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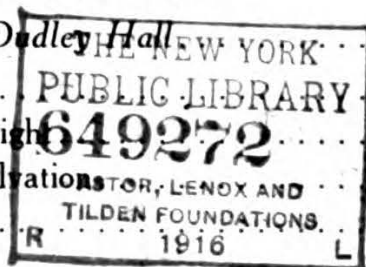
THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

JANUARY 1915

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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A MESSAGE TO THE LONELY

HORATIO W. DRESSER



HERE IS no situation in human life that more readily wins our sympathy than the struggle of the lonely soul laboring in silence or in self-imposed solitude to conquer forces whose scope is beyond the individual's power. We admire the courage of the one who is determined to win the good fight alone. We know that certain victories are best won in solitude. No one of us can live for another. No one can think or will for another. There are matters that must be threshed out alone. Yet many an earnest person is trying to conquer tendencies or to break free from imprisoning conditions that cannot be mastered alone. It is well to consider these matters somewhat closely in order that we may see what we ought to face alone, what not.

It is almost a truism to remark that man is a social being. This is a very ancient truth. History proves it, common life everywhere illustrates it, a study of our own nature confirms it. We know too, how dear to our heart is every tie that unites us with social life, through friendship, through service and the home. We love the homely things of life, the common tasks that draw us into close co-operation with our fellows. The tasks of the day are never half so dull as when performed alone. We cling to everything social above multitudes of attractions in our daily existence. We bespeak the social, we praise it, sing about it, and become absorbed in reading about it in works of fiction. Yet with all this wealth of social life many of us do not half realize how profoundly true it is that we are "bound each to each" by ties of a life which all men share and through which we are

"all members one of another." We fail thus to realize our true estate because we stop with the visible world, neglecting the intimate ties that unite us in mental life, in the heavenly kingdom which is not only within us but around us. Truly to realize the meaning of one's social selfhood is to start with the thought of the heavenly world, to remember that we are spiritual beings open to influences that are ever ready to help us in the hour of need.

Try, if you can, to isolate a temptation, even the most subjective, private temptation you ever had in your life. You know well enough that every human being has been more or less under the same trial, even those men ordinarily set apart as if they had never known a struggle. You know that thousands today are meeting this same trial of faith and power, and that an inner affinity exists between them. You also know that the same sources of spiritual life are open to all; that all are strengthened by each one who turns toward the source of light and life within.

It is impossible to discover a temptation, tendency or instinct, even in the ~~most secret recesses~~ of our nature, that is not connected in the most vital sort of way with the race, its present estate, its history, and with its ideal. In our language we share the gifts of the race, in our inmost thoughts, in our will to ~~obey~~, even in the power we exert when we endeavor to conquer. The tendency in question is not of our mere self, even though it pertains to the telling of a secret lie or to some hypocritical pretense on our part. Even while we are thinking about the matter in solitude we are communing with others. Hence, it has been truly said, "Man is never less alone than when alone." And yet unmindful of all this, there is many a well-intentioned person struggling to conquer as if the present contest bore not the slightest relation to any other person.

Should we then come out into the light with all our struggles, confessing our temptations to others? That does not follow. There are times for consultation with the wise, times for intimate conversations with a friend, and "confession is good for the soul." But the first point is to see that

the matter in question is social; that it can neither be understood nor conquered alone. The second is to see its meaning in relation to heavenly guidance and regeneration. For we have the needed resources within ourselves. It is chiefly a question of seeing the self in its true light.

The lonely soul, struggling to conquer a temptation apart from all social help, is apt to indulge in a great deal of mistaken self-condemnation. Distressed at the presence of a trial which seems to be peculiar, or a temptation that causes a sense of shame, this poor mortal seeks to bear the blame for a tendency which is in reality connected through heredity with father, mother—any number of ancestors. Thus under misapprehension, and taking matters home, the besieged soul becomes discouraged, weighed down by a sense of sin. Hence, victory seems out of the question.

Very important for all who in any way have thus separated themselves from the helping hand is the discovery that many of the faults and passions which they enlarge upon and condemn are really not parts of their nature in the best sense. To condemn a tendency is already to set it apart as foreign to all that one wills to be. One struggles away from this impulse precisely because the true self has already cast it off. The true self is untouched by this social impulse. The true self refuses to identify itself with this condemned tendency. The true self identifies all its powers with the ideal. If the soul had been regarded in the ideal light, this old tendency never would have seemed to possess the power it has. Why then should one condemn oneself? Why not rather strengthen the ideal by positively turning to it every time there is a temptation to regret or to condemn?

These trials which loom so large when we regard them at close range are likely to be little more than old phases of our nature brought to the surface and in process of being thrown off. To enter into these processes is to be drawn back into the old. To enter into them is to become solitary, troubled. Illusion follows illusion, if we look that way. To look the other way is to find ourselves out in the social light of communion with kindred souls, near the divine Spirit.

The lonely soul, because too much with his own mental and bodily states, is likely to mistake these for spiritual states; hence to indulge in still further condemnation, because they seem so inferior. Such a one needs, in the words of the Psalm, to be "set in a large place," to be opened out from within, set free from narrowing subjectivity through recognition of the ever-present nearness of God. Even the lonely soul bowed down with grief is in some measure a victim of wrong perspectives. No personal state can be truly estimated when one is very much alone.

The same is true of believers in divine guidance who live too much by themselves. For if there is time to watch the inner play of feeling, if there is plenty of money and every luxury to foster these inner feelings, this unhealthy inner condition will interfere with the inner vision; hence merely personal sentiments will be mistaken for guidances. True guidance is social; it pertains to many people, and in a way to the whole. If you would obtain it, come out into "a large place," mingle with your fellows more, and forget yourself through service.

There is no good reason why any soul, however solitary, whatever the ill, should be solitary or alone. No barriers of space or time can keep us from the heavenly resources. We begin to draw on them the moment we enter "the large place" and begin to realize the nature of the true self. We are not alone when apparently so. For better or worse we are always social beings, social in whatever we do: why not make it "for better"? What a load of self-condemnation falls off our shoulders when we begin this change. If there remain problems which you feel that you simply must face "absolutely alone," as you heedlessly say, then realize that the best kind of solitude is communion with God, that you may hear just the word that is for you. You are alone, relatively speaking, merely because you have thrown off atmospheres and influences which you are more or less aware of in favor of others which as yet you know little about. But you are really much less alone, if you could but see.

TEMPLE TALKS

CHARLES FILLMORE

MAN'S TRUE AUTHORITY

Establish my footsteps in thy word; and let not any iniquity have dominion over me. Redeem me from the oppression of man: so will I observe thy precepts. Make thy face to shine upon thy servant; and teach me thy statutes. Streams of water run down mine eyes, because they observe not thy law.—Psalms 119:133-136.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.—Matt. 7:28-29.

And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.—Mark 1:23-27.

And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick.—Luke 9:1-2.



HERE IS a tradition that in the building of Solomon's temple, the workmen had delivered to them from the quarry a finely carved stone for which no place was found. It was laid aside and forgotten. Finally, at the completion of the temple, it was discovered that a stone was lacking. Some of the workmen remembered this stone which had seemed useless, and when it was taken from the rubbish it was found to be the very cap-stone.

This story is used to illustrate some neglected, but important power in man. We find we are putting aside something needful in the development of the spiritual man, and

that is dominion, authority. It has been submerged in man's consciousness by the great bustle going on around him, and he knows but little about it in its relation to spiritual powers. Dominion has been placed on the outside of man, and he is not aware of the force and power of the dominion which is his in his inner mind.

* * * *

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

Power and dominion over every thought and feeling is given unto man by the Spirit. Our prayers, affirmations and aspirations should all be pervaded by the Spirit of power and authority. Prayer is something more than supplication. It is an affirmation of truth which eternally exists, but which has not yet come into consciousness. It comes into consciousness by affirmation.

As individuals, we are living under limitations of many kinds. We are dominated by our ancestors, and are constantly deferring to their opinions. We speak of this or that trait as having been inherited, and give our forefathers authority, thinking that what they had we must have. Again, we are under parental authority, and are taught that we should obey the fleshly paternity regardless of its ignorance. I once heard of a child who absolutely refused to do something he had been told to do. When reprimanded for his disobedience, he said to his father, "Do you mind *me*?" Probably the father had never thought of that. The child has a mind as well as the parent. As parents we consider it our privilege to dictate to and domineer over our children. We feel that we must exercise our authority. This is bondage, slavery. The true family relation is based on a recognition of equal rights.

Then we are under the authority of government. The legislature is constantly making laws that dominate us. We are also bound by religious teachings, the authority of the

saints, the Bible, and traditions. Again, men talk about being free and boast about living in a free country, while all the time they are in bondage to appetite and passion. They are like the Jews who said they were Abraham's seed, and were never in bondage. Jesus answered them, "Whosoever committeth sin is the servant of sin."

