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HAPPINESS—THE RESULT OF TRAINED MENTAL ACTIVITY

*Lecture by Sophia Van Marter before the Unity Center,
305 Madison Ave., New York City*



MERSON says, "Wit is a magnet to find wit, and character, to find character." We might add, spirituality, to find spirituality; and, as our subject today is Happiness, we will add to that, and happiness, to find happiness.

Let us take for our thought in the silence, "Behold, I bring you good tidings of great joy," for good tidings bring happiness. Whenever we have good tidings and great joy, we are sure to have happiness.

We will read from the Bible a few verses which I have compiled as appropriate for our subject today. It is written in Proverbs, third chapter, beginning with the thirteenth verse:

"Happy is the man that findeth wisdom, and the man that getteth understanding.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

"Length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace.

"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Then we find in the sixteenth chapter, twentieth verse, "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

And Prov. 29:18 reads: "Where there is no vision [where you have no ideal], the people perish: but he that keepeth the law, happy is he."

"Through wisdom is an house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches" (Prov. 24:3, 4). Could you desire more than that?

And Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17).

Now a verse or two about joy, because, where happiness is, there is joy, and if you are joyful you are happy.

"Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed on our solemn feast day. For this is a statute for Israel, and a law of the God of Jacob" (Ps. 81:1-4).

You see they were commanded to keep their *solemn feasts* with joy.

Emerson says, "Many times the reading of a book has made the fortune of a man—has decided his way in life." Let our thoughts dwell so sincerely and so earnestly on the subject today that we may find something larger in life than we have ever thought of before. And, because of this thought that one book had made a difference, I thought perhaps one poem might make a difference, and so I am going to read a poem by Ella Wheeler Wilcox:

"Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

"Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.

If you have faith in God, or man, or self,
Say so: if not, push back upon the shelf
Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

"Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale.
You cannot charm, or interest, or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true."

Let these words sink deep down in our hearts. Make them true to ourselves.

As we have said, Emerson said sometimes a book had made a man's fortune by deciding his course in life; perhaps this poem may change the course of your life.

It is said of Lord Chatham that when he had an address to make in Parliament, he would take his dictionary and run his eye down a column of words until he found his inspiration. Now, usually a dictionary is thought to be rather disconnected and uninteresting reading, and we would not, as a rule, find our inspiration in a dictionary, unless, like Lord Chatham, we were looking there for it. I took my dictionary, when I thought of my subject (not Webster's, but my Cruden's Concordance of the Bible), and looked up the word "happy," and found those verses which I have read to you; and, as I was taking down some of the references, I noticed that it said, "See Bliss and Blessed" (for both are from the same root). Then I found references to feasts, and solemn feasts, and I looked them all up; also, many references to joy. I did not look up all of these, for I should have had to read the greater part of the Bible. This is just a book of joy—all full of joy.

"But," you say, "what about the solemn feasts? There were some." Yes, we will just look at those first.

If you will take up the books of Ezra and Nehemiah, written during the time of the Jewish captivity in Babylon, their darkest hour, the time of their greatest woe and misery, you will find that Ezra and Nehemiah had studied the book of the law, and we are told that they took the book of the

law, and called the people together and read to them, and explained the meaning of the law. And we read that they explained to them that they were not there because of something they could not have avoided, but that they were there by a very natural law, the law of cause and effect; that they were there in captivity because of their own thoughts; that their doings had brought them there. Then we read that the people wept. Why? Because they had been suffering all those years, and they had now discovered that it was their own fault.

If you will look up the eighth chapter of Nehemiah, you will see that when the people wept, Nehemiah rose and said to them, "Weep not." You have acknowledged your fault; you have seen the reason. Turn away from it; weep not, for this day is holy unto the Lord. You are not to have long faces and weep.

Then, in the tenth verse of that chapter, we find this wonderful sentence which is quoted so often. Write it deep down in your hearts and minds—"For the joy of the Lord is your strength."

It is joy, then, that is strength. There was a time when religion was thought to be a very serious affair, and so it is. But these people were beginning to have a different view of it when they were told that the joy of the Lord was their strength.

Most of us can remember that we found Sunday rather a dreary day when we were children. Oliver Wendell Holmes tells us that our Puritan ancestors, in their zeal for grace, lost sight of the graces. Yes, religion was rather a serious affair—rather a lugubrious affair for some. I remember once hearing Stephen Merritt, who has one of those smiling faces, tell this little incident in his early Christian experience. He said he had been to a very serious meeting, and he came away with the usual grave face; he stepped into a street car, and just after he had taken his seat, a party of young people entered the car, and presently he heard a young lady say to the young man sitting next to her, "That man would make a good trade-mark for a vin-

egar factory." He said the first minute he could get out, he did, and he had a good hearty laugh; and they say his face has smiled ever since.

Now, what we find is, that there was no trade-mark or label of a vinegar factory posted over the announcements of their "solemn feasts," but their "Order Book" said they were to keep them with joy and rejoicing; for "the joy of the Lord is your strength." At the solemn feasts it was made a positive duty to be joyful.

Sir John Lubbock once said that he thought the teachers ought to teach us the duty of happiness as well as the happiness of duty; that we should really look upon happiness as a duty; that it should be a part of our education, and part of our life.

Every one desires to be happy. You would not be normal if you did not. Sometimes a child can lead us. A little girl in the catechism class was once asked this familiar old question which we have all been asked, "What is the chief end of man?" and she said, "It is to know God, and to enjoy ourselves forever." We are to let in the spirit of joy.

When we know our Bibles, and when we know our God, the sorrow vanishes. There is no shadow on the face of the Infinite Love of God, and Jesus taught that he had come that our joy might be full. He said, "My joy I give unto you." He could not give us what he had not. If he did not have joy, he could not give it to us. He came to give us joy, that the joy of the Lord might be fulfilled in us, and that *our* joy might be full.

There is a way of achieving happiness as a duty. Yes, there is a way to go to work, and decide that we can be, and are going to be happy. A negatively good person is one who lets *things take their course*, and then "grins and bears" it as best he can, and then probably thinks himself a saint—possibly an abused saint at that.

You would not say a man is a good coachman who would let the horses take *their* course, and then "grin and bear" having the carriage broken to pieces, and probably

his bones also. A good coachman must know how to control, and this control is the result of mental activity over the movements of the horses.

It is just the same in the law of life. We must have control over the movements of our minds if we would have happiness. Achieve happiness by control, as you would achieve the guidance of your horses.

You say, "But what about the dark places—the places that are so dark and so dreary in my life?" There is a law of transmutation. We are to transmute these very things. We are to face them, and concentrate such strong thoughts of light and love on the darkest and blackest places in our lives that they become completely changed. A diamond is just a bit of charcoal on which intense light has been concentrated until it became intense heat, and then—lo, it was transmuted into a gem of dazzling splendor.

All gems are the result of concentrated heat. All fruits and flowers are the result of concentrated sunlight. Do not fight; you will only hinder your unfoldment. Suppose this plant should say, "O, I don't like those hot rays. Just put me in the shade—in the shadow of anything." Where would our leaves and our flowers be?

All the greatest glories in our lives are those we have achieved by facing the obstacles, and knowing that there is a concentrated love in us that can transmute them all into glory.

We must learn to transmute race beliefs. The other day a friend who is teaching his little girl to believe in life immortal here and now, wanting to efface from her mind any impression that a funeral that had just taken place next door might have left, took her little fat hand, and he said, "Look here. You have a lot of bracelets on your wrist, and people tell us that the bracelets mean long life. Evidently you are going to live forever." She was delighted. "Yes," she said, "a lot of bracelets. Now, daddy, let me look at your wrist." She took his hand and bent it, and said, "O, you have got a lot of bracelets, too." Then she looked at her uncle, and said, "O, Uncle Tom,

you will surely live forever. You have got bracelets even on your forehead!"

Now, let us take the bracelets, even on the foreheads, the race beliefs, and let us say of time and age, "They cannot master me. The things of this world which have seemed the worst and greatest miseries and woes shall not oppress me. I am going to say of these bracelets as the little girl did. They shall mean to me life everlasting. They shall be transmuted into joy and into happiness, into gladness and into glory." Every one of these things, if we face them or transmute them, as I have said before, will become a great joy as we become overcomers. Do not let us give in to the race beliefs in age and woe and misery and sin and sickness. Let us face them all, and transmute them all.

As I have said, people often say, "O, but this is a very dark place, and things are slipping from under me, and everything is going to ruin." Do you know that sometimes when you think things are going to ruin is just exactly when the Spirit of God is working out the very best thing for your happiness? If you see the glory ahead of you, and rejoice in it, and in everything give thanks, you will find that it will all be transmuted into glory. It depends upon ourselves, and the way we face the situation.

Some time ago I met a young man whose hair was snowy white, and during the course of the conversation some reference was made to his hair, and he said, "Yes, it turned white like this in one night." And he told us this incident: He said some years ago he was in the Alps, and he went to one of those hotels away up high on the mountains. One evening there was such a glorious, brilliant sunset, that he looked at his watch and as it was not quite dinner time, he said to himself, "I am just going to take a little walk up here alone. This path is plain." So he walked up the path, and a little further, and he saw the sun was still shining on some of the mountain peaks beyond, and he walked a little further. By and by, when the sun had set, he looked for his path, and he could not find it.

It grew very dark, and he remembered that near by there was a precipice more than a thousand feet deep, and he said, "O, I know I am near it. I hope I am turning away from it." It was very dark, there being no moonlight that night. He walked on, and presently he slipped, and as he slipped, he thought, "Oh, I am going down the precipice," and he reached out his hand and gripped a little bush or twig, and there he hung for what seemed to him ages and ages. He clung onto the little twig, and he prayed, "Oh, where is now thy God? Does not God hear prayer?" And there he clung to his little twig. Presently he felt it giving way. In one minute a thousand thoughts flitted through his mind, and he thought of Prometheus, bound to the rock, and he said, "I shall be flung, if not to death, worse than that, and will the eagles come while I am still living? No one will hear me, for I have called, and no one has heard." Then the twig gave way, and he fell—about half a foot, and he was on solid ground. He reached out and found it was solid all about him, and then he found he had fallen where he was protected from the bleak winds. "So," he said, "I curled up for a little while, and by and by, when the early morning dawn came, I turned around and found I was near the path," but his hair had turned white.

Now, do you see? What do I mean? Why, the giving way of that twig which he thought was his salvation, which he thought was his only hope—the giving way of that twig was his salvation. It was the giving way of the twig that landed him on *terra firma*. It was the giving way of the twig that placed him where he did not have to hold on in agony.

What do I mean? When we see things slipping from under us, remember: *things* are only little twigs and can never save us from ultimate destruction. We only *use* things, and we must be sure not to hold onto them too long. We use the bridge to cross the river, but standing on it, day in and day out, would not give us perpetual life and joy. We must learn and obey the laws of God, that we may

always be on the solid ground of Infinite Love, joy and happiness.

O, when you have once entered into the consciousness of God, and know that God is yours, and God is All, and that you are dwelling in God, and God in you, you will not have to fear, even in the mountains; but it will be wiser to take guidance before you go for a climb in the mountains.

It is said that when a tiger once tastes a man's blood, he is called a man-eating tiger, and he is no longer satisfied with the lower animals; and so we, when we have once tasted of the glory of God, and felt the thrill of Infinite Love, and felt it vibrating in every fiber, knowing that every atom of our being is alive with God, we are done with the animal pleasures, and with the animal satisfactions. We shall find happiness beyond anything that we have asked or thought. We shall find the true joy then—the joy which no one can take from us. And, do you know, you will find that, as you come into this consciousness, and claim the love of God, and know that you are one with it, all things will be added unto you? When you are filled with the consciousness of the presence of God in you, all things will be added, whatever you need, whatever you want, and whatever you ask for.

Go to work, then, to find happiness in the right way, just as you go to work to solve any problem. You will find that everything is going to be added unto you. But the first step, you will have noticed, is joy. You must first have the joy of the Lord in you before you can do anything.

And the next step? Well, then, face everything with joy. Count it all joy, no matter what the conditions are. Count it joy; call it joy. Say, "This is bliss, bliss Absolute. In this very thing will I rejoice." Rejoice always, and give thanks.

This is not exactly story-telling day, but the stories seem to come.

It is better for us to follow the example of the monk, Basil. It is said that this monk was excommunicated by

the Pope, and that, of course, was a very great blow to all good Christians of those days. So when he died, a special angel of darkness was said to have been sent to take Basil to the place of torment. After he had taken him there, the monk looked around, and he was so jolly and so bright, and saw something so good in everybody, found so much good in every one, and even in the place, and radiated so much happiness, that the angel who was told to take him there said, "There is no use keeping him here. He is making a heaven of this place, seeing the good everywhere, radiating so much joy, peace and happiness, and telling everybody how good they are. This is becoming heaven." So he took him to another place where it was darker, and where he would surely be tormented; but the monk looked around, and he found even there something good in every one, and talked happiness, until that place became all joy and heaven. Then the angel said, "No use taking him anywhere else. I am going to take him back up to heaven and see what they say." So he took him back up to heaven, and told them, so the legend reads, that this monk had made a heaven wherever he went; and so they let him into heaven, and canonized him as a saint.

Now, if you want to be canonized as a saint—I don't mean in some book—if you want to know the joy of happiness, just realize that you can make everybody happy; that you can be so happy that you can radiate it everywhere, and that there is always something good you can see in every one, and something good you can say, and something loving you can do for every one.

Emerson tells us, "Every spirit builds itself a house; and beyond its house, a world; and beyond its world, a heaven. Know, then, that the world exists for you. For you is the phenomenon perfect. What we are, that only can we see. All that Adam had, all that Cæsar could do, you have and can do. Adam called his house heaven and earth; Cæsar called his house Rome. You, perhaps, call yours a cobbler's trade; a hundred acres of ploughed land; or a scholar's garret. Yet line for line and point for point,

your dominion is as great as theirs, though without names." Build, therefore, your own world. There is no limitation. It is all there for you. There is no use in our mourning and saying, "If we only had what Carnegie has, or what Rockefeller has." All that they have and are and ever were is for you, in so far as you can use it; but you have got to find it within yourself. It will never do you a bit of good if you get it from the outside. None of the fruit and the flowers that are hung upon a tree belong to that tree. If you are going to have happiness there is just one way of getting it—drawing it forth from within your own inner consciousness; because you are one with God, and manifesting such joy and such happiness and such ability and such power that you cannot be limited.

Nothing shall by any means limit you if you realize your oneness with God, and then your oneness with joy and peace and power and might and dominion.

To turn to Emerson again, he quotes Bonaparte as saying that the great captains are those who have faced the obstacles and found a way around, or through, or over them. If you have not faced the obstacles, then you cannot claim to be great—faced them, I mean, and overcome them. Consider them all joy.

Emerson also says, "An institution is the lengthened shadow of one man [or, as we would say, the radiation]; as, the Reformation, of Luther; Quakerism, of Fox; Methodism, of Wesley; Abolition, of Clarkson. Scipio, Milton called 'the height of Rome'; and all history resolves itself very easily into the biography of a few stout and earnest persons."

All that these men were or did is for you. Let us decide to have great ideas and ideals; that our happiness shall come from being something that is worth while, and doing something that is worth while, making the world better because we are in it. Let us go home from here today and say, "The world shall be better because I am in it." Say to yourself, "I am going to be so filled with the God consciousness, the life of Christ within me, that the world is

better and brighter and more glorious because I am in it."

I do not often read the newspapers, but the other day some one left a paper here, and the first thing I noticed was an interview with the Duke of Sutherland. This is what he said: "There is no greater joy to be found anywhere than doing something worth while—something that has a result to be attained; the result making us worthy of ourselves and our fellowmen."

Let us, as I have already said, do something, and be something that is worth while, and that will uplift humanity. Let us know that, as we come into the Christ consciousness, we cannot be insignificant little beings. We must radiate that Infinite Life which is within us. We must radiate the joy; we must radiate the peace; we must talk happiness. We dare not talk anything else. We must talk joy and peace and life. "Let him that is weak say, I am strong." Let us come so definitely in touch with the Divine that a new heaven and a new earth shall be formed; and always, and at all times, let us remember that the "joy of the Lord is our strength."

