended to represent any such thing. His command to his disciples fully carries out his idea of the kingdom of heaven. It was a *condition* to be brought about in the affairs of men. It was to grow from small beginnings, like the mustard seed or yeast cake. His disciples were sent forth to sow this seed in a definite way, by carrying into the midst of men the signs that evidenced the power of the Spirit, through which this kingdom of heaven was to be established right here on this planet. There is no basis for any other view. All the visionary theories about a place called "heaven" are founded on John's symbolical description of the New Jerusalem, which was a picture in imagination of the fulfillment on earth of the very movement inaugurated by Jesus, and by him described as having such small beginnings. This city John saw was among men. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." This all describes what is to take place *here among us*. No reference is made to its being among angels, nor that it was established at the time that John saw the vision, but that it was to be consummated in the new conditions on earth.

If the kingdom taught by Jesus is in the skies, why did he direct his disciples to pray, "Thy kingdom come, thy will be done, on earth as it is in heaven"?

Now that men are opening up the hidden resources of nature in earth and air, possibilities of achievement are dawning on them, and they see that human endeavor will yet make this earth a paradise.

No one should be deluded with the vague assumption that there is a place in the skies, or on some far-away planet, called "heaven." There is not the shadow of a foundation in either the Old or New Testament for such doctrine. On the contrary, the teaching is clearly that all the heaven men will ever find will be through making it here. It is here now, and will be revealed to every one who rends the veil of sense. "The kingdom of heaven is at hand," was not alone indicative of the quick ushering in of a new order of things, but it stated a fact of subjective consciousness in man. Nothing is so near to man as God and the kingdom of heaven.

They exist eternally in the depths of his own unrevealed consciousness. He has them in the hidden layers of his mind, exactly as he has the circulation of the blood in the hidden veins of his body. He is not conscious of the blood until he looks for it; so he is not conscious of God and his own spiritual nature until he gets into the depths of his own soul.

It is this subjective or interior consciousness which is to be made objective or exterior. To the question of his disciples when the kingdom of heaven should come, Jesus answered, "when the without shall become as the within" (Apoc. New Testament).

This one passage should forever settle the location of heaven. It is the *within*, and will come to the consciousness of humanity when it is brought forth to the without, or when the without conforms to its conditions.

It was this *within* which Jesus set vibrating in the minds of his disciples when he sent them forth to do the works of power. He was familiar with this inner realm,

and dwelt there much of the time. He once revealed its glory and some of its inhabitants to Peter, James, and John, when he opened their inner sight and they saw him with his face shining as the sun, and talking to Moses and Elias. This realm exists to-day, and may be discovered by whomsoever will look for it. "*Strive to enter in,*" is the command.

Jesus Christ said he did not know the date when the kingdom of heaven was to come; the Father only knew this. He knew, however, that it was at hand, and that it was a question of bringing it to the attention, objectively, of those who lived on the sense plane.

Thus he sent his disciples forth to do the "works of power," and gave them specific directions as to what those works should be. He well knew that men change their states of consciousness slowly. That is, the Ego functions on a particular plane until it literally wears it out. The material plane to-day is in rags and tatters. It is pierced at every point by the spiritual, and is at any moment liable to be rolled up as a scroll and disappear from the Ego that so tenaciously clings to it.

But the important question before us to-day is, Who are the disciples of Jesus Christ? He said, "as ye go, preach, saying, The kingdom of heaven is at hand." Then followed a list of works they were to perform, which were to demonstrate that they were right in touch with that kingdom, and that through them it was expressing its perfection.

We all understand that healing the sick is not a specific performance independent of a set of co-related conditions, but that it is merely setting to rights that which is. So all healing is a misnomer if by that is meant that we, through an act of the will, set in motion forces that build up that condition called health. No. We simply realize that which already is at hand, and it shows forth. When you *know* that the kingdom of heaven is at hand, your patient is healed, without resort on your part to denials and affirmations. These are simply to bring

your Ego out of sense into consciousness of Spirit; it is a process of breaking down mental partitions. We attach ourselves to the things of the flesh through affirmations. The babe comes into the world a stranger in a strange land. He takes up the relations of his surroundings day by day and makes them his. He wants everything that he sees. This is the affirmative education through which we attach ourselves to the things of this material world. If we want to let go of these conditions we must adopt the mental attitude of denial—the opposite of that through which we caught on.

If you are not getting satisfaction it is your privilege to let go. If your life has been to satisfy the man of flesh, and you have had enough of him, simply turn about and "let go."

You would not be foolish enough to hold to a red-hot poker when you saw that it was searing your flesh; neither, when you know that thoughts of lust, malice, anger, or envy sear the flesh in the same way, will you continue to cling to them.

When you catch sight of this fact that all causes inhere in mind, and you decide to be led by the omnipresent Spirit of harmony and love alone, you have become a disciple of Jesus Christ. It does not make any difference what your life may have been in the past, or what it may appear now. That has nothing to do with the new life which you have chosen. Jesus said that sinners and harlots should get into the kingdom before the self-righteous.

Every person who accepts Jesus Christ as his guide and resolves to do his will, is a disciple. Those who have taken orders in an organized ministry are under no more binding obligations in the sight of the Spirit than those who have covenanted within themselves to assist Jesus Christ in setting up this kingdom. Whatever vow you take in the silence of your own soul is witnessed by One who knows every thought that flits through your mind.

Your work is to make manifest that kingdom of

heaven which you know is within every soul—which is truly at hand. It is to be revealed in our midst just as the presence of electricity was revealed—by bringing it into visibility. How did men go about revealing electricity? By assuming and acting as if it were everywhere present. They did not know this because electricity had revealed itself in isolated spots, like the lightning's flash; but it was found that there existed invisible currents of power that could be made visible under certain conditions.

This revelation was small in its beginnings, but is rapidly growing; and it is observed that this bringing into visibility these everywhere-present currents is always in proportion to the study and attention which men give to that subject. So in its last analysis it is a mental process. "The kingdom a man makes out of his own mind is the only one it delighteth man to govern," said Bulwer-Lytton.

Now there exists in the invisible ether all about us a realm of ideas, and conjoined with that realm of ideas is a world of dynamics. Ideas and their respective powers are unified. Ye shall be "endued with power from on high," means that a high idea will manifest itself in you, by increasing your power to do that which it moves you to do. The idea always comes first, and its manifestation follows on the plane of visibility. If you have caught the right idea about the omnipresent heaven here at hand, you will go forth doing the works which such an idea will make you equal to. If you even *preach* that this kingdom of heaven is at hand, you will be stimulated by that word to perform the works which such an idea involves.

Jesus said, "As ye go, preach, The kingdom of heaven is at hand." Then by virtue of revolving such a tremendous idea in your mind you will set up mental states that will reveal the presence of the kingdom to even the eyes of sense.

If the kingdom of heaven exists right here in our

midst and simply needs to be revealed to our veiled eyes, as was electricity through the application of mind and means, all we have to do is to proclaim its presence through faith and works, as did the electricians, and the way to make it visible will follow.

It is not alone a question of perception, but it must be *made manifest*. All manifestation arises through action. You cannot exercise your right to be, without making manifest some of the potentialities of Being. You must use your talent. The one talent of which man is possessed, surpassing all things else, is that of thinking. To think is to create in the world of forms. Every time you hold in your mind an idea, you are creating a body for that idea; and bodies are things. The idea of matter and limitation forms a body of matter and limitation. If you want a body of freedom and light, think thoughts having at their base freedom and light. Man never rises higher in expression than his thought, and his thought never rises higher than the idea back of it. So if you want to rise in the scale of Being, watch your ideas; for from them flow your environments, and your environments are your prison walls, when you are chained to the limitations of sense.

Some people think because they cannot see, hear, smell, and handle an idea, that it is non-existent, and consequently without power. By the same rule electricity does not exist; but we are finding it to be the greatest power in the phenomenal world.

Do not trust the senses if you want to know truth. The senses are not molded to cognize ideas; they are formed, and ideas are unformed. Ideas bear the same relation to the senses that water does to ice. One has gone through a change that has crystallized its free particles, and the other goes through a change that transforms its universality into the particular. On his plane the sense man does well enough; but it is a limited plane. He reports appearances only, and takes no account of causes. If you wanted to know how the moon appeared

to pass through a cloud you would not ask the eye, because it reports that it cuts its way through, as a boy would pass a tin dipper through water. Your higher understanding tells you that this is not correct, but the eye never does. A close analysis of the action of the senses will show that they are fitted to a plane where three dimensions obtain, and that they cannot go beyond this. They are fitted to that plane as the eye is fitted to the glass. If the focus is too short or too long the sight is blurred. So when the sense man attempts to go beyond the three-dimension plane his perception is blurred in the confusion resulting from an attempt to deal with factors for which he has no responding faculty.

The fact that the kingdom of heaven is at hand and within you, the man of sense totally ignores. He does not see beyond the range of the three limitations of space, hence cannot cognize that which lies within, and interlaced on another plane of phenomena. The kingdom of heaven is not only an ideal realm in which all possibility is freely transformed into externality, but it also has its externality, as tangible to the higher faculties as are the aspects of nature to the sense man. It has its working plans, and executes them with a fidelity and accuracy not comprehended by the lax methods of the lower plane. So you who have looked at the kingdom of heaven as a potentiality to be made by the power of your word, should change your base and see it as it is—a real place already formed, and waiting to descend as a bride adorned for her husband.

It is here all about you, simply waiting for you to open your interior eye; and through that eye your body shall be made full of light—that light which is neither of the sun nor moon, but of the Father.

When you freely proclaim Jesus' doctrine you cannot help doing what he commanded, because the word precedes the works as the ox the wheel. When you preach the kingdom of God at hand, with an understanding of its real meaning and the power which accompanies

that understanding, your words themselves will heal the sick, cleanse the lepers, raise the dead, and cast out devils.

As a disciple it is not necessary that any one know all the intricate mechanism of the metaphysical law; he has simply to act on his inspiration. He needs only to preach the kingdom of heaven at hand, and it will so manifest itself. Electricians do not know what electricity is, nor have they compassed its laws. They have found that an unknown principle in nature is made manifest when they observe certain conditions. They simply make the mechanical apparatus, set it in motion, and the invisible unknown becomes visible.

In the world of ideas the metaphysician has discovered that there is a realm having potentialities whose depths he has not sounded. This realm is to him the great storehouse of Wisdom and Life, and he finds that his own center of consciousness is like unto it. Thus he is essentially one with it. His thinking faculty represents the mechanical device through which this All-Principle is made manifest. His *word* sets in motion the machinery, and results follow in the realm of ideas in manner parallel with those in the realm of dynamics. When you know this you have the working plan upon which is based discipleship. Then go forth and preach "the kingdom of heaven is at hand." As to defining what that kingdom is like, you must be guided by the Spirit of Truth alone.

The great Master could not describe it to men on the sense plane except in symbols. He said it was like a pearl of great price, to possess which the discoverer sold all that he had. He compared its growth in the mind to a small seed or a little leaven. He summed it all up in these words, "The kingdom of God is within you."

You cannot understand about mathematics until you have studied mathematics; neither can you understand what the kingdom of heaven is like until you have studied that kingdom on its own spiritual plane.

It may be described as a condition among men, ap-

proaching that supposed to have existed in the garden of Eden; but this is vague and transitory.

It is an internal condition first, last, and always. This internal opening of man's finer faculties results in an externality corresponding in degree, but this externality is not to be the gauge of the existence of the kingdom of heaven. This is the error of the sense man. He is cumbered about with things, and his cry always is, "Make me happy in my possessions and I am satisfied." But this is not the attitude of the spiritual man. His possessions are of the soul, and his pleasures are of the mind and heart. Paul defined this state as righteousness, peace, joy, holiness. Whoever has these has at least begun the kingdom.

The wise man does not center his attention upon effects. They are to him as the ashes resulting from the genial heat of spiritual fires. There is no satiety in his life, because the fire of the original Spirit is ever new and fresh. He does not identify himself with the ashes, consequently he never has to count himself at the end of existence. Ashes are carried out and cast to the four winds, but the fire burns on and on.

The kingdom of heaven is at hand in your consciousness. Why do you not reveal it? Why do you let the beggarly things of the intellect hide away this pearl of great price within you? Are these fleeting things of sense, that are yours to-day and some one else's to-morrow, next month, or next year, of more value than possessions everlasting? What are you striving for, anyway? Do you ever stop in your career and seriously analyze this question? What are you doing here, what have you so far done, and what are you going to do? These are good questions to put before your thinker every day. Wake him up out of the humdrum into which he has fallen, and set him to thinking in earnest. You are here for a purpose. That purpose is never fulfilled so long as you are dazed by the demands of the senses; neither are you fulfilling the law of your being by going over,

day after day, the petty round of animal existence.

You have been cast in a larger mold than this. God did not create you to be forever dust and ashes to be blown about by the four winds.

Awake! thou that sleepest in the sense mind! Rise out of those low ideals into the high. Rouse yourself, for the kingdom of heaven is at hand. You are a king! Bestir yourself; the Christ of God is born in you, and the hour of your reign is at hand!

CHRIST, AND MAN'S LATENT DIVINITY



THE religious experience of Jesus Christ is repeatable. His life *may* be reproduced in its purity, its power, its divinity, for we are created "in God's image and after his likeness." The spark of divine life fanned into perfection in Jesus is latent in us. It needs merely the right understanding of the Master, and the earnest effort to follow him, to enable us to be among those "many brethren" of whom he was the "first" or the "first-born."

I remember as a Yale undergraduate in the Christian Association preferring to teach the life of Paul to that of Jesus Christ. I knew that Paul was born as I was born, subject to human limitations and temptations. It seemed inspiring to think of what this man, when dominated by Christ, did for his fellows. I thought that his experience was repeatable—that that of Jesus was not. But to-day I would infinitely rather teach the life of Jesus than that of Paul or of any one else. It is the difference between a masterpiece by Raphael and a crude reproduction by a disciple; and I have come to believe that Jesus claimed no power which he did not mean us to share; that there is nothing inherent which separates us from him. We start with the same divine inheritance, the same possible relationship to the eternal Father, the

same opportunity of service. The uniqueness of Jesus is not metaphysical. It is mainly the uniqueness of discovery, of self-realization, and of achievement. He was "*the first-born among many brethren.*"

* * * * *

The more I study history, the more I realize that Jesus was indeed the "first-born" in this sense. The Greek philosophers gave an imperishable moral and spiritual ideal, but Jesus was the needed leader to sound the depths of the religious spirit by living in complete harmony with God. And what is of even greater significance—because it can be historically verified—he made the life of union between man as God's Son and God as man's Father so actual, so real, so visible, so attractive, that he laid the basis of a universal religion. The lowly yet masterful Nazarene is little by little bringing the whole world to self-realization. These things (let us say it with the deepest reverence) make him the unique genius in the realm of spiritual leadership.

But it is upon the last words of St. Paul's phrase that I wish here to lay special emphasis. Jesus was the first-born "among many brethren." These cannot be gods: there is but one God. This is the fundamental teaching of the Bible. They cannot be demi-gods. No such being has ever existed, and it is unthinkable to the logical modern mind. They must be human beings, men of flesh and blood. It is apparent, then, that Jesus believed that there would some day be many men sharing his view of life, his possibility of living in complete union with the Father—men whom he could call brothers, although realizing that it was only through his help that they could reach his level. And this encouraging verse is not an isolated statement. The Bible is full of the thought. The fourth Gospel says: "As many as received him, to them gave he power to become the sons of God." Paul writes, "We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." And in another place we read: "Now are we

the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him." Listen also to the words of Jesus: "Be ye therefore perfect;" and "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." These verses truly represent the view of the New Testament itself, that there was nothing in Jesus' power which men might not reproduce.