We are told when the fashions change and we meekly follow. We must dress in a certain way, and act in a certain way, and so rigid is the unwritten law that we bow and cringe under it, fearing to disregard it, yet feeling the inner protest and the prompting to exercise our own authority and be free. Henry Ward Beecher said there was one family in his congregation he loved to visit, because when he was there he could eat with his knife. We are all slyly looking for that family. Few of us are up-to-date on the latest fashion in table manners, but watch the other fellow to see whether or not he eats the garnish with the salad.

Why not be absolutely free? Jesus Christ was not an educated man, yet he associated with the cultivated, the rich and the poor. He must have reached a point in naturalness where the Divine Natural taught him manners.

* * * *

In wireless telegraphy there is frequently great confusion because of many stations sending out messages into the ether at the same time. The same conflict and confusion is in the thought atmosphere of the race. All are sending out messages, and in the confusion man has lost the ability to receive from the Spirit. In our ignorance we are dominating and confusing one another, and laying down this law and that, and saying that this rule of action or that shall prevail.

When scientists learn more of the laws of the universal ether, they will find that wireless messages will not interfere, when each station has its own spark-rate. The different rates of vibration will find room in the ether without conflict. This law inheres in thought radiations, and Jesus understood it. When he sent out his word it produced effects, because

it was rightly timed. It was timed and tuned to the Universal. He called, "Come unto me all ye that labor and are heavy laden, and I will give you rest." All who are in bondage to outside authority, all who are bound hand and foot by man-made law, come; enter into the consciousness of Jesus Christ and be free. This is easy, because the "place" of mental and spiritual thought-action has been fixed and we enter into it as we would into a house that has been built for us. Say, "I have the mastery over every thought and feeling." This is the starting place. You enter in by your word of acknowledgment. To all who enter into this place Christ gives power—power to heal the sick, power to cast out devils. The devils are in ourselves. They are fear, anger, jealousy, and other like traits. We have power and authority to cast these out. As you speak your word they may tear you, and ask you by what authority, but they know your God-given dominion, and will soon acknowledge it and come out.

* * * *

Where shall we find freedom? "Ye shall know the Truth, and the Truth shall make you free." "If therefore the Son shall make you free, ye shall be free indeed." All that we do must be done in the name of Jesus Christ. Then we are free. The name of Jesus Christ carries with it a consciousness of power and dominion. The place of mastery is in the mind, and he who would be master must enter into that place, and work from it to the external.

We are environed on every side by conditions which exercise dominion over us until we rise in our might and take the mastery over them. Men say, "How can I exercise the dominion which is mine? How shall I do away with the law? If I transgress the law, I have to suffer the penalty." There is a way out. It is to be so righteous that you will never transgress the law, spiritual or temporal.

* * * *

Personal power is force; Divine Authority is love. Speak your words in love. Do not even dominate your own thoughts with the idea of coercing them, but realize that in

Jesus Christ every thought is brought into harmony with the Divine Law. Declare the One Power. There is no power in sin or disease. All these things are as nothing to one who is centered in the dominion and authority of Spirit.

Emerson says: "What I must do, is all that concerns me; not what people think. This rule, equally arduous in actual and intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. The objection to conforming to usages that have become dead to you, is, that it scatters your force. It loses your time and blurs the impression of your character. If you maintain a dead church, contribute to a dead Bible society, vote with a great party either for the Government or against it, spread your tables like base housekeepers, under all these screens, I have difficulty to detect the precise man that you are. And, of course, so much force is withdrawn from your proper life. Man is timid and apologetic. He is no longer upright. He dares not say, 'I think;' 'I am,' but quotes some saint or sage."

* * * *

Creation is twofold, God's creation, man's creation. God's creation is in Spirit, in the ideal. Man takes those ideals and makes them the foundation of his creation. He makes form, shape, environment. He does this through thought and word. This being true, and observation proves it true, either physically or mentally considered, man should enter into the law of creation in all its details.

In our study of Being we strive to marshal all the forces of thought into consciousness, and straighten them out. We strive to "make straight the way of the Lord." The creative power of Divine Mind enters into man's work when he makes his mind receptive thereto. When the mind is in turmoil through wrong understanding, it cannot perfectly re-

ceive and express the ideals of Divine Mind. In the present development, it is necessary to take up all questions and put them in right relation.

In the six days' creation of Genesis we read that Divine Mind thought out the whole creative plan, and set man in authority. Man is the acme of divine idealism; he should exercise his dominion, and enter into complete mastery over everything.

Are we masters of all things? If not, why not? Go into the different avenues of your environment and see if you are master. If not, you are not exercising your prerogative. You must be master to be happy, because dominion is yours under the creative Law. Just to the extent that you give up to external things do you lose your dominion.

We should direct all the forces that enter into our lives. We give up to many external conditions, when a little analysis and understanding of them would set us free. Jesus Christ laid the foundation of his church, a spiritual consciousness, which is now ours, on faith. He took Peter as a type of that foundation. He said to him, "Thou art Peter, and upon this rock will I build my church." By faith we build, and bind or loose whatsoever we will. Applied to creative power, we find that faith has power to bind or loose environment. Yet to your faith add understanding. Faith and understanding should co-operate in the well-balanced mind.

What is your estimate of the conditions that environ you? When you understand that which seems to oppress and bind you, you perceive its powerlessness. You find that it has no such power as you have been giving it. The ignorant assumption of the intellect will dominate you if you allow it. You should know that most of what it assumes is a mere figment of blind belief.

We are just now entering into what men call the New Year, and those who are in the intellectual concept of time take it for granted that years have power. So man becomes subject to time. It is surprising to know to what extent men have given up to the idea of the power of time. They believe their bodies grow old with the passing of the years.

Have years power over man? If so, where does that power lie? None of the wise ones in either material or spiritual science have made any such claim. Man has given up to a mere belief in time. We read about three score years and ten as a limit to man's life, but the Scriptures put a negative on this again and again. Adam lived 930 years; Methuselah 969 years, and Noah 950 years. That does away with the three-score-and-ten standard. Why do men not now live to such great age? Because they have not the grasp on the life-idea that they once had.

Years have nothing to do with the life proposition. Be careful how you load up with years. The Bible says Abraham "died full of years." If he had not filled up with years, he might be alive now. Job died "full of days." Joshua was "well stricken in years." Moral: Don't get full of years or days or any ideas of time.

People who understand the power of mind to create conditions, should use that power to absolutely wipe out of consciousness all belief of years. In Revelation we read that the angel said that time should be no more. When he made this proclamation, he stood with one foot on the sea and one on the land. The feet represent the negative pole of understanding, or the understanding of material conditions. The angel of the Lord, the free, full expression of God-Mind in man, declares his understanding and sets free from the idea of time, the earth or formed realm and the sea or unformed realm of thought. When man gets into the understanding of the Absolute, he takes his freedom from all bondage of time, and declares that time shall no more enter into the substance of his mind or body or affairs.

The ego has power to say yes or no; to bind or to loose. When this understanding is attained, time has passed away. The ego is master of time. It says, "Before Abraham was, I am." There are no years, no past, no future. All is present. I am telling you the Absolute and you can prove it. It is good to have our attention called to the intellect's assumption of time. Time is not fixed—we have solar time, railroad time and other assumed measurements of passing

events, but no absolute standard time. In a newspaper report of an interview with the chief Observer at Greenwich, he said, "There is no such thing as time. We fake it." This acknowledgment, from the very headquarters of earthly time, reveals its hollowness.

If time is a man-made fake, how about the widespread belief in passing years? A fake and more of it. The pious dyspeptic and pensive poet revel in the years that are passing by, but they are merely exercising homesick fancy. They want God. Astronomy says that a year is the sum of days it takes the earth to travel around the sun. The earth comes back promptly to the place which man assumed as the starting point of his yearly estimate, so what has passed away? You say time has passed. But time is only the measure of earth movements and the events that pertain to materiality. Everything that enters into this relation returns like the earth to its appointed place, so there is no "passing away" of anything. Our friends have not passed away—they have simply lost their hold on substance. They have allowed these false claims of senses to become more powerful than the *I Am*, and the result is a letting go of the body. The saving message to every ego is, "Present your body a living sacrifice, holy, acceptable unto God."

So let us be free from bondage to the belief in time. Let us believe in the fullness of the now. Now is the time to rejoice in the abundance of Good. Do not look back. Remember Lot's wife. If you look back to the joys of the past, you will soon be recalling its sorrows also. It is not safe to look back at all. When you dwell on the past you are working on a false foundation. There is no past. There is no future. All is *now*.