There is no evil thing we cannot overcome. Say not thy evil instinct is inherited, or some trait inborn makes thy life forlorn, and calls down punishment that is not merited. Back of thy grandparents lies the great Eternal Will; that, too, is thine inheritance—strong, beautiful, divine, sure lover of successes. For one who tries, there is no noble height thou canst not climb. All triumphs may be thine in Time's futurity, if whatsoever thy fault thou dost not faint or halt, but lean upon the staff of God's security. Earth has no claim the soul cannot contest. Know thyself part of the Eternal Source; naught can stand before the Spirit's face. The soul's Divine inheritance is best.—*Ella Wheeler Wilcox.*

"Where is there a brighter, warmer spot than in the sunshine we create for others? It is the inglenook of happiness."

THE WATER OF LIFE

JOHN L. CHESNUTT

[This article is the third in a series on Baptism, and completes the series.]



IN passing through Samaria Jesus once asked a Samaritan woman at Jacob's well for a drink of water. A remarkable conversation ensued in which Jesus said: "If thou knewest the *gift of God*, and who it is that" speaks to thee, "thou wouldest have asked of him, and he would have given thee *living water*" (John 4:7-15). The woman did not understand; she was too literal. But, like some in every age, she was willing to drink the *living water* he would give her, providing it would require *less work* (v. 15). Like some in this day also, she could not turn her eyes and her faith from *natural* water long enough to catch a glimpse of the *living spiritual* water falling from the fountain of Life above (I Cor. 10:4).

On a feast day Jesus said, "He that believeth on me, as the Scripture hath said, out of his inward parts shall flow rivers of *living water*" (John 7:37-39 Em. Dia.). But many of the people did not understand, even as some do not understand in this age; they do not perceive that "the things that are seen are temporal," while the unseen or spiritual are the real and the eternal (II Cor. 4:18), and they are slow to turn from the *shadow* to the *substance* (Heb. 8:5; 9:9-11; 10:1; Col. 2:17).

Jesus said: "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him," and "Except ye eat the flesh of the Son of man and drink his blood, ye have no Life in you" (John 6:47-63). The audience was too literal to understand; they did not see that flesh and blood, which seemed so real, were merely *representative* of the *spiritual* and eternal Substance and Life, which we must assimilate in order to embody eternal Life.

Let him who is ready for increased Light visit the weakening churches of the present day, look at the "baptismal fount," and then understand the prophet who said: "My people have committed two evils: they have forsaken me, the *fountain* of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Should not we, in this age, be more willing to turn from the shadow to the real, from the natural to the spiritual?

Born of Living Water

Jesus told Nicodemus: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3-12).

Nicodemus did not understand; he tried to understand it literally, as many do in this day. To such Jesus might say now, as then, "Art thou a master in Israel and knowest not these things?"

The ritualists in this day assume that being "born" of water means being "baptized" with water. But if being "born of water" means baptized with water, and being "born of the Spirit" means baptized with the Spirit, then Jesus requires *two* baptisms. But we know this text cannot require *two* baptisms, for in the Christian dispensation, since the beginning of Jesus Christ's baptism, there is but "one Lord, one faith, and one baptism." Therefore we must conclude that "*born of water*" cannot mean baptism in material water.

Let us be logical. Jesus said that like produces like: "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit"; therefore we may logically conclude that "that which is born of *water* is *water*." With this fact in mind we know that one dipped in *natural* water is *not born* of water, and does not receive spiritual life from the water, hence the word "water" in this text must refer to "*living water*," the life-giving water which Jesus offers, that all may "drink into one Spirit" (I Cor 12:13).

There is no text which says that one cannot enter the kingdom of God if he is *not* baptized with water, and there

is none that says baptism in water even assists us to "see" or to "enter" into the kingdom.

Simon, dipped in water, remained in the "bond of iniquity"; but no one will deny that Cornelius, baptized and filled with the Holy Spirit, was *in* the kingdom, *before* the "astonished" brethren dipped him in water.

"Born from *above*" (v. 3 margin), said Jesus. If from *above*, then let us look *up* for the *living* water, and not *down* to the natural; let us look to that "living water" which cleanses and quickens spiritually, instead of to the natural, which cannot.

The phrase, "born of water and the Spirit," may be understood by bearing in mind: (1) That all things are done by the Word; (2) that the Word is both Spirit and Life—Substance animated with Life; (3) that the effect of the Word is both *cleansing* and *quickening*, and (4) that the transformation which constitutes the new birth is spoken of in the Bible as consisting of *two* parts—a putting off of the old man and a putting on of the new (Eph. 4:22-24); repentance and conversion (Acts 3:19); a regenerative *washing* and *renewing* by the Holy Spirit poured out upon us through Jesus Christ (Titus 3:5, 6). "Born of water" evidently refers to the *cleansing* effect of the Word, while "born of Spirit" refers to the *renewing* or quickening effect; and thus are we born of the Spirit and the Life in the Word.

The Washing of Regeneration

Let us turn our eyes from the literal to the spiritual, remembering that the Spirit and Life in the Word are both cleansing and life-giving, and the meaning of the following texts will become clear:

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which *liveth* and abideth for ever" (I Peter 1:23).

"Of his own will begat he us by the word of Truth" (James 1:18; John 1:12, 13; I John 3:6, 8, 9).

"That he might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26)—the living water

in the Word; "Sanctify them through thy Truth, thy Word is Truth" (John 17:17).

"Now ye are clean through the Word I have spoken unto you" (John 15:3, 7).

"The words I speak unto you, they are Spirit, and they are Life" (John 6:63; 1:1, 4).

"Washed, sanctified and justified, in the name of the Lord Jesus, by the Spirit of God" (I Cor. 6:11).

He saved us by a regenerative washing and renewing by the Holy Spirit, poured out upon us through Jesus Christ (See Em. Dia., Titus 3:5, 6).

"Then will I sprinkle *clean* water upon you, and ye shall be clean. . . . A new heart also will I give you, and a new Spirit will I put within you. . . . I will put my Spirit within you" (Ezek. 36:25-27).

"Having our hearts sprinkled from an evil conscience" (Heb. 10:22).

"So shall he sprinkle many nations" (Isa. 52:15).

"This spake he of the Holy Spirit which they that believe on him should receive" (John 7:37, 39).

The Life-Giving Baptism

"Ye are COMPLETE in him who is the head of all principality and power: . . . Buried with him in baptism, wherein also ye are *risen* with him" (Col. 2:10-14).

This text does not mention *water*, but ritualists generally assume that it means "baptism" with *water*.

Paul wrote to the Ephesians, the Galatians, the Romans and the Corinthians about this "baptism" which accomplishes such wonderful things for men, and it will be wise to compare these related passages and note just what Paul claims this marvelous baptism does for us, as this will enable us to form a logical conclusion as to *which* baptism can do the work *claimed*.

The Spiritual Transformation Effected in This Baptism

1. Being dead in sins we are *raised*, quickened or resurrected with Christ, into *new* life, becoming new creatures in this baptism (Rom. 6:4, 11; Col. 2:12, 13; Eph.

2:1, 5, 6; Gal. 2:20; Rom. 8:10, 11; II Cor. 5:17).

2. This baptism buries us with Christ into *death to sin* so that we do not continue in sin (Rom. 6:2-12).

3. In this baptism the "old man of sin" in us is crucified, buried and put off (Rom. 6:3-6; Gal. 2:20; Eph. 4:22-24).

4. By this baptism we are baptized *into* Christ and put on Christ (Gal. 3:27, 28; Rom. 6:3; I Cor. 6:15, 19; Col. 3:9-11).

5. By this baptism we are baptized into the *one body*, thereby becoming members of the Christ-body, the temple of the indwelling Holy Spirit (Rom. 6:3; Eph. 2:21, 22; I Cor. 12:12, 13, 27).

What a marvelous change! "Delivered from the power of darkness and translated into the kingdom of the Son of his love"! (Col. 1:13, 14).

But there is not one text in the whole Bible which affirms that baptism in *water* accomplishes even one of these very important things; there is not one text which says that baptism in *water* has any connection with, or in any way assists in accomplishing these desirable things.

Let Paul interpret himself and explain how these five important things are accomplished in man. He says plainly, "By one *Spirit* are we all baptized into one body (I Cor. 12:12, 13, 27). From this it is evident that baptism into the *Spirit* of Christ is baptism into *Christ*, as no one can deny, and it ought to be self-evident that nothing short of this baptism in the Christ-Spirit *can* be baptism into Christ.

Accepting Paul's plain statement that it is by baptism with the Holy Spirit that we are baptized into the one body, it logically follows that we are then "all one in Christ," and constitute the "body of Christ, being members in particular."

That baptism with *water* does *not* baptize one into Christ is evident from the fact that *after* Simon was baptized with water he was still "*in* the gall of bitterness and the bond of iniquity"—not "*in Christ*."

Baptism with *water* cannot "crucify" the "old man of sin" in us. Paul tells us plainly that it is "through the Spirit" that we are to "mortify the deeds of the body" and live (Rom. 8:13). He says further, "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24), and the reason is, "If *Christ* be in you the body is dead unto sin; but the Spirit is life" (Rom. 8:9-11, Em. Dia.).

Risen with Christ

In baptism with *water* the person is "raised" from the water by the preacher's arm. In the baptism with the Holy Spirit we are "raised," "quickened" or "resurrected" into "new life," becoming "new creatures" by "faith in the operation of God." Paul explains what he means by the "operation of God" by saying that we are "quickened" or "raised *with Christ*," "by his Spirit that dwelleth in you" (Rom. 8:2, 11; Col. 2:12, 13); and that we are "strengthened with might by his Spirit in the inner man" (Eph. 3:16).

Paul makes it plain that this "quickening with Christ" into new life cannot be by means of "works" consisting of "divers baptisms, carnal ordinances," etc., "lest any man should boast" (Eph. 2:1, 5-9, 15; Heb. 9:10, Em. Dia.). He makes it clear also that we "are *builded together in Christ*" by the Spirit for an habitation or temple of God (Eph. 2:21, 22; I Peter 2:5).

If immersion in water is "planting" (Rom. 6:15), as some ritualists assert, Paul had to *replant* some whom Apollos had "planted" in water (Acts 18:25, 26; 19:1-5; I Cor. 3:6). But planting in water is not "planting in Christ."

In the Likeness of His Death and Resurrection

One can be put to death and raised into Life in the "likeness" of Jesus Christ's death and resurrection, only by a *like* method and by the same power. "Through the eternal Spirit Christ offered himself without spot" (Heb. 9:14), and by the Spirit was he "quickened" (I Peter

3:18; Rom. 8:11); likewise we should mortify the lusts of the flesh through the Spirit and by it be quickened into new life.

There is neither "death to sin" nor "resurrection into life" in dipping in water, but no one can deny that baptism with the Holy Spirit is baptism into *Life*, and into freedom from sin and lust, for "it is the Spirit that quickeneth," and it is the "Spirit of Life in Christ" which frees us from sin and death (John 6:63; Rom. 8:2; I Peter 3:18).

If baptism in *water* is baptism into Christ, into death to sin, and into new life, we know that Paul would not have thanked God that he had baptized so few, and if dipping in water *could* effect these transformations in man, surely Paul would have been "sent" or commissioned to do it.

Paul says he was sent to the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and inheritance among them which are sanctified by faith" in Jesus Christ (Acts 26:18). Evidently God expected Paul to accomplish these things without dipping the people in water, for he did not "send" Paul to baptize them with water; and when experience showed Paul that such baptism hindered his work, he ceased to dip people.

These texts claim that a marvelous transformation is effected in man by *a* baptism; but Paul leaves no room for us to imagine that he meant baptism in *water* could effect the transformation, for he tells us plainly that the "divers baptisms and carnal ordinances" are abolished (Heb. 9:10, Em. Dia.; Eph. 2:15; Col. 2:14, 23).

The Baptism That Washes Away Sins

"Arise, be baptized and wash away thy sins" (Acts 22:16).

Ritualists generally assume that Ananias *intended* to command Paul: "Be baptized in *water* and wash away thy sins." They insert *water* in this text, and then proceed to "explain" that baptism in *water* does not *actually* "wash

away sins." But the baptism Ananias wanted Paul to receive *does* unfailingly "wash away sins." Paul tells us that we are "*washed*, sanctified and justified in the name of the Lord Jesus by the Spirit of God." If baptism in *water* could wash away sins, we know Paul would not have expressed thanks that he had baptized so few.

By referring to the account of Paul's conversion the careful student will note that Ananias was sent to Paul for *two* things: (1) that he might receive his sight; (2) that he might be filled with the Holy Spirit (Acts 9:17, 18). He will note also that the other apostles, and the congregation at Cornelius' house, were baptized with the Holy Spirit at the time they received it and were filled with it; it is therefore logical to conclude that Paul also was baptized with the Holy Spirit when he received it through the laying on of Ananias' hands. Having received the *one* cleansing and quickening baptism with the Holy Spirit, the living water from above, who will contend that Paul must afterward be dipped in *material* water to *wash away his sins*?

Sins Remitted in Baptism

"John did baptize in the wilderness, and *preach* the baptism of repentance for the remission of sins" (Mark 1:4).

From this it is evident that John *practiced* one baptism and *preached* another; we know he *practiced* baptism in water, and the only question is, "What baptism did he *preach* for the remission of sins?"

Luke says John "*preached* the baptism of reformation" (Acts 13:24, Em. Dia.). Evidently he practiced baptism with water, but *preached* of a *reforming* baptism soon to begin. He baptized with water, but pointed to Jesus saying, "Behold the Lamb of God that taketh away the sin of the world. . . . he shall baptize you with the Holy Spirit" (John 1:26, 29, 33; Acts 19:2-6). The worldly people who came to him he called "progeny of vipers," and preached *reformation* to them, calling for the *fruits* of reformation which the reader may identify as the "fruits of

the Spirit" (Luke 3:7-17; Gal. 5:19, 24). Dipping in water will not produce the "fruits" that John demanded.

John never preached baptism with *water* for the *remission* of *sin*, but invariably preached of and pointed to Jesus Christ "who," said he, "shall baptize you with the Holy Spirit" and take "away the sin of the world." John dipped in the Jordan, but Jesus Christ baptizes with the Living Water of the River of Life, thus washing "us from sin in his own blood" (John 6:63; Rev. 1:5; 22:1, 2).

John baptized with water *unto* repentance (Matt. 3:1, 2, 11). The word "unto" indicates that his baptism with water preceded and pointed unto repentance, merely *typifying* the spiritual cleansing accomplished in one who turns from sin in repentance; but he *preached* of Jesus Christ's baptism with the Holy Spirit, which should come *after* we are led into repentance, as indicated by Peter (Acts 2:38; II Cor. 7:10; Phil. 2:13; John 16:8, 9).

What confusion among those who baptize with water! When the Ephesians who were baptized with John's baptism, supposedly "for the remission of sin," learned their mistake, they got a *second* baptism with water, by a preacher not authorized to baptize, and finally they awakened to the fact that only *one* baptism is essential, and it is *spiritual*; "For by one Spirit are we all baptized into one body." Let us profit by the experience of the Ephesians and avoid the confusion among those who practice baptism with water in this day (Acts 18:25; 19:2-6; Eph. 4:5; I Cor. 12:12, 13).

Baptism Doth Now Save Us

"The ark . . . wherein . . . eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (I Peter 3:20, 21).

The literal translation of this text reads: "Eight souls were carried safely through the water" (Em. Dia.). It

should be noted that Noah, who kept out of the water, was saved, while those immersed in water were drowned—evidently it was being *in the ark* that saved Noah and his family.