But much more important than scores of proof texts is the essence of the Gospel itself. Let me venture on a modern paraphrase: "You men and women about me are children of an eternal beneficent Spirit whom I call Father. It was his will that you should be born with kinship to him; your spirit is in essence one with that of the Maker of the universe. I call upon you to turn from selfishness and sin and to cultivate your splendid birthright as sons of the Living God. Realize your potential oneness with him, and try to make the world worthy of its Maker. If you will only follow me by living the life of perfect love, you too can have the peace and the power which come from union with God." Such was the message of Jesus. Is it not part of its very warp and woof that his life was lived so that we might completely reflect and reproduce its spirit?

This, then, is the twofold teaching which every Christian should constantly keep before him. Jesus Christ first completely realized man's spiritual relationship to God; and, as a supplement, this unity may be shared by his disciples.

Let us now turn to the effect of these views on our conception of Jesus.

There may be some who will wonder whether I am not denying the Trinity and the Divinity of Jesus Christ, and who will at first shudder at the thought of mere men approaching his perfect standard. But bear with me a moment. The doctrine of the Trinity is a great speculation of the Christian Church built up to explain a few

New Testament texts, to provide for the richness of the life of God and for the unique manifestation of Jesus Christ. It is entirely compatible with the idea I am presenting. Jesus is the point of contact between humanity and the outgoing life of God. No theologian of high standing claims that the historical person Jesus of Nazareth was himself the second "person" of the Trinity. That would mean at least two Gods, which is unthinkable. He is rather the perfect embodiment, in place and time, of the active principle, the Logos of God. That eternal Word is striving to-day to embody himself in your life and in mine as he did completely in the life of Jesus, but our selfishness prevents the completion of the process.

And so it is with the doctrine of the Divinity. This is not necessarily bound up with any theory of Jesus' birth, or with any inherited dogma regarding his person. When I speak of the Divinity, I mean that Jesus completely revealed the Father's spirit; that he perfectly showed the world the truth of man's kinship with God. In a word, that he is the Incarnation. Athanasius was right in insisting that Jesus Christ was of one substance with the Father, but there is no adequate New Testament reason for doubting that this is also true of the spirit of man. We have not so much thought of our Master in too exalted terms as we have thought of humanity as too limited in its possibilities. The difference between the Man of Galilee of the first century and the men of England and America in the nineteenth century, if I understand my Gospels aright, is not in inherent capacity to draw near God, but in the relative degree of realization of a latent power common to humanity. It is this that has created the uniqueness of Jesus.

Our metaphysical relationship to God and the metaphysical relationship of Jesus to God may well be the same—we are both sons; but one has completely realized his sonship, the other has only begun to grasp its full meaning. The one has been completely filled by the life of the eternal Spirit, and the result is the divine

Jesus, the Incarnation; the others, you and I, have given God and the things of the Spirit a meager welcome to our hearts. The result is inefficiency and selfishness. This is the great human travesty and tragedy. If the experience of Jesus is a repeatable experience, then he means more to me than he ever could if I believed that he must be forever in a different category. I grant that he *has been* unique in life and influence. I go further and say that he will seem more wonderful as the centuries pass; and if the millennium ever comes when all men are completely God-filled—that is, like Christ—*then* the uniqueness of Jesus of Nazareth will stand out more than ever. It will have been through him, through the “first-born,” that the “many brethren” will have come to their own. Plato and Aristotle do not seem less as the centuries pass; they seem greater. It is largely because of them that men reach to satisfying thought in ethics and philosophy. The discovery of America does not seem less notable to us because we cross the ocean in 30,000-ton ships—rather it seems a more prodigious achievement as the years pass. So, infinitely more so, is it with the discovery of man’s spiritual unity with God, and with the manifestation of it in a perfect life, itself the essence of the simplest and of the most profound philosophy.

The effect of the possible repeatability of the spiritual experience of Jesus is to exalt him, not to lower his dignity. It makes him more than ever the Savior of humanity. Explorers may come afterwards and develop the land of the Spirit, but the discoverer of its possibilities will always remain a unique figure in the world’s history, one who cannot properly be grouped with Moses and Mohammed and Luther, except as sharers of the same divine inheritance.

We have found in recent years that many of the marvels of primitive Christianity—notably the so-called miracles of healing—may be repeated. In the Emmanuel church clinic and elsewhere drunkards are cured, evil

spirits in the form of nervous troubles are driven out, and the bedridden are made to walk, all by faith, as surely as these things happened in Palestine nineteen centuries ago. This has not made Jesus Christ less great; it has made him greater. He is the source of the new inspiration. In the same way is it not at least possible that he will be exalted as he never has been, when men realize that in the twentieth century it is God's will that they reproduce his union with God—a union which, believe me, he yearned that we should share with him?

I have tried to show that the teaching of the "many brethren" only exalts the Master. Let us now consider its influence on ourselves. Here is where its ethical value is shown. It may be made an inspiration, a compelling force, with us. We may actually, so the Gospel teaches, become like him, be made perfect, share completely his intimate experience of the Father's love, become full-grown men, reaching, as Paul says, "to the measure of the stature of the fullness of Christ." Does that not open up to us a splendid field for high endeavor—to try to be and to lead our people to be Christlike in all their ways?

If Jesus is held up to us, as was the custom, as the very God himself, rather than as the most perfect manifestation of God; if we preach that his purity is inimitable, that his feeling of unity with God cannot be repeated—then his temptations seem hollow, his prayers unnecessary. He becomes an unreal figure with little meaning for us. But if we feel, as frankly I feel, that the God to whom we pray is exactly the same God to whom he prayed; that Jesus is flesh of our flesh and blood of our blood; that temptation and difficulty and suffering were real to him; that there is no intimacy with the Father that he had which we cannot have, except always the profound difference between the discovery of a great secret and the repetition of the experience under the sure leadership of the discoverer; if we feel that he intended all humanity to realize perfect union

with God, here or in the world beyond—*then* life becomes a thrilling opportunity for service.

I do not ask any one to change his views if they satisfy him; but to those who yearn for a living faith, and are not content with inherited interpretations, I hold out the inspiring ideal of the "many brethren." Is it not a positive help to know that we may truly and entirely share Jesus' experience of God? Our time is marked by great interest in ideal commonwealths, in the coming of the kingdom of God, and for this we should be deeply thankful. But these are empty dreams if the *units* in the kingdom cannot be ideal, if men have not the actual possibility of real Christlikeness—not the halting half-way kind generally preached, but the same unity with God and the same perfect righteousness which our Savior manifested.

When Jesus told us to be perfect, and to follow him, and assured us that "greater works than these shall ye do," I believe that he meant exactly what he said. The fact is that we have not valued half high enough our divine inheritance. We have estimated aright the broad gap between Jesus and ourselves in *achievement*, but have emphasized too much the difference in *potentiality*. We must not try to reduce Jesus to our level—that is impossible; but we should try to allow him to raise us to his level, believing this to be a divine possibility.

I am addressing men and women who for the most part stand for liberal tendencies in conservative communions. It is a good combination. Let us show our *conservatism* by being absolutely loyal to Jesus Christ as the "first-born," the only person known to history who has lived perfectly the God-filled life. Let us show our *liberalism* by increasing our faith in the divine possibilities of the common man, as is fitting in a democratic nation. Is there any way in which we may manifest greater love and respect for the Master than by holding up the thought of the repeatability of his experience of God?

In his undoubted divinity we may see our possible divinity.

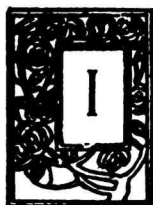
In his undoubted incarnation we may see that we also may have God dwelling in us.

In his undoubted atonement we may see that we may be as he was, "at one" with the Father.

In a word, let us by example and preaching go back of all councils and creeds to the simple, inspiring New Testament message that Jesus was indeed the "first-born," but the first-born "among many brethren."—*Rev. Anson Phelps Stokes, in "The Outlook."*

THE NAME JESUS CHRIST

REXFORD JEFFERY



IT has been said, and well proven, that every letter, every word, and every name has within itself a certain potentiality and power which, when that letter, word, or name is spoken, goes out as a vibratory force and is registered in the ethers. Not only is it registered in the ethers, but, firstly, it is felt throughout the whole body of him who speaks it. We have long been taught that our every word is recorded in our body. In fact, the seers of all ages have declared this to be so; but mankind has been very slow to accept this as a truth.

Our words become flesh, and dwell among us.

One of old said, "By thy words thou art justified, and by thy words thou art condemned."

"He spoke as one having authority," and knew the great law of the word.

If every name has a power peculiar to itself, the greatest of all names must necessarily have wrapped mystically within itself the greatest of all power. And if the power of a name be liberated when that name is spoken, the greatest of all power must be set in motion when the greatest of all names is sounded. There is a

"name above principalities and powers," a name which the sacred Scriptures say "every tongue shall confess." It is the name of the only begotten of God—Jesus Christ.

Hidden in the name Jesus Christ is the secret of all power in heaven and on earth; and to him who will enter into that name it will be given to know the mysteries of the kingdom of heaven. And how shall we enter into the name? By speaking it—speaking it over and over.

If every name when spoken vibrates throughout our whole body, then this name when spoken shall move every cell and atom of our being, and set them to a movement in harmony with itself. As repetition of a name serves to fix it in the mind, so also will it establish the vibratory action of that name as a moving force in the body. And if that name be dwelt in much, the power of it shall become the major force within us, until we shall no longer hold the name, but the name shall hold us.

Thus do we become possessed by it; thus are we buried in it; thus are we baptized *into* it—baptized *into* the name of Jesus Christ. And only as we become baptized *into* it shall we know its mighty power and significance.

Not only is it the name of a man of history, but the name of a principle in life—the Principle of Life.

The man who bore it was given it because he was the embodiment of the Principle. He was not named by his mother. She was told what his name should be before he was born. "Thou shalt call his name Jesus, for he shall save his people from their sins."

Out from the Silence came this name. And he from his childhood seems to have known its meaning and from the beginning determined to live up to it. It means God with us, Emmanuel, the Wonderful, the Counselor, the Mighty God. If we study his life we see he never lost sight of the meaning of his name, and never wavered from his determination to live up to that meaning. And so truly did he live that he became "the full-

ness of the Godhead bodily," and the Savior and Redeemer of the race. Being true to his name, he came into the realization of his oneness with the Father. "I and the Father are one." In so doing he learned the Unspeakable Name, the Lost Word. This he must have possessed in order to do the works he did—or rather, what were done through him by the Unnamable One: "The Father within me, he doeth the works." Becoming one with the Father, all became his that the Father had, to do with as he wished. The Lost Word became his to use. He used it, but no one had the ears to hear it. So as a substitute he gave his own name, requesting that his followers dwell in that name until the secrets held by him should be revealed to them—until they came into the same mind which he had.

We invoke the nature of that which we behold and whose name we repeat. So we come into possession of the wisdom and knowledge that Jesus possessed if we behold him and repeat his name; the mysteries of the kingdom of heaven are revealed to us. Desiring that all might know and be what he knew and was, and wishing to give to all whatsoever the Father had given him, he said, Abide in my name—"The Father will send the Holy Spirit *in my name*, and the Holy Spirit will teach you all things."

He told the disciples to tarry in Jerusalem and abide in his name. They did so for six weeks, and in the seventh week the power of the Holy Ghost came upon them. They went out to teach, and their whole doctrine was the power of his name. In his name they did mighty works, healing the sick, casting out demons, and raising the dead.

What he did and what they did, we shall do also if we have become baptized *into* his name.

As we shall take upon ourselves and into ourselves the name Jesus Christ, there will enter into our minds a new power of understanding whereby we may know all things and the Holy Spirit will teach us *all* things;

and there will enter into the body a new power, transcending any power possessed by any man who is in the physical consciousness only. The mind will be renewed and the body transformed. Old things will pass away; behold, they will become new. And we will be born again and become new creatures, full-grown men in Christ Jesus, children of the Light, all glorious.

THE IMMACULATE CONCEPTION

A QUESTION ANSWERED

If Jesus was a man conceived and born like other men, what is the meaning of this passage in the first chapter of Matthew—"Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit"? * * *

The passage from Matthew states definitely that the conception of Jesus was not through the union of Joseph and Mary, but that the Holy Spirit was the Father of Jesus. Many volumes have been written, *pro* and *con*, on this point of the immaculate conception of Jesus, and from a human standpoint it has never been admitted. Metaphysicians do not as a rule enter into the discussion of the physical bringing forth, because the birth that is of most import to us is spiritual.

Nevertheless there is a foundation for the birth of Jesus in just the way stated in the Scriptures. This very day the editor of *UNITY* had a long conversation with an intelligent, well-poised woman on this subject. She had an experience like that of Mary, and she was sure that her little child was conceived by the Holy Spirit. She says there was no other way for conception to have taken place, because she and her husband had been living a strictly continent life for a long time previous thereto. There was no reason whatever why this lady should make such a claim, and all the circumstances point to her experience as a genuine immaculate conception.

Such conceptions are certainly very rare, but within

the bounds of law. The writer was told that several such cases were recorded in the medical histories in the Old World. The male and female principles exist in every one, and there is no limit to their expression. We expect such conceptions to be quite common when the new understanding of life and its processes is realized by men and women.

The way to bring the mind and body into receptivity to the Holy Spirit is to realize the Ideal Christ. This Christ Ideal, and its immaculate conception in the soul, was ably handled in an article that was written for *UNITY* in 1899 by Clara Carter, of Boston. It states the position of the metaphysician on this subject so clearly that we reprint it as our answer to the question, as follows:

According to the belief that "all is mind" there is but one way to *logically* explain the immaculate conception, and that is as referring wholly to Jesus' purity of thought—his spiritual conception of things, and not his manner of birth. To the materialistic mind, Joseph was the father of Jesus, and Mary was his mother; but viewing him as the generic man, the spiritual ideal, he is the true picture of spiritual man, having no fleshly relations.

Every *spiritual* thought "cometh from the Father of lights." The human never leads to the Divine, and the personal never leads to the impersonal. The human, or personal, screens the divine and impersonal. All human concepts are human beliefs, regardless of the garments with which we environ them. Spirituality does not *come to us*; mortality goes out, and when it is utterly expunged it will leave revealed that which always was. Man is inherently spiritual, and does not grow into spiritual ways. It is the human sense that makes the personalities—a Mohammed to the Mohammedans, a Confucius to the Chinese, and Jesus to Christendom.

Personality cannot redeem man, as ages attest. The human pictures are discerned simply because the thought

has not risen above the province of human thought, because we do not yet realize God is the only Maker. The highest object of the senses is a human being, hence to the senses, or human thought, there must be a human author for all things. Jesus, the Christ, was never flesh, but is a spiritual ideal. It is our fleshly conception of him that arrays him in fleshly habiliments. If we would destroy the human conception of our model, we would annihilate to our own thought all sense of physicality, which would relieve us from all flesh claims. Indeed, only as we do repudiate the physical sense of being can we hope for physical freedom. Spiritual things cannot be seen except from a spiritual standpoint.