You cannot comprehend eternity if you try. You will only get dizzy in trying. When the intellect tries to grasp the idea of endless years, it gets beyond its depth. The disciples of Jesus asked him when the kingdom of God should come, and he said to them, "No man knoweth; the Father alone knoweth." All we have to do is to watch and pray. We have all we can do to take care of the now. Do

not spend any time looking for a Day of Judgment. The day of judgment is every day and every moment. Forgive *now*. Watch *now*. Pray *now*. It is our blessed privilege to enter now and here into consciousness of all that God is. The inspiration of the Spirit was not all used up in the past. God's presence was not manifest merely in the Old Dispensation. His power is pouring out upon us more and more. Acknowledge it in all ways. Enter into the consciousness of *I Am* Presence. God sends his *I Am* Law down into the darkness of the Egypt consciousness at all times. The account given in the Scriptures does not belong wholly to the Mosaic dispensation. The Spirit is now going down into your consciousness and setting you free from all bondage to material conditions. If you wish to escape the bondage of time, make this your daily affirmation: "I do not believe in passing years; I enter into the fullness of the Eternal Now."

FAITH

S. M. RUNDLE

Faith knows no lack, nor ever waits upon
Men's promises; it knows that God is ever
Sure, and that he sends the needed thing ere
Even we do think we need it. Faith breasts
The waves of circumstance and conquers ev'ry
Rock and rapid that would check its way, nor
Stops until heav'n's gate is reached, and there it
Rests, greeting the hoped-for, God-sent things which
Gladly range themselves in high relief upon
Life's way. For God is ever sure.

Man's life is not confined to three score and ten years. Here are the ages of some of the patriarchs: Adam, 930 years; Seth, 912 years; Enosh, 905 years; Kenan, 910 years; Mahalalel, 895 years; Jared, 962 years; Enoch, 365 years; Methuselah, 969 years; Lamech, 777 years; Noah, 950 years.

THE ACID TEST OF TRUTH

HAROLD CLOUDMAN KNOWLTON

"All men are liars."—Psalms 116.



SAID Pilate to Jesus, "What is truth?" and the world still asks the same question. The dictionary definition gives truth as a character of *things* to be "conformity to fact or reality." As things are constantly in process of change, this idea of Truth is never the same two consecutive seconds, and it is at best a comparison of things, a relative truth, or, to be more accurate, a fact.

Truth, as an attribute of Divine Mind, is "steadfast fulfillment of Divine Will or promise." This latter definition is absolute and shows Truth to be something eternal, unchangeable, and, as it is of God, it must always be good.

Fact and Truth have always been more or less confused in our minds. It may be a fact that I suffer pain but it is not Truth, as Truth is of God—Good, and is eternal, while pain is neither. As God made everything good, he did not make pain, therefore pain is only a false concept of the senses. It bears every semblance of reality to the senses for the time being, but it is not real, as it disappears as soon as we cease to think of it. As we dwell upon the false or unreal, it expresses itself to the senses in something short of perfection, and the converse is equally true, as like *always* produces like.

We analyze chemicals to prove their composition, and we test gold with acid. These things are important enough to us that we go to much expense lest some one should deceive us and thereby cause us loss of money; but our thought—that which is back of every action and which decides our usefulness in life—our health, prosperity and happiness, and even our rate of progress in eternity, does not usually receive an equal amount of attention. We constantly think *lies*, and these produce in us poor health, and in our environment all

undesirable conditions. "Ae ye sow, so shall ye also reap." Is this true of thought? *Absolutely!*

It is most important to think Truth, "and the Truth shall make you free." Apply the acid test to each thought. Ask yourself first, Is this good—of God? second, is it eternal—unchangeable? If the answer to either be *no*, then it is not Truth. By persistently eliminating the false from the true we so train our minds that the act becomes second nature, or, apparently automatic. Until this takes place in the mentality we cannot expect to express perfection in all ways and at all times. By choosing Truth in thought we open the way for the Inner Voice to be heard. So long as we dwell upon materiality and false concepts, calling them Truth, so long as we accept the evidence of the senses as Truth, so long do we impede our progress in perfection.

We all desire to express greater perfection; even the so-called law breaker, in deliberately committing crime, is actuated by the thought of some benefit which will accrue to him by his act. He is misguided but honest in his endeavor, reaching out to a fancied better condition. As we hold the false concepts and think lies, thereby breaking God's law, we are even as these criminals who are shut up in our prisons. We are judged and get our just dues more surely, promptly and justly than these thieves and murderers.

The result of thinking Truth is expressed in heaven *in us* and *about us*. All desirable conditions are ours now, but we refuse to accept them in that we refuse to analyze our thought and eliminate the false. The whole secret of health and prosperity now and always, is contained in the two words: **THINK TRUTH.**

Most students of right thinking desire immediately to bring others to the realization of desirable conditions by their method, and they usually begin by preaching "in season and out of season." Failing in this they send the thought, or "treat" their friend. The most powerful method is often forgotten for a time—the example. This is by far the most important as well as the most difficult method. After proving "Thinking Truth" to your own satisfaction, persist in it—

continue—stick to it; never relax your vigilance. Old thoughts may crop out for a time, but be not discouraged; results will surely follow as the day the night. As these show forth, they are the most powerful argument you can use. If any ask, *What did this thing?* tell them; but be not over-anxious to persuade or proselyte, but rather

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

You admire this tower of granite, weathering the hurts of so many ages. Yet a little wavering hand built this huge wall, and that which builds, is better than that which is built. The hand that built, can topple it down much faster. Better than the hand, and nimbler, was the invisible thought which wrought through it, and thus ever behind the coarse effect, is a fine cause, which, being narrowly seen, is itself the effect of a finer cause. Everything looks permanent until its secret is known. A rich estate appears to women and children, a firm and lasting fact; to a merchant, one easily created out of any materials, and easily lost. An orchard, good tillage, good grounds, seem a fixture, like a gold mine or a river, to a citizen, but to a large farmer, not much more fixed than the state of the crop. Nature looks provokingly stable and secular, but it has a cause like all the rest; and when once I comprehend that, will these fields stretch so immovably wide, these leaves hang so individually considerable? Permanence is a word of degrees.—*Emerson.*

A fire mist and a planet,
 A crystal and a cell,
 A jellyfish and saurian,
 And a cave where the cave men dwell;
 Then a sense of law and beauty,
 A face turned from the clod—
 Some call it evolution,
 And others call it God.—*W. H. Carruth.*

LETTERS OF INTEREST

ARTHUR DUDLEY HALL

TO ARTHUR DUDLEY HALL,

739 Boylston St., Boston, Mass.

The writer has found your articles in **UNITY** most interesting and helpful. Have been reading literature along that line for the last fifteen years, but have not been very successful in demonstrating it. However, I feel that the fault is with myself. For instance, in the matter of prosperity, my people always felt the lack to the extent of not feeling able to buy anything not absolutely necessary. Have wondered if this early training in always counting the cost first, to see whether something desired could be gotten along without, has impressed itself upon the subconscious mind to the degree that it is difficult to overcome on that plane and obtain successful results in the holding of the thought of prosperity. I am sure that you will at once see the point I have in mind, and possibly you will feel disposed to cover the subject in **UNITY** for the benefit of its many readers, to many of whom it might appeal. My greatest weakness is what might be termed an hereditary disposition to worry and become upset over fancied dangers, both financial and other matters.—* * *

DEAR FRIEND:—

There is only one answer I can make to you in the matter of your having been reading Truth literature for so many years and not getting perfectly satisfactory results. You evidently have been a "hearer" and not such a "doer" as is necessary, according to Jesus Christ. The most wonderful demonstrator of Truth has said that there are many who have ears to hear and eyes with which to see, still they neither see nor hear. Your difficulty? Yes. Furthermore, Jesus Christ was positive in declaring that whoever did the works should know the doctrine. That is, when anyone actually puts into practice the lessons that Jesus Christ gave, the results are sure to follow.

It seems to me that your difficulty lies either in the fact that you have not been persistent in your practice of the principles, else, although having been persistent in the "doing," you have failed to recognize that the results have become manifested. Either, of course, would prevent you from ex-

periencing your birthright, which is perfect peace of mind, body and affairs.

The feeling which so often comes over one that it is not wise to spend money for this thing and that simply because there does not seem to be sufficient means on hand or even in sight, is merely the consciousness attained by continually thinking that people are responsible for our getting along financially and socially. The only way in which to change this consciousness is to begin to think differently and then act in accordance with the new ideas. The truth is that God, Almighty, Omnipresent Good, is the One Source and Supply of All Good. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." The Source and Supply is omnipresent, always and everywhere present. In fact, as well as in Truth, we live in it, move in it and have our very existence in it. It is the One Presence of Spirit Substance. It is the reality, the foundation, the substance and evidence of All Good, whether visible or invisible. When living in this consciousness the results *do* come into visibility. Perhaps they do not become visible to you in just the way you had in mind. This, of course, makes absolutely no difference. It is the result you want and not the way in which it is to come about.