This text does not say that "baptism in *water* doth also now *save* us," but ritualists generally assume that it *means* baptism in water; and yet, strange to say, few, if any, of them will admit that baptism in *water* really does *save* anyone. They "explain" that the text means baptism in *water*, which it does not say, and then "explain" that it does not really *save* us, whereas the text states explicitly that a baptism does actually *save* us.

There is not one Bible text which states that baptism in *water* saves us, or even helps to save us. Any one who has a Bible conception of that spiritual transformation which constitutes salvation knows that dipping in water cannot *save* us.

Paul sought by all means to *save* some, but he found that baptism in water hindered rather than helped, and he quit using it. If it was a "means" of saving people certainly God would have instructed Paul to use it, but he was not "sent," or commissioned, to baptize with water.

Simon was baptized in water, but evidently he was not "saved," for Peter told him that his heart was not right and that he was still in the "bond of iniquity." Numerous instances in this day could be cited also where baptism with water fails to "save" the dipped.

No one can deny that Cornelius and his kinsmen and friends were "saved" (Acts 11:14-17) when they were baptized and filled with the Holy Spirit, and this *one* baptism which actually *saves* took place *before* the "astonished" brethren questioningly baptized them with water.

Peter explains that the saving baptism he refers to is "*not* the putting away of the filth of the flesh;" therefore he cannot refer to baptism with water, for dipping in water washes "away the filth of the flesh" somewhat, if it accomplishes anything.

Peter explains further by saying that this *saving* bap-

tism is the "answer of a good conscience toward God." There is no text which states that dipping in water is the "answer of a good conscience toward God," and we are told plainly that "divers baptisms, and carnal ordinances" *cannot* "make him that does the service perfect as pertaining to the conscience" (Heb. 9:9, 10; 10:1-22).

A "good conscience" is a conscience free from condemnation. Only those who are baptized into Christ and raised with him into new life by the quickening Spirit, their sins being forgiven (Rom. 8:1-11; Col. 2:13), are free from condemnation and possess a "good conscience."

The Likeness

The "likeness" between Noah's being saved in the ark and our being saved by the baptism with the Holy Spirit is plain: Noah, having faith, entered into the ark "because of the waters of the flood" (Gen. 7:7). The down-pouring rain drowned the wicked, but saved Noah by *raising* him *in* the ark; and so we who believe are baptized into Christ, our ark of safety, by the outpouring of the Holy Spirit; the "old man of sin in us" is put off and destroyed and we are "raised with Christ into new life." (Titus 3:5; Rom. 6:4, 6, 11; Col. 2:11-14).

Peter says this "baptism doth also now save us by the *resurrection* of Jesus Christ." If a "baptism doth now save us by the *resurrection* of *Jesus Christ*," it must be that baptism with the Holy Spirit in which *we* are *resurrected* into new life *with* Christ Jesus (Rom. 8:11; Col. 2:12, 13). The resurrection of "Christ *in* us is our hope of glory," and thus are we actually saved in spiritual baptism "by the *resurrection* of Jesus Christ."

Ye are complete in him, for it pleased the Father that in him should all fullness dwell. He has given us these "exceeding great and precious promises, that by these we might be partakers of the *Divine Nature*, having escaped the corruption that is in the world through lust" (II Peter 1:4).



BIBLE LESSONS

BY CHARLES FILLMORE



LESSON 8, AUGUST 25

THE VISIT TO NAZARETH.—Luke 4:16-30.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and

led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

GOLDEN TEXT.—“*He came unto his own, and his own received him not.*” —John 1:11.

Truth is presented in such unpretentious garb, in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth declaring its mission and power in the place of its development—the common, everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth is a type of inferiority; it was considered a community of commonplace, if not disreputable people. “Can any good thing come out of Nazareth?” Yet here in this scrubby village Jesus was reared—here in your mediocre mind the Christ Truth is expressed.

But we know these trite statements of Truth so well—they are so familiar to us, that we cannot conceive that they are the mighty power which we are seeking to relieve us from the bonds of sense. “Is not this Joseph’s son?” But in no other place will we find the Truth that sets free—the power that brings salvation from every ill is within thee; it is in the gracious words of the indwelling Christ. “This day is this scripture fulfilled in your ears.” Every day your inner ears are filled full of this Truth. You know the right, you know the just, you know the pure. This is the Scripture written upon the heart which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing without fulfilling the law of right thinking and doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal instead of the eternal, and if you let this superficial phase of mind rule, you will reject the Christ Spirit and cast him out of your midst.

All permanent healing, all true and lasting reform of character, is brought about through spiritualizing the mind.

When the Christ "comes unto his own," he comes with this thorough process as the foundation of his work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow through the power of God, are not highly prized by those who seek thorough regeneration. These things are possible, but they do not last unless there is a sure foundation—a right relation established between the Creator and the created.

LESSON 9, SEPTEMBER 1

JESUS AND JOHN THE BAPTIST.—Luke 7:18-28.

18. And the disciples of John told him of all these things.

19. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?

20. And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21. In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.

22. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.

23. And blessed is he, whosoever shall find no occasion of stumbling in me.

24. And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?

25. But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' courts.

26. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

27. This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

28. I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.

GOLDEN TEXT—"He hath done all things well."—Mark 7:37.

John the Baptist represents the intellect hemmed in, imprisoned in Castle Malcherus, through seeing sin and evil

large, and condemning them. Some people see the evil in the world as a power so formidable that it paralyzes all their efforts, and they accomplish nothing in the service of Truth. To them sin seems a reality, and they fight it and it fights back. In the end it imprisons those who stoop to quarrel with it.

The writer once heard some W. C. T. U. workers say that they were almost discouraged in their efforts because the evils of the liquor traffic seemed to be growing in the world faster than their power to meet them. Thus it will ever be among those who make a personal fight against evil—it will build its idea into the mind of the worker until he is bound in the prison of material illusion.

Sin and evil cannot be met successfully on their own plane of action—which is in material consciousness.

The Christ does not strive with sin and evil in its many forms, but asserts absolute spiritual dominion and "puts out" these "plagues and evil spirits." When intellect (John) sends out its thought of doubt as to the identity of this miracle-worker, the reply is not one of argument, but of results—"the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good tidings preached to them."

This is typical of that special development of the individual, where true reform begins. So long as there is a desire in the mind of any man for a drink of whisky, that desire will bring the whisky into visibility. That is a law fundamental to Being in its manifesting processes and it cannot be broken. "Blessed is he who shall find no occasion for stumbling in me," means that the one who puts no obstruction of intellectual methods or ways in doing the Spirit's work shall have blessings, or increase, in that which he is doing in the Christ way.

— Christ commends the one who strives to do good in an intellectual way as the greatest born of women; yet the *very least* in spiritual understanding is greater than this John the Baptist.

LESSON 10, SEPTEMBER 8

THE TWELVE SENT FORTH.—Matt. 9:35 to 10:8.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plentiful, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

GOLDEN TEXT—*"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."*—Matt. 10:40.

We get the most good out of Scripture study where we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of his life we profit in the largest degree if we take them as the possibilities within us. What he did we can do, if we think and act from the same standpoint that he did.

Right here is where man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane

yields, he does not take into consideration the fact that he has other and higher fields of thought and action. There is a spiritual man, a mental man, and a body man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I*, his attention, upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these are all to be compassed by man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place and the various changes incident to human birth and death are ignored by one who sees the unity of spiritual forces. All the factors entering into man's being are visible to such an one and he says, "You shall do these things and greater."

Then man to know himself must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the *I Am*. This is represented in today's lesson by Jesus going about all the cities and villages teaching, preaching and healing. This represents the *I Am* in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—"the people (thoughts) were scattered as sheep having no shepherd." The *I Am* must have agents to instruct the great flood of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function in spiritual ways—they must be educated and then they will do the Master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them of authority over "unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind to which you give authority to cast out all discordant thoughts,

are: Simon (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (reason), Matthew (will), James, son of Alphæus (order), Thaddæus (elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation).

Their specific work is in your own consciousness, the educating of your own *Is-rael* thoughts—the error or *unreal* thoughts are to be utterly cast out. The *I Am* roams the universe through, and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside of the individual consciousness.

“Go not into the way of the Gentiles and enter not into any city of the Samaritans.” If in healing another you lose vitality, you are letting your Andrew (strength) go “into the way of the Gentiles.” This is magnetic healing, which is forbidden by the Christ. You are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

LESSON 11, SEPTEMBER 15

JUDGMENT AND MERCY.—Matt. 11:20-30.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.

23. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.

24. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. All things have been delivered unto me of my Father: and

no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

GOLDEN TEXT—*"Come unto me, all ye that labor and are heavy laden, and I will give you rest."*—Matt. 11:28.

Cities in the Scripture are symbols of fixed states of consciousness. As Jesus warned the scribes and Pharisees that harlots and sinners would get into the kingdom of heaven before them, so he rebuked certain states of mind fixed in self-righteousness. Chorazin and Bethsaida were doubtless cities of the Holy Land (although neither has been definitely located) and witnessed the mighty works of Jesus, yet were not moved to change their ways and accept the Truth. They are types of minds that are fixed in their ideas of what is religiously proper and do not open to the more interior phases of Truth. The openly wanton and wicked cities of Tyre and Sidon stand a better chance in the day of judgment. That is, those who are wholly wrong will offer no excuse when their sins or shortcomings bring them before the final law of adjustment—they will admit their errors and repent. But those who have a limited amount of Truth, which they hover over and declare to be the whole of Truth, are in danger of mental and spiritual crystallization.

Capernaum represents Christian sympathy, which has been exalted unto heaven but shall be brought down to hell, or Hades, the abode of the dead. That is, the sympathy that pours its thought-substance out to error. It is that sympathy that helps the sick along in their delusions by sympathizing with them. It mourns over the dead and adds the burden of death-thought to death. It joins with those who grieve, and grief wears its weeds of sorrow in every home, and every heart slows down its joyous

beats to meet the measure of the mournful thought. Yet the praises of the "sympathetic tear" are sung by poets; orators eulogize it and preachers enjoin it. Thus it is "exalted to heaven." But when Truth is revealed by her works, casting out these demons of sickness and raising these dead, then false sympathy is brought down to Hades—nothingness.

Jesus thanked the Father that the wonderful laws of Mind and Spirit were not made plain to the intellectually wise, because they would use them to further their personal ambitions. We see this exemplified in the present widespread movement in mental healing. The law is being appropriated by the intellectually wise, and they are using it to perpetuate the old mortal ways in money making, exalting the powers of personality, etc. But they will fall short. It is only the "babes," those who are innocent and childlike, willing to give up all of self and selfish aims, who will have the mastery of Israel revealed unto them. It is the obedient son only who has delivered unto him all the things of the Father.

All those who labor to build up mortal institutions, and thereby become heavy laden, are invited to come unto the Christ and have surcease for their souls. All those who are striving to sustain the demand of mortality, according to the worldly standard, are bidden to come to this meek and lowly Christ within and find rest.

LESSON 12, SEPTEMBER 22

THE FEEDING OF THE FIVE THOUSAND.—John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.

3. And Jesus went up into the mountain, and there he sat with his disciples.

4. Now the passover, the feast of the Jews, was at hand.

5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?

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

7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.

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

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

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

11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would,

12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

GOLDEN TEXT—"Jesus said unto them, *I am the bread of life.*"—John 6:35.

Soul hunger is here represented as a "great company," and the question is, "Whence are we to buy bread, that these may eat?" Philip represents the Power capacity in man, which has to be called into action by direct appeal to it. Man is a great reservoir of capabilities that are not drawn to the surface and used, because not appealed to. When you want to do a thing, call up your Power Disciple and set him at the task. You *know* what your capacity is, but you must work it into expression under the Law.

Andrew is Strength, who discerns a *limited* supply of substance and life. He also requires a larger view of the omnipresent avenue. To him it is a "little lad." Before we have put them to use, all our faculties see things very small. Philip did not see how they could buy bread to feed such a multitude, and Andrew saw only five barley loaves and two small fishes, "but what are they among so many?" We are very apt to let our subconscious thoughts look at the capacity in us in this small way. Unless we

have the Christ understanding of the power of increase, our soul hunger continues. But he *knows* the Law and how to put it into operation so that our hungry thoughts shall be satisfied.

Soul hunger is often the cause of wan faces and starved bodies. People are running to and fro seeking satisfaction in various ways, yet not getting it. They are nervous, irritable, dyspeptic and anæmic, because they are not properly fed. The soul must be fed with Truth in order to live. A starved soul is a most pitiable thing. Christ alone can give such an one substantial food—his body (spiritual substance) and his blood (spiritual life).

Giving thanks in the right way always increases the substance and life. Luke says Jesus gave thanks, "looking up to heaven." This *looking up* is a necessary part of every spiritual demonstration. Many earnest Christians fail to get the increase because they do not *look up*. Not that heaven is up in the air, but because spiritual forces work through exalted thoughts, and these function in the top brain. So we always look up when we pray. In Mark the Greek word means "praised, celebrated with praise." Jesus knew the great law of increase through thanksgiving and praising.

The breaking of the bread and distributing it to the disciples, to be by them passed to the people, represents the breaking up of crystallized forces in mind, and setting them into action through the various channels or centers in the organism.

The twelve baskets which were left over signifies that the twelve faculties of the mind received benefit from this treatment, and that a reserve supply remained in the consciousness. When we go into the silence and deal with our soul powers intelligently, we get permanent results. The Spirit has tremendous potentialities right at hand. At first trial the appearances may indicate small results, but like the *few* loaves and *little* fishes, they will increase. Praise your talent and it will increase amazingly. Look up to heaven and give thanks that it has *unlimited* capacity, and your soul will be filled and satisfied with the spiritual outpouring.

TEMPLE TALKS

CHARLES FILLMORE

WHAT IS TRUTH?

Men have in opinion so weaned themselves from God that they are incredulous when one claims that the religion which Jesus Christ taught can in its purity be applied practically in all the affairs of life. They stand aghast when you affirm that you have tried it and that it cures your bodily ills, keeps you from accidents, helps you to prosperity and gives you greater energy, wisdom and peace. Yet Jesus Christ so taught and demonstrated in his life and the lives of his faithful followers. His was a doctrine of the ever-present now, and was grounded in universal principles that could be appropriated and used by all men under all circumstances. He said that all who followed his teachings should receive their reward here and now. He did not present salvation from sin after death, and tersely told the Sadducees who asked him about the resurrection, which was a tenet of their sect: "Have ye not read the word spoken to you by God, saying: I am the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living."

Here is the key to the situation, "He is not the God of the dead, but of the living." Thousands of so-called Christians are looking forward to death, when God is to "save them into life everlasting." They certainly do not get their authority from Jesus Christ. His was essentially a philosophy based upon the present, without reference to past or future. It is true he said, "I go unto the Father," but he always mentioned the Father as being with him, and his kingdom "within you," hence, we must conclude that he talked of an ever-present condition rather than a place.

The physical scientist tells us that time and space are but limitations of consciousness, simply conditions depend-

ent for their seeming existence upon some standard of time, weight or measurement. We can determine size and weight by comparison only. If everything in the visible universe were shrunk to one-half its size and weight tonight we would not discover the discrepancy when we awoke tomorrow. And if things could be decreased a half and we not know it, why could not the whittling process go on indefinitely. It certainly could and we should not be able to determine the difference. So you see upon what slim basis this material universe rests. These external things that we are taught to regard as eternal realities are mere pictures produced by a limitation of consciousness. As a race we are conscious of certain relations existing between things; and we transmit that limitation by heredity and education from father to son perpetually, and these relations are admitted as substantial facts until some less trammelled mind dares to think out of beaten tracks, when the illusion is discovered. Any one who will carefully analyze the phenomenal universe will sooner or later discover that it has nothing of reality in and of itself; that it is a moving panorama of the thoughts evolved in Mind, the only substance. This is the verdict of all thorough philosophers and is now being admitted by the advanced materialistic school. Fichte, the German philosopher, says:

"All the properties of matter are now viewed by scientific men as only so many forms of force; as, for instance, color is a modification of light, and light is taken to be a vibratory movement of the ether. This may be true, but color is certainly a sensation or an idea in the mind, and where there is no mind there is no color. Hardness or solidity is only a sensation of resistance; and when we touch an object and say it is hot, we mean that we feel a *sensation* of heat. If, as modern science affirms, all the properties of matter are forms of force, and we go one step further, as we inevitably must, and show that all force is spiritual, and all causation mental, then matter itself becomes only the manifestation of Spirit, and mind the only real substance. Berkeley affirmed that 'there is not any

other substance than Spirit.' " (*Principles of Human Knowledge*. Sec. 7.)