All must concede that to-day Christ is a conception of the mind. It remains none the less true that he always was. If he is Divine to-day, and impersonal, he is "the same yesterday, to-day, and forever." Having our human conception of a *physical* Savior removed from us to a period of 1900 years ago is not enough. Jesus was a human conception and had to "go away"; and only as our human conceptions depart can the "Comforter" come. We must learn the truth of his words, "The flesh profiteth nothing." His departure is in the *physical* disappearance. His return is in the spiritual recognition we give him. As his personality fades from our view, he returns—never otherwise.

We must turn from discord and learn of harmony. We must learn that Gethsemane indicates blindness of the human will, while the ascension morning means a revelation of the Divine will. Then the "agony" disappears and we awake our sleeping thoughts and let the *mortal* go into judgment. As we *lose* our human sense of a "Son of man," who though compelled to suffer could afterwards gain a blissful heaven, we shall gain a *spiritual* sense of the "Son of God," who knows no suffering, and never did know it.

So, in its true sense, the Christ has no material associations, and must therefore be cognized from a *spiritual*

basis only. Mary and Joseph represent the vision of Life and Love, or Truth and Intelligence, which beget the spiritual Ideal. "Let *us* make man in our image" implies that God is both masculine and feminine, and these elements inherently exist in each individual consciousness. It was only in Adam's sleep that the separation (in seeming) took place and Eve appeared as objective to man. In the opening chapter of the New Testament (testimony) we see the union of the separated ideas in the illustration of the espousal of Joseph and Mary. The femininity and masculinity separated under the mortal law are united under the New Testament, and the Jesus-consciousness is conceived and expressed—that thought which is not known until the Christ is realized.

Jesus of Nazareth being the highest human conception of perfection, the best man who ever lived, has been an ideal of the senses to most of his followers. Such an ideal must be local. And if he appeared in Palestine, then it was a thought picture, as personality is another name for limitation. "Lo, I am with you alway," not only makes known the ever-presence of the Christ, but assures us of his victory over the fleshly beliefs which now hide him from immediate view. Then the *harmony of thought* produces the companionship of Christ. If "thoughts are things," when the thought has reached the point of spiritual recognition, then Christ shall appear never to disappear. Thought is spiritual presence. In each thought the leaven of Christ's purity is working, purging each consciousness of its earthly defilement. When the lump is leavened and the fullness of Christ is apparent, then shall we appear with him in glory, simply because that which obscured him is removed. The only veil is matter; material thoughts bind the veil. Oh, friends, when shall we learn that *all that ever was is now*, and realization, not anticipation, is the coming of Christ? Perfection does not *come* to man, for it always *was* and *is* omnipresent; but man comes to perfection, and "When that which is perfect (or whole) is

come, then that which is in part is done away." "Lo, I am with you alway," also denotes unmistakably that Christ's advent wholly rests with the progression of man to his recognition. If he is ever present in our thought (that is his only abode), it is obvious that there can be no special coming; for that which is already here cannot come to us. That he will come in proportion as our thought is purged from the erroneous doctrines of the world, and when Goodness or Love is seen to be the fundamental truth, is evident from this quotation: "When shall Christ appear?" had been asked; "Unto *them* that look for him shall he appear without sin (or belief in physical form) unto salvation." Clothing our Ideal in the regalia of the flesh defers his coming, but holding him as a *spiritual fact* compels the relegation of the flesh to its own condition—"dust to dust."

Thus are we introduced into the realm of immortality, conscious of the fact that Christ is in us and we in him, and that "our life is hid with Christ in God." Some may feel with Mary—"They have taken away my Lord, and I know not where they have laid him," or that this picture is to them "crucifying the Lord afresh." But are we not perpetually crucifying him in all selfish, corrupt, or disobedient humanity everywhere? It is not because of any change in Jesus, but because of different modifying conditions through which our thought is taking place. Jesus, "the Word made flesh," like the radiance of the sun, is creating and re-creating; is God or Good generating or re-generating, but *always* and everywhere according to recipient modifying thought conditions. As to *think* is to form, Jesus is to us what he is in our thought—that is, our conception of him. His "blood" is our life, or spiritual vitality. Thus we are "washed," "redeemed," "justified." Divine Truth, or life, then, is what we "drink" in remembrance of our Source. As we read of the Christ from Genesis to Revelation we must conclude logically that Jesus the Christ manifested himself in the degree the people *thought* concerning

him. Therefore, we should be so full of Truth's clear light that we can rise above the gross, natural man's ideas of Jesus—who recognizes nothing more than the materialistic conception—and thus see the real Christ. The sun is again a useful illustration. It is not because of any change in the sun, in what it is, or in what it does, that we have now snow-covered fields, and now smiling meadows arrayed in living beauty; neither is the sun changed as to its position. 'Tis wholly in man's changing thought.

When we speak of an Eastern, Oriental Christ, we speak of the incarnation of unbounded Love. Christ, we know, is neither of the East nor of the West; but men have "limited the Holy One of Israel," localizing in thought what is Universal. We believe that no Divine truth can truly dwell in any thought without an *external* testimony. "That which is natural, *then* the Spiritual," is the Scripture rule.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.

The cross on Golgotha will *never* save thy soul;
The cross in *thine own heart* alone can make thee whole.

Christ rose not from the dead, Christ still is in the grave,
If thou for whom he died art still of sin the slave.

Ah, would *thy heart* but be a manger for the birth,
Christ would once more become a child on earth."

Old age does not owe its weakness and decrepitude to the passage of years, for if it did, all people would begin to show these indications of age at a given time; whereas some are younger and heartier at seventy years than others at forty. It is not time that brings wrinkles, change of contour, wasting of tissues, failure of sight and hearing. It is, on the contrary, the use we make of time. It is what we think and do in the years that make us grow old or keep young.—*The Radiant Centre.*



BIBLE LESSONS

BY CHARLES FILLMORE



Lesson 13, December 24

A CHRISTMAS LESSON—Matt. 2: 1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, who shall be shepherd of my people Israel.

7. Then Herod privily called the wise men, and learned of them carefully what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they come into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*“For there is born to you this day*

in the city of David a Savior, who is Christ the Lord."
—Luke 2: 11.

Man, as we find him to-day, is at best but a partial product of the perfect image in which Divine Mind holds him. He has not fulfilled the orderly steps involved in the bringing forth of the Image, but has fallen away of his own free will from some of its requirements. But the creative process is going steadily forward and the man that God conceived is being brought forth, through a perpetual inbreathing in soul and forming in body of the Spiritual Image.

The birth of Jesus is a description in symbolical terms of a step in this creative process of generic man. The Holy Ghost, or Holy Breath, overshadowed Mary (the soul) and she "magnified the Lord." Here is revealed the co-operative part that man takes in his own creation. What we magnify in the mind manifests in the body. The exalted ideas of Mary as to the character of her expected son formed in her mind a man of that type and he "was born in Bethlehem of Judæa."

This higher type of man must have a finer organism than the body of the flesh. This new body is formed within the old, and the place where it first makes itself manifest is at the pit of the stomach—(Bethlehem, "place of food.") This is the great emotional center of man's consciousness and through this subjective brain the soul finds its natural expression. But the outer mentality (Herod) is ignorant of the character of what is taking place within, and when the new life first makes itself manifest, is "troubled." There is also a great commotion in Jerusalem (heart center)—the fixed ideas of the mind in religious matters.

Those who live in the outward thought alone have no concept of the many subtle mental processes constantly going on in their souls and bodies. Even those who are deep in thought discipline are not always aware of the crafty, plotting ambitions and many other phases of mentation working out their natures in the mind within.

All that is here described in this lesson might take place in the subjective consciousness of a busy man or woman in whom the Christ mind and body is beginning to be active, and they would not outwardly recognize it except as a vague unrest, or maybe nervous condition.

Thus Herod may be plotting subjectively to destroy the young Christ-consciousness, which he feels gradually usurping his rule, and his subtle thoughts may rise to the surface in a feeling of opposition to any change in existing conditions. If we give up to this our hearts grow spiritually cold, and the Christ-character does not come forth in wisdom and stature, but is suppressed by the scribes, pharisees, chief priests, and all those states of mind that constitute the man without.

In Scripture symbology "East" represents the within. As here used the word in the original is plural; the significance therefore is, that from the regions of interior wisdom there come thoughts of reverence for the Holy Life that had begun its growth in the consciousness.

This attitude of reverence is an important feature in developing the Christ-consciousness. Without it the mind loses a certain necessary connection with the higher realms of consciousness, and that central poise of faith that gives a religious tenor to the process is lacking. Therefore, holy devotion is a factor of vast import in bringing forth the perfect Christ-child.

All causes are of the spiritual; even the forms of matter are held in place by invisible thought-ideas. Though-forms are reflected into what may be termed the astral, or star-dust realms. Thus the body of the Christ-child in us is not yet projected into visibility, but its thought-form exists as an image, or pattern, of the coming Jesus—the Star. This is perceived by the inner wisdom, and is a guide to the locality in the nerve centers where it is building.

The new birth changes the whole character of the organism, and unless one is clearly led by the Spirit, it may be taken for disease. Deep in the soul are the

"wise men from the East." These are the thoughts of wisdom sent forth by the Spirit, and they bring "presents," which are symbolical of the inner resources open to the Christ-mind. They may be the stored-up good deeds and thoughts of previous incarnations, which this wisdom within carefully guards and gives to the soul as an inheritance when it arrives at mature age. Nothing is ever lost in the Divine economy, and although man may seem to fail in bringing forth to perfection the Christ-child in his life, there is no cause for discouragement—those who fall asleep in Jesus shall receive their inheritance, and again awake in his likeness.

What may be the experience of each individual in bringing forth the new body in Christ cannot be described. The "Wise Men" did not inform Herod, the external mentality, but "departed into their own country another way." If you feel the moving in your soul and body of this High Self, rejoice and be glad, for it is the most wonderful, marvelous, tremendous revelation that can come to you. It is the entering of your soul into the Eternal Heavens prepared by the Lord for his saints.

Lesson 14, December 31

REVIEW.

GOLDEN TEXT—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

Live now.

Put all the force of your thought in present issues.

History repeats itself because men carry effete thoughts in their minds.

You become attached to what you think about.

Think about live issues and you become alive.

"Comparisons are odious"—especially dead ones.

Begin each day as if it were the first day of creation, and it will so become to you.

Many a man has tripped his feet by looking back.

The command of Moses to the children of Israel to "Go forward" had more real virtue than his ten commandments.

Do not be a "Jonah" and go back when the Lord tells you to go forward.

It is bad luck to be a "has been."

The business world has positions for young men because they do not waste their time telling about their past.

"A man's *thought* is his only burden."

Thoughts have weight, size, shape, color, and occupy space.

How many thought-tons are you carrying?

Drop every thought that is not vitalized with the Omnipresent, Omniscient, Omnipotent God.

Make these affirmations:

"I am Spirit and I recognize and understand the One True God, always present with me."

"I unburden all thoughts of the past onto the Omnipotent Lord of the Now."

"I *will* to think living thoughts of present value and I am thereby prospered in all my ways."

"My faith in the supremacy and power of the Spirit is omnipotent."

"The vitalizing energy of God in me preserves me in health and harmony."

"The honesty of God is expressed in me and I am true, just, honorable and upright."

"My highest desire is to know the Truth and live it."

"God-love fulfills its perfect law in me."

Lesson 1, January 7, 1912

BIRTH OF JOHN THE BAPTIST FORETOLD.

—Luke 1:5-23.

5. There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8. Now it came to pass, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10. And the whole multitude of the people were praying without at the hour of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And Zacharias was troubled when he saw him, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.

16. And many of the children of Israel shall he turn unto the Lord their God.

17. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.

20. And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

21. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.

23. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

GOLDEN TEXT—“*Without faith it is impossible to please him.*”—Heb. 11:6.

In what way will this Scripture be the most profitable to the student?

By revealing its spiritual import, especially as it bears upon the growth of the soul in every individual.

What does Herod the king represent?

Sense consciousness.

Who is Zacharias?

Spiritual consciousness. Zacharias means “Remembered by Jehovah.”

Who is Elisabeth?

The soul.

What is meant by the statements that they were stricken in years and had no child?

That they had fallen into the belief in years, and had failed to bring forth the fruits of mature spirituality, which is a certain consciousness of spiritual substance, life and intelligence. This is the child which every spiritually minded individual is expected to bring forth, which is John, the “grace of the Lord.”

What is the entering into the temple by the priest?

This represents spiritual meditation—metaphysically called “going into the silence.”

What is the burning of incense?

The finer essences of the body are transmuted to what may be termed the fourth or radiant dimension, and the finer foundation laid for an organism of permanent character. Paul calls it the “celestial body.” This process takes place whenever the *I Am* makes union in the body with the Lord, or Higher Self.

What is the angel?

The thought of the Lord.

What is John?

The crystallization in the soul of spiritual thoughts joined with regenerated substance. This union brings forth on Ego that opens the way for a still greater Ego,

the Christ of God, the highest expression of Divine Mind in man.

What is the meaning of "And he shall go before his face in the spirit and power of Elijah"?

Force, energy, fire, power, simplicity, naturalness, are the characteristics of the Ego developed under these devotions of man with God.

Why was Zacharias made dumb? (The revised version says he was *silent*.)

These soul processes being unusual, even the spiritually minded do not understand what is taking place, and what the result will be, although assured by the messengers of the Lord of a propitious outcome. Where no explanation can be offered, the natural attitude of the individual is one of silence.

Lesson 2, January 14

THE BIRTH OF JOHN THE BAPTIST.—

Luke 1: 57-75.

57. Now Elizabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

59. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father.

60. And his mother answered and said, Not so; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name.

62. And they made signs to his father, what he would have him called.

63. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all.

64. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God.

65. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judæa.

66. And all that heard them laid them up in their heart,

saying, What then shall this child be? For the hand of the Lord was with him.

67. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

68. Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people,

69. And hath raised up a horn of salvation for us in the house of his servant David

70. (As he spake by the mouth of his holy prophets that have been from of old),

71. Salvation from our enemies, and from the hand of all that hate us;

72. To show mercy towards our fathers, and to remember his holy covenant;

73. The oath which he sware unto Abraham our father,

74. To grant unto us that we being delivered out of the hand of our enemies should serve him without fear,

75. In holiness and righteousness before him all our days.

GOLDEN TEXT—"*Blessed is the Lord God of Israel; for he hath visited and redeemed his people.*"—Luke 1:68.

This lesson emphasizes the importance of the *name* which you apply to your new state of consciousness.

In the previous lesson it is stated that fear fell upon Zacharias, when the angel of the Lord appeared to him. He did not understand what the strange experience meant, and in his timid ignorance presumed that it was evil. This is found to be the conclusion of many who have not clearly discerned the import of the changes that take place in mind and body when the soul is in the throes of the new birth.

A spirit of prayer, meditation and all-round Christian devotion opens a safe and sure way for one who is going the progressive path of the Lord. The Angel of Assurance convinces the soul that this experience is under the Divine Law and will bring forth a "son" whose name shall be John, "The grace of God," or "The gracious gift of Jehovah."

This calls our attention to the care with which we should *name* or characterize this new ideal of the soul.

If we should name it evil, and become terrified at the unusual conditions that arise in our thoughts and emotions, it would tear down instead of build up the body. Then name every experience *good*, and seek to understand its right relation to the Divine Plan of Redemption.