May I say, that really and truly it is no concern of yours regarding the ways and means by which God, the Omnipotent, Omnipresent and Omniscient Good, desires to bring the Law into visibility. Man is the avenue through which the Law operates. Keep the avenue open. All that can possibly concern you is that you *do* your part. Your part is merely believing the Law of Giving and Receiving sufficiently to put it into actual practice in every phase of your experience. As you are persistent in giving, whatever is within you to give, whether of thought, word or act, the Law operates and results *do* follow. It is then for you to recognize the Truth, that because you have set the Law of Prosperity—that is, the Law of Giving and Receiving—into operation the results are obtained. Look for them, see them by recognizing that everything is working together for your

good. Recognize every thought that is sent you, every word you hear, and everything that is done for you as the direct working of the Law of Good, God, bringing into manifestation everything that is needed for your perfect expression of the God Life, God Love, God Wisdom, Understanding and Substance, which is established within you.

Stop thinking, talking and acting in the thought that you must be careful of what you have because more does not always seem to be coming into visibility immediately. The best way, it seems to me, to stop thinking, speaking and acting one way is to immediately think, speak and act differently. You are aware of the fact that you are unable to think two thoughts that are the direct opposite of one another at the same moment. So it is with speaking and acting, for these are nothing more nor less than thoughts expressed. Instead of doing as you have been doing, providing you are dissatisfied with your results, is to turn right about face in your thinking; and the words and acts will come into harmony with the thought, since the thought is the substance of everything.

Emerson said that one ought to beware of a thinker set loose. Why? Simply because an intelligent thinker knows that he is using the *only power*, Mind, God; and, furthermore, *knows how* to use it in order to accomplish anything he desires. Just think! Every thought you think is the result of using the One Omnipotent Power, God, All-Good. Just realize this and begin to think in harmony with only that which you desire to become visible to you. "As a man thinketh in his heart, so is he," applies to the relative man in that whatever he is conscious of he experiences.

You feel that your greatest weakness is an hereditary disposition to worry. Just so long as you feel this way you have ceased to acknowledge your oneness, your sonship, your allness with God, Almighty Good, the Source of all Life, Love, Wisdom, Power and all that is Good. In other words, you are denying the One and Only Power which is able and willing and is bringing your entire mentality, body and affairs into perfect peace.

Do not think thoughts and then be afraid of them or afraid of their results. Remember that every thought you think is power, and it accomplishes, or finds its perfect expression. Keep your thoughts centered upon the Truth that you are the image and likeness of All-Good, and that in every thought, word and act you are expressing God. It will not be long before you will recognize that the Law is operating continually. Then you will find yourself free from all so-called hereditary tendencies to worry and anxiety, and you will become conscious that in Good you are living, moving and existing. Furthermore, because you love only Good, God, all things are working together for your good now. The fundamental principle of your Being is that God, All-Good, is all there really is. Begin to *live* this Principle even if you do less reading. Practice accomplishes much more than intellectual study. Try it and see for yourself that the Law of Giving and Receiving is infallible.

You are God's child. It is the will of God, Good, that Good find its perfect expression in and through you and *all* your affairs at all times. I rejoice and give thanks that this is *now* being done.—A. D. H.

NOTE—The following letter is in answer to a student who, after many years' of reading Truth, has not demonstrated that God is the One Supply. This student, considering herself a widow, feeling that God's abundance is unlimited, has been affirming that a large amount of money, which to her represents unlimited supply, be given to her. Also this student desires to know if a second marriage is necessary for her prosperity. Feeling that there may be many who have these same questions to answer, this letter is given to help those who may need it.

DEAR FRIEND:—

Your question as to my knowing a widow who demonstrated over financial lack by the application of Truth, seems to indicate that you have in mind some particular person. I do not know her, at least, as far as I am aware. I do know, however, of others who have solved their financial "problems" in this way. Personally, my "problems" are rapidly being straightened out by applying the principles which were taught by Jesus Christ.

From your letter I gather that you seem to be unsuccessful in your demonstration even after twelve years of constant work. Let us see what the reason is. Have you *acted* upon your belief that you are an heir of God?

In Truth there are no widows. A widow, as we understand the word, means one who has lost her husband; and we understand a husband to be one who supports a wife. Now, let us see how, in Truth, there are no widows because there is no-one without support, hence no-one without a husband. Of course, you understand that there is no sex in Spirit or in Truth. The principles set forth by Jesus were for Man, and Man is both male and female, being the image and likeness of God, the Father. We all have one husband, that is, we all have one support and one supporter. This husband is God, the All-Good Spirit in which we live, move and have our being. If you will look up Isaiah 54:5, you will read, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." All those who do not know or who forget that God, All-Good, is their Supply and Support, may be considered widows.

With this truth established in your consciousness, just forget that there is any lack, because your supply is this All-Good which surrounds you and permeates every part of you. Affirmations are good to a certain extent. They cease to be beneficial when they are not actually applied. For instance, suppose that you repeat or read, time after time, the words which constitute a recipe for a particular dish and did not carry your intellectual knowledge into actuality. You can readily understand how you would never demonstrate that the recipe is a perfectly splendid one. Just so it is with your affirmations that you are a child of God, an heir and co-heir with Jesus Christ. You also affirm that it is God's will that you have all things. All this is true and you are wise in holding to this truth. But, please put this into actual practice if you desire to demonstrate it.

This sounds very easy, you may say, but how does one do it? It is easy and everyone can do it. It seems to me that

the easiest way is to free ourselves from all limitations of time, space or degree. All is Spirit. There is but One Presence, One Power and One Mind. This All-Good Presence is God, your husband, your supply and support. "The earth is the Lord's, and the *fullness* thereof; the world, and they that dwell therein."

In my own case, I have given up the idea that I must have a certain amount of money. God, the Source of all supply, is unlimited and inexhaustible. I have no right to limit the supply as to the amount or to the way it is to come to me, either for asking for one cent or seventeen millions of dollars. "*All that the Father hath is mine.*" Why, then, should you ask your husband, God, for seventeen millions of dollars only? All is yours. This being true, we may ask for sufficient supply for definite needs.

Again, God is your supply, and the supply is equal to every demand. Have you a present demand for \$17,000,-000? Could you use this amount of money immediately? Do you really desire this amount of money? Is it money that you want? If so, please turn directly around and want God only. God, the All-Good, is all there really is. "Seek ye *first* the kingdom of God [the consciousness of All-Good, which includes Life, Love, Wisdom, Understanding, Substance, etc.], and all *things* shall be *added*." You see that Jesus did not instruct us to seek for things. Money is a thing. Jesus taught us to express the Divine Attributes that are within us and then, as an effect, things would be added. Try it again and you will find that every need will draw unto itself a sufficient supply.

I know that you do not want money, as such. You want Peace, Love, Power, Understanding, Life, Substance and All-Good. There is only one way for you to gain this desire. Simply be peaceful, be loving, be alive, and, in short, be what you want to be. Thus you express your True Self, the *I Am*. No one can do this for you. All anyone can do is to show you how, and you must *do* yourself. I know that you want these things as additions because you are a spiritual being and hence have to do with spiritual

things only. Money and things are simply symbols of Spiritual Truths, or Realities. You and I are merely the avenues through which God's inexhaustible, unlimited supply passes in order to bless the entire universe. Rejoice and give exceeding thanks that this is true.

I firmly believe that if you hold yourself open to receive all that God, All-Good, has for you and look for it to come from every avenue, you will never consider that you want any certain amount of money or any definite thing. You want all that God has for you. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God [Good] hath prepared for them that love him [Good]." Just know that Good is all in all, and all there really is; and that all things are working together for Good to them that love the Good.

As a final suggestion I would call your attention to the fact that as we use what we have on hand at the present moment, be it little or much, freely and cheerfully, knowing, at the same time, that the supply is equal to every demand, our visible supply will rapidly and abundantly increase. Do not forget that true prosperity does not consist of the possession of things. True prosperity is a state of consciousness. We can express only what we are conscious of, and, consequently, unless we are conscious of our unlimited supply we cannot bring into visibility the supply for our every need.

Knowing that the Spirit of Truth will reveal to you the solution of your every "problem," and show you the way of deliverance, I give thanks.—*A. D. H.*

Natural laws, which are the angels of the Most High, and obey his mandates, are rolling on the time when sickness shall fade from the world, and with it the sins of the soul. Then men shall stand up with no sickness in the body and no taint of sin in the soul. My hope for the human race is bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and of poets have never been able to describe.—*Emerson.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *UNITY*, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

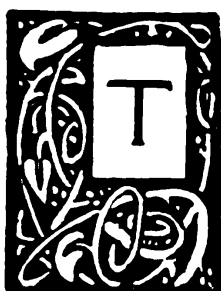
The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 913-925 Tracy Ave., Kansas City, Mo.

LAY ASIDE EVERY WEIGHT

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."—I Cor. 9:24-25.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith."—Heb. 12:1.



THE year that has just dawned promises to be the greatest in the world's history. The whole human family is facing great changes, and all the admonitions that have ever helped Christians in past centuries are of more value now than they have ever been.