All the affairs of life that have to do with time and space are related through sensation, and sensation is regulated by thought. Jesus Christ recognized this in all his works of merit, and told his followers how to accomplish what he did by using like methods. We say our external conditions are limited by our "consciousness"; he said "faith." In their inner meaning these words are the same. That faith which performs so-called miracles must be the consciousness that the things moved upon are mere effects of an invisible cause; therefore, faith is absolute knowledge of the true relations of Spirit, and when one has that consciousness all things are possible to him. Jesus said if you have this consciousness even as a grain of mustard seed, you can remove mountains. Therefore, when we attain a realization of that faith or consciousness by which we "know the Truth," and the Truth has set us free, why should it not be used to bring us into perfect health and harmonious relations in every way? If the religion of Christianity is not in its purity applicable to every department of life, then Jesus Christ was a failure as a guide for mankind. He said that those who believed on him should have salvation. That is, they should know how to solve successfully the problem of existence, and when conscious understanding was reached, have life age-lasting. If the orthodox religion of the day does not accept this promise literally, and demonstrate its truth in a practical way, it has not caught the spirit of Jesus Christ's mission.

Jesus did not represent that he had discovered a new way to save men, nor did he reveal his doctrine to a select few behind closed doors, nor try to copyright it or label it in any way whatever. He did not even give it a name. He knew that what he was telling was truth universal and inherent in all men, and only dormant through ignorance. He came to remind men of that consciousness within them which they had forgotten or willfully ignored. Faith in the Goodness of the Father, and perfect unity with him was

the burden of his teaching. He said this faith or state of one-ness with the Great First Cause would free men from that condition of discord called sin, and cast out that adverse consciousness called Satan, "a liar from the beginning." Both he and his disciples showed that such a state was attainable. They cured the sick, preached the gospel acceptably, cast out demons and raised the dead. This was carrying out the great commission which he always gives to all who accept him and promise to do his work.

Now the question is, have you the "mind in you which was in Christ Jesus"? If you have that consciousness which he had, and which he promised all should have who believed on him, you can heal all your ills, overcome all conditions of adversity and bring yourself into a state of serene happiness. This consciousness is the heritage of all men and it does not make any difference whether you are Christian, infidel or pagan. God didn't label any of his productions. He let Adam do that when he passed the animals before him to see what name he would give them. All that God created was pronounced *Good*, but Adam, or the limited consciousness of man, pronounced a part of it evil. Now Adam is still naming God's good work, and making himself ridiculous at the same time.

If you say that you are sick you have made a bad blunder in naming God's healthy production, and you had better change it at once. If you think you see sin in the world and are calling attention to it in your sermons or conversation, you had better quit it. There must be an error somewhere. God did not make any sin, and it may be that your consciousness is cross-eyed. Look sharp and you will see the good. If you are an infidel and sick or unhappy, you have forgotten that latent talent or faith quality within you which will bring you perfect health and harmony. If you are passing as a Christian and complain about sickness, or are proud, selfish, and not willing to give the coat off your back, or divide up your goods with the needy, you are no follower of Christ. He was a very practical man and knew what he was talking about when

he said: "Sell all and follow me." He knew that a man must unload before he could find that peace called heaven. He knew the way that faith or God-consciousness was produced. He knew that you could not develop that faith in God that would do works so long as you had a part of your faith centered in gold, silver, houses and lands. So also, if your faith is centered in medicine you cannot expect to develop the muscles of your God-faith so that it will heal you. It is also true that if you have faith that you will die and go to heaven, that same faith will eventually pull you right out of your body and send you off on a wild chase after heaven. You inevitably develop a consciousness proportioned to your faith, and your consciousness always locates you, geographically or otherwise.

Therefore, be careful to have faith in the Good God; then your faith will become Substance, Divine Substance that knows not evil, sin, sickness or death. Then you will manifest here and now that your religion is what you claim for it—a practical, living reality.

The thought of death acts not as spur to man,
But frets and hampers in the path of years,
What time he would forget and put down fears.
While hope of other life and future bliss
Begets for all the loss and ills of this
Weak resignation—check to life's strong plan.

In place of future hopes throne present deeds,
And show me how an earthly heaven to win
And teach men's hearts how joy can keep out sin;
How blind can see, lame walk and dumb can sing,
And old confusion, old disease take wing,
For Christ-law holds relief for daily needs.

—*Mrs. Arthur Parks Smith.*

If the day and night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-smelling herbs—that is your success.—*Maeterlinck.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

EDITED BY MYRTLE FILLMORE

THE STORY OF LOVIE

NOTE—*The first chapter of this little story in July UNITY is descriptive of the ideal spot chosen for the staging of the characters that are to take part in the working out of the higher ideals of life. In the present chapter the type couple are introduced, who exemplify the beauty and purity of love as it exists between untarnished souls.*

Chapter II

THE LOVERS



HE listening birds heard the "old story" over again, but not after the old manner, for these young lovers possessed a love that not only enriched and ennobled their own lives, but radiating out, spread joy and warmth to all about them. He was saying to her:

"Do you know, Trixey, this is sacred ground to me? I stood upon this very spot once, when I was so young that my memory holds nothing of that time save this one indelible picture. My mother stood beside me, as you do now. There were soft, white clouds floating in the sky, and as I stood gazing up through the branches of this giant oak it seemed as if it reached and reached until it touched the far-away sky, and I wondered, could I climb up there, if I would be among the clouds and stars and angels. I told my happy fancies to my mother. I shall never forget her glorious smile as she drew me close to her heart and told me there were greater heights for her dear boy to climb. And then she put into my hand an acorn that had fallen, and explained to me how this great tree had once seemed a helpless little mite like that, but in its heart had held the

germ of this mighty promise it has now fulfilled. Then she broke the shell of the little acorn and showed me how tiny was the image of the oak tree slumbering there, and how like that acorn there slumbered in me the image and likeness of a divine *possibility* which I should bring forth some day to tower among mankind even as this giant oak towers among its comrades. I was to be great and good and noble and mighty. A great thrill of joy swept through my being and something awoke within my little heart that made it feel strong and able to bring forth this mighty manhood; and again my mother clasped me to her and breathed a prayer, so sweet and strong, it seemed to wrap me about

- in soft white folds of peace and power. And then I promised her I would be all the waiting image called for.

"But oh, the long days that came and went after the inspiration of her presence was removed from me! Only He who watches with us ever could know the struggles of my wretched little heart. I was left alone to the care of tutors and servants, for my father was too much engrossed in finances to spare me time; and then how could he understand about the divine image in me that struggled for expression, any more than he had understood the spiritual nature of my mother?

"I found consolation in retreating to this blessed spot. My father never denied me this; perhaps he felt it was a tie between me and *her*. This little woodland was my mother's gift to me, and I have never spoken it aloud before, but it is as if every tree and shrub and creature here were mother's messengers to *remind me*. It may be a fancy born of my great love for her, but some way, she is always an invisible presence here." He paused a moment, for his voice had sunk into an inaudible whisper. "Some way, Trixy, some way, I feel the intervening veil between the 'here-and-there' is so thin at this spot that mother can look through and see and know all about us now. I have little beside my love and this Eden to offer you; but have we not learned that 'life is more than meat and the body more than raiment,' and is not the union of our rich young souls more

than all the world beside can give?" A gentle pressure on his hand first spoke for her. And then, turning her sweet face up to him, she said:

"Dear Jack, you give me more than all the world beside, and I in turn endow you with my maiden heart and all the riches of my mind and soul."

He bent and kissed her upturned face, saying:

"Trixy, the world of lovers could not understand why, dear as we have been to each other, I had never asked a kiss of you before. But you appreciate that I have waited till this holy moment for this sacrament of our love. I hold that a kiss is holy, and whoso kisses lightly knows nothing of the sacredness of love. My mother's kiss and yours are all my lips have known. All that I am, all that I hope to be, I owe to the ideals you and she have held for me. Could mothers and maidens but know this power to save from the 'snare of the fowler' the feet of their sons and lovers, there would be more happy ones like us, Trixy."

Again the sweet voice, which you both felt and heard, rippled on the soft air.

"Dear Jack, it had never occurred to me that kissing had any part in our comradeship, and I do thank you for making it a sacred and not a common part of our love."

His smile was broad and genial as he answered, "Yes, little girl, we will always be comrades, you and I. But since we are to become citizens of these sweet wilds we must be hunting up a place to pitch our tent."

Then followed the most delightful season of exploration. Every tree in the little wood felt the touch of caressing hands and every blade of grass the pressure of loving feet. The creature-folk frisked and winged about to keep up with the explorers. And there was great glee over the antics and apparent curiosity manifested by these little neighbors.

"I believe," said Trixy, sending forth one of her rollicking laughs, "that we had better consult our future neighbors before we decide on settling here; they may consider us intruders. They have the first right."

"Oh, you don't understand them as I do—I have been so much among them. I flatter myself that it is rather an ovation than a protest they are giving us. They will be glad to have us here. I feel it in their friendly chatter. We will not infringe upon their rights. They will be cheerful and considerate little neighbors."

When the site for the bungalow was chosen several big trees stood in the way; but Trixie planned that they should still have their part in the home-making, for their big trunks and limbs could be used in helping to make this little bungalow harmonious with its surroundings. "A little cabin-like thing," Trixie planned.

"We will have the artisans come after the birds have gone South, and when it will least interfere with those who enjoy these haunts. I know not what you will think of the motley crew that find rest and pleasure here. It has been one of the greatest joys of my life, that I could contribute something toward giving these products of an unwholesome civilization a little taste of freedom and nature. I wonder, Trixie, if you will mind leaving the grounds open to them after we are settled here?"

You should have seen her face as she turned in answer; surely the light that shone upon it had not sifted through those heavy branches.

"Dear Jack," she said, "do you not know me yet, that you should question my love for the 'least of these, my brethren'? Not only can they have their old privileges, but we will see what we can do together toward broadening and bettering these crippled lives. Why, Jack, we'll start a new civilization right here in our own little kingdom, and we'll lead these souls into the light and truth of a new, glad life."

And as he took her to his heart he said, "God gave the best of himself when he bestowed upon mankind pure and noble womanhood."

(To be continued.)

One good habit formed paves the way for another.

TRUE MOTHERHOOD

Series VIII

HUMANE EDUCATION IN EARLY TRAINING

LIDA H. HARDY

The future historian will tell his readers that the most important discovery of the century—more important than all discoveries in the art of war, all armor-clad vessels, all guns, fortifications and cannon—more important than all telegraph wires and all the applied powers of steam and electricity—more important than all prisons and penitentiaries—was the discovery of the simple fact that the tap-roots of all wars and murders and cruelty and crime could be cut off by simply teaching and leading every child to seize every opportunity to say a kind word or do a kind act that should make some other human being or dumb creature happier.—*George T. Angell.*



OW on the alert should parents and teachers of twentieth century children be, as they engage in this most glorious work of awakening a world of people to a knowledge of the great importance of this discovery, which is attracting not only the attention and aid of practical Christians everywhere, but of the most profound philosophers and the deepest thinkers the world has ever known!

Like "the light-bird on the wall," the lasting influence of this new light for humanity and for God's speechless creatures, has been "caught with the eye and is being kept in the heart."

And future historians will tell how through it, every form of unnecessary human and animal suffering was relieved, and how wars, crime and cruelty ceased to be in the land, because every child was taught in the home, in the school and in the kindergarten *to be kind.*

Let us pause right here in thankful praise to the Great Giver, that we live, move, and have our being in this marvelous age of spiritual unfoldment—this age of the science of the Soul, whose watchword, "love," beckons us onward

and upward toward the "mark of the King's high calling." On every flower and cloudlet we see it photographed. As sweet music it comes to us, through wind harp and bird song. Everywhere we realize its presence; even the aerial ocean in which we live is thrilled and penetrated with its limitless, unfailing power. Little children catch its harmony and pass it on, because atmospheres of homes are being charged with its sweetness and beauty.

Instead of being taught to crush with his heel the harmless insect, the child is shown how to set it free in God's beautiful outdoors, where together child and parent study its wonders and are made to see and understand how God in his infinite wisdom hath fashioned all forms of life, and how each is an essential part of the unity of the One Great Whole.

Kin to all creatures is the true child of God. No fear has he of caterpillars, frogs or slugs which many of his elders cry out against.

Miss Elizabeth Peabody writes of a child who stopped in her play to look at a spider, exclaiming: "O, what a beautiful, smiling creature!" To the children all of God's creatures are "smiling creatures." "And," says Kate Douglass Wiggin, "we blush for the hardness, yes, the wickedness of the mother, nurse or teacher who would shake one of these little animals from the child's hands, and by word and look indicate disgust and repulsion." In from the garden radiant with joy, comes the four-year-old, in whose tiny palm contentedly nestles "a nice old woolly caterpillar" whose admiration and wonder the child wishes to share with "mother." Through this simple act, dear mother, the soul of your child, in all its innocence and purity, comes to you for unfoldment. Be watchful! Respond to these golden opportunities, by leading the child "up through nature to nature's God."

"Take the child upon your knee, saying, 'Here is a story-book thy Father hath written for thee.' " "Study up" the subject in hand if need be, then together "read what is still unread from the manuscript of God."

Froebel says: "Each thing around us speaks a language all its own, and, though we may have grown hardened and dull of ear, the little children hear."

The child loves everything. He loves his beautiful friends in feathers. Oriole and bobolink fill his heart with joy and gladness; robin, thrush and whip-poor-will show him how to be grateful, and vesper sparrow, after the sunlit day is done, and the beautiful night comes on, helps him to lie down in peace and sleep, knowing that the same All-Seeing One who cares for this little sparrow also watches over and guards from all evil the highest of all creations—his own image and likeness.

When we read that one million bobolinks were killed near Philadelphia in one month, that one feather dealer in London alone received at a single time thirty-two thousand dead humming birds, and that nearly all the nightingales have been killed in Italy—when we read all this, we are led to believe that *some* of the little children, now grown tall, have become "hardened and dull of ear."

Ladies who are refusing to wear birds and feathers are helping these same boys, grown tall, to find the little child within themselves—this little child that will lead them into all Truth. In many states laws have been made to protect birds. Why, even back in the time of Moses, there were laws to protect birds. One law reads: "If a bird's-nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young."—Deut. 22:6.

Man-made laws are all right for those who need them. Today, it is the Law of Love that is ruling our world. It is in the air we breathe, it is in the flowers we enjoy, it is *everywhere*.

The practical Christian loves and cares for the birds, and all life, because he knows that each creation of God the Good, is a part of this One Great Life and Love of which man is only another expression.

The world is growing better—giant strides are being

made in this direction. And it is love and kindness toward all that underlies the great universal law, for which "all the world is seeking."

Listen to some of the things that are "pointing the way" and that are being done in the world right now:

"One of the largest homes for the care of homeless animals, in the world, is in Bombay. About 3,000 animals are cared for in this home each year. It was founded by a native Indian, Sir Dinshaw Manockjee Petit, and is supported by citizens of Bombay whose love for God's creatures is stronger than their love for dollars and cents. The home not only cares for the domestic animals, but even wild animals and wild birds that are found wounded in the jungles are brought here, where they are fed, tenderly cared for, and afterwards given their freedom."

"In Switzerland they pay a higher salary to a milkmaid who speaks pleasantly and sings sweetly to the cows, than to one who does not."