This lesson shows how both Zacharias and Elisabeth joined in proclaiming the "grace of Jehovah" as the name of their son, and then Zacharias breaks forth in a song of praise, rehearsing the virtues and powers of his offspring.

Here again is pointed out the power of man's word. What we *affirm* for our idea it will manifest. This is especially true of those ideas that are born in exalted states of mind. Remember that the mind is like a fruitful field that will bring forth according to the seed planted in it. The seed of the soul is the word or thought.

If you feel the working in your soul of God's Truth, join with Zacharias in a mighty prophecy for it. Here are twelve seed-words to plant in the soil of your Divine Idea—based upon the song of Zacharias:

Bless the Lord God of Israel.

A saving power is raised up.

He is the fulfillment of the holy prophets.

He is salvation from enmity and hatred.

He is merciful.

A constant reminder of the Divine Law,

That delivers us out of the hand of our enemies through fearless service of the good.

He is holy and righteous always.

He shall go before in all Truth and make ready the way of the Higher Self.

Through knowledge he shall save us from our ignorance and sins.

He shall show us the tender mercies of our God and open the higher springs of inspiration.

He shall show the way to overcome death, and bring everlasting peace.

Prayer Versus Vivisection

A Circle of Prayer for the abolition of vivisection has been formed, (the Hon. Secretry being Miss Horsfall, Meadow Studios, Bushey, Herts), and lovers of animals are invited to join in the outpouring of thought force by means of prayer concentration and will power, every Sunday at 10 a. m. or 3:30 p. m.

The following appropriate prayer is suggested:

Father of all Love, in whom we have our being; whose life maintains the universe and all that is, who sufferest in the suffering of both man and beast; save, we beseech thee, thy creatures, our little brothers, from their great suffering. Send the light of thy wisdom into minds that are darkened that they may see and understand the unity of all the life in thy universe. Grant that our prayers and supplications, which we raise at one time to thee, may hasten the day when all living creatures that thou hast made shall be delivered from the bondage of pain. Strengthen and guide us in our efforts to reduce pain that man inflicts on the animals who share thy life, thy world, thy love with us. Give us wisdom and power, that we may work well and wisely for the coming of that great day when pain shall have fulfilled its mission and taught its lesson, and joy—the divine inheritance of both animals and men—shall rule on earth below as bliss reigns now in heaven above. Amen.

Those who wish to help further are invited to say the following words every morning at 8 a. m.:

"May the Divine Love and Wisdom illumine the minds of men, teaching them the kinship of all living beings, and their responsibility to help, protect, and cherish their younger brothers of the animal world."

All who decide to join the Circle are requested not to indulge in any harsh thoughts against vivisectors.—*Herald of the Golden Age.*

Of what earthly use are our mammoth libraries, our wealthy colleges, our intricate laboratories, our ostentatious displays of learning if, after all, we remain in total ignorance of life.—*Edward Purinton.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing
EDITED BY MYRTLE FILLMORE

The Angels' Song

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold:
"Peace to the earth, good will to men
From heaven's all-gracious King!"
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled;
And still their heavenly music floats
O'er all the weary world.
Look now! for glad and golden hours
Come swiftly on the wing;
O rest beside the weary road
And hear the angels sing.

—Edmund Hamilton Sears.

CHRISTMAS IN THE HOME



CHRISTMAS! What a thrill of joy pulsates the heart of the Christian world when the year comes round to the time in which heaven and earth lent their highest to usher in the crowning event in the progress of mankind.

The Babe born in Bethlehem was a gift to the whole world. Though the Hebrew seers had foretold, and the instructors of Israel had fixed the expectation and hope of the Jews upon a deliverer, yet

Judæa slept when he, of whom the Scriptures testified, was born. Judæa slept, but the Magi from the east, the watching shepherds, and the angels gave welcome to the Christ.

Christmas! The word that holds in its significance all the joys and possibilities of the God-man. Christmas! the time when angels and men rejoiced together over the coming of the Prince of Peace.

Christmas! Why, the spirit of the season quickened the soul of mankind before the Hebrew prophecies were spoken. Deep down in the instinct of the primitive man, who lived close to the heart of nature, the winter solstice stirred and thrilled with the coming of the spring.

On Christmas the great sun starts on his journey northward, the life forces within the earth feel the thrill of his radiant beams and the waiting energies of growth push out and upward, and beneath the cold and the snow, unheralded save to the heart of man, the spring is born.

All tribes and nations of earth have their legends concerning a Christmastide. In the fullness of time the dim impulse that reached out and up, groping its way to the light, found its fulfillment in the Christ-man. What wonder that heaven and earth were stirred to anthems of joy at the coming of man into his own!

Would it not be well for us to individually and collectively consider the question of how we can observe Christmas in the spirit of its true idea? We have enslaved ourselves with the burden of giving. We have lost sight of the real spirit of giving when we spend ourselves and deplete our purses for the sake of conforming with the almost universal custom of swapping gifts with our friends. It would be much more in conformity with the Christ spirit to use the time wasted, making useless things for Christmas gifts, in sending out to our friends the joyful thoughts that come from the spontaneity of the Christ love. The gift is but the symbol of what we desire for our friends.

When we identify ourselves with the outside things

the giving is empty and hollow; our friends receive nothing from such gifts, and neither do we.

"The gift without the giver is bare."

A number of years ago, at the beginning of the holiday season, the proprietor of a large jewelry establishment came to us for treatment. He was almost on the verge of a nervous breakdown from the stress and strain of the Christmas trade. Being a Christian and the superintendent of a large Sunday school in the city, we made bold to ask him what his ideas of Christmas were. This opened the way for explaining that since the one great gift to the world is the Christ, does not this inspire in all his children the desire to bestow upon each other some good thing? Not realizing what the true gift is, they seek to give its symbol. We made it clear to this merchant that he was in the place where he had the desirable opportunity of making a ministry of his Christmas trade, by realizing that back of the jewels that were being sought, was the Christ spirit that all his customers were wanting to impart.

He entered into the idea heartily, and after the holidays were over, he reported that never in all his business career had he experienced such a profitable trade. Better than that, he had kept hold of the Christ consciousness and poured it out upon his customers with the result that he had no sense of weariness, coming out from the holiday pressure in unusual health and spirits.

It is this spirit of Christmas that we should cultivate in the home. It is not the number nor the value of the gifts that makes our little ones happy. Everything depends upon the interest and livingness with which the children enter into the keeping of Christmas.

Among the many, many Christmas times observed in our home one stands out with greater prominence than all the rest, because of the way in which our boys were thrown upon their own resources to carry out the usual Christmas celebration. It was at a time when we were having our struggle to demonstrate "God our Supply,"

and the boys' little banks were not overly full. But there was plenty of courage and the determination to have a Christmas tree was not to be defeated.

One of the boys started out with a glow in his face, saying, "We'll have our Christmas tree, all right, mamma." As he afterwards explained, he knew an old nursery about a mile distant that had some evergreen trees that were to be had for the taking. The blessed boy trudged off down there with his hatchet, secured the tree, hailed a passing teamster, who was very willing to give him a lift, and so he came trailing his treasure home after him.

They anchored the tree in a corner of the dining room. The two older boys made a very neat support for the base. The younger brother was too small to do more than clap his hands and rejoice in their success.

The next step was to get something to put on the tree. So the banks were emptied, and all the available change in the house was brought into service, and mamma and the boys made an excursion down to some small stores, and O, the way that money stretched out and did things! It must have had the blessing of multiplication. Candies, nuts, fruits, tapers, and little things that their fancy selected, were bought. Then there were all kinds of queer shaped little boxes in which the candy and nuts were to be stored on the tree, and with joyful hearts the shopping expedition reached home.

Christmas eve the tree did credit to its clever originators, and all the children in the neighborhood who were to have a treeless Christmas were invited in. The Christmas spirit ran high, and a happier evening would be difficult to imagine.

After the festivities were over and the guests departed, the boy who had surmounted all obstacles in obtaining this Christmas tree, looked up with a puzzled expression of sudden remembrance, and exclaimed,

"W'y, I didn't give myself any candy at all!" His

older brother said, "Neither did I!" and both confessed that they had never had such a happy time.

Of course the baby brother had been abundantly remembered, but the older boys had entirely forgotten themselves in the joy of giving to others.

THE SOUL'S PREROGATIVE

HOW TO ATTAIN IT

To the great soul only, are all things shown.

To him the earth is ever in her prime,
And dewiness of morning; he can see
Good lying hid from all eternity.

His soul should not be cramped by any bar,
His nobleness should be so godlike high,
That his least deed is perfect as a star,
His common look majestic as the sky.
And all o'er-flooded with a light from far,
Undimmed by clouds of weak mortality.

—Lowell.

"I dwell with him that is of a contrite heart."

We are always negative to what we watch. It melts down our old ways and seats itself within us.

If we keep our watching faculty set steadfastly upon the magnetic fires that are streaming forever through our atmospheres we gradually lose our cold manner and become warm and attractive. If we keep watching some human being we lose our characteristics and become like him.

"Thou shalt lower to his level day by day,
What is fine within thee growing coarse to sympathize with clay."

Or we shall drop our coarseness and refine to his refinement, according as we watch above or below our former level.

There is One above the ears of man's mind. He speaks to all men everywhere all the time.

Something about all men everywhere hears every-

thing the Lofty One speaks. It is to the soul the Lofty Whisperer speaks. And the soul hears. Should any man watch above the realm of his mind and neglect his mental emotions, he would be lost in his own soul's listening ear and so be a new man altogether.

The new man he would be, would be the dayspring from on high—Emmanuel—God with us.

No chagrines of earth could touch his buoyant life. They would melt at his smile.

No thoughts of dislike or of like, of love or of hate would cross the smiling surface of his heaven-born mind. A new man of the upper realm would he be among us.

To him all the people would flock to feel the breath of his influence. The despoiling thoughts of their own minds he would sweep away. They would be like little children again with fresh, new hearts.

Sometimes there have arrived upon this earth children with upturned ears and eyes and nostrils on the inner plane, upon whose ears tones of the High Light have chanted, and they have not heard when common men, listening altogether to earthly stories, have told them how to live. Sometimes their nostrils have scented airs from the hilly districts of the lands unseen, and the great breaths of self-confidence have made them scorn the petty ways of the crowd. Fearlessness has uplifted them where others were afraid. The voice of authority uttered itself every time they opened their lips.

The upturned faculties of man are his ever-present greatness. He that feels these upturned faculties communes as deep calling unto deep, with the Unspeakable One on high. Into him falls some grace unfelt by downward-visioned men.

What shall it profit me if I gain your great love, my friend on earth, if I am not upturned as to my ears and eyes and nostrils to have the Lofty One inhabiting eternity my greater consciousness? For you may depart, but my God shall abide forever. How shall I comfort myself when the fading eyes of old age and the ashen

cheeks of dying beauty are my outward portion, if the fadeless beauty of my soul's uplifted eyes and cheeks has not been felt by me? Better to be heavenly hearted than to be king of the world.

He that sitteth in the heavens is always telling wondrous tales to the inner faculties of all mankind. "Unto you, O men, I call, and my voice is to the sons of men!"

"Hear, for I will speak of excellent things, and the opening of my lips shall be right things."

The veil of mind that hides the shining soul of man is noisy and restless. It is impertinent also, for it tells that the outward moves of flesh are to be watched and talked about and tended. This bold seducer—mind—tells that its own reasoning faculty is the highest gift of the Lofty God to man. But no! there is a silent, unheard, unostentatious soul forever keeping company with man, whose wondrous mandates call away from the moves of matter and the reasoning of mind.

He that hears its voice has no quarrel with his own flesh. He does not talk against it or talk for it. He has other themes for his tongue. He does not talk about his emotions of mind. He has other themes for his tongue.

The beauty of the loyal God, the royal carefulness of the kind Most High are his themes. He is not a reasoner. He is not an appetite. He is the new man with sparks of the altar fires of a new genius from the lofty throne.

Nothing on earth but the ardor that thrills one at the sight of beauty or the hearing of music is like the fire of the altar of the new genius—above all predecessors in the splendor of his power and originality. The pure ardor of appreciation of the marvels of genius is the fluttering wing of coming power to achieve; yet if the one who feels the ardor straightway forgets it, and attends, as before, to other matters, his own soul is hidden again in its meek acquiescence, behind his veil of mind and sensation, and waits and waits to have the curtains rent again.

The soul of man lies deep at his roots. Its silence is so profound that many have denied that it exists or has being. Its ears forever listen to the mighty tones above the thunders of the mountains of the earth. Its eyes forever see a face not visible to the brightest eyes of the highest mental reasoner. Back of the composer who tells enchanting notes smiles the harmony his inner ears were hearing. Back of the loving heart dwells the invisible lover and friend—the hidden soul in love with the Lofty One.

He that lets his soul listen for him is contrite, meek. He that lets his soul see for him is humble, retiring. "The meek shall inherit the earth." They shall act like masters, because the soul is king and conqueror always and everywhere that men keep still for its ways to be their ways.

There is a fire flake in the eyes of a genius. It hides and pretends nothing. It waits for him to be still. Then it fingers the keys of his brain as a master musician strikes the chords of an instrument, and straightway the genius is doing its marvels on earth. Nothing can resist the fire flake in action. Armies rise up to fight it, but the world keeps on its knees before it. Poverty and misfortune and low companions do their best to defile it, but it wakes the lyre or wields the brush or sings the tones caught from the irresistible One, independent of all disadvantages.

"Nothing," sang Plato, "can injure the subtle principle called soul."

Listen, O soul of mine, to the notes only thine own ears can hear! I am meek and lowly before thy grandeur and majesty.

The soul is man's eternal comrade, his beautiful Ruth. Though man with reasoning and sensation talks and thinks himself into his grave, yet beside his bones and his thinking machine sits this soul waiting for his flesh and mind to acknowledge its presence. For his flesh can be shone through and the mind can be glorified by acknowledging the deathless, wonderful soul.

And this is transfiguration. This is the heavenly day of the flesh. As the rose in the garden looks dark under the midnight skies of Sahara, so the flesh looks dark and decaying under the long night of its indifference to the presence of its own masterful, competent soul.

"As high as the heavens are above the earth," saith the Lord, so high am I in my difference from you as you seem. Let me be heard in your deeps. Let me be watched here on high till I shine into your deeps and light up your eyes with my fires.

"Until the day star arise in your hearts" look hither on high. Continue speaking to me and watch. I have a name with the gift of the understanding of all processes in its bosom:

I AM.

I have a name with the swift revelation of heaven in its fastness:

JESUS CHRIST.

The chastisements of your peace are upon the name Jesus Christ and your peace goes free. "He was wounded for your transgressions, and with his stripes you are healed" (Isa. 53: 5).

The freed man is he that returneth his vision to me.

The vision of a man is his one only creating and demonstrating power. When it is fixed upon me I am what he hears and feels. "I am he, and there is none that can deliver out of my hand." What man is there among you all who will watch me till the day dawn through his flesh and mind, and soul stands up in its grandeur prince and priest and king in the wonder of paradise? There are watchmen on my towers now waiting my smile on their soul. Though the night doth seem long, yet shall they hear the voice of me their bridegroom in the dawning.

"I am my beloved's and he is mine."

Let him be meek enough to hear my call.

[A lesson once given by the incomparable teacher Emma Curtis Hopkins, and treasured and here reproduced by one of her early students.—M. F.]