Under the figure of a race to be run and a crown to be won, Paul wrote of the Christian life, its duties and its triumphs. All who contended for prizes in the Isthmian games were put through a course of training, requiring them to regulate their diet and restrain all of their passions. The Corinthians were familiar with the discipline required for the contestants in these games and they could, therefore, readily understand Paul when he used the race as an illustration of the discipline necessary to win the crown of life. He said to the Hebrews, "Let us lay aside every weight." All weights, burdens and incumbrances that man carries are in his mind. They seem to be external and material, but they can all be traced back to ideas. These burdens are belief in ill health, belief in lack, the thought of personal responsibility, prejudice, fear, condemnation, fear of man, and old error beliefs about God that have been accepted as part of the race inheritance. The Truth will make free from every one of these burdens. Understanding God as Father and as everywhere-present Principle will undermine every error and set man free. In this way the weights are laid aside. The promise, "Come unto me all ye that labor, and

are heavy laden, and I will give you rest," is fulfilled by believing the Truth. Through the Christ Mind in us, we are set free from ignorant beliefs, and we find rest to our souls. Being thus made free, we can run the race that is set before us with new hope and courage and strength.

Paul speaks also of "the sin that doth so easily beset us," but you will notice that he says we are to lay it aside. It is not to be carried along, but put away. This putting away of sin is a mind process, just like the laying aside of burdens. Error becomes objectified through a law of mental action, but whatever the sin may be it is first in mind and we must get back into mind to find freedom. All the problems of life are so much more easily handled when we know they can be reduced to mental propositions and worked out in mind. Sin is not some great and powerful external reality. It is a violation of the Divine Law, a missing of the mark of perfection. Back of the violation is ignorance. Here again the promise, "Ye shall know the Truth, and the Truth shall make you free," applies. Men are free from sin just in proportion as they know God and know themselves as his offspring.

The race is to be run with patience. "In your patience ye shall win your lives;" "Let patience have her perfect work, that ye may be perfect." This discipline necessary to win the crown of life, develops patience, and patience in turn helps to win the crown.

"Every man that striveth for the mastery is temperate in all things." Even in gaining worldly honors, men find that they must be temperate. Much more is temperance needed in attaining spiritual things. Everything in the way of false stimulants should be avoided by those who would be overcomers in Christ Jesus. The world readily recognizes the benefits derived from abstaining from alcoholic drinks, and now many thousands of people are eliminating meat from their diet because they are awakening to the fact that meat stimulates the sense man and interferes with the development of spiritual power.

"Looking unto Jesus the author and finisher of our

faith." Every weight and burden can be summed up in the word self. So there is a deep wisdom in this injunction to look unto Jesus. When we look to him we are looking away from self. The faith which enables one to see the prize and to have the strength to run for it comes from the power of the Lord Jesus Christ, working in man, quickening him, establishing him in the Truth of his being.

They of the world run "to obtain a corruptible crown; but we an incorruptible." In the Olympian games the crown was made of wild olive, and in other games the victors were crowned with laurel, pine or parsley. These were, of course, all perishable, as were the worldly honors which they represented, but in the race which the Christian is admonished to run the prize is incorruptible; it is the crown of life, which fades not away.

In times of past ignorance, men believed that the grave was the way to the crown, but a new time has dawned and now those whose eyes are opened know that only through spiritual overcoming can they be crowned with eternal life.

Teachers should hold before their students this incorruptible crown, encouraging them to rejoice in the discipline of the overcoming life. With the crown of life every spiritual blessing is added, and all along the race the overcomer may express the joy of mastery and dominion.

NOW IS THE DAY OF SALVATION

Did Jesus Teach the Popular Doctrine of Salvation of the Soul After Death?

Jesus did not teach salvation of the soul after death, for his teachings were of life. Jesus taught us that "who-soever believeth on me hath everlasting life," and that if we ate of the living bread that he would give, we should never taste of death. Salvation means freedom. "Ye shall know the Truth, and the Truth shall make you free." Jesus taught that the hour cometh, and now is, when all true worshipers shall worship the Father in Spirit and in Truth. God is Spirit, and Spirit is omnipresent, so the working out of

one's salvation must be in the *Now*, which takes hold of man in his three-fold consciousness, spirit, soul and body, preserving the Trinity and establishing man in the glory of the Father. Jesus said to the multitude, "If ye believe not that I am he, ye shall die in your sins," for "whither I go ye cannot come." Jesus' teachings were in the present tense, and time is eternally the same. Man must be born again, here and now, spiritually, dying daily in the Lord, thus putting off the old man and putting on the new. This is salvation of the soul, knowing the true God, "whom to know aright is life eternal."—*Ida M. Mingle, Independence, Kansas.*

ANSWERS TO QUESTIONS

What is the Providing Law? How is it kept?

God is without "variableness, neither shadow of turning." This means that he is Law, absolute, unchangeable. God is Good, and every expression of his Law is good, and works good for man. When he created man, he gave him every advantage and every blessing, and provided everything for his welfare. Therefore, God himself is the All-Providing Law; he is the spiritual Substance out of which is made everything the race needs. The understanding of this Truth awakens in man great faith in God as a Father who supplies all his children bountifully out of his own abundance.

The first step in keeping the Law is recognition of it. Unless God is known as the Source of all supply, men look to the material world as their means of support, and when they do this they break the Law, and so break connection with the real Source of their Good.

The Law must be kept also in the relation of man to man. The least violation of the justice and righteousness which is due from one individual to another makes a tangle in the mind and affairs of the one who violates the Law.

One phase of the Providing Law is that which we know as the Law of Giving and Receiving, and it is disregard of this principle that most often hinders man's reali-

zation of the divine supply. Some are ready to receive, but are not willing to give; some give readily but shrink from receiving. In either case the Law is broken.

In the First Psalm the Divine Law of prosperity is clearly set forth. Two classes of men are described: the godly and the ungodly. The godly man is the one who knows and obeys the Divine Law, thus making himself God-like. The ungodly man is unlike God; he is busy trying to accumulate wealth or to gain worldly knowledge, or in some way win praise of men. The ungodly man does not know that God is the prosperity of his people. "The counsel of the ungodly" is always based on worldly wisdom. He can tell you how to make money by material methods, but he scorns the idea that God has anything to do with him and his affairs.

On the other hand, the godly man believes that God is the Source of all his good, and he delights greatly in studying his Law; he meditates in it day and night. When he gets in union and communion with the Source of his being, he drinks the Living Waters and feeds upon the Divine Substance so that he never lacks. "Whatsoever he doeth shall prosper."

How can patience be developed?

Patience is an attitude of mind, characterized by poise and calmness, especially in the face of trying conditions. Whether one is patient or not depends upon his view of life. If he is selfish and self-centered and lives in a material world, bound by his own interests, he lacks the qualities that go to make up patience.

The first requisite in the development of patience is spiritual understanding. A knowledge of the true character of God and of man enlarges the whole scope of man's thinking and helps him to find his center in God. When he is thus centered he is not easily made impatient. The larger his vision of life, the more freedom he feels, and he is spared the friction and vexation that comes to man when he is centered in his own personality.

Love develops patience: "Love suffereth long, and is kind; seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

In this connection the following exercise, which we are now having in Silent Unity, may be of interest. We are memorizing the thirteenth chapter of I Corinthians (R. V.). We learn one verse each day and hold it in the ten o'clock Silence, first repeating it aloud, together; the following day we give the next verse, going back each day to the beginning of the chapter, and in meditation holding the last one learned, and so on until the chapter is finished. This helps us to sow deep down in the subconscious these seed words of Divine Love, and gives them a chance to bring forth in our lives far more than would be possible by merely reading or surface thinking and talking about Love. We find that nothing is worth more to the overcomer than to be able to express in his life the many relations and activities of love mentioned in this greatest of all love poems.

A consciousness of power, dominion and mastery is a factor in the development of patience. Negative people become impatient easily, while strong, positive people, who know that they are master of the situation, find that they have no trouble in being poised and patient.

A realization of the fullness of life helps also to make one patient. Tennyson says:

" 'Tis Life whereof our nerves are scant;
O Life, not death, for which we pant,
More Life and fuller that we want."

When every nerve is well nourished with abundant life the joy of living is always present and it is easy to be patient. When the nerves are starved, strained and racked for lack of realization of life, irritability and impatience are usually manifest.

One of the greatest aids in the attainment of patience is that spiritual discernment, which enables one to know the real from the unreal. It is very difficult to be patient with adverse conditions, if you believe that they are very strong

and powerful and permanent, but if you know that only the good is true, and that the appearance of evil is a temporary condition that you can remedy by exercising love and faith, you can hold your center and remain poised.

All of the attributes of being enter into the exercise of patience, and he is most patient who incorporates into his every thought the divine qualities which are inherently his as the Son of God.

Where is the River of Life?