"Here is part of a lesson which the little Hindoo boys and girls learn at school: 'Be kind to the lower animals. Each one of these animals possesses a soul. See harmony in nature. Lend a helping hand to all living creatures.' "

The Wisconsin Dairymen have hung in their hall where they hold their meetings, this motto: "Always speak to your cow as you would to a lady."

Mr. Harvey Riley, superintendent of the Government mules for over thirty years, says that no animal has been more cruelly treated than the mule. Yet no animal has been a greater friend to man. Mr. Riley says that if mules are properly trained and kindly treated, they will be less likely to kick. They kick because for so long a time they have been mistreated by careless and ignorant people. They give only that which they or their parents have received.

When Professor Bartholomew, the famous trainer of horses, was in Boston, he was presented with a splendid medal because he had trained his horses by kindness.

A friend said to Senator Stanford of California, who has one of the finest collections of horses in America:

"Why is it that your horses are so gentle?" The Senator replied: "I never permit any one to speak unkindly to one of my horses."

We see which way the world is going. Let us get into the current and "be about our Father's business."

Parents, two good books for your children to read are "Beautiful Joe" and "Black Beauty." Through these, children will be taught to understand the language of God's speechless creatures, "To see as animals see and feel as animals feel." "Black Beauty" is the "Uncle Tom's Cabin" of the horse. Freedom is what *you* want. It is what *I* want. It is what *everybody* and *everything* is reaching out for. The only way we can have it and enjoy it for ourselves is to let everybody and everything have *their* freedom. This is the freedom of which Jesus the Christ told us, and which he said we might all share, simply by loving God and all that he has made.

"Whoever restores a young bird to the limb
Or gladdens the lives of dumb creatures in need,
Is one of God's helpers, whatever his creed—
Clasps hands with the angel that comforted Him."

Make men and women strong, competent and highly individualized, and we need not be anxious about their future. Such people have the power to create their own future, and no obstacles can prevent them from becoming what they desire to be. To such people troubles are not troublesome, because they are overcome at once, and transformed into opportunities. What is more, when a man gains sufficient power to master his own fate, there will be few disagreeable things in his life, because after all, the ills of life come only through mistakes.—*Larson*.

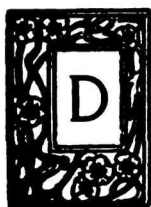
Love your work. Pleasure comes through action, and not by self-indulgence and indolence. When one gets to love his work his life is a happy one.—*Ruskin*.

"Never mind what others may do or say, always act out the highest admonitions of your own soul."

A CORN'S TALK

EMMA H. TEEL

[Mothers should be good story tellers—not prevaricators—for the right story in the right place is a great aid in teaching Truth, as was shown by the Teacher of Galilee, who always used stories or parables in his instructions. We should not drive home our story with a long-drawn-out moral. Children are quick to catch the lesson, and the stimulus of thinking it out for themselves makes it their own. We need only look to Mother Nature and her numerous family for an abundance of stories with which to teach the truths of life. At Mrs. Fillmore's request I give below one of our "talks" at "Happidell," hoping it may be a help to some other mother and her "investigators."]



DOES everything have a papa and mamma?" asked the "Question Mark" boy, who thinks mamma knows everything. How glad I am that I have learned to draw on the storehouse of Universal Wisdom when these unexpected questions come, and have only to realize, "Not I, but the Father," answers them.

"Certainly, son," I unsuspectingly answered, waiting to see where his query would lead.

"Well, we know there is a pop corn, but where is the mom corn?" he questions back, with twinkling eyes. Perhaps he thinks he has caught mother now.

The inspiration comes in an instant, and I answer back in the same strain: "Haven't you seen the mamma corn carrying her baby corns in her ear?"

"Oh! I have," cries "Bright Eyes," his sister, who sees everything. "And the babies have long yellow hair and green silk dresses, don't they, mamma?" extending the poetic fancy.

This fancy is the children's, "Let's play like," which serves as a magic wand to transform the everyday world into fairyland. Instead of crushing it out by our matter-of-factness, let us grasp it, too, and see into what pleasant dales of thought we will be led with our children.

"Yes, dear, the ear is the 'mom corn,' as brother calls it, hugging and rocking her baby corns, while the 'pop corn' sits up on top and waves his tasseled plume in the breezes, showering the needed pollen down on the silky hair of the baby corn to make them grow into perfect grains. You remember when we planted the strawberries, we had to plant some rows of Michels among the Bubachs because their flowers did not have pollen in them and fertilize one another—in fact, were only mamma berry-plants."

"Then the cornstalk is both 'pop' and 'mom,' isn't it?" questioned the boy.

"Yes, it is both papa and mamma, male and female, Wisdom and Love, and so are you. When a seed expert wants to fix some of the good qualities of yellow complected corn-babies on white corn, he plants yellow and white corn in rows side by side. When the corn grows and makes ears and tassels, he cuts the papa tassels off the white corn, and as with the berries, the breezes and the bees carry the pollen from the yellow corn tassels to the white ears, and some grow to be white and some yellow."

"Just like us. Big Bud has blue eyes like you, and I and Little Bud have hazel eyes like daddy," exclaims the sister, more truthfully than grammatically.

The "night-night" kiss is given with a pure understanding and deep veneration for Nature's law of pro-creation, and my reward comes when brother whispers: "I'm glad you tell us the truth and don't fill us up on lies, like Tommy's mother does."

Weakness is the result of fear. A realization of the omnipotent care of a loving Father, in whom is *all* security, will bring strength to shattered nerves and trembling bodies.

We must correct the imperfections of ourselves and others by constantly emphasizing ideals instead of punishing faults.—*Newcomb*.

"The law of the Lord is perfect."

DO YOUR BEST

Do your best and leave the rest;
 Never mind tomorrow;
 He who works with happy zest
 Has no need to borrow
 Trouble from some future day,
 True success will come his way.

Do your best and leave the rest;
 He who strives for duty
 Often finds that he is blessed
 With life's crown of beauty;
 Unseen forces lift the load,
 Roses bloom beside the road.

Do your best and leave the rest;
 What's the use of worry?
 Firm endeavor stands the test
 More than haste and hurry.
 Rich rewards will come to him
 Who works on with smiling vim.

—Selected.

In our efforts to improve ourselves we usually depend upon some person who is supposed to understand the process better than we do, and thereby make ourselves dependent upon his mentality. In our efforts to instruct others we too often take such a deep, sympathetic interest in their welfare that we make them dependent upon us. This is especially true of young minds that are very susceptible to the influence of sympathy. Such minds are not permitted to act independently, but are constantly being interfered with through the overwrought anxiety that we constantly hold over them.—*Larson.*

Charity begins at home, but it degenerates into selfishness if it does not include all homes.—*I. O. S.*



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

INSPIRED BY THE SPIRIT OF TRUTH

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

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

ALL LETTERS ARE STRICTLY CONFIDENTIAL.
SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

August 20 to September 20, 1912

Held daily at 9 p. m.

I hold quietly and firmly to the integrity and power of the law of the Spirit.

PROSPERITY THOUGHT

August 20 to September 20, 1912

Held daily at 12 m.

"The blessing of the Lord maketh rich, and he addeth no sorrow with it."

**"THE BLESSING OF THE LORD MAKETH
RICH, AND HE ADDETH NO
SORROW WITH IT."**

There is a prosperity founded in righteousness which perpetuates itself through generosity and justice.

The wealth accumulated through the exercise of selfishness and greed is weighted with fear and uncertainty, and the possessor, burdened with anxiety, gets little happiness from his possessions.

The producing germ of every thought, word and deed has written in it the inviolable law that, "Every seed bringeth forth of its kind."

No sorrow attaches itself to the riches that come through the blessing of the Lord, or the right application of the Divine Law to the affairs of life.

We do not make this law; we only read out of it to you, that you may understand the fidelity with which it works out the purpose of your thought and word.

It is written that the man is blessed who delights in the law of the Lord, and makes it his daily meditation, and it is promised to such an one that—

"He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

This is the true prosperity and all may have it through the understanding and exercise of the law.

* * * * *

"Great peace have they that love they law, and nothing shall offend them."

"Open thou mine eyes, that I may behold wondrous things out of thy law."

"The law of thy mouth is better unto me than thousands of gold and silver."

"Thy righteousness is an everlasting righteousness and thy law is truth."

CHRIST IS THE HEAD OF THIS HOUSE

EDNA L. CARTER



HERE are two phases of spiritual growth; the first has to do directly with individual development, and the second with the relation of the individual to others. The latter is well illustrated by Paul under the figure of the human body. "As the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? But now hath God set the members every one of them in the body as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee. Nay, much more those members of the body which seem to be more feeble, are necessary. God hath tempered the body together, having given more abundant honor to that part which lacked; That there should be no division in the body; but that the members should have the same care one for another. Now are ye the body of Christ and members in particular." Christ is "the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

Some of the experiences that come to us are the result of the work of the Spirit bringing us out individually, while others come from the Spirit as it baptizes us into the one body. If we know this and watch our experiences in this light we shall be able the more readily to adjust ourselves. "Christ is the Head of this house" is true, not only of the body of Christ as a whole, but of each member of that body, and nothing brings one into his place more quickly than to recognize the Head.

Every man is, in Truth, free and independent, and that

is why he must have individual growth and expression, but he is not *complete* except in unity with others in Christ. Coming into unity with others in the Spirit does not interfere with freedom, but rather gives a larger field for expression.

Members of the body of Christ are drawn together and joined, not by the personal will of any man or woman, but by the Spirit. "Knit together in love." This is the difference between all human organizations where the ties are personal, and the "church of Christ, which is his body."

The more study we give to the body of Christ and the more we recognize ourselves as members of that body and Christ as the Head, the greater will be our appreciation of the benefits that come to us through association with the other members. We can never come into the consciousness of the Universal Life and Love until we get connection with the Head and feel the unity of the body. Then there comes into us a new life-flow. The limitations of self tend to increase with individual development, but these are removed as we give them up for the privilege of the larger life which the Christ body makes possible.

The prize before us is perfection, eternal life. Paul, in writing to the Ephesians about the Christ body, says that God hath set to each member a particular work for the "edifying of the body of Christ: Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He understood that completeness and perfection were possible only through the relation of man to man in Christ. And in this relation we get that consciousness of Universal Life which demonstrates in us the gift of eternal life.

It may seem that some mountain fastness, secure from the spirit of the world, would be an ideal place for overcoming; but, while a certain kind and degree of growth might be attained there, the perfect, rounded-out character will come from contact with others. If we are recognizing the Christ body and Christ as the Head, we will feel and discern its reality and not be grieved or worried over the

worldliness and personality that seem so real, and so dominant. Others of like mind will be drawn to us, and we may enjoy fellowship with them right in the midst of the strongholds of the world. It is a fellowship that the world cannot give and cannot take away. It cannot even know the fellowship.

The people of the world realize in a measure the blessing of unity and they simulate it in all ways, religious, commercial, social and political; but the one real unity is in Christ, and it is an invisible union. No organization, however near it may come to the real, is the real. It has its elements of weakness, arising from the pride and selfishness of the personal man, and those who long for the real must content themselves with seeking and finding spiritual fellowship and not expect unity in the personality. The discipline that comes from meeting personality and not contending with it is a schooling not to be despised. The surest way to keep from contending is to recognize the body of Christ and Christ as the Head. The stronger we can get hold of this realization, the more patient we will be when he doesn't *seem* to be the Head.

But the point to be emphasized is not the burden of the seeming, but the joy and power of the reality. The members of the Christ body are not all in one place. They are everywhere. When one of them finds another it is a greater joy than the mortal man feels when he is reunited with a long lost relative. The recognition of spiritual kinship may come in a flash. Sometimes a written word reveals it to those who are apparently separated by distance and have never seen each other. Blessed be the Father for all his other children and the privilege of spiritual unity with them.

Each of us makes his own thought climate, and if it is not satisfactory and healthful, we must look for the cause within ourselves. It is not a matter of locality. External conditions are always the expression of inner cause. We will not find the "beyond" the balm we seek, for all the joys of heaven cannot help a discontented mind.—*Newcomb*.

EXTRACTS

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

The friends that are not with us in spiritual understanding are helpful to us by calling our attention to the necessity of *poise* in the power and dominion of the Christ Mind, and of exercising the freeing, loving, forgiving spirit, which sees only good, and affirms the guiding light of Truth for all who do not yet see it. In this way what might be a hindrance becomes a blessing by calling out those faculties that strengthen us. Conditions which affected you in the past need not remain. They *do* remain because the mental picture of it remains in your mind. Change the mental image in mind and the change in the body will follow.

* * * *

By the term "regeneration of the body" is meant that the process Jesus spoke of—"Ye must be born again," born of the Spirit—is taking place, and the body is becoming spiritual, deathless, abiding. When the body has been regenerated, recreated, all sin, sorrow, sickness and death will have been overcome and a perfect state of righteousness attained.

Those who believe in regeneration and are obedient to the laws of regenerate life are now going through this process. They are dropping the old way of living to fulfill the lusts of the flesh, sexual and otherwise, and are no longer giving their substance in generation, but conserving their life forces that the Christ body may be built up. By denying all claims of error or mortality, and affirming and recognizing only the good, the true, the spiritual, they are passing out of old states of consciousness and coming into the new heavenly state of order, harmony, purity, peace, love and life everlasting. This is the state of perfection that Jesus commanded when he said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

John also referred to this in the words, "Beloved, 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 [be manifest], we shall be like him; for we shall see him as he is."

"If a man keep my saying, he shall never see death."
—John 8:51.

"Whosoever liveth and believeth in me shall never die. Believest thou this?"—John 11:26.

* * * *

Do not let the absence of an offering keep you from writing, for that fixes in your mind the thought of lack, which tends to poverty. Just send forth your word of blessing, and God will take care of it and make it true in ways you know not of.

Study the law of manifestation in our leaflets until thinking true to the law becomes a habit. Under the spiritual law it does not matter whether the business is large or small, for there is no competition, but every thought finds expression in word and act, which always brings its result according to the measure and quality and understanding of the faith which sends it forth.

We speak for and with you the Word of Truth. It must be received into your mind, where, if you hold to it in faith, it germinates, grows and brings forth fruit. "Paul plants, Apollos waters, but God gives the increase."

* * * *

The reason you do not become free from error conditions, is because you divide your faith. You believe in the power of evil spirits to harm and disturb you, and the power of your faith in them is the power by which they disturb you. Know that evil or evil spirits do not have any power in Truth, because they do not exist in Truth at all. Therefore, if you will gather up all your forces and center them in the One Power, and not divide your faith by wondering which power is going to be the stronger, and living sometimes in hope and sometimes in fear, you will free yourself from torment, and the fear of torment. Say with Paul, "Laying aside every weight [everything that

hinders me], and the sin which doth so easily beset me, I run with patience the race that is set before me." If you hold anything or anyone in condemnation, you hold yourself in condemnation. If you fear anything, there is fear within you, and perfect love casteth out all fear. Then love and believe in the good only. Keep yourself in the realization that only the good is true. Forgive yourself, forgive everyone, and everything. Say "There is now therefore no condemnation in Christ Jesus." You must rise up, not in your own will power, but in the consciousness of your Christ Power, and lay hold of the abundant life and freedom which is yours in Christ.

* * * *

The law of evolution is brought about by degrees. It is the law of growth. First, men must desire not to kill, and in this higher consciousness of Love, they will see the possibility, then the necessity of refraining from taking life or causing pain. "In all my holy mountain [the spiritual consciousness], there is nothing to destroy or to make afraid."

Even now processes are discovered for making milk and butter from a vegetable. As the desire for this change from conditions under the mortal law to the spiritual law of life grows, the means for its gratification will become apparent. Gradually the change will be brought about. Animal production will give place to other products, and present needs be supplied by new discoveries and inventions. Wonders of progress are being made manifest constantly, in response to the call of the higher consciousness. The will of God is being done in earth as it is in heaven.

* * * *

Prosperity and success come through thinking thoughts of prosperity and success. Every one has to make an individual demonstration of the perfect law. Just as soon as you really bring your words and expectations up to the measure of God's love for you, just that soon you will demonstrate supply.