"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

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

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

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

This Society has been in existence about twenty years, and has over twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady (cloth, \$1; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or *UNITY* and "Christian Healing," \$1.60; or *UNITY* and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please keep them separate in your communications.

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

SOCIETY OF SILENT UNITY

Unity Building, 913 Tracy Ave.,
Kansas City, Mo.

CLASS THOUGHT

December 20, 1911, to January 20, 1912
Held daily at 9 p. m.

*The law of the spirit of life in Christ Jesus hath
made me free from the law of sin and death.*

PROSPERITY THOUGHT

December 20, 1911, to January 20, 1912
Held daily at 12 m.

*The Jesus Christ Consciousness of Abundance is
now manifest in me and all my affairs.*

The Jesus Christ consciousness does always behold the riches of the Father. Opulence within expresses itself as opulence without. Spiritual power is always creative, dominating all things. It is not dependent upon bank accounts or material securities. When once it has been recognized and put into motion it is the master and never the slave of visible possessions.

The Jesus Christ consciousness works from within. The Master understood the nature of the invisible Substance and the law by which it is made manifest. When he wanted anything he went direct to the Father, using the law by which the omnipresent Resource is brought forth. He taught this true process of demonstration in the lesson of the lilies. "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. It is not through external effort that we are provided for, but, like the lilies, it is in the appropriation of that which is at hand. Through the avenues of our faith and trust we bring the invisible Resource into manifestation.

GIVING

EDNA L. CARTER



THE spirit of Christmas is giving. No thought or act should be excluded from the guidance of the Lord, and the observance of Christmas should be brought directly under the Divine Law. It is well to remember that there is a *law* of giving and receiving, and it requires as faithful study as any of the other laws of mind. All giving is first mental.

The simplest statement of the law was made by Jesus: "Give and it shall be given unto you." Emerson describes the law in this way: "Polarity, or action and reaction, we meet in every part of nature; in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the systole and diastole of the heart; in the undulations of fluids, and of sound."

Now is a good time, while the attention is naturally directed toward giving, to awaken an interest in the study of the law back of the universal desire to give and receive, and the first step in the study is the recognition that there is such a law. Interest in this subject may be easily quickened at Christmas time, but should not be confined to that season; therefore we shall consider the law in its general application.

If one is not demonstrating the law of giving and receiving he should set himself right, instead of looking for the cause in the one who receives. Let him ask himself if he is giving freely, abundantly, without grudging, without stint, and without thought of lack or thought of saving. Is he giving the *best* that he has, or only an

inferior quality, thinking thereby to save and get the best of the bargain, thus disregarding the Law?

It is so easy, when one is not demonstrating, to look for the reason in some one else. But all one has to do is to *keep* the Law. It will work for all who observe it in sincerity and truth. When one admits that the law is not working for him in its fullness, it is a confession, perhaps unconsciously made, that he is keeping back part of the price, and he should examine himself, instead of those of whom he expects to receive.

There is no reason to think that what you give shall come back through the one to whom you give. Knowing the unity of all men in Christ, the great Body,, the Universal Brotherhood, it is very evident that the personal idea "I give to you; you must give to me" shall be put away. The truth of it is, I give to you and you give to someone else and that one to another, and so on, and no telling how far around the blessing may travel before it comes back. It is a very beautiful and encouraging thought, and no doubt a true one, that the more hands your gift passes through, the more hearts that are blessed by it, the greater will be its increase when it returns to you.

Let us put away all childish faultfinding with others because they do not put back directly into our hand our gift with increase, and let us give freely without thought of the return, other than to know that the great Law shall bring to us our own, if we trust it and give bountifully. "He that soweth bountifully shall reap bountifully."

A gift with mental reservations is not a gift. There is no promise of increase except we let go freely and entirely and give, recognizing the Universal. Then the gift has a chance to go out and come back multiplied. This is just as true of what we do for others as of what we give, because doing for others is included in the giving part of the law. All who have tried in any way to compel others to give directly back to them what they have given, or its value, have stirred up strife. This is

because they have tried to force the law in a personal way instead of fulfilling it in the Universal. What we need is to educate *ourselves* to keep the law, and it will bring to us our own every time; possibly not through the channel we expected, but surely, none the less. Fixing the avenues through which his good shall come is one of the ways the personal man has of shutting off his supply.

We must give out into the Universal and keep ourselves open to receive in the same way. The natural man does something for another and straightway he expects "pay," (or an "offering," if he has a hint of the Law,) and he fixes his attention so firmly on that expectation that he shuts off every other avenue of supply and sometimes that one, too. Then he wails because of his failure to demonstrate, and wants the courts to get for him that which he claims is due; or if he is studying Truth, he wants some healer to treat for "justice" the one who is not giving him back his gift. Justice is away above and beyond such petty personal claims. She knows only the Universal and she will respond quickly when selfishness quits clamoring for her attention and unselfishness calls her.

EXTRACTS

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

The fitness of James and John to sit at the right hand of power in the Kingdom did not rest with Jesus, but with their compliance with the Law of the Principle (the Father). This is not predestination except in the sense that when the Law of the Spirit is expressed, all things are fulfilled by it.

* * * *

You should have periods of relaxation from all the mental tension of your work. Drop your center of consciousness deep down into your body and say:

"I now relax and let go all thought about my work. I am Spirit, and Spirit works in me to do that which ought to be done by me."

This thought practised daily will relieve all pain and nerve pressure.

* * * *

We gather from your letter that your real need is not separation from your wife, but the finding of the joy and satisfaction of spiritual union. When the old carnal life palls on people of the world they feel the impulse to get away from one another. But the Spirit is working and leading you up to something higher. If you and your wife will dedicate yourselves to God in the regenerate life, you will come into a new satisfaction in each other, and it will be enduring and ever-increasing as you go on growing in the capacity to receive and enjoy the Spirit. Do nothing hastily, but turn the whole matter over to the Spirit of Truth, quietly trusting and knowing that you are being led into something higher and better than you have ever known.

* * * *

Christ is saying to you, "Arise, take up thy bed and walk," which means that you must make some strong affirmations of spiritual health in order to be lifted out of the negative race claims into which you have fallen.

Judas represents the life force in man, which sense has turned to selfishness. In regeneration a new influx of energy is poured out upon the whole body, and the life, especially, quickened. This stimulates the error also, but error destroys itself. These things will be made plain when you read the Scripture in the Spirit.

* * * *

The Scripture is full of the working of this law. When the Syrians came with horses and chariots and compassed the city of the Israelites round about, Elisha the prophet knew he was defended by a heavenly host and he prayed that the eyes of his servant might be opened to see, on the mountains, the horses and chariots of fire.

Horses represent the vital force in man, fire the swift energy of Spirit. The mountains are high exalted states of mind. Elisha refused to see limitation. He trusted in the help of the Lord and had the eye of faith that saw the protection of the Almighty. "Though an host should encamp against me, my heart shall not fear." This assurance of the Psalmist is felt and the truth back of it is demonstrated again and again by all who are spiritually quickened. They know the power of Divine Ideas to protect and lift up even to the uttermost salvation all who have faith in the power of the One Mind.

* * * *

Back of the thought is the idea of its completeness, and man has power to enter into ideas in their fullness. The great mind is incarnated in man as fast as he will let it into his consciousness. The Oriental doctrine of reincarnation limits this. To us, man is incarnated with every conscious thought, and every time we get a new thought there is a new incarnation. It is possible to live many lives and not die. The body goes through a change with every idea that enters the mind. If you are looking on the bright side you cannot help incarnating hope and joy, and you will soon wear the smile that won't come off. Through incarnating the Ideas of Divine Mind into your conscious thought you can lift yourself into any position. Ideas have power to change the whole character of a man and his surroundings. The universe itself goes through a change at the behest of man.

* * * *

People think they should thank God for those things only which they have, but that is not the spiritual law. The Law is that you should also praise and give thanks for the things that you *expect* to have. If you want to bring things into visibility, begin at once to praise and give thanks for them as though they were already yours.

This is in keeping with the words of Jesus, "When ye pray, believe that ye have received and ye shall receive."

THE LEESER TRANSLATION

Our attention has been called to the Leeser translation of the Old Testament. This translation is made by Isaac Leeser, a Hebrew, and we consider it especially reliable as the Hebrews ought certainly to know their own language better than others who have essayed the work of translating the Old Scriptures. It is very interesting to see how some of the apparent contradictions clear up when read in the light of a correct translation. The most striking instance of this is found in the fifteenth verse of the one hundred and sixteenth Psalm, an old-time favorite at funerals. In our common version the text reads "Precious in the sight of the Lord is the death of his saints." In the Leeser translation this is given, "Grievous in the sight of the Lord is the death of his pious ones." Very different, and also in keeping with all the good Bible teachings about life.

Another text put out of commission as a funeral text is Psalm 37: 37—"Mark the perfect man, and behold the upright: for the end of that man is peace." According to Leeser this verse reads, "Observe the perfect man, and behold the upright; for there is a (happy) future for the man of peace."

Other interesting passages are Psalms 103: 5:

Who satisfieth with happiness thy spirit, so that thy youth is renewed like the eagle's plumage.

And Prov. 4: 20-23:

My son attend to my words, unto my sayings incline thine ear. Let them not slip away from thine eyes: guard them in the midst of thine heart.

For they are life to every one of those who find them, and to all his body a healing.

We do not know what ripples of healing are set in motion when we simply smile on one another.—*Henry Drummond.*

DEMONSTRATIONS OF THE LAW

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

"Himself took our infirmities and bare our sicknesses."

The mission of Jesus was to free men from sin. This of course includes the effects of sin. All weakness, infirmity, sickness and death are the result of sin, so we can readily see just how the salvation of Jesus Christ reaches to the uttermost need of men, removing as it does both cause and effect; that is, all afflictions and the mental states which produce them.

This is not a mere theory, but a demonstrable truth; and now, when we are celebrating the coming of Jesus Christ on earth as Savior, the following demonstrations, made by those who believe in his ever-present healing, redeeming power, are of more than usual interest.

Healing

Piedmont, Mo.—The doctor brought a man suffering with dropsy here, and tried to cure him. He treated him for a month, tapped him two or three times, and finally gave him up. A friend and myself had him write to you for treatments, and in three weeks he left here, completely cured.—*E. C. R.*

Springfield, Mass.—About the time you received my letter the pain in my tooth subsided and all swelling and inflammation soon left. When I went to the dentist for the operation to correct the "split root," imagine my surprise when he decided that it had not been split, though before he had been very positive it had. I know that it was a clear case of healing.—*J. W.*

Los Angeles, Cal.—I want to thank you for what you have

done for me. The eczema has all left me, and I am gaining strength wonderfully.—*S. M.*

Cooper's Plains, N. Y.—I am so thankful to tell you of the great change in E. L. D. He had a large bunch in his side, very sore and tender. The doctors had pronounced it cancer. Just after I asked you for treatments, it flattened out and the pain grew less, and finally it passed off through the bowels. The doctors are very much mystified as to the cause of such a wonderful occurrence.—*J. D.*

Harvard, Mass.—I have improved in many ways; have not used a wheel chair for weeks.—*E. E. H.*

Toronto, Can.—At 7 p. m. my sister was suffering with diphtheria and pneumonia, her throat was nearly closed, and each breath she drew was like a knife thrust in her back, and her head seemed to have a weight on it. With your help, at 11 p. m. she fell into a deep, quiet sleep. To-day she is well.—*E. H.*

New Albany, Ind.—In the thirty days you have been treating me, I have improved right along, and now am able to walk quite a little distance. I have gained two pounds and am rapidly losing the old melancholy state of mind. The tuberculosis of the bone is healed.—*M. F.*

Milburn, Okla.—I am much better. I do not suffer at all from constipation any more, and the pains in my liver and spleen are gone.—*Mrs. R. H. F.*

Milwaukee, Wis.—Although I have not received a letter from you since I made my appeal to you in behalf of my son, I know that you have been giving treatments. The effect has been too striking, too palpable for any mistake. It has been like Pentecost with me ever since my letter reached you, and the results have been perfectly evident upon my son. He sleeps better (insomnia was one of his most serious troubles); he has less pain and dizziness. I am full of hope and courage. The physician, called one of the best "diagnosticians" in the city, had left me no hope. Now I am strong in the belief of my son's restoration. You can imagine the change in my feelings—from the depths of sadness to the fullness of hope. I am simply overwhelmed with the power of the demonstration, the might of the power of faith.—*L. M. D.*

.. *Los Angeles, Cal.*—Constipation has left me. I cannot tell you how happy and free I feel.—*M. S.*

Wetmore, Col.—The treatments we have received have been wonderfully effective and we owe so much to you. My son has had but one attack of headache since I wrote, and his other trouble—constipation—is well.—*Mrs. M. C. B.*

Portland, Oreg.—Your work for my little son has been wholly successful. The catarrh, stoppage of nostrils, and the stomach trouble have entirely disappeared and he weighs more than he ever did in his life.—*H. H. F.*

St. Louis, Mo.—Discontinue your treatments for threatened appendicitis for which I telegraphed you several days ago. I seemed to have a very severe attack, but it disappeared the second day after I sent the telegram, and before your letter reached me. While waiting on your letter of advice I used some of the beautiful affirmations in "Christian Healing." On the morning of the second day, I had gotten up quite late, and though inclined to lie down, felt that I must stay up a little while at least. All at once the pain in my side and my head left me. I felt so differently and knew that I was healed. I have used the thought you sent me many times in appreciation of my returning health and strength.—*F. C. D.*

Wraysbury, Bucks, Eng.—I cannot thank you enough for your wonderful help. I wired to you to treat my little boy, and within a few hours he began to recover.—*M. H.*

Bunker Hill, Mass.—I am feeling better than I have for two years. I walked two miles the day after writing to you, and go up and down stairs a dozen times a day and do not feel tired as I used to. I realize more and more every day the teachings of Unity, and so many things have become easier for me to overcome.—*I. M.*

Lincoln, Neb.—We are happy to tell you that G. H. is now in her own home. Wish I could tell you the surprise of the five doctors and the two nurses, for they had said nothing could be done and that she was "dead from the first." We think that the fever treatments are not needed now, thanks to God and you.—*J. M.*

Victoria, B. C.—It is with a heart full of gratitude that I write to tell you of the marvelous improvement in my daughter's throat. I am grateful to the loving Father and to you for the wonderful help you have been. As soon as you began treating her the lump gradually grew less and less.—*A. R.*

Savannah, Ga.—I want to tell you how much sweeter life has been for me since I found Unity. Despondency has almost entirely disappeared since I came to you and found the right way.—*E. O. C.*

Cameron, Mo.—My burden is being lifted and I am so grateful. It is such a short time ago that I thought I would have to leave my family, that I get almost overcome with joy at the change in me.—*Mrs. L. B.*

Wellston, Okla.—We can see that our brother is gaining as

to his hearing, and is completely renewed as to his cross, irascible disposition. He has become remarkably lamblike, and his general health is so much improved. God bless you for your help. I received money from an unexpected source to help me meet a debt that I was much concerned about. Thank you very much for your help in this.—*V. R.*

Perth Amboy, N. J.—I wish I could find words to express all that Unity has done for me. It is Life—fullness of Life—a new light on old Truths; it is God. I say it reverently. The Bible is a new book to me, although I had loved it many years.—*E. S. M.*