When Jesus talked with the Samaritan woman at the well he said to her, "The water that I shall give him shall be in him a well of water springing up into everlasting life." At another time "Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." From this it is clear that the river of life is in man. It has its source in the indwelling Christ Mind, and its center of action in the body is the generative region in the lower part of the abdomen. We therefore speak of this fountain of life as the Life Center.

Knowing this, we can turn to the last chapter of Revelation and read its first two verses with new understanding:

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

It is especially interesting to read in this connection the first twelve verses of the forty-seventh chapter of Ezekiel. The twelfth verse reads as follows: "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for medicine."

These passages from Revelation and Ezekiel describe the same stream. Every individual who has awakened to the consciousness of the indwelling Christ Life has set flowing in his mind and body this river of life, and finds that it waters and makes fruitful his whole being, so that he brings forth within himself the substance which he needs for his own renewing and for the healing of all his ills.

It is popularly understood that the monthly fruit of the trees that grow by the river of life are peculiar to the feminine, but the fact is that the masculine also produces a monthly fruit which is life-giving, and when retained feeds the whole body with renewed vigor and vitality. This is also symbolized as the leaves of the trees for the healing of the nations. Mortal men and women waste this precious life-fluid in generation and sexuality, but those who come into the Christ consciousness conserve and lift up, that is, spiritualize, this "hidden manna."

QUESTIONS

Why should all affirmations be based on Absolute Truth?

What is the difference between hoarding and conservation?

What is it to "prove God"?

BIBLE STUDY

Joseph as a Type Man

Man is an idea in Mind, which manifests in states of consciousness. These appear outwardly as personalities, and take form as bodies. In describing these states of consciousness, or mental movements, the Scripture uses the personality in a representative sense, with the inner names as a key to the mental state intended. The Hebrew meaning of the name Joseph is *one who increases*. It represents that state of consciousness in which we increase in character along all lines; we not only grow into a broader understanding, but there is also an increase of vitality and substance. Jo-

seph is especially representative of the realm of forms. He was clothed with a coat of many colors; he was a dreamer and interpreter of dreams; the phenomenal was his field of action. Among the primal faculties of the mind Joseph represents the imagination.

The other faculties of our mind are not always ready to fall into line and be led by the Spirit, especially in the beginning of our life upon the higher or spiritual plane of consciousness. They have been the older brothers, have had control and have fed the Father's flocks (thoughts) for so long that they do not wish to yield their supremacy to another. So they take counsel together and sell this young brother into Egypt. Egypt means the darkness of ignorance, and these promptings to a new and higher life are forced back into the most remote recess of our consciousness ("cast him into a pit"), and we go on in ignorance of the peace and happiness to be gained by living upon the spiritual plane, until we, too, like the children of Israel, are driven through the direful consequences brought about by thus choosing darkness instead of light to seek relief. Then, again, the Spirit, always awaiting opportunity, responds to our cry, and we are shown once more the open door to the upward way.

And Joseph was sold "into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Pharaoh means *the sun*; Potiphar, *belonging to the sun*. The sun is the source of light and life, and is the generative power upon whatever plane it works. Pharaoh (the sun) being in Egypt, shows to us that the light of the sun of righteousness is veiled by our life upon the lower or sense plane, and Joseph (our spiritual consciousness) is bartered away that we may enjoy the things of sense, and the life forces are spent in their gratification.

The Hebrew meaning of Pharaoh is *the whole house*. He is ruler in Egypt, which means obscurity. Thus we understand that this one to whom Joseph comes is not in Divine Understanding, but receptive. When the Lord shows him coming events in his dreams, he seeks to know the true interpretation, and when he is convinced, he makes that new state

of consciousness ruler next to him over his whole kingdom.

Egypt has a specific significance in the body-consciousness, and refers in this case to the subjective mind. There sets into bodily functions an energy that especially stimulates the generative center when the Spirit is quickened by the Truth. This lasts about seven years, or has seven degrees of activity. This is the seven fat kine and seven full ears. Those who are wise conserve this energy and store it up in the consciousness, because there is always a reaction proportionate to the action. This is a law that holds good in all forms of energy. Yet when the generated force of action is properly conserved, the reaction is not felt. When we let this higher or Joseph state of consciousness rule in our members the Lord shows us in dreams just how to handle the situation, and we make a storage battery of the "cities" or ganglion centers throughout the consciousness. Pharaoh called Joseph's name "Zaphenathpaneah," which means *governor of the district of the place of life*, which indicates clearly that the generative center is to be ruled by that state of consciousness in which God is the directive power.

Joseph is the great prototype of Jesus the Christ, and a comparative study of their lives shows many parallels.

Pharaoh casts Joseph into prison, but "the Lord was with Joseph." In this plane of consciousness, although Joseph (our awakening spiritual consciousness) is already in bondage to our lower self, we place still more restraint upon it, placing it in such complete abeyance that we neither perceive its presence nor hear its promptings. It is imprisoned in the depths of our mentality. But it is merely awaiting its opportunity, for the Lord is with it, and in fullness of time it will come forth to its rightful place in the mind of man.

The chief butler and chief baker were also put into prison. This symbolizes the putting into bondage of the spirit of life and the substance of life (the wine and the bread with which the butler and the baker served their master) to the sense man. But even though the life forces are perverted, they are still in the keeping of God, the *I Am*

within us, the Joseph of this stage of our progress.

And they each dreamed a dream, and sought to know its meaning. The Spirit through Joseph interpreted the dreams, and it so came to pass.

Joseph represents that state of consciousness where the soul begins to awaken to its spiritual nature. In this state he had dreams and visions (Gen. 37:6-11) which we interpret as meaning that the faculties of the mind, typified by the twelve sons of Israel, were to be subservient to the Spirit as their Divine Guide.

Mystics tell us that man passes through twelve states of consciousness, that Joseph is the eleventh and Jesus Christ the twelfth. These states may be all active in us at the same time, but the *dominant* one indicates where we are. For instance, if you are a dreamer, and can interpret your dreams, you may know that you are at least developing the eleventh movement of mind. But it is one thing to dream, and another to interpret correctly. All people dream, but not one in a million can interpret. Dreams and visions come under the same head. Many people see visions, but they nearly always misinterpret them.

When one in the Joseph state of consciousness sees a vision or dreams a dream, he does not take it in its literal sense at all. Joseph has divine understanding; he is taught of God. He knows that all forms represent ideas, and his first step in interpreting is to analyze the symbols, and resolve them into their primal ideas.

What significance are we to place upon dreams? What attention are we to give to them? The time for dreams is either when we are losing our consciousness in falling asleep or regaining it again as we awaken. When we are in deep sleep we live in the subconscious mind, of which life the conscious mind knows nothing. When we are in this borderland, and the conscious mind is stilled, then we are in closer touch with the superconscious mind, or mind of the Spirit, and to the one who is *spiritually minded*, who at *all times* is seeking to know what Infinite Wisdom has for him, to him is the message given. The Spirit speaks through sym-

bols (the butler's cup of wine and the baker's basket of bread), and the spiritual consciousness of man interprets it.

To the mind of the mortal man these are nothing but dreams. To the spiritual man they are revelations of the purpose of Omniscience. "Spiritual things are spiritually discerned."

One of the surest proofs that you have opened yourself in Spirit is that you have symbolical dreams. Divine ideas are being reflected into your placid soul, and you may mentally see them and catch their import if you meditate patiently and persistently upon the relation that each thing bears to thought. Things are thoughts reduced to sense perception. Still the senses, and you will perceive the thought back of the thing. This may be a slow way to learn the language of mind, but it is sure, and one who can quickly translate into thoughts all the shapes and forms in all the planes of phenomena is a Joseph, and stands next to Jesus Christ.

QUESTIONS ON BIBLE STUDY

[These questions are for the help of the student in the preparation of his lesson. Answers are not to be sent to us.]

What is the meaning of the name Joseph?

What faculty does Joseph represent?

What do Joseph's brethren symbolize?

What is the meaning of Egypt?

What is typified by Pharaoh?

What is the meaning of the selling of Joseph?

What do the seven years of famine and seven years of plenty typify?

Who are the chief butler and the chief baker in man's consciousness?

What is the place of dreams and vision's in man's spiritual development?

How should dreams be interpreted?

Cultivation of the mind is as necessary as food to the body.—*Cicero*.