Think prosperity and success. Talk prosperity and success. Do not let a thought of failure in financial mat-

ters enter your mind. The mind has to be enlarged to take in a conception of God's bounty for his children. Stop judging by appearances. Keep the mind centered upon the Divine Principle through which faith operates to increase supply and to bring success.

EFFORT WINS

The idea is that instead of trying to shield children from the problems of life, we should teach them to become so strong that such problems can be mastered almost without effort.

Instead of eternally watching the young man, lest he go astray, make him so strong that no power on earth can lead him astray. Make him strong enough to stand by himself; and then hold neither fear nor anxiety over him any more.

At first sight it may seem noble of parents to prepare an easy life for their children; but is it not far more noble to teach children to become so strong and so competent that nothing in life is difficult?

Which would you rather be, a puppet with a "soft snap," or a mental giant with sufficient power to master anything, and transform anything into whatever you might wish it to be?

When we are training children, large or small, this is something we should consider well.

Everything that tends to make a person dependent, tends to decrease that person's ability, and consequently makes life more difficult for him to live.

On the other hand everything that tends to bring out the person's own individuality will increase that person's ability, capacity and power, and will not only make his life easier and more agreeable, but he will accomplish a great deal more in his own chosen vocation.—*Larson*.

Whoever fails to recognize and co-operate with the Divine Law of the Universe must sooner or later have his kingdom taken from him.—*C. F.*

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.

God is represented by Jesus as a loving Father, desiring more earnestly to give good gifts to his children than they desire to receive. And the Father invites us to prove him. "Prove me now herewith, saith the Lord of hosts." The way to prove him is by faith and obedience, being persuaded that what he has promised, he is able to perform, and yielding ready obedience to his will in all things.

What has he promised? Health, plenty, freedom, and other spiritual blessings without limit. "No good thing will he withhold from them that walk uprightly." Here are some of the results gained by members of the Society of Silent Unity all over the world. They have been proving God:

Health

Memphis, Tenn.—I am eighty years as years go, and only last month was, as all thought, near death. I am now well. I thank you and will discontinue treatments.—*Mrs. E. L. S.*

Los Angeles, Cal.—I must tell you how quickly the response came after my grandson telegraphed to you to heal him of that terrible cough, which disappeared, leaving only a slight hoarseness during the day. The night before he wired he was completely exhausted with coughing, and could only whisper to me, "I am going to telegraph to Unity tomorrow morning." I kept praying the affirmations you had sent for an hour until he fell asleep, undisturbed till morning. We thank you for the beautiful affirmation you sent; the special one I pinned on his bureau where he can see and read it often, and I often say it over for him. I feel so thankful for the help you give us.—*F. M. R.*

Nashotah, Wis.—Your blessed company has treated my son and myself for six months, beginning last October. In March I requested treatment for myself, for a belief in heart trouble. I began improving at once—it must have been the day you received my message.

I improved steadily and rapidly. It is more than a month since I have had the slightest symptom of the trouble. Previous to this time for two years I was unable to walk even two squares without pain so heavy that I would be compelled to sit down on railing, coping or doorsteps. I never spoke of this to any one, though I found it exceedingly difficult at times to avoid companions who might have made the discovery, nor was any medicine used. Before leaving the city for the country, where I am now, I walked nineteen squares without for a moment being reminded of the supposed ailment, nor have I any fear of it. My appreciation of your work, dear blessed Society, grows and grows. It is simply Christ-like. I would not believe such a society existed in the world did I not know. My gratitude, my love could not be greater. You have given me release from an enemy of over twenty years standing and threatening, for it began so long ago as that. I thank God for you every hour, and for the mighty revelation he has revealed through you and others like you to this sad, backward world. I have made this letter as short as I could and say what I must say, yet please pardon its length. My son is healed of locomotor ataxia, pronounced incurable. His power of locomotion is perfect. He goes to sleep like a normal person; his writing, which was extremely tremulous and irregular, is as it used to be. The manifestation of healing was sudden. The joy at my son's healing, my own too, can perhaps be imagined, not described.—*Mrs. L. M. D.*

Ludlow, Mass.—Praise God for healing through your treatments. I told my husband the Lord could cure him as well as me, and that he was going to get well. I asked the Lord to show his power and heal him, and so have another witness of the work of the Holy Spirit. The next morning he was better, and now walks a mile and three-quarters to his work every day and is continually praising the power of God and telling every one he meets. He is a wonder to the people in the town, as they heard how ill he was and how quickly he got well.—*Mrs. E. C.*

San Francisco, Cal.—After I wrote you for treatments for my son, he seemed to grow worse, more pain and the fever was higher, but strange as it may seem, I had no fear; I was calm and trusting. Before I wrote, I mentally asked your help, and feel sure that you spoke the Word for him before you received my letter, for at 5 o'clock the next morning he fell asleep and the fever left him. He slept about five hours, then he got up, dressed and had a hearty meal, and was seemingly as well as ever. I am praising God for Unity that led me into this Truth.—*Mrs. R. D.*

Dresden, Saxony.—With thanks to God I must tell you that almost from the very day I had your kind help, I have rapidly become well from the terrible asthma which made me suffer ten years,

with short intervals only without it. After a fortnight I could even sing, which makes me so happy.—*Mrs. U. D.*

Island Heights, N. J.—My eyes are fully restored. I feel very thankful. It makes my faith so much stronger, and I seem to be filled with a powerful life. I shall always thank God for his goodness to me.—*Mrs. G. A. L.*

Hampton, Va.—You have never failed to relieve me entirely in the various times you have treated me, and the trouble has never returned. I hope you will print this, as I consider it very remarkable.—*Mrs. E. A. T.*

Spokane, Wash.—After I read the article, "The Subconscious Realm," in *UNITY*, I tried to treat my husband's teeth, and what do you think happened? He is growing new teeth; he has gotten two and we can see the third one coming. They are peculiar in shape, not flat like the first or second, but more round.—*Mrs. W. N.*

St. Paul, Minn.—About four months ago I wrote you for treatments for my baby. She has suffered many serious results from an operation performed when she was about a month old. Since you have been treating her she has improved wonderfully. She seems as bright as any normal baby and is still developing. She is fat and rosy and looks well. We are much pleased with the result of your treatments for her, and I, too, am feeling much better.—*Mrs. C. J. S.*

San Francisco, Cal.—It more than gives me pleasure to tell you that I was wonderfully helped through your treatments. In January I had a very serious illness, and feared my strength would never come back. I am a working woman, and with full recovery am able to again face the world and its struggles. I can never doubt "his kind and loving care." Your publications have taught me so much; I shall never be without them.—*E. E. B.*

Du Bois, Pa.—Your prayers restored my mother's health. Her recovery has been the wonder of the country, and the joy of us all.—*Mrs. L. Q.*

Piedmont, Mo.—I wish I could express my gratitude to you for the good you have done my friends and self. *Mrs. B.* says she is well; has not been as well for years, and does not know how to express her feelings, she is so happy. *Mrs. K.* is getting well fast, and can eat anything she wishes now. She gave us a good talk at the meeting Tuesday night. Said she was so happy she could not keep still. My husband and I have been wonderfully blessed in knowing that God is within us. We thank you so much for leading us into the Truth.—*L. R.*

Los Angeles, Cal.—I have much for which to thank you. *A's* face, which was so crooked that some said it could never be straightened, is all right and straight. As for myself, I am so much better that you may stop treatments. I thought once that I could never walk

again, but now I go out to walk almost every day, or work in my garden and feel well. I feel so thankful, as according to man-made time I was seventy-four years old yesterday. I feel the regenerating Spirit working all through me. I get many everyday helps from the monthly and weekly UNITY and pass them on to others.—*Mrs. P. B. H.*

East Orange, N. J.—About June 4th I sent you a telegram asking treatments for my wife, who was desperately ill. In a very short time there was a decided change for the better, and I am thankful to say her convalescence has been steady. It certainly was a positive answer to prayer, and I thank you and am continually thanking God, the Giver of every good gift, and the Source of health.—*H. I. H.*

Roslyn, Pa.—I am so well pleased with the result of your treatment of my nephew, whom I wired you to treat a week ago, that I cannot praise the Lord as I would like. I thank him constantly for the existence of the Society of Silent Unity. I am a nurse and have seen many fractures, but never saw one heal like this.—*B. G. McC.*

Sacramento, Cal.—I wrote you for treatments for hay fever, and it was gone almost before you had received my letter. The lumbago has left my husband, and my daughter has not been so well in years. She is well and has an excellent position, and I thank God every day for your help.—*Mrs. J. P. C.*

Grand Forks, B. C.—I cannot thank you enough for your treatment of my little boys. They are both well, and have overcome all tendency to colds which they seemed to have when I wrote for help. I wish I could tell you what the Unity teachings mean in our home. My husband and two children are as open to it as I am, making health, peace and harmony the ruling powers with us, health in the children being the one thing I have to ask any help in, and that seldom.—*Mrs. B. W. B.*

Bozeman, Mont.—One week ago today my son sent you a telegram. I was seemingly very sick when the message was sent, but in an hour afterward I was much better, and dressed and went down to dinner. In a day or two I was entirely relieved, and have done all my work ever since. Language fails to express my gratitude to God for his loving, healing Omnipresence, and to the Unity workers for leading me into the light of this glorious Truth. I feel that I am becoming a new creature in and through Christ.—*Mrs. C. E. C.*

San Francisco, Cal.—I want you to know that my father and my aunt have been restored to perfect health through your kind help and prayers. The words that I have received from the Society of Silent Unity have helped me much.—*Mrs. G. W. T.*

Moore, Mont.—I wrote you about a month ago, asking for

I hold quietly and
firmly to the integ-
rity and power of
the law of the Spirit.

treatments. I was suffering from insomnia, seemed on the verge of a nervous breakdown, and felt that unless some change took place I would be unable to finish my school. Since then I have been much better, have had very few sleepless nights, and finished my school work very satisfactorily. It seems almost miraculous to me that you could have helped me in this way.—S. E. S.

Nantucket Island, Mass.—A month ago I asked you to treat my son for health and prosperity. The result in health was wonderful. The day I wrote you he began a letter to me with these words: "Had a leap for life since yesterday," our letters passing each other. Inclosed find an offering with many thanks for your prayers.—M. G. M..

Minneapolis, Minn.—My heart is so full of gratitude to you and the dear Father; to you for showing the way, and to him because every good gift comes from his hand. Four weeks ago my granddaughter was in a very critical condition, and when physicians were consulted, they decided that nothing but an operation could possibly help her. This she would not consent to, but was willing to take your treatments. This morning I was called to the phone by the friend with whom she boards, and who exclaimed in great surprise, "Why grandma, M. is well; it is wonderful!" She came in a few days ago, her face flushed and her eyes bright, and said: "I have had no symptom of the old disease today."—Mrs. L. H. T.

Prosperity

Braddock, Pa.—I cannot begin to tell you of the many beautiful things that have come to me since I have put the "kingdom of God and his righteousness" first in my life. The home that I have been holding in thought for my mother and myself has been realized during the past week. My work has been going along more smoothly, and I do not find myself so worn out in body and mind since I have taken the Christ consciousness of Wisdom and Power into my daily life. I was one day feeling very much discouraged because my sales in the store were not as large as the manager thought they should be. He said my work was satisfactory to him, but my showing in the office, where figures alone counted, was not what it might be. In my discouragement the thought came to me, "Why not take God into your work?" and so I asked him to either give me some other work, or help me to be successful in that in which I was engaged. Result was that I have been running the largest book of sales in the department, and have been promoted to assistant manager and promised an increase of salary. More than anything else, I am thankful for the change in myself. I would not, for anything the world could offer me, be back where I was before I found Unity. I am sometimes almost overwhelmed by the thought that I shall always go on learning and living new truths. I thank you for all that you have done for me.—F. C.

New York, N. Y.—Two months ago I asked you to treat myself and my partner for prosperity. We have been able to keep our shop open and pay expenses during the dull season regardless of the fact that other firms in the same business have been losing money. Two of our empty rooms have been rented, and we are expecting to rent the others in a few days. We are not worrying any more, for we know that everything is coming out all right. You have also been treating my father, and his health is much better in every way. He has been able to keep at his work all winter and is much stronger than he was. My sister secured pupils after you treated her, and is doing well.—*G. A. J.*

Atlanta, Ga.—I can never repay you for leading me into the true way of peace and prosperity. I am just overcoming a difficult place in my life, and feel so good and thankful today. I have demonstrated for myself that your teaching is right. Faith in God as our Source of supply and as our Health is the greatest Truth in the world today, and can be demonstrated by any one who has desire and faith.—*W. W. M.*

Portland, Ore.—My son has found employment, so you need not give him prosperity treatments any longer. God bless you for your help in time of need.—*Mrs. J. B. W.*

Oak Park, Ill.—It is with a happy, grateful heart that I write you. My husband has received a good position. He said it seemed like an accident the way he got his position, but I knew it was no accident, but the work of the Holy Spirit. I know that our prayers have been heard and answered. I feel sure that my husband will make a success of this work, for God is his prosperity. I was greatly pleased to hear him say the other evening that he had no desire for some things that are not good and in which he used to spend much of his time. He is a changed man in every way, and he only cares for the good now.—*Mrs. C. G.*

Coronado City, Cal.—When I wrote you things did look pretty blue, but I think, as you said in your letter, "The Spirit of the Lord goes before and makes easy the way." My husband has obtained work with \$25 a month more than he was receiving, and we have moved into a nice house.—*Mrs. W. C. B.*

San Mateo, Cal.—I hasten to answer your letter and tell you that already things are looking so much brighter. My letter had scarcely reached you when my rooms that had been empty so long were rented, and to such lovely people. I can never thank you enough. I believe all that I read of your literature, and through it I know God better than I ever did, and thank him many times a day for his love and kindness.—*Mrs. L. T.*

Vancouver, B. C.—I am more than glad to write you that my affairs are smoothing out splendidly. My property is saved, and a

lawsuit averted through the power of the spoken Word. I am holding for the abundant supply, and know that it will manifest. Your magazine is like a dear friend coming to the house. Each month it seems better than the last.—*E. A. H.*

Geneva, Ohio.—I have good news to report as the result of your help. We are settled in fine rooms at a rent which we can afford to pay. The location is especially good for my husband's work. We have also had a wonderful demonstration of the power of the Spirit to bring about harmony in our family. I am so thankful for the help received in leading me to see more clearly the Christ Mind in all. I do not cough any more.—*Mrs. L. McF.*

Revere, Mass.—My daughter writes me that Unity has helped her more than anything else ever did. I am so thankful, for from our point of view her lines were laid in hard places. Now things are so much better, and we rejoice together. I am getting so much comfort for myself that I do not see how I have ever held any other thought.—*Mrs. J. J. N.*

Pulaski, Va.—I am grateful for your good letter. It has helped me more than I can tell you, and I am glad to write that my business is positively on the increase. This month has been better so far than any other, and I am grateful to you and the Good Father. It is my earnest desire to conduct my business on truly spiritual principles, and I hope you will keep me in mind.—*B. C. T.*

Kansas City, Mo.—I am grateful to you for the immediate benefits in my father's financial condition. At the time I wrote for treatments, I was ignorant of the fact that his homestead had been seized, although I knew his bad condition. Just two days after I wrote you adjustments were made that restored him in possession and enabled him to keep it.—*B. B.*

Santa Cruz, Cal.—I want to thank you most heartily for the many benefits received during the time you have given us prosperity treatments. You may discontinue them, as my husband has work. He was offered five places inside of a week. This is wonderful, as there are hundreds of idle men here.—*Mrs. W. W. A.*

Dayton, Ohio.—Please accept this offering for the much good which has been done me. I have been able to go back to my work, and have done it cheerfully and willingly, and my powers of endurance are much stronger. I have also been able to meet all of my obligations, for which I am truly thankful.—*E. J. B.*