Marshall, Texas.—I am doing so well, and feeling so bright and full of ambition. You dear, good people are directing me to find myself, to realize my own ability. All sorrow and pain I have suffered are small in comparison to the joy and peace I now experience. May God bless and strengthen you in your great Unity movement.—*Mrs. T. W. D.*

Medford, Oreg.—I am daily being renewed in health, and growing in faith, and feel greatly encouraged. God bless you in your noble work.—*E. B. S.*

Salt Lake, Utah.—I am beginning to understand many things spiritually that were blank to me some time ago. Thank you so much for your help.—*Mrs. H. S.*

Nashua, N. H.—I thank you all for what you have done for Mrs. M. It is wonderful the way she has been led.—*J. E. W.*

Cincinnati, Ohio.—Inclosed find a free-will offering from one who was never so happy in all her life before, as she has been during the last few weeks—since she has been one of your band. God bless you.—*E. P. B.*

Los Angeles, Cal.—I praise the Lord and bless you all for the sudden betterment of my condition. The way is brighter and the future propitious. My son is stronger and better.—*G. M. B.*

Merrimacport, Mass.—I want to say that the rats have certainly diminished. I do not hear them in the house at all, and one can hardly believe it—they were so in possession.—*E. S.*

Manitou, Okla.—I feel as though my eyes had been opened to the real plan of salvation. If I should write forever I could not express what is within.—*G. A.*

St. Louis, Mo.—My husband is doing fine. There is no fault-finding or grumbling. He is working, and everything is harmonious. Thank you eternally. I have no words to express my thanks.—*Mrs. W. V.*

Buffalo, N. Y.—I want to thank you for the harmony that has come into my home the past months. Never before have such harmonious conditions existed, and I feel that God has been very good to me. Everywhere I go I hear of the wonderful work you are doing.—*H. M. L.*

Valier, Mont.—I am inclosing a love offering, which does not begin to express my thanks to you for the many good things you have brought into expression through my true Self. I notice an improvement in my speech, for which I am very thankful.—*H. W. P.*

Portland, Oreg.—We all feel very grateful to you for the thoughts you held toward my brother the night of his recital. He is usually very conscious when appearing before the public, but that night he went straight through his three solos without a bit of trouble.—*K. L. G.*

Wellsboro, Pa.—If I did as I feel like doing I'd fill this letter full of praises for people—for Unity—for God. I believe that it is the first time that I have ever felt real thankful and joyous. I'm wonderfully improved. I unfold very slowly, but I don't care, since I know it's sure.—*L. F.*

San Antonio, Texas.—I want to thank you for a blessed peace that has come to me. I am happier than for several months, and I thank God and you for this relief from anxiety. I am rejoiced to report that my dear little friend is doing well. I am very happy over it, and so is she.—*M. L. F.*

Rome, Ga.—A friend from Mentone, Ala., wrote me that her mother had been healed through Unity. She wrote me also of the healing of a young lady on the mountain through Unity. I know several families where meat is conspicuous by its absence. Reason: February UNITY.—*B. S. M.*

Pana, Ill.—I am glad to say that I have enjoyed and gotten much help from the last words you sent me for concentration. Thank you for your help in concentration. They have helped much, and made me to feel that I am getting at least some definite results, for which I am thankful. When I left St. Louis, in the middle of April, I had not read much on being a "vegetarian"—had only glanced through the February number of UNITY. About the second night after I was at home, I dreamed (where I had scarcely given it a thought) that some minister was going to "lay on hands" so that I would not eat any more meat; and in my dream I was so glad, because I thought that might be the beginning of a spiritual awakening. That was on Friday night, and on Sunday morning I read the whole of February UNITY. And since then we have no desire whatever for meat. It seems so strange, but I am glad that

it is so. I always thought before, that a meal wasn't a meal without plenty of meat. I also drank coffee, because I felt in some way that it counteracted the effect of the fat in meat. Since then I have no use and do not care for either. Perhaps all good things are coming at once. I received your letter on May 26th, and on the 31st I received a letter from my sister. She had had (as a surprise to her) an increase in salary.—*Miss C. E. P.*

Rock Creek, Mont.—I am so happy to report that Mrs. C. is entirely well, and is at her work, teaching school. The doctor came back after he advised the operation, and said he did not understand the case, but left a prescription which we did not have filled.—*L. H.*

Durham Center, Conn.—I am glad to say that the eruption on my neck and face is well, for which I am greatly thankful.—*A. S. F.*

Cassie, W. Va.—My stomach is better and my constipation is cured. I think God's Truth is taking root in my heart and life.—*G. R. B. W.*

Gig Harbor, Wash.—Sunday I walked one-half mile without pain, and a part of the way I felt the exhilaration and pleasure that one in perfect health feels when taking a brisk walk; and that is something I have not felt in years. I must tell you, too, of the wonderful experience I had while concentrating on the thought you gave me to overcome my temper—"I have the Christ Mind within me." The whole universe seemed to open up, and I could see everything. For a short time I realized that I was one with the Christ Mind, and could not think without including all things. My thoughts seemed to flow out from me, filling all space. It was the most wonderful experience that I ever had, and every time I feel like giving way to my temper I think how clearly Christ sees all things. I cannot tell you all you have done for me; words cannot express the love and gratitude I feel.—*A. S. I.*

Chicago, Ill.—I wish to thank you for curing me of hay fever. When I asked your help I was suffering very much, and expecting to suffer many weeks longer, as this disease lasts until frost. But thanks to your help, I am relieved. The word you speak is quick and powerful, and I lift my heart in gratitude and appreciation for the blessing I have received.—*Mrs. C. E. I.*

Kalamazoo, Mich.—My mother's health is improving right along. The tumor is growing smaller every day.—*Mrs. F. H.*

Martin, Texas.—I cannot express my feelings for what you have done for me. I have called on you for help for my loved ones repeatedly, and you have never failed me. The last case

was my son, who was suffering from fever, a pain in his side, and a troublesome cough. He writes me now that he never felt better than he does at present. Praise the Lord.—*Mrs. W. S. C.*

Arkansas City, Kans.—Accept my sincere thanks for the relief you have given me. The place on my breast is growing smaller, and I know that it will finally disappear altogether.—*Mrs. P. A.*

Concordia, Kans.—My husband is now entirely well. I praise God for this quick answer, and thank you sincerely for your help in his behalf. May God bless you abundantly in your noble work.—*Mrs. T. St. P.*

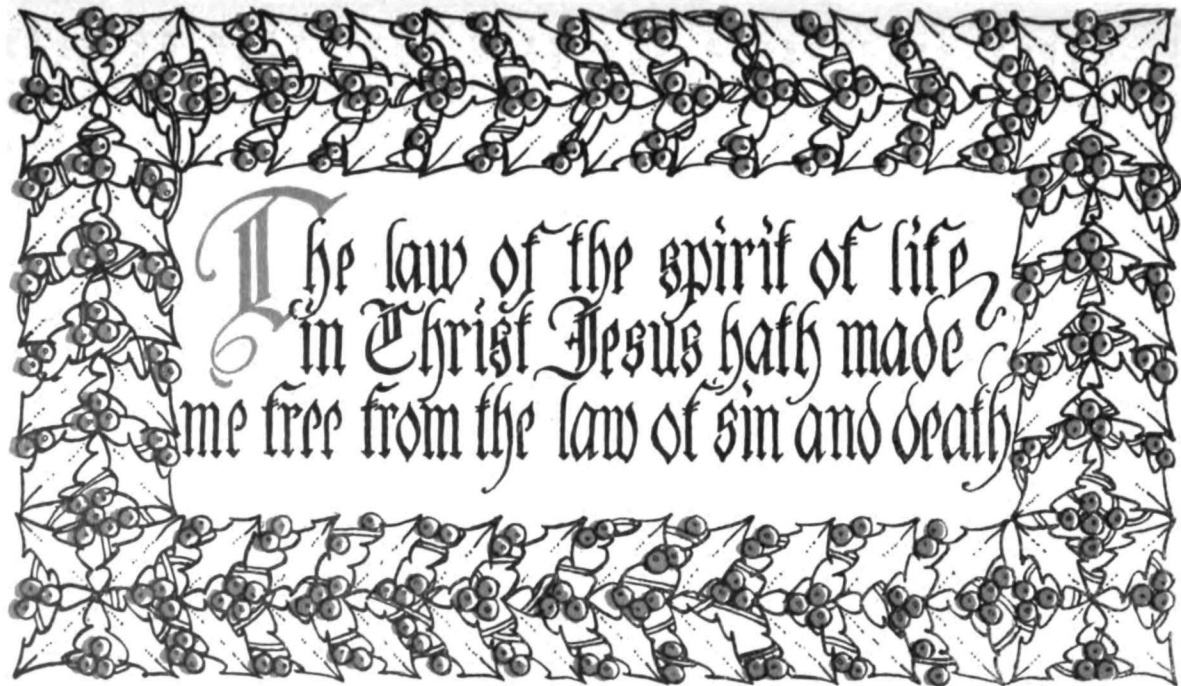
Burlington, Vt.—Thank you so much for your last treatment. My bowels responded as soon as I received your letter and commenced to do my part. You are opening my eyes to the light, and it is wonderful, glorious. I want to live the beautiful life every minute.—*C. K. R.*

Philadelphia, Pa.—I thank God for the change and blessing. I am much improved, and growing stronger every day; can walk better and am not troubled by the fears that so sorely beset me when I wrote you last. It is a grateful woman who writes this letter to the Society of Silent Unity. May God increase your power and bless your words and works.—*M. E. H.*

Imboden, Ark.—The typhoid patients are all healed. The young lady is so much stronger that she has taken a music class. And, too, my financial difficulties are disappearing. This is a glorious work, and I am so thankful that I learned of Silent Unity when I did.—*N. M. K.*

Spokane, Wash.—About three weeks ago I asked for help for L. J. for tuberculosis of lungs and bowels. She had been suffering dreadfully, and had grown so weak that she was unable to walk across the room. As I expected, the pains ceased and she grew better as soon as I started my appeal on its way, and a couple of days before you received it. Inside of a week she walked a block.—*A. C. G.*

Oakland, Cal.—I am very much interested in the live and let live thought, having taken part in the kind love thought for the dear animal creation, and especially after I had been healed of the flesh-eating habit. That healing took place while at dinner; in an instant of time the truth of the proposition dawned upon me—namely, Was there any love in the proposition from the slaughter house to the table? and I almost said aloud an emphatic No! The false appetite and desire, etc., left me completely in an instant, for I could not see anything but a thought of cruelty to the dear creatures. And then there came such a sense of love for the animals and all created things!



The law of the spirit of life
in Christ Jesus hath made
me free from the law of sin and death

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

So in giving up or being freed from the pottage, I received a baptism of infinite love, thus realizing a much broader and grander sense of my birthright as a son of the God of Universal Love, which has been ever since unfolding grander views of love, life for all, with all.

The above demonstration was made about ten years ago, for which I am indeed eternally thankful to the Almighty power of Love, ever. I had worked on this proposition from the standpoint of "There is no life or intelligence in matter," etc., and that I was not killing or could not really kill anything, because life is God and cannot be destroyed. This latter statement I know is true. So I vacillated for years, sometimes eating meat and sometimes not eating it; but when the standpoint of love came, and confronted me, I was instantly and completely healed, for all of which I am truly grateful to the Giver of all good, our Father everywhere, ever!

Hence the above is the reason I am especially interested in the February (1911) number of the *UNITY* magazine. So far I have been able to get only two of the February number here, and I should very much love to have you send me one dollar's worth, or as many as you can spare—from a dollar's worth down to one—and I will remit for the number you send. Now with kind regards and love to you, yours, and all, I Am,—A. B.

Philadelphia, Pa.—I report progress, especially in spiritual conditions, and seem to have lost all sense of fear.—*H. L.*

Laramie, Wyo.—My last letter contained an appeal for harmony. It seems that it was hardly asked before I began to feel better. Things seemed to shape themselves into a more harmonious attitude. H. is doing so well; never before did she enjoy such health.—*C. B.*

St. Louis, Mo.—I want to thank you for all you have done for me; for the light in the darkness; for helping me to open my eyes to the Truth, and all the teachings you have given me. Under our Father you have made life a different place and given me reasons for living which I had not before.—*H. A.*

Ilkley, Yorkshire, Eng.—I thank you a thousand times for all the help you have given me. I thank you beyond words to express.—*E. V.*

Oakland, Cal.—The "morning light is breaking." My husband is finding the way. God is beginning to manifest himself, and my husband is seeking to know the Truth for himself. He has been benefited in more ways than one. He has been sustained, and gives thanks to the Father. I thank you.—*Mrs. M. M.*

Chicago, Ill.—Inclosed find my offering; not to pay you,

for no money can do that. The untold wealth of God in the midst of you can do for you what he sees you need. Every day and in the night I ask our Father to pour out his blessing upon you individually and as a society. It is wonderful how different life looks. It seems that there had always been light, but we did not see it. God bless you, God bless one and all—*Mrs. E. J. W.*

Lyons, Iowa.—Do let me tell you, that after passing through what seems to have been the "darkest before dawn," I seem to be in what I understand as the "second stage of understanding." I would express most sincere thanks for your existence, and my attention being called to you by a mutual friend.—*E. W.*

Birmingham, Ala.—I feel like a changed being since I have been studying UNITY and receiving your treatments. I can go into the silence so much better, and my mind is peaceful and I do not worry as I used to do. I thank you for your kindness.—*Mrs. L. W. H.*

Redondo Beach, Cal.—To say that I am happy and thankful for what is, sounds very tame, because I seem to be unable to express my real happiness. I thank you all again.—*H. D. H.*

Vernal, Utah.—I cannot begin to tell you how I appreciate what you have done for me and how much I have improved in finances, health, and even personal appearance; and I believe, too, that my disposition is improving. My mother asked you for help some time ago, and directly felt the change, and now her health is much improved. You may discontinue treatments.—*I. C.*

San Diego, Cal.—I feel so encouraged the last two or three days, and know that my understanding is deepening. I feel so grateful to you for your help.—*Mrs. J. E. N.*

Oakland, Cal.—Many thanks to you for your help. The understanding is becoming clearer all the time, and I am being spiritually benefited more than I can express.—*A. L.*

Chicago, Ill.—Great power for good is being centered in the home, and old conditions are gradually weakening. My mother is being awakened to new life through reading UNITY.—*Mrs. T.*

Kansas City, Mo.—My son's disposition changed almost as soon as I wrote to you of his quick temper and anger, and he has been much improved physically and mentally; he is very agreeable and pleasant; he is more natural in every respect. My daughter received immediate help when I wrote to you last, and was able to return to school and continue with her work.—*Mrs. D. C. N.*

Utopia, Mont.—When I moved from my home in Washington to a lonely homestead on the prairies of Montana, my inclination was so strong to run to Society of Silent Unity, instead of God, for help, that I resolved that no church, society, or person should come between myself and God. I have worked along that line during the entire year, and yesterday and today have been so full of results that I come to you, not with pleas for help, as heretofore, but with a heart full of thanks for the results of your teaching, and the earnest hope that your uplifting influence may be felt in every home in our broad land.