SUNDAY LESSONS

SUNDAY, JANUARY 31

• REVIEW

Scripture Text—Proverbs 4

1. Hear, my sons, the instruction of a father, and attend to know understanding:

2. For I give you good doctrine; forsake ye not my law.

3. For I was a son unto my father, tender and only beloved in the sight of my mother.

4. And he taught me, and said unto me: Let thy heart retain my words; keep my commandments, and live;

5. Get wisdom, get understanding; forget not, neither decline from the words of my mouth;

6. Forsake her not, and she will preserve thee; love her, and she will keep thee.

7. Wisdom is the principal thing; therefore get wisdom; yea, with all thy getting get understanding.

8. Exalt her, and she will promote thee; she will bring thee to honor, when thou dost embrace her.

9. She will give to thy head a chaplet of grace; a crown of beauty will she deliver to thee.

10. Hear, O my son, and receive my sayings; and the years of thy life shall be many.

11. I have taught thee in the way of wisdom; I have lead thee in paths of uprightness.

12. When thou goest, thy steps shall not be straitened; and if thou runnest, thou shalt not stumble.

13. Take fast hold of instruction; let her not go: keep her; for she is thy life.

14. Enter not into the path of the wicked, and walk not in the way of evil men.

15. Avoid it, pass not by it; turn from it, and pass on.

16. For they sleep not, except they do evil; and their sleep is taken away, unless they cause some to fall.

17. For they eat the bread of wickedness, and drink the wine of violence.

18. But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day.

19. The way of the wicked is as darkness: they know not at what they stumble.

20. My son, attend to my words; incline thine ear unto my sayings.

21. Let them not depart from thine eyes; keep them in the midst of thy heart.

22. For they are life unto those that find them, and health to all their flesh.

23. Keep thy heart with all diligence; for out of it are the issues of life.

24. Put away from thee a wayward mouth, and perverse lips put far from thee.

25. Let thine eyes look right on, and let thine eyelids look straight before thee.

26. Make level the path of thy feet, and let all thy ways be established.

27. Turn not to the right hand nor to the left: remove thy foot from evil.

SILENT PRAYER—*I keep my heart with all diligence; for out of it are the issues of life.*

One in the understanding of Truth—the omnipresence of all Reality—attaches to the word “review” no thought of retrospection. His *review* is of things now alive; not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the memories of those killed in battle? Generals do not do that; they review the living men before them, and pass judgment upon their capacity as presented in the living present. So the merchant takes a “review” of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that one may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now*?—that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most

people count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, This one is successful; but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, my God, why hast thou forsaken me?"

This was the personality; that humanity in him, as in us all, which looked at the seeming and took it seriously. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past, and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

SUNDAY, FEBRUARY 7

MEDITATIONS

Meditation—To engage in continuous and contemplative thought; to dwell mentally on anything; to realize the reality of the Absolute.

"A Buddhist never really prays; he only *meditates* on the perfection of the Buddha."—*Williams*.

I have more understanding than all my teachers: for thy testimonies are my meditation.—Psalms 119:99.

SILENT PRAYER—*I do not live in the memory of the past, nor do I anticipate the future. I live in the joy of the eternal now.*

Intuition cannot be developed in consciousness so long as the idea of selfish gain predominates.

I Am affirmation: My intuition is illumined by the Spirit and dedicated to the Good.

Understanding the law of mind action, you will know how to harmonize all its faculties.

I Am affirmation: I am Spirit, therefore I am true, honorable, just, pure, lovely.

The higher must blend with the lower in order to lift it up. The Christ Principle is submerged in mental consciousness that it may resurrect it into eternal life.

I Am affirmation: Christ in me the hope of glory.

Discipline your thoughts with patience and perseverance.

I Am affirmation: The belief in the reality of evil, with all its negative accompaniments, no longer has place in my mind.

The intellect cannot perceive God as Spirit.

I Am affirmation: It is the central, spiritual *I Am* consciousness in me that recognizes and understands the one true God.

Love listens to Truth when intellectual righteousness refuses it audience.

I Am affirmation: *The patient love of God in my soul preserves my body.*

An understanding of the truth of Being does away with the belief in the reality of forms and shapes.

I Am affirmation: I am free from the limitations of mortal thought. I think and act in my Christ freedom.

Love is the greatest thing in the world.

I Am affirmation: The love of God fulfills its perfect law in me.

Before we can control the body organism we must affirm our ability.

I Am affirmation: All power is given unto me in heaven and in earth.

All action and all growth is preceded by desire.

I Am affirmation: My desire is to know the truth and live it.

The image you hold in your mind is built into your body.

I Am affirmation: Harmony and peace now reign in every center of consciousness.

The new life in Christ must be fixed in the consciousness.

I Am affirmation: My faith in the supremacy and power of the Spirit is everlasting.

SUNDAY, FEBRUARY 14

THOUGHT DISCIPLINE

Scripture Text—I Thessalonians 5:12-23

12. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14. And we exhort you, brethren, admonish the disorderly, encourage the faint-hearted, support the weak, be longsuffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

16. Rejoice always;

17. Pray without ceasing;

18. In everything give thanks: for this is the will of God in Christ Jesus to you-ward.

19. Quench not the Spirit;

20. Despise not prophesyings;

21. Prove all things; hold fast that which is good;

22. Abstain from every form of evil.

23. And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ.

SILENT PRAYER—*See that none render unto any one evil for evil; but always follow after that which is good.*—

I. Thess. 5:15.

In this lesson Paul gives a general treatment, covering the six points of Science, in the whole epistle. First, the greeting, which is the recognition of the Principle in all things; second, the thanksgiving, which is the acknowledgment that all things are ours; third, the logic of the doctrine, which is an affirmation of understanding; fourth, the practical application, which is the expression of the law; fifth, the identification of the power in us; and, sixth, a closing affirmation of the Omnipresent Good.

It requires patience and perseverance to master all the thoughts that make up the various planes of consciousness in each of us. There are the "unruly" thoughts that have not yet learned the law of order. They are like a lot of raw recruits in an army. They have to be drilled with firmness and patience. Then there are the "feeble-minded" thoughts, those that believe in inability and inefficiency. They are always jumping up in our throats and causing us to say "I can't" and "I don't know." The only real comfort we can extend to them is to take away their feebleness and put efficiency in its place. This is easily done by the steady affirmation in thought and word, "I can, I will, I know, and I can do all things through the power of God in me."

We "support the weak" thoughts by putting a foundation of strength under them. The poor little thoughts that whine as they recite their puny ills are the most subtle, because they appeal to our sympathies. They seem so real at times that we fall into their sly little traps, and instead of being patient only, we become more than patient, we become resigned to the inertia that creeps over us so gently. Here is where we must rise in Spirit and affirm the might and power of the *I Am*, which is the image and likeness of the Omnipresent God.

If you believe in the reality of evil, it will cause you to be restless and unhappy. Your mind and body will reflect the contentious reactions which result from the belief that evil has power. When you know the truth that the good has all the real power, then you will no longer allow

these thoughts to keep up their battles in your consciousness. Say often to yourself: "The belief in the reality of evil no longer has place in my mind or body. There are no conflicting emotions in my subconsciousness resulting from this belief in duality of forces. I know that God is Good, and that Good is the only power in man and the universe. My world is henceforth ruled by the harmonies of the Infinite Good."

"Pray without ceasing." The intellectual man says this is oriental exaggeration; that prayers should be at stated times, and that it is an absurd proposition to "pray without ceasing." But there are activities of the Spirit which the intellectual man may not have discerned, and among them is the inner flame that constantly recognizes the presence and power of God, and a certain concentration of the mind within the devotee quickens the brain centers in the organism until they constantly quiver with the vibrations of the Spirit. While occupied with everyday affairs this inner consciousness keeps up its steady flow, and such a one can realize what is meant by "pray without ceasing."

We "quench the Spirit" when we put worldly fact and material reason in place of spiritual conviction. This is done in so many ways that it would take a volume to describe even a part of them. We strengthen the Spirit every time we stand by our inner conviction regardless of the arguments without.

Those who live in the world of events long to know the future. The Spirit lives in the *now*, and the prophecy is that you reap as you sow, that you may know exactly what your future will be by studying the thoughts you are now sending forth. There is no mystery about this, and it is not governed by the Fates. You are now generating the forces that will bring about the events of your life, and you can consequently have any kind of a future you desire. What you are now thinking is an exact prophecy of what your future will be, hence we should not *despise this prophecy*.

SUNDAY, FEBRUARY 21

RIGHTEOUS DESIRE

Scripture Text—Acts 19:8-20

8. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God.

9. But when some were hardened and disobedient, speaking evil of the way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus.

10. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. Insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.

13. But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, a chief priest, who did this.

15. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified.

18. Many also of them that had believed came, confessing, and declaring their deeds.

19. And not a few of them that practised magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of the Lord and prevailed.

SILENT PRAYER—*The name of the Lord Jesus is magnified in me.*

Ephesus means *desire*. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called *desire*. Ephesus was famed for its tents, so much so that the luxurious Athenian General Alcibiades thought his

furniture not complete unless he had a tent from Ephesus. It was famed for its art; the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its prevailing mental state, and symbolizes a certain center of consciousness in the body of a man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; in fact, every part of the man may be found in a representative city. Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word, Ephesus, *desire*, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental, it is that ganglion center at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that *desire* is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from its enemies, and the desire builds muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for constructive thought. The desire is the center from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this center is given up to physical and mortal ideas, and must be raised to the spiritual through the impregnating power of the Word. Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or mentally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance—they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an *established instrument*, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centers of thought and action in the body. When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of his goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

The burning of the books of those who practiced "curious arts," means the total denial of all formulas and aids that are not based in the understanding of Truth.

COMPENSATION

Experienced men of the world know very well that it is always best to pay scot and lot as they go along, and that a man often pays dear for a small frugality. The borrower runs in his own debt. Has a man gained anything who has received a hundred favors and rendered none? Has he gained by borrowing, through indolence or cunning, his neighbor's wares or horses or money? There arises on the deed the instant acknowledgment of benefit on the one part, and of debt on the other; that is, of superiority and inferiority. The transaction remains in the memory of himself and his neighbor; and every new transaction alters, according to its nature, their relation to each other. He may soon come to see that he had better have broken his own bones than to have ridden in his neighbor's coach, and that "the highest price he can pay for a thing is to ask for it."

A wise man will extend this lesson to all parts of life, and know that it is always the part of prudence to face every claimant, and pay every just demand on your time, your talents or your heart. Always pay; for, first or last, you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement. You must pay at last your own debt. If you are wise, you will dread a prosperity which only loads you with more. Benefit is the end of nature. But for every benefit which you receive, a tax is levied. He is great who confers the most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much good staying in your hand. It will fast corrupt and worm worms. Pay it away quickly in some sort.—*Emerson.*

There is nothing in life which has not its lessons for us, or its gift.—*Ruskin.*



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

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January 20 to February 20, 1915

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I am a New Creature in Christ Jesus.

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January 20 to February 20, 1915

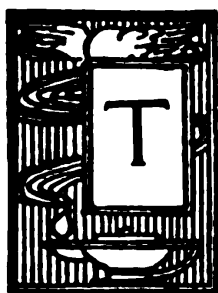
Held daily at 12 m.

*All the Empty Thoughts in my Mind are Now
Filled with the Consciousness of God's
Inexhaustible Substance.*

HIS NAME IS ABOVE EVERY NAME

EDNA L. CARTER

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."



THE real Jesus and the real meaning of his words have been so hidden by man's theology in his effort to cover his sins rather than forsake them, that people find nothing to be ashamed of in Him and his doctrine as it is popularly taught. Rather, to be called a Christian is now a mark of respect so long as the Christian compromises sufficiently with the world about him. To find the Jesus of whom the world is ashamed we must look away from all forms and ceremonies, and from all that makes the popular religion, and see him as he stands forth in the gospels and as he is made manifest in redeemed man. If Jesus should walk in our midst today with twelve unlearned and ignorant men as his chief followers, he would receive the same treatment that he received in Palestine. The priests, the high priests, the doctors, the lawyers, and all the learned men would scoff at his healing and put him out of their places of worship. As a matter of fact, they are doing it now. It takes courage and fearlessness to "stand up for Jesus," in this adulterous and sinful generation. The scorn of the unbelieving community is poured out upon one who is known to trust God for his health and supply, and to claim for himself the full gospel for the whole man. But an entire change of conditions is coming, and those who have despised Jesus Christ, his doctrine and his people, will be ashamed, because they will be awakened to their guilt and realize that they have been partakers of the evil deeds of those who crucified the Lord of glory.

This passage which we are considering warns not only against being ashamed of Jesus, but also against being ashamed of his words. His words are his teaching, his doc-

trine, his gospel. He said that they who believe on him should heal the sick, cast out devils and raise the dead. This is one measuring line which will help you to prove to yourself whether or not you are ashamed of his words. It is not you that are ashamed, but the adverse mortal consciousness in you. Your real mind is capable of understanding the Law back of the sayings of Jesus. His miracles were not performed apart from Law, and it is his will that we learn the same Law and do the same works. This is reasonable; it appeals to the reason of the true mind of every individual.

He taught also that everything that bound one in personal consciousness had to be given up for him. Again this is foolishness to the mortal man, but the truest wisdom to him who has spiritual understanding. Every page of Scripture teaches the unreality of the personal man. His desires are formed in illusion and delusion, and, although his experiences prove this to be true, still he resents being told that his life is a shadow and his end death. The reason he is ashamed of the sayings of Jesus about giving up mortal desires, conditions and relationships, is because he does not discern the reality of the new desires, new conditions and new relationships that will be his when he gives up self and steps out into the larger life of the Christ.

Furthermore, he said, that whosoever believed on him should never die. Are you ashamed of these words? Seeing no way to do away with death in the experience of the race, men have tried to reconcile themselves to its appearance. Through their efforts to accept what they consider the inevitable, they have built up certain error beliefs that darken their minds so that the glorious light of the gospel of Christ cannot enter. They are ashamed of the good news that death is to be overcome and that men are to live eternally. Again, it should be remembered that the shame of this promise of Jesus comes out of the mortal. Everyone in his sound Christ Mind can see the simple logic back of the promise of everlasting life. Death is the wages of sin; life is the fruit of righteousness.

One of his sayings that has been buried from sight by unbelief and ignorance is this: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Here again it is well to remember that opposition to the Truth comes only from the mortal, and it can be easily overcome where there is a deep sincere desire to give up all for Christ. But, of course, there must be a discernment of the good that is to be attained, or there will be no giving up in order to gain that good. The object of this article, and others like it that have been written, is to help people see that what Jesus Christ has to offer is of supreme value to us all, and that everything that the natural man prizes is as nothing compared to the joy that is to be found in giving up the mortal man in all his expressions for the spiritual man. No one reaches any degree of spiritual attainment except through daily steps taken in the overcoming power of the Spirit; that is, a transformation must go on eternally through the power of new ideas in the mind. People sometimes grow rebellious against God, because he does not give them certain blessings. Every blessing is the fruit of an idea, and if new ideas are rejected and despised they cannot bear their fruit in the life.

In regard to Jesus' teaching about marriage, scorn of it may be overcome by first definitely accepting it in faith, and second, by considering the Truth of it and the great good to come out of it. The world surely needs a remedy for all the suffering and sorrow that man-made marriage has brought upon the world. Everyone who has ever given his life to work for the world, knows how great the need is for spiritual enlightenment concerning the right relation of men and women. Sorrowful, broken lives cry out for help, and we know that there is no help but Truth, so we do not hesitate to state it plainly.

Paul had to meet the contempt both of unbelievers and of those who claimed to know the Law of God, but he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." This

same affirmation will strengthen the faith and courage of all who believe in the power of the teaching of Jesus Christ to save to the uttermost. Probably Paul found it easier to meet the doubts of the Greeks and Barbarians, than the ignorance of the Jews who claimed to know God. So in this day we find that those who are willing to admit the sins (respectable and otherwise) of their mortal consciousness, more readily accept the teaching of Jesus than those who are satisfied with a small understanding of the Law and try to make it fit the conditions of the world which is passing away.

This message is not to the unbelieving and scornful, but to all who with sincere hearts and minds are seeking to follow Jesus Christ wholly. Without condemnation of any who choose to remain in the dark valley of mortal consciousness, those who have reached some of the heights of spiritual faith and discernment may signal to one another their words of courage and cheer.

"Abide in him; that, when he shall appear, we may have confidence and not be ashamed before him at his coming."

GRACE BEFORE MEALS

(In Silence): Blessings upon this bounty, and thankfulness for the abundant good which Thou hast given us this day.

* * * *

Pour out upon us Thy blessing, and make us to realize that man doth not live by bread alone, but by every Word proceeding out of the mouth of God.

"You are as you think; your thoughts are as your impressions; and your impressions come either from your environment or from your own superior ideas. What you are to be, and what your fate is to be will therefore depend upon whether you think what is suggested by your surroundings, or think what you are inspired to think by the greatness that is within."

MODERN SPIRITUAL HEALING



SPIRITUAL healing has been practiced from the earliest ages. It antedates medical science. Every nation has had its "medicine men." We find today in South Africa the "hoo-doo-man," who heals through driving out so-called evil spirits, and the Hindoos, the Chinese and the American

Indians all have similar healing methods. Strange as it may seem, Jesus Christ recognized that the cause of disease was largely evil spirits, and he used methods similar to those of the so-called heathen in eliminating the "demons." We are told that he drove out "evil spirits" by his word. We believe this, and yet look with a certain derision on the Sioux Indian who pow-wows and tries to scare away evil, and the African "medicine man," who pounds on his tom-tom, and moans and cries, that he may free the sick from demoniacal possession. The "medicine man" used the word ignorantly or with but limited understanding, while Jesus sent forth the Word in the full understanding and consciousness of its power. Through him we have pure spiritual healing, and we recognize that all diseases come upon man through the mind. Thought creations have an ego, that is personality, and these virtually compare to the demons of Scripture.

The first healing recorded in the Bible is that in answer to Abraham's prayer for Abimelech and his wife and maid-servants, and was successful. (Gen. 20:17.) But Asa, the king of Israel, departed from the true healing. The record given in II Chronicles 16:12-13, is, "And Asa