Plainwell, Mich.—Since I wrote for the prosperity bank I have sold the farm and house and cows as I wished, and am pleasantly and comfortably located. I cannot express my gratitude to Unity for your kindly help. If you only knew what I have gone through since March you would understand. It seems like a miracle to me.—*M. McK.*

Bay City, Mich.—You will be glad to know that I have the position which I desired, but never expected to get until after I had written you for help. In this work last week I was sent out of the city on what was supposed to be a very difficult and unpleasant errand. The experiences were all new to me, but all fear disappeared as I held the thought you sent me, and the way was made easy.—*M. G.*

Freedom

St. Joseph, Mo.—I wrote you two or three months ago, asking you to treat my son for the liquor habit. I have a good report; the home is happy now. His wife is back and they are all more than happy. I gave him the UNITY magazine to read, and after reading it, he remarked, "God bless Silent Unity. God bless everybody. I see something now I never thought of before. I am going to be a man. Now, mother, don't worry any more; I will never take another drink of intoxicating liquor." I can not praise enough, such grand and glorious good has come to my son through you and the help of the Spirit.—*M. E. P.*

Hanford, Cal.—Since asking your help we can see a great change in our son. He seems so much happier than usual, more like his old self than for months past; and I know it is the God mind that has aroused him after so many years. I am sure your treatment is also helping me. Everything looks bright and I am so thankful.—*Mrs. J. H. F.*

Syracuse, N. Y.—I have nothing but success to report. Soon after you commenced treatments for my son he stopped drinking, and has not taken a drop since. The change is remarkable, for he had been using liquor for more than ten years. The power of the Spirit is great, and I am thankful for this wonderful help.—*W. M. S.*

Memphis, Tenn.—Since writing you several months ago for treatments for my husband, he has not drank one drop of liquor, and our family has been blessed in other ways. How I thank and praise God. He is also signing this letter after reading it.—*Mrs. J. H. H.*

Ardmore, Okla.—I am happy to report to you the wonderful change in my husband. He has gained a marvelous hold over himself, and I truly believe he is realizing the Truth. He has entirely stopped drinking and other lusts of appetite.—*Mrs. G. P. C.*

Redlands, Cal.—I have not used tobacco since I have been studying UNITY, and I had used it for about twenty-five years. *Mrs. A.* feels very thankful to you for the help she has received.—*C. E. A.*

Portland, Ore.—Your treatments for my husband have entirely cured him. He never tastes liquor of any kind now, and has not for two months. The habit had been with him for eleven years, and I had tried nearly every known remedy without any results; but after

your two months of treatment he is entirely free. I wish to express my heartfelt thanks.—*Mrs. N. B.*

Spiritual Understanding

Oakland, Cal.—I am a regular reader of *UNITY* and *Weekly Unity*. They have opened up to me a wonderful new world and a satisfaction I never found before. I never felt such love for all mankind before I commenced to study the law of my being and to realize that the "kingdom of God is within." Oh, the peace and joy found in the Silence; entering into our closet, and after having shut the door, pray to our Father who hears us in secret and rewards us openly. I can truly say that my faith is established in God as my abundant supply, and this is the foundation upon which I base all my dealings with my fellowmen. I look forward with increased pleasure to the coming of *UNITY*, and at once commence to devour it as a hungry wolf would a bone. I read it over and over, always finding something new. How I hunger and thirst after a full knowledge of the Divine Law and my oneness with God.—*W. F. C.*

Denison, Texas—The Truth as revealed to me through your literature and the Society of Silent Unity has proven invaluable, and has released me from a seeming bondage to environment. Formerly I thought I could be happy "if" something external were removed or modified. By your help I have been able in three months to not only perceive, but to demonstrate to my own satisfaction and the astonishment of some of my friends, that happiness founded upon the knowledge that within lies the Source of all Good, knows no environment. Apparently our outward life is unchanged, yet my newly discovered peace has seemed to affect the whole household and we are now such a harmonious family. Thanking you for bringing me to a better understanding of life, and the Giver of all Good for the blessing I continually receive, yours sincerely.—*Mrs. H. E. D.*

Tillamook, Ore.—How can I thank you for your uplift? The Father blesses me in every way, and your treatments are doing the work perfectly. My need was great and the way dark; now all is growing bright and glorious with Divine Light.—*Mrs. J. C.*

Henderson, Ky.—I thank God for you dear people through whom I have learned so much about God and his kingdom. The new life has already entered my soul and body. I have been feeling the quickening Spirit working in all parts of my body. At first my mind would become confused on the cars and in the street, but I have learned to concentrate my thoughts on God's Word in a crowd of people just the same as when alone. In the past I felt the presence of the Spirit at times, but now there is a consciousness of a continual presence. Even in the night when I awake I have to thank God "in Christ's name" that the Spirit is with me. I thank you for the con-

centration leaves you have sent me. I have committed each one to memory, and a dozen times a day I repeat them, and try to realize what they mean to me.—*M. C.*

Hartford, Conn.—My heart overflows with gratitude for the uplift you have given me. That awful depression is all gone. The *UNRRY* and dear little *Weekly* are full of cheer. You have done your part faithfully, and now I must do mine by drawing light and strength from the fountain head.—*M. B. H.*

Springfield, Mass.—Through your letters and magazine and booklets I have learned some measure of the resources in my own being, and while I occasionally "fall from grace," i. e., have symptoms of my old troubles, as soon as I am aware of conditions I at once have a mental inventory made, and find the source of the lapse from health to weakness and correct the thinking and become better again. I have several times written you on account of financial worries, and your responses have invariably been invigorating, and I have really felt a substantial strengthening of my confidence. Your help has done much to put me on the right track.—*O. S. G.*

South Haven, Mich.—It is now nearly a year since I came into Unity life. My understanding grows more beautiful daily, and life is fuller of love. I have read Mr. Charles Fillmore's "Lessons in Christian Healing." All the lessons are most helpful, but would choose the chapter entitled "Love." That is the golden pivot on which all Christian life swings. There can be no life without it. It is the law of eternal life.—*C. I. S.*

Beaconsfield, Australia—Miss Edna L. Carter's "Life Demonstrated" is a beautiful little contribution to that momentous theme, "He that believeth on the Son hath Life"—not shall have in the future, but hath life here and now and forever. Your power and my power over all adverse conditions, including death, is simply marvelous if we only have the right kind of faith—unwavering, unshaken faith in the Son within us.—*G. C. H.*

W. Lynn, Mass.—Your various communications have been of great help to me. Your literature is of special interest. The little booklet, "Health Hints No. 1," is full of gold nuggets, and has been of great value to me. I am being helped every day by the thoughts and affirmations contained therein.—*S. E. H.*

Albany, N. Y.—This new dear belief in the Truth you teach is gradually filling my whole being with a newness of life. I could not live without it now. God bless you all. Mr. Fillmore's "Lessons in Christian Healing" has come and it is grand.—*H. M. M.*



UNITY

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

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY
 mailing list, it becomes necessary to ask subscribers making a change
 of residence to notify us so that we may receive the notice by the 5th
 of the month. Thus, if you change your address or expect to change
 it before the 20th of September, you should send us the notice of
 change by September 5th in order that you may not miss your
 September UNITY. We will greatly appreciate the careful co-oper-
 ation 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 September, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston.—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albermarle Chambers, Albermarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, Eng.—Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 5th Ave.
New York City.—Brentano's, 5th Ave. and 27th St.; Roger Bros., 429 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, Ore.—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, Cal.—Home of Truth, 144 North 5th St.
St. Louis, Mo.—H. H. Schroeder, 3557 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Tacoma, Wash.—Clyde A. Bell, 1401 Reality Bldg.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there 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 then be no confusion, and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

NOTES FROM THE FIELD

Julia H. Stafford of Santa Barbara, Cal., writes: "We have established a Truth Center in my home at 2222 W. de la Gueria Street, and meet every Sunday at 11 a. m. We have a very interesting class, and have secured Christian D. Larson for a course of lectures. He comes from Los Angeles every two weeks, and we enjoy the addresses very much. Surely the Truth is making great progress at this time."

The Unity Center at 305 Madison Avenue, New York City, grows steadily in grace and in the power to bless and enlighten and heal those who come in touch with it. Mrs. Van Marter is a consecrated soul, and the Spirit is with her. One of our correspondents writes as follows: "I would have you know how wonderfully great the work of the Spirit is being represented through Mrs. Van Marter and Unity Center in New York City. I have just returned from a six weeks' stay there, and being a constant attendant, I can speak for myself and for all of the many members. There is unlimited good growing out of this, the most uplifting movement in New York."

A Truth Center, called the Unity Circle, has been formed in Memphis, Tenn., with Mrs. E. M. Cheshire as president, and Tennie Spellings, secretary. At present meetings are held on Tuesdays and Fridays. The time and place of meeting is not given us, but all necessary information may be had by applying to the secretary at 902 Crump Court, Memphis, Tenn. The Circle was organized with

sixteen members. They are all very enthusiastic and have planned a work which shows their earnest desire to help others as well as to grow themselves.

A Unity Circle has been formed at Burlington, Vermont, with Mrs. Claudia K. Rutter, president, and Mrs. Laura A. Barstow, secretary and treasurer. Meetings are held every Tuesday afternoon at three o'clock (for the present), in the homes of the members.

A. E. Heyl, Guernsey, England, writes as follows: "It is with great pleasure that I write to you to tell that we have formed a center here in Guernsey for higher thought teaching and training, and have opened a reading room also. Mr. W. J. P. Vavasor is librarian."

Mr. and Mrs. E. V. Ingraham, of the local Unity work in Kansas City, Mo., have just returned from a two weeks' visit to the Unity Center in Topeka, Kansas, where they gave a course of seven healing lessons, the subject of the course being "Creation and Re-creation." They report a very earnest and interested class at that place, and an average daily attendance at the lessons of about fifty. The class at Topeka is an aggressive one, interested in the practical demonstration of Truth. They are not curiosity seekers, but seek the Truth for Truth's sake and its application in their daily life. Further meetings of the class in Topeka will be held on Sunday afternoon and Tuesday evening at the home of Mrs. Lucia O. Case, and Wednesday evening at the home of Mrs. McClure.

The "Unity Truth Center" is the name of a newly established work in Alhambra, Cal. Meetings are held each week at 2:30 p. m. The opening meeting was held at the home of Mrs. Eva. O. Taggart, 121 S. Hidalgo Avenue.

Bertha M. Richards, 1222 Illinois Avenue, Litchfield, Ill., gives the following report: "Our Higher Thought Center met today at my house, and we had a splendid meeting. We intend to keep right on with these meetings."

A note from Helen Goodhue Leedy, Seattle, Wash., states: "Miss Foulkes has retired from this Center, as she said she wished to work in her own apartment, so the Society has been put in care of an Executive Board of three, of which I am one. Noon meetings at 12:15, Room 246, Arcade Annex."

Jennie H. Croft will begin a class at the home of Mrs. M. L. Robs, 116 S. Cooper Street, Aspen, Colorado, Aug. 11th. She has been lecturing and teaching in San Diego, Cal., since our last report. In a recent letter she says of that city and the work:

"My class here opened Monday night with an attendance of between fifty and sixty people, and promises to be a success, as the members seem to be very much interested. Our friends, Mr. and Mrs. Drummond, attend, and you may know how glad I am to see them. Miss Frenyear has a pleasant house which gives a fine view of the bay, and is nicely arranged for her work which is growing larger all the time. She is most earnest, and a remarkably good speaker with a strong message of *pure Truth*. A successful healer and teacher also.

"San Diego is a larger town than I thought—fifty thousand, so they tell me—and it is a very progressive city. Like all California, it is embowered in palms and flowers which bloom the year round. Some of the flowers are so beautiful to me, perhaps because we never see them in our climate, but even the weeds by the roadside have gorgeous blossoms and add to the beauty of the whole. This climate is very equable, more so than in any other part of the state. One feels all through this region the power of awakened thought which desires something higher and better, hence the coming of teachers and people with advanced ideas with whom the cities are filled. There is certainly a great attraction here in this free atmosphere for all sorts and kinds of isms and ologies, but I believe the motive of all is for the highest, even if their methods of presentation and practice may be questioned by some."

Mrs. Ida Mansfield-Wilson, of the Berkeley Truth Center, Berkeley, Cal., has recently enlarged her work by establishing a Center in Rock Ridge, a new district lying between Oakland and Berkeley. She has found a house there which is well suited to the work of teaching and healing, where classes in Practical Christianity are held daily. The Center is located at 5554 Lawton Avenue, near College Avenue.

Mr. R. C. Douglass of Boston, has moved to Los Angeles to reside permanently. The "City of the Angels" is attracting many New Thought people.

Mrs. Josephine Preston, a teacher and practitioner of the Divine Science College, of Denver, Colo., is establishing a Center in San Diego, Cal., with offices in the Marston Building. She will also practice in Coronado.

A Unity Center has been established in Wichita, Kan., by Mrs. Aimee A. Ritchie, of 719 N. Lawrence Street. The support of our subscribers in Wichita will be a help to Mrs. Ritchie, as well as a source of benefit to themselves.

Mr. Henry Victor Morgan is announcing the opening of a

Home of Truth in Boston. Mr. Morgan has been working in that city since May, and spent his first two weeks there with the Rev. Dr. Perin, of the Franklin Square House. For the present his Sunday services are held in the Metaphysical Hall, in the Huntington Chambers. The Home of Truth, which he is announcing, will be located at 90 St. Botolph Street.

The booklet entitled, "The Lord's Supper and Ceremonial Feet Washing," shows clearly what the Bible really teaches on these two subjects, and the reader will find his mind cleared of all doubts and perplexing questions regarding these ordinances. The true spiritual communion and the spiritual cleansing of the understanding, which Jesus Christ promised to believers, are presented in an interesting manner. Prices: Envelope size, 20 pages, single copy 5 cents; six copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Avenue, Kansas City, Mo.

ANNOUNCEMENT OF THE UNITY SOCIETY CORRESPONDENCE SCHOOL

The Unity Society Correspondence School Lessons are open to all students everywhere, and there are no restrictions as to age, education or finances.

The lessons cover the fundamentals of Christianity and higher metaphysics, including Divine Healing.

The Course is divided into two parts.

Part One is covered in six lessons, with auxiliary study of the literature. From six to twelve months are required to complete this preliminary study.

(*Part One* is a recent addition to the Course. The lessons are especially helpful to healers. Students who have finished the original Twelve Lessons will be permitted to take up the study of *Part One* at any time. The lessons simplify the Truth, and make clear many points that come up in the work of teaching beginners.)

Part Two is based on twelve original lessons supplied by the school. About twelve months are required to complete this Course.

Full instructions accompany the lessons.

A diploma is given to every student who completes the full course with a grade of 80 per cent.

Students can begin the lessons at any time.

That all who are earnestly seeking to understand the Truth may receive it "without money and without price," no fixed charge is made for these lessons. We give them freely, and we have faith that those who receive them will contribute in like measure, according to their means.

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

THE WOMAN'S SILENT UNION FOR FREEDOM

10 Southfields Road, Eastbourne, England.

Dear Unity:—Some time ago one of you wrote me a beautiful letter, in which you said regarding the Suffrage Movement in this country, that if the women desiring their freedom knew the power of concentrated thought they could do more in silent co-operation than in outward demonstration, and that England could not long stand out against the spiritual and mental agreement of power of five hundred women, if they could only realize that "the battle is the Lord's," and trust him to bring it all about.

I have often thought of this, but did not see the way to bring it into practice, but now it is started. Last Thursday, July 12th, my mind had been very full of the thought. The next morning I went out to sell my papers, when I met a dear American woman, Mrs. MacAnotty, also a Silent Unity member. She told me that she knew by my eyes that I was in the same thought. We had a most delightful talk. She took up the idea warmly, and is helping me to carry it out. We are going to get that five hundred women to join in the Silence at high noon, and when possible to meet together. Mrs. MacAnotty seems to think that I should "mother" this plan, as it came direct to me from you. Names are to be sent in to me to be enrolled, so that we shall know when we have the five hundred.