—*Mrs. C. H.*

Alton, Ill.—What joy it is to receive one of your uplifting, inspiring letters. Each one has its own message, touches the particular spot that needs attention, with its magic healing power, and destroys some illusion by shedding a ray of the light of Truth upon it. God bless the work and its supporters everywhere, especially Silent Unity. I am much restored in mind and body since the last report, and seem to get much better results in trying to merge my consciousness with that inner life through the silence.—*F. M. S.*

Memphis, Tenn.—I am so thankful for the kindness that you have already done me. I feel better in every way; my mind is more settled, and I am happier, and enjoying the knowledge of God more thoroughly than ever before in my life.—*T. S.*

New York, N. Y.—The statement you gave me, "I am the living expression of the Christ Mind," seems specially applicable to my present needs in every way. It must have been inspiration that prompted you to use that particular statement. I assure you, dear friends, I am just living by it and through it, as well as the many other comforting thoughts expressed in *UNITY*.—*M. W. S.*

Marshalltown, Iowa.—I have found a very dear friend in *UNITY*. I don't feel as though I could get along without it. It has been my stay and comfort many times.—*Mrs. M. C.*

San Luis Obispo, Cal.—You may discontinue the treatment for my husband, as he is all I could wish. Many, many thanks for your kindness in helping him out of the condition that seemed to exist. He is a different person, and we are so thankful and so happy. We are getting along nicely in our business.—*I. O. S.*

Los Angeles, Cal.—I am so much better than two months ago, when you began, that I am a new creature; especially do I feel a vitality of uncommon degree. I am all one song of praise, and already I have had some results in helping others.

I have been through a good deal of helpful study of the new wisdom in various forms, but I think your practical ministry is the most needed. It is indeed the Christ consciousness, the universal Life which is coming forth again in full measure. It is a great awakening. All the trouble in the stomach is gone, and I am full of delight in the new attitude of mind toward life. I have been working hard, but that is right, I know, and should bring no ill results. I recognize the power of your united work and am thankful to profit by it in getting my own relation to the great Source established.—*A. S. P.*

Boston, Mass.—I am improving. What more of a Christmas present could one wish for than to find one's self improving mentally, morally, and physically? God bless you.—*A. S. G.*

Prosperity

New York, N. Y.—I thank you for the treatments you have been giving my father. The danger of financial failure is past, I rejoice to say, and the tide has turned in the other direction.—*H. R. S.*

Sacramento, Cal.—Three months ago I asked for prosperity treatments, that I might be able to sell some land that had been for sale for seven years. I now write to tell you the land is sold. The deal was closed yesterday. I am deeply grateful for this blessing. It is a help to me and to others also.—*F. S.*

San Francisco, Cal.—I am inclosing the dollar from my "Prosperity Bank" with much pleasure and blessing. I have enjoyed the *Weekly Unity* very much, and shortly after my Bank came I received most unexpected help through what would otherwise have been a trying time.—*N. Z.*

Seattle, Wash.—I wrote you about six weeks ago for prosperity treatments for my husband. You are certainly helping us from day to day. I also asked for treatments for my daughter. She has improved wonderfully. She is brighter and more cheerful than she has ever been. She has not complained once of her eyes, and when I wrote she was about to be fitted with glasses.—*Mrs. J. H. S.*

Oklahoma City, Okla.—My husband has received great benefit from God through you in the past two months. We know all who have faith and acknowledge God's unlimited supply may receive from it.—*Mrs. W. A.*

Portland, Oreg.—I asked for prosperity treatments and wish to thank you for your help. I have been more successful than I anticipated in my new location.—*C. D.*

Springfield, Mass.—Two months ago I wrote for a Prosper-

ity Bank, and one month ago for continued treatments, and the results are wonderful. Prosperity comes from all directions through the power of the Spirit. I thank God for the realization of the Christ within which grows stronger every day.—*Mrs. H. E. H.*

Madison, Wis.—I wrote you a short time ago that I would like a good tenant for my flat, and the next day I received word that the present tenant would remain all winter.—*J. W.*

S. Yakima, Wash.—Since writing you for prosperity and health, I am very much better, and I have surely been getting my share of work. Before that, I did not have as much work as I needed, as there are so many here of the same profession. You have helped me greatly and I want to express gratitude.—*L. E. B.*

Visalia, Cal.—Your prosperity treatments for me have done wonders. My rooms have been full almost every night and at times I have had to put up extra beds to supply the demand. I thank God for the blessed truth and light that has come to me. My life is so much brighter and happier.—*M. E. W.*

Your last letter has done me worlds of good. I am so glad to tell you that we had more fruit than we expected, and we have paid off all our debts and will have some money left when we get through our fall work. Praise the Lord.—*Mrs. J. D. G.*

Chico, Cal.—Your answer to my request was received and the results were almost instantaneous and beyond all expectations. I received an offer of a position at an increase of twenty-three dollars per month more than I am now getting, and I am going to the place the first of next week.—*Mrs. M. E. R.*

Louisville, Ky.—I have been greatly helped by your treatments. I am a business woman and my business has been greatly enlarged and I have been given the strength and knowledge to manage it well.—*M. P. E.*

Memphis, Tenn.—I am glad to inform you that to-day I was told to be ready to go to work on Monday. About half an hour later, the manager of another company offered me a place also. Having told him that I was already engaged, he said, "Well, give it a fair trial, and if you don't like it, just come to me." I spoke to him of my brother-in-law's intention of coming to this country with his wife. (They live in Scotland.) He said, "Tell him to come right away, there is a place waiting for him." The hand of God is truly working here. Every one in the house where I live is surprised. I will send some of your literature across the seas and help spread the glad tidings.—*W. E. M.*

NOTES FROM THE FIELD

JENNIE H. CROFT

Mr. John Milton Scott, author and lecturer of New York City, gave three courses of lectures during October in St. Louis at The St. Louis New Thought League, 509 N. Newstead Ave. Mr. Scott delivered Sunday morning sermons in Rev. H. H. Schroeder's church of Practical Christianity. Large and appreciative audiences found mental and spiritual inspiration in Mr. Scott's words.

The Divine Truth Center of Portland, Oreg., reports that the Center is in such a flourishing condition that a larger hall was necessary, and one has been secured in the Selling-Hirsch Bldg. Rev. Thaddeus M. Minard is in charge of this Center and is doing most earnest work in uplifting his people and teaching them the way of truth, joy, and prosperity.

Last month we noticed the removal of Judge and Mrs. Benson from Oklahoma City to Los Angeles, Cal. We have received a letter from them stating that they hold Sunday services in the Independent Church of Christ at 17th and Figueroa Sts., and are organizing a society known as The Unity Center of Practical-Scientific Christianity. For further information call on these good people at 1397 West 11th St.

The new Metaphysical Club of Washington, D. C., reports an encouraging spirit of fellowship among the workers in that city and vicinity. Excellent meetings led by the speakers, teachers, authors, and others have proved an attractive method of creating more interest and making the movement a success. The Club is located at 1428 Clifton St., N. W.

Mrs. Candis J. Hall, 528 Delaware St., Buffalo, N. Y., is one of the teachers and healers long known in that city and may be found ready to minister to the needs of those who come to her. She is also connected with the New Thought Center recently formed in Buffalo, and informs us that the Center started with a goodly membership with promise of more.

Mr. and Mrs. George Andrews, 7 N. Seabright Ave., East Santa Cruz, Cal., will take into their home any Unity people

or Truth students who may desire a home in harmony with their beliefs. A sort of Rest Home appeals to many who are sojourning in this part of the country for the winter, and this is what may be found in this home.

Mr. and Mrs. James Porter Mills have visited Unity Society at 305 Madison Ave., New York City, and were received with pleasure. Dr. and Mrs. John Murray, of 13 W. 81st St., well known in New York, are frequent callers at this Center.

The Column is the name of a new magazine just born into the world of New Thought. It is the organ of the New Thought Church and School of Denver, Colo., and is edited by Julia Seton Sears, M. D., Dr. LeRoy Page Walton, and Harry Fielding. Price \$1 a year.

Mrs. M. Edna Owen Stegner of Bridgeport, Conn., opens her rooms every Sunday afternoon from four to six o'clock to all who are seeking the Higher Life and are looking for help along the way. Her home is at 325 State St., and a hearty welcome is extended to all.

San Francisco has another Truth center known as the "Mission Center of Truth," located at 1132 Shotwell St., where Thursday afternoon meetings are held. The Sunday services of the Center are held at the Hall, 2376 Mission St. Help this Center along by your presence at these meetings.

Mrs. Anna H. Ray, at one time one of the efficient teachers and healers at Unity headquarters, now located in Minneapolis, Minn., has established herself in new quarters at 2200 Hennepin Ave., that city, where she may be found from 9 to 12 and from 1 to 6 each day. She opened a class in Concentration, the initial session being largely attended, and applications for admission constantly coming in. Mrs. Ray's ministry is upon the free-will-offering plan, which many are proving to be the fulfillment of the law "Give and it shall be given unto you; freely ye have received, freely give." Mrs. Ray is also vice-president of a new movement in Truth lines in Minneapolis of which we hope to give news later.

We rise by things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed, and the passion slain,
And the vanquished ills that we hourly meet.

—J. G. Holland.

BOOK REVIEWS**JENNIE H. CROFT**

MATERIAL ABUNDANCE. By Florence Willard Day.

Booklet, published by the author, to whom orders must be addressed. Price 10 cents. Address The Cecil, Apt. 405, Washington, D. C.

"How to Realize and Demonstrate Material Abundance through the Practice of Faith," is the full title of this little book. This is the second edition, and is revised. We continue the recommendation which we gave the first edition, believing the teaching most helpful.

THE EIGHT PILLARS OF PROSPERITY. By James Allen. Published by T. Y. Crowell & Co., New York City. Cloth, \$1, postage 10 cents.

Mr. Allen's usual strength and clearness of thought is fully apparent in this book which deals with that prosperity which concerns the welfare, well-being and happiness of all men and women. The pillars which support true prosperity are Energy, Economy, Integrity, System, Sympathy, Sincerity, Impartiality, and Self-reliance, and to each of these principles a chapter is given. The author states that "The moral virtues are the foundation and support of prosperity as they are the soul of greatness. Without them there is neither strength, stability, nor substantial reality. To find moral principles is to have found prosperity." It is a book which should be read by young men, and older men also, for all who read will become better able and more fitted to attain true prosperity.

THOUGHTS ON THINGS PSYCHIC. By Walter Winston Kenilworth. Published by R. F. Fenno & Co., New York City. Cloth, price \$1.

This book deals with things concerned with and related to the soul. Life in its real sense is considered, that we may see the realities of life in their true relation. The author would help man to understand his possibilities and powers and the proper use of these powers that he may reap the results of well directed effort.

THE MASTERY OF BEING. By William Walker Atkinson. Published by Elizabeth Towne, Holyoke, Mass. Cloth, \$1.

Mr. Atkinson unfolds the plan of being and its application to mankind. His conclusions point to the glorious present

for humanity and the powers of mastery latent in man. Do your own thinking, is the keynote.

REASON AND SENTIMENT. By Dr. Paul Dubois of the University of Berne, Switzerland. Translated by Edward G. Richard's. Published by Funk & Wagnalls Co., New York City. Cloth, price 50 cents, postage 5 cents.

This book presents a very readable and instructive discussion on the relative value of reason and sentiment in determining the moral side of the source of our daily actions. The author gives valuable information on the effects of a well-regulated mind as the basis of a well-balanced judgment. From a well-trained and richly stored mind Mr. Dubois presents in most logical reasoning many convincing truths which cannot fail to be helpful to thinking people.

FRUITS OF THE SPIRIT. By Elizabeth Chase Regnier. Cloth, price 50 cents. Published by the author.

This little book is a menu of daily spiritual food. It is stimulating to the mental appetite with its keen, pungent statements of ideas which will help the partaker to realize the strength of right thought and mental attitudes. Here is one day's food: "Let us cremate past thoughts, so there will be no graves to visit to refresh our memories."

An ideal gift book for the Christmas season. A book which a thinker will appreciate.

AN INTRODUCTORY PSYCHOLOGY. By Melbourne Stuart Read. Published by Ginn & Company, Boston, Mass. Cloth, price \$1.

The aim of this book is to present to the reader the main truths of the science of psychology in a simple, direct, interesting fashion. Considerable space has been given to the practical applications, as they help decidedly in making clear and in fixing in mind the principles involved. The book is a first book in psychology, designed for use as a text book, and is very helpful in beginning the study of the science.

SONGS OF VICTORY. By Henry Victor Morgan. Published by the author, Chicago, Ill. Cloth, price not given.

A book of verse which contains many inspiring sentiments expressed in strong yet rhythmic imagery of word.

IN THE HOUSE OF THE TIGER. By Jessie Juliet Knox. Published by Jennings and Graham, Cincinnati, Ohio. Cloth, price \$1.25, postage 10 cents.

A very interesting book which gives the reader an intimate view into the homes of the Chinese in California, with a vivid picture of how they live. The author has lived among the

Chinese for fifteen years, and has an abundance of knowledge. The book is not especially a New Thought book but it is charming and wholesome and cannot fail to claim the interest of the reader and educate the children in the home life of their Chinese sisters and brothers.

THE BUNNYVILLE FOLK. By Jessie Juliet Knox. Published by Jennings & Graham, Cincinnati, Ohio. Cloth, price 60 cents, postage 10 cents.

Another book for children by this charming writer. This little story of Bunnyville fun and frolic is exactly what the little folks will like. Mr. and Mrs. White, a pair of tame rabbits, ran away from their home and went to Bunnyville to live. Because they had lived with people they knew a lot about holidays and how to celebrate them, and they taught Bunnyville all about it. This jolly book tells of all the holiday happenings for a whole year, and will make a fine Christmas gift for the children.

HERO FOLK OF ANCIENT BRITAIN. By Sara C. Wiltse. Published by Ginn & Company, Boston. Cloth, price 45 cents, postage 6 cents.

The author has here attempted to reproduce three stories of ancient Britain—"Jack the Giant Killer," "Tom Thumb," and "Jack and the Bean Stalk,"—mainly in the language of the Anglo-Saxon progenitors. The lads who served their neighbors and loved their kings are given back to the children of the twentieth century by simply taking a new viewpoint, which we think a better one. The book is beautifully illustrated and will charm the children.

Your very special attention is called to the list of books suitable for Christmas gifts for sale by the Unity Tract Society and described in the Publishers' Department of this magazine.

A gift that meets a real need is a rare thing. A Truth book or magazine will come nearer supplying the thing we are all seeking than anything else, and your friends will appreciate such gifts far beyond the usual gimcracks.

You can send the *UNITY* magazine to three of your friends one year for \$2. You will search a long time before you find a better present.

Have you seen the *Weekly Unity*? A sample copy will cheerfully be sent to you on application. The *Weekly* is \$1 per year.



UNITY

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LOWELL FILLMORE, *Business Manager.*

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SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$3.

One three-years' subscription to one name for \$3.

Three subscriptions to Canada one year, \$3.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions \$1.35; three subscriptions \$3.

All subscriptions payable in advance.

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

Notice to Subscribers

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 30th of January, you should send us the notice of change by January 5th in order that you may not miss your January UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

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

Unity publications are on sale at the following places:

- Alameda, Cal.:* Home of Truth, cor. Grand St. and Alameda Ave.
- Boston:* The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
- Chicago, Ill.:* The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
- Denver, Colo.:* College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
- Detroit, Mich.:* New Thought Alliance, 318 Woodward Ave.
- London, Eng.:* Power Book Co., 39 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
- Los Angeles:* Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
- Louisville, Ky.:* Kaufman-Straus Co., 5th Ave.
- New York City:* Brentano's, 5th Ave. and 27th St.; Roger Bros., 499 6th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.
- Oakland, Cal.:* Rest Reading Rooms and Home, 719 Fourteenth St.
- Philadelphia, Pa.:* Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410.
- Portland, Oreg.:* Jones's Book Store, 284 Oak St.
- Sacramento, Cal.:* Home of Truth, 1235 I St.
- San Diego, Cal.:* House of Blessing, 2109 Second St.
- San Francisco, Cal.:* Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
- San Jose:* Home of Truth, 144 North 5th St.
- St. Louis:* H. H. Schroeder, 3537 Crittenden St.
- St. Paul, Minn.:* W. L. Beekman, 55 East 5th St.
- Washington, D. C.:* Woodward & Lothrop, 10th, 11th, and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

LET US SEND A CHRISTMAS CARD FOR YOU

When ordering a subscription to
 UNITY, WEEKLY UNITY, OR WEE WISDOM
 as a
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You may depend upon us to notify the recipient by a handsome illuminated card, if you will ask that it be done when sending in your order. This card of notification will be mailed so as to reach the subscriber about Christmas day. It will read as follows:

GREETING:

WE ARE PLEASED TO ANNOUNCE THAT
WILL FOR THE COMING
 YEAR BE SENT TO YOU WITH THE COMPLIMENTS
 OF, BEGINNING
 WITH THE CURRENT ISSUE.

THE PUBLISHER.

This card will be especially prepared and printed in purple and gold, with envelope to match. Be sure to state the fact if you wish a card sent.

Every other month during the year 1911 we have published a special number of UNITY. In February the Vegetarian number appeared, in April the Life number, in June the Prosperity number. August was devoted to Universal Peace, October to Healing, and December is given to the consideration of Jesus Christ and his mission. It is our intention to continue these special numbers as the Spirit directs. At present we have no definite plans, but may issue another Vegetarian number in February.

The poem which appears as the first article in this issue is by Mary E. Hawley of Chicago. She is planning to have it published in a booklet suitable for Christmas giving.

To All Correspondents

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there are orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Avenue, Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, *giving your name and address in each case*, we can sort them out when they come, and pass them around where they belong. There will thne be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

On page 527 of this number, mention is made of the Leeser translation of the Old Testament. We have ordered a few copies of this book thinking some of our readers would like one.

The book is 4x6 inches, and the price is \$1 and \$1.50, according to binding. Send your order to the Unity Tract Society, Unity Bldg., 913 Tracy Ave., Kansas City, Mo.

This issue completes the thirty-fifth volume of UNITY. It has subscribers the world round, and is increasing its list of friends more rapidly than ever before.

With the next number UNITY will have new type of a heavier face, which will make it easier to read.

The Unity Correspondence Course

At least one year's study of Unity literature is advised before taking up the Correspondence Course. Students may begin at any time. The terms are free-will offerings. We are especially grateful to those students who appreciate the amount of detail work on our part in connection with the lessons, and here take occasion to

thank them for their generous free-will offerings for the support of this Correspondence School Department.

The following are a few extracts from many letters of appreciation received from students:

San Francisco, Cal.—As usual, I know that each lesson is helping me more and more to know the Truth. I will refrain from saying "I am unable to express my gratitude," for each day I feel that I am improving in knowledge and recognition of the great truth presented in the lessons. The light of truth is shining, and I am thankful that I am seeing it and comprehend its meaning. As you are letting your light shine before men, I know that it will continue to shine until all men shall behold its glory, for it is the One Light that lighteth every man that cometh into the world.—M. L.

Medford, Oreg.—These lessons are grand, and must be studied in the light of the Spirit to get a glimpse of their depth. At every reading some new truth is revealed to me, and the Bible seems a new book, which I am beginning to understand where it used to be sealed to me.—E. B. S.

About the Book "Christian Healing"

Montclair, N. J.

I feel that I must tell others what I have learned, and that is, where to meet my God. I professed conversion and was baptized when I was eleven, and it seems to me I have been hunting for God ever since—a definite God, a definite place to meet him. He has been to me everywhere, 'way up in the skies, and all over, but no definite place. When I have prayed it has been to an indefinite presence. I have plodded through slush and snow, and gone in all kinds of weather to church, to prayer meeting, thinking it would please God and that I was doing his will. But now, the glory of knowing that we will find him in his kingdom in our hearts. I have Mr. Fillmore to thank for this knowledge. In his book on "Christian Healing," in the chapter on "The I Am in Its Kingdom," he says: "I have by persistent practice learned to drop my attention from the head to a point under the heart"—and what splendid results he gets. At the time of reading it I had been in bed for several days. I had been to the dentist's to have three teeth removed, and he had given me cocaine, which nearly ended my days, as I was in great distress for a couple of hours, and in bed for a number of days. I had sent to the Unity Society for Mr. Fillmore's book, but had just peeped in it and laid it aside. Then while lying in bed the thought came, What

shall I read, to get help? and I saw his book, took it up, and began reading, and it was like water to a thirsty body. I have been reading and studying it ever since; it is so full of good things, so full of instruction, so clear and simple—just what we need. I have read and heard so many, many times about giving your heart to God. The heart has been referred to, but it has always meant to me that indefinite heart; but now I know it means the spiritual consciousness of love back of the physical heart. There we can meet our God. It's just like my having a friend in Brooklyn. I know she is there somewhere, but when I want to speak to her I go to the 'phone and call up her number, and then I hear her voice. Just so we go to our physical heart and speak the word "love," and he answers; and the oftener we go the stronger is his voice.

May 26, 1911.

As you will see, I wrote this some time ago, but did not mail it, but have been practicing; and oh—what glorious results. Try it, others of you who, like myself, haven't understood just where to meet God—Love—Good. You feel his closeness—oh, so sweetly!—*S. E. L.*

What Unity Readers Say About It

We recommend a subscription to *UNITY* as the most appropriate Christmas gift you can make. That you may know what our readers think of the magazine, and how it is helping them mentally and physically, we call your attention to a few extracts from the many letters that come to us daily.

Marietta, Ga.—Without *UNITY* I should be desolate, for each one has some sentence which seems just for me. I treasure every word.—*Mrs. S. H.*

Kennewick, Wash.—I am helped every day by studying *UNITY*. It helps one to understand the love and truth that one does not realize unless he studies *UNITY*.—*Miss L. G.*

San Antonio, Texas.—I want to thank you for your goodness to me. My affairs are beginning to unravel, and I am beginning to be a great deal more patient than ever in all my life. The last *UNITY* was especially good to me. The article on "Judgment and Justice" has shed much light on my path.—*M. L. F.*

Gadsden, Ala.—I have read many books, but none can compare with *UNITY*. It is next to my Bible with me, and I am telling it to others.—*Mrs. P. H. S.*

Fruitvale, Cal.—Everybody's in the same predicament: no

one can find words adequate to express the good and joy your letters give, nor the love and gratitude sent out in return. I wish to tell you one thing I have noticed almost from the first of my acquaintance with *UNITY* magazine. The little book comes—some things I comprehend, and therewith acquiesce; some more of it will seem like utter Greek to me. I will read it again, perhaps more than once or twice, and the Greek becomes a mere jumble of words. I have learned to just put the book away and say absolutely nothing about it; just wait a few weeks, perhaps, and then pick it up again, and the Greek has become words of light, glorious with some truth, and I wonder how I was so blind. Any other readers in that fix, do you think?—M. L. M.

San Francisco, Cal.—Before last Sunday I knew nothing of the "Home of Truth's" teaching. But a friend gave me a copy of the April *UNITY*, which I have read and reread, and it seems to me I never learned so much from one little book before. With the help I received from it, I have entirely eliminated the pain in my back. And a week ago I would have been in bed from a severe attack of grippe and sore throat; but I am happy to say that in two days' time, with God's help, I have overcome that. Now, when I know how to handle error I do not know what I may accomplish. I am much happier. I thank you for the new revelations of the past week.—E. C. W.

Springfield, Mass.—Every copy of *UNITY* that I receive appears to me to have been written for me in answer to my prayers for enlightenment.—M. T.

Toronto, Can.—I thank you for the Vegetarian number of *UNITY*. It was grand. I have been a vegetarian ever since I read it. I have had many knocks about meat eating, but none seemed to hit the nail on the head like that *UNITY* did. It did not seem any trouble to stop then. Always before it seemed that I could not do without meat.—E. F.

Catskill, N. Y.—I can't tell you dear people what your literature means to me; how it has kept me hopeful in the face of defeat and failure at every turn. God bless you all and give you the best he has.—Mrs. W. E. L.

Agua Caliente, Cal.—I have much indeed to be thankful for: for the help of the Almighty Father, and for the quick deliverance from suffering, now a thing of the past. Praise the Lord. *UNITY* brings its message of cheer, strength; and beyond all else its spiritual uplift. It means more to me than any publication that has ever come into my home.—E. W. K.

Rome, Ga.—I wish to thank God and you for my improvement. Let me say frankly that your literature, outside the

Bible, is the purest, cleanest, and best "stuff" I have ever read. I am desirous of being stuffed so full of it that there will be no room for adverse thoughts. My heartiest thanks go with this note.—A. B. S. M.

Everett, Wash.—UNITY is a very welcome visitor in our home every month. I love to read it, for it is my desire to learn more and more of the true doctrine of Jesus Christ. I see things so differently since reading your literature.—Mrs. E. B. D.

St. Louis, Mo.—I cannot do without UNITY. Life to me has been wholly changed by it, and I am happy all the time.—J. A. S.

Columbus, Ohio.—What an inspiration UNITY has been to me. It is wonderful. I feel very grateful to you for placing it before me and presenting the glorious Truth to me in a new light.—Mrs. H. B. G.

Nashville, Tenn.—I get so much comfort out of UNITY. I don't know anything that ever happened in my life to do me so much good, and make me see life in a different way altogether. I just live to-day, and ask God to direct me through the day. My health is so fine, and I get lots of brightness out of life. My husband is better.—Mrs. T. G. C.

Hamburg, N. Y.—I am over seventy and can do the finest work and have all of my faculties. I have improved so much since reading and studying UNITY. I have received so much spiritual help. My income is not large, but it has seemed to go farther than it used to. I am so glad that I ever saw the little magazine.—C. McN.

Beloit, Wis.—It is just one month to-day since I asked help of you. I have been wonderfully helped, physically and mentally, and finances look brighter. It really seems like a new world. I am more grateful than I could ever tell for this new life. I have never read anything more fascinating than your literature. It brings such happiness to find a way out of this old, miserable way of living. I wonder how things could have looked so blue to me—I have so much to be thankful for. May you and your good work be abundantly blessed.—Mrs. F. H. W.

Bouckville, N. Y.—I have been searching for a magazine like UNITY for some time, and feel very grateful for it at last.—Mrs. L. W. G.

Washington, D. C.—Before your letter came I was relieved of the trouble. I feel very grateful to you. I am greatly helped by daily reading in Mr. Fillmore's book "Christian Healing."—I. G. B.

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SAMPLE

OF

TYPE



* Josh. 17. 11
* 18. 31. 10
* 18. 31. 4
* Josh. 18. 28
* ch. 24. 25;
* Josh. 7. 26
* ch. 6. 17-25
* ver. 18-22;
Num. 13.
22. 28;
Josh. 15.
14
* ch. 20. 6-10
* ch. 18. 3
* ch. 22. 29;
* 1 K. 11. 36
* 1 Chr. 20.
4-8
* 1 Chr. 11.
29; 27. 11
* 18. 17. 7

22 *And David spake unto
Jehovah *the words of this
song in the day that Jehovah delivered him out of the hand of all his enemies, and out of the hand of Saul: 2 and he said,
Jehovah is my *rock, and my
*fortress, and my deliverer,
even mine;
3 God, my rock, in him will I
take refuge;
My *shield, and *the horn of
my salvation, my high tower,
and *my refuge;
My saviour, thou savest me

UNITY TRACT SOCIETY

Unity Building, 913-917 Tracy Avenue,
KANSAS CITY, Mo.

Unity As a Christmas Or New Year's Gift

WHAT could be more appropriate for a gift at Christmas time than a year's subscription to a magazine that proclaims Christ as a reality, ever present and living to-day, ready to help all who will listen to and follow his teachings?

¶ UNITY shows how Christ is here in each consciousness, and that his teachings can be applied to everyday problems in such a way that they bring health, happiness, and prosperity.

¶ If you give your friend a year's subscription to UNITY you are placing in his reach a key that will open to him a new life of possibilities.

¶ A letter from you to him, hinting at what UNITY stands for and is accomplishing in practical results, will help him to grasp it and use it.

¶ Just fill out the following blanks, inclosing a two-dollar bill, and mail to Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. (Add 35 cents for each foreign and Kansas City, Missouri, subscription and 25 cents for each Canadian subscription.) We will notify each friend on a Christmas card that you are sending UNITY as a Christmas gift, if you wish.

UNITY TRACT SOCIETY,

913 Tracy Ave., Kansas City, Mo.

Find inclosed \$2 in for which
send UNITY one year to each of the three following
addresses:

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Address.....

City.....

State.....

2. Name.....

Address.....

City.....

State.....

3. Name.....

Address.....

City.....

State.....

Name of sender.....

Address.....

City.....

State.....

GET YOUR HOLIDAY BOOKS AND SUBSCRIPTIONS NOW

OUR FRIENDS HAVE FOUND THE PROSPERITY BANK SO HELPFUL IN CONNECTION WITH SAVING THE "WEEKLY UNITY" SUBSCRIPTION MONEY, THAT WE HAVE DECIDED TO GIVE EVERY ONE A CHANCE TO MAKE THE PROSPERITY DEMONSTRATION IN A MORE EXTENDED WAY.

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Q THE TIME ALLOWED FOR THE SAVING OF THE FULL AMOUNT OF THE ORDER IS TWO MONTHS FROM DATE OF RECEIPT OF THE BANK.

(SEE OPPOSITE PAGE.)

AND PAY FOR THEM AFTER CHRISTMAS

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SCRIPTIONS, WHICH I HAVE MADE OUT ON A
SEPARATE SHEET OF PAPER AND ATTACHED TO
THIS BLANK; ALSO SEND ME ONE OF YOUR
CHRISTMAS PROSPERITY BANK BOOKS, IN WHICH
TO SAVE THE AMOUNT OF MONEY NECESSARY TO
PAY FOR MY ORDER. I WISH YOU TO SEND MY
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A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. The New Thought is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

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- San Francisco.* Miss Elsie M. Noonan, teacher of Truth. Rooms 617-19 Shreve Bldg. Phone, Kearney 2929.
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CONNECTICUT

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FLORIDA

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GEORGIA

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ILLINOIS

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- Belleville.* First Society of Practical Christianity (Divine Science) meets second and fourth Sundays of each month at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

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KENTUCKY

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A thousand miles of mighty wood
Where thunder-storms stride fire-shod
A thousand plants at every rood,
A stately tree at every rood;
Ten thousand leaves to every tree
And each a miracle to me
Yet there be men who doubt of God



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UNITY

Above our heads the
joy bells ring,
Without, the happy
children sing
And all God's crea-
tures hail the morn
On which the holy
Christ was born.

Christmas 1911



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And wait within
myself to know
The Christmas
lives bud and blow.

The outward sym-
bols disappear
From him whose
inward sight is clear
And small must be
the choice of days
To him who fills
them all with praise.