I have started today with ten women who fully realize the power of united thought, and who have taken up the idea warmly. We work as we go along 'till more and more come in, and when we are in full force, perhaps we shall have a large hall, or rather service with some music, silent prayer and the Lord's Prayer. Those I have spoken to are enthusiastic about it, and some said, "Why didn't we think of it before?" as we always do when some simple and natural thing presents itself to us.

I felt I must write to you at once, as you will like to know that your thought is taking definite shape over here, and that the generous help and sympathy you have always shown in the struggle for freedom that is going on here on the part of the women—now that this most critical stage has been reached, and the women have gone through so much, and surely the time of their suffering must be nearly at an end, as the darkest hour is just before dawn.

This seems to be the time not to delay a moment in forming the combined mental and spiritual forces for silent co-operation that you suggest. Should we call ourselves "The Woman's Silent Union For Freedom," or what do you suggest? I feel that we can rely upon your support and help, which will be great strength to us. I have a sense of relief and happiness in the feeling that we are starting something on right lines—all thanks to you, and above all to the Spirit whose work it is. We shall be most grateful for any suggestions. I

shall write and let you know how we get on. I have to thank you for the last Unity letter you wrote me. There is so much in what you say about our vision being dulled by too much looking at things material. Your thoughts help us greatly. It will be interesting to you to know that since writing to you on the subject, several people have remarked on my eyes—quite an unusual thing. A new acquaintance said she had been much struck by my healthy appearance, and especially the eyes. So I am sure all this indicates improvement. I am so much interested in all that part of Unity teaching that deals with the overcoming of death, and the proving of the indestructible body here and now. It is a blessed thing to have some realization of what life really means.

One thing I like very much is your way of addressing me without the prefix of "Miss." How much nicer is the more simple style. I think all ought to abolish the distinction between "Mrs." and "Miss," and call all women alike, as is done in the case of men.

Yours with love and warm appreciation.

Sibella Tours.

A FREE BOOK

Last February we offered a cloth bound copy of "Christian Healing," by Charles Fillmore, to every reader of UNITY who selected the best chapter in the book. There were many responses, and every chapter had its champions, but the Twelfth Lesson—Love, was selected as the best. Forty-nine people chose that chapter, and they were all sent a copy of the last edition of the book, with the author's inscription and autograph. Some of those who selected other chapters have given such good reasons for their choice that we have decided to have another contest, and give them an opportunity to get a book by pointing out the *second best chapter*.

The following rules must be observed in making selections:

1. Only one choice can be received from each applicant.
2. The name of applicant with address and date of writing should be written at the top of the paper. Following this the name of the chapter chosen should be given, and then the reasons for its choice.
3. Only one side of the paper should be used.
4. No other communication should appear on this sheet.
5. This offer is open until September 15.
6. This sheet should be inclosed in an envelope addressed to "Christian Healing" Department, Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

"The most wonderful, timely and inspired message on 'One Lord, One Faith, One Baptism,' by John L. Chesnutt, in the July UNITY, ought to be printed, together with the one in April ('His

Example—Baptism'), in pamphlet form, and sold at a price low enough for people to buy it by the hundred and send to ministers all over the land, especially those who, thinking to promote Christian unity, are really hindering it by futile contention over this exoteric rite. Your pamphlet would concentrate the attention of the churches on the baptism by the Holy Spirit, a consummation devoutly to be desired, with results so marvelous that no heart can now conjecture how great they would be."—***

The articles referred to in the above letter, together with the article entitled, "The Water of Life," in this number of *UNITY*, are now ready in pamphlet form, the three in one leaflet, under the title, "Why Baptizest Thou?" One who is perplexed by the many and divergent doctrines taught by the various churches regarding baptism with water, and desires to know just what the Bible plainly teaches on the subject, will find his mind cleared of doubts and the perplexing questions by this booklet. Prices: artistically bound in special paper cover, 64 pages, envelope size, single copy, 15 cents; ten copies, 50 cents, for missionary work; gift edition, printed on fancy egg-shell finished paper, deckle edged, strong special cover with artistic design in gold letters, stitched and corded, single copy, 25 cents. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

UNITY SOCIETY CORRESPONDENCE SCHOOL

Elko, Nevada.—I am returning Lesson Three with grateful thanks for the great good I have derived from the study of this and preceding lessons. The Truth shines brighter as I follow on to know the Lord, and as I strive to practice his presence, I am quickened by the Spirit of Truth. I thank you for all you have enabled me to feel of God's almighty power and love, and the realization of a present help in every time of need.—*Mrs. E. E. D.*

Ilkley, Yorkshire, Eng..—I desire to thank you much for Lesson Eleven, which is inclosed. It is worth more than gold and silver.—*E. V.*

Boston, Mass..—I am inclosing herewith my written work on the twelfth lesson. I most certainly have derived great benefit from systematically studying this wonderful Truth. It is so encouraging to be able to recognize direct demonstrations of these laws. Since I have begun to see the workings of God's laws, there is not a day in which I am not able to demonstrate in some way. You will be glad to know that I am beginning to see that I can apply these Truths in my business. This has been a hard law for me to demonstrate, but I am gaining rapidly through the indwelling Christ.—*Dr. A. D. H.*

Kansas City, Mo..—Lesson Five has proven one of the most helpful lessons so far. Our entire family has been benefited by the light which we have received through it.—*G. P.*

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

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.

CALIFORNIA

- Alameda.* Home of Truth, cor., Grand St. and Alameda Ave. Unity literature.
- Berkeley.* Truth Center, 2073 Allston Way. Services Sunday and Friday evening at 8 o'clock, Mrs. Ida M. Wilson, speaker. Rooms open daily.
- Corning.* Mrs. Edith J. Wilson. Unity Branch Library.
- Fruitvale.* Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs. L. G. Fisk, manager.
- Long Beach.* Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.
- Los Angeles.* Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.
- Los Angeles.* Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.
- Los Angeles.* Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.
- Napa.* Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.
- Oakland.* Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.
- Oakland.* Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.
- Pasadena.* Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.* Home of Truth, 1235 I St. Unity literature.
- San Diego.* House of Blessing, 2109 2d St., cor. Hawthorne. Sun-

- day services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m.
 Myra G. Frenyear, ministrant. Unity literature.
- San Francisco.* Home of Truth, 1109 Franklin St., near Geary.
 Christian teaching and healing. Unity literature.
- San Francisco.* Mrs. S. E. Davies, Hotel Nevada, Room 21, 825
 Van Ness Ave. Healing daily except Sundays. Hours: 10 a.
 m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco.* Home of Truth, 3099 California St. Christian
 teaching and healing. Unity literature.
- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg.
 Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie
 Noonan Randall in charge.
- San Francisco.* Mission Center of Truth. Sunday services, 2476
 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at
 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- San Jose.* Mrs. Jessie Juliet Knox, 475 N. 5th St., teacher and healer.
 Unity Branch Library. Class Tuesday afternoon.
- Santa Cruz.* Center of Practical Christianity. Meetings every Thurs-
 day at 2:30 p. m., at 89 Walnut Ave.; Monday evening at Con-
 gregational Church.
- Sierra Madre.* Home of Truth, 493 Auburn Ave., Harriet C. Hamor
 and Alida S. Hamor in charge. Sunday service at 3:30; Bible
 Lessons Wednesday at 3 p. m., and Healing meeting Friday at
 8 p. m.
- Vallejo.* Unity Branch Library. Francis J. Babcock, 803 Capitol St.

COLORADO

- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Della.* Unity Branch Library and Truth Center, 219 E. 3d St. Mrs.
 O. E. Moine in charge.
- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev.
 Charles Edgar Prather, pastor. The usual church services.
- Denver.* Edith Marie Raymond, practical lessons in happiness and
 Success. Circulating Library. Helpful books for every reader
 for sale. 302 22d St., cor. Court Pl.
- Pueblo.* The Truth Center of Christian Living and Healing, 108 W.
 10th St. Unity literature.
- Victor.* Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- Norwich.* Unity Branch Library, 53 Maple St. Mrs. E. E. Taber,
 librarian. Wednesdays 2 to 6, Room 15 Alice Bldg.

DISTRICT OF COLUMBIA

- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T
 Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th
 and L Sts. Mrs. Florence Willard Day, teacher and healer.
 Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Brighton, 2123 California St.
 Mrs. Eva B. Williams, teacher and healer. Metaphysical lit-
 erature.

FLORIDA

- Merritt, Indian River.* Unity Branch Library. Miss Julia P. Hascall.

GEORGIA

Atlanta. The Atlanta Psychological Society, Carnegie Library, Carnegie Way. Mrs. Rose Ashby, president. Meetings Sunday at 3:30 p. m.

Atlanta. Mrs. Mathilda Hoehn Tyner, 409 "The Grand." Healing and instruction; also by correspondence.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapio-lani St., near Beretania Ave. Mrs. M. M. Hunter-Jones and Rev. George L. Weaver, teachers and healers. Absent healing, and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home." Sunday evening service, 7:45, Kilohana Art League.

ILLINOIS

Belleville. Mrs. Ida Welsh, 12 S. Lincoln St., teacher and healer. Unity literature.

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

Chicago. Chicago Fellowship services Sunday at 11 a. m. in Whitney Opera House. Benjamin Fay Mills, minister.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, cor. 40th St. and Cottage Grove Ave. Science of Being principles taught. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 204 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

Chicago. Mrs. Anna Hutton, 2973 Prairie Ave. Instruction by correspondence, and absent treatments given for health, happiness, and prosperity. Interviews by appointment.

Chicago. Mary Brewerton de Witt, 6102 Greenwood Ave., South. Lessons by correspondence. Library and Reading Room.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

IOWA

Leon. Route No. 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, Metaphysician. Teacher of Spiritual Science. 822 Pierce Street.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

MASSACHUSETTS

- Agawam.* Mrs. S. Emily Biglow, teacher and healer. Unity literature.
Boston. Home of Truth and Practical Christianity, 90 St. Botolph St. Open daily. Henry Victor Morgan and Adda Louise Morgan, teachers. Sunday services in Metaphysical Hall, 30 Huntington Ave., 11 a. m. and 8 p. m.
Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.
Boston. R. C. Douglass, teacher and healer, 687 Boylston St.
Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister.
Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.
Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.
Springfield. Unity Center, 356 Main St., room 403 Bease System Bldg. Mrs. Mary Margeson in charge. Unity literature.

MICHIGAN

- Detroit.* Mrs. Ellen L. Frenyear, 491 Mont Clair Ave., teacher and healer.
Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.
Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.
Kalamzoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Libaray.

MINNESOTA

- Duluth.* New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

MISSOURI

- Kansas City.* Mrs. Rosa B. Cassell, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.
Kansas City. Mrs. Keith S. McClintock, teacher and healer, 913 Tracy Ave.
Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
Kansas City. Frances B. Rudesill, 913 Tracy Ave. Christian healer and teacher of the science of life.
Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell Phone, East 4719. Absent or present treatments.
Kansas City. A. P. W. Barton and C. Josephine Barton, 3332 Troost Ave. The Life Home School of Applied Metaphysics. Lessons and healing; mail course a specialty. Write for particulars.
Kansas City. Dr. R. A. Williams, metaphysician, 913 Tracy Ave. Present and absent treatments. Obstetrical cases taken.
St. Louis. Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.
St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and

every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science services Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

St. Louis. The Universal Fellowship of Practical Christianity, Association Hall, 2620 Thurst Ave., Walnut Park. Alfred Thompson, pastor. S. S. 2 p. m. Sermon 3 p. m.

Trenton. Unity Branch Library. Miss Edna Beals, 2020 Trenton Ave.

NEW JERSEY

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

Newfoundland. Lydia A. Duncan. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

NEW YORK

Buffalo. Mrs. Candis J. Hall, 528 Delaware Ave., metaphysician. Hours, 11 a. m. to 1 p. m. Phone, Tupper 1071 West.

Hamburg. Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher. At Unity Society, 305 Madison Ave., Wednesdays and Fridays, from 1 to 5 p. m.; other days at 220 West 107th St. Phone, Riverside 3117.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays, and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

OHIO

Cincinnati. New Thought Temple, 25 E. 8th Ave. Ethical school, 10 a. m.; service and lecture 11 a. m. every Sunday.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

Columbus. The Columbus Psychological Society, Robert Bryan Harrison, president and teacher. Conducts free School of Health every Sunday afternoon at 3 o'clock, at 19 S. 4th St.

OKLAHOMA

Ardmore. Unity Branch Library, 1229 McLish Ave. Mrs. Carrie B. McLaren, librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 386½ Washington St. Rev. Thaddeus M. Minard, healer and teacher.

Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.
Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.
Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 408-410. Open daily. Sunday services at 4 p. m. at Miss Morris's studio, same building.
Philadelphia. Walter Weston, metaphysician. Rooms 408-410 Presser Bldg., 1714 Chestnut St., Mondays, Tuesdays, and Wednesdays.
Pittsburg. Modern Mental Science, classes and individual lessons, 403 Winebiddle Ave. Mrs. C. B. McLean, teacher. Reading room and free library. Unity literature.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.
El Paso. Unity Society of Practical Christianity, 401 Fremont Ave., Mrs. C. F. Elliott in charge. Meetings every Tuesday and Friday evening.
San Angelo. Unity Truth Center, 819 S. Houston St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.
San Antonio. Mrs. Mary Norton, 3707 S. Presa Street. Christian healing and teaching. Unity literature.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president and treasurer, Miss Carrie F. Drew, secretary. Regular meetings Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 246 Arcade Ave. Noon meetings at 12:15.
Seattle. Home of Light, 624 12th Ave., North. Mrs. Pearl R. Morrison in charge.
Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.
Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie. Telephone, Main 7600.
Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.
Spokane. Divine Science Church, cor. 5th and Howard Sts. Rev. Albert C. Grier, pastor. Services Sunday at 11 a. m. and 7:30 p. m.; Unity Circle Tuesday at 2 p. m.; midweek meeting Thursday, 8 p. m.

BRITISH COLUMBIA

Vancouver. Truth Students' Meetings and Unity Branch Library. 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

England, London, E. C. The Society of the Students of New Life. A reading course of instruction instituted by the Power Book Co., 29 Ludgate Hill.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

I never like to throw away my Truth literature, so make it a rule to give it to someone. Last year when I decided to go North I gave a lot of old UNITIES to my butter-man, who was partly paralyzed. When I came back this summer he called for orders, and I asked him if he ever read those magazines I gave him. He responded vigorously, "Certainly I did, and they healed me. Don't you see that I am almost well?"—H.

Bennettsville, S. C.—The article in UNITY on "The Baptism of the Holy Spirit," by John L. Chesnutt, is worth all you ask for the year's subscription to the magazine.—Mrs. M. B. J.

Henderson, Ky.—The little booklet, "Points for Overcomers," surely must have been printed specially for me; at least the good lesson sounds as if it were aimed right at me.—M. C.

Mansfield, Ohio—Your magazine UNITY is wonderful. It is really the union of heaven and earth.—H. S.

Those who are interested in "eating and drinking to the glory of God" as Paul admonishes, will find interesting and helpful points in the booklet entitled, "Eating and Drinking to the Glory of God." It gives plain interpretations of those Bible texts sometimes misquoted or misapplied by some who desire to justify themselves in wrong eating or drinking. It is good for missionary work. Prices: single copy, 24 pages, bound in special paper cover, 10 cents; in neat tract form, envelope size, single copy 5 cents; six copies for 10 cents for missionary work. Address Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

SPEECH AND SILENCE



THOU who wearest that cunning, heaven-made organ, a Tongue, think well of this: Speak not, I passionately entreat thee, till thy thought have silently matured itself. Consider the significance of Silence; it is boundless, never by meditating to be exhausted, unspeakably profitable to thee! "Speech is silvery, Silence is golden; Speech is human, Silence is divine." No idlest word that thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths: the paper tablets thou canst burn; of the "iron leaf" there is no burning.

—Thomas Carlyle.

**This book is under no circumstances to be
taken from the Building**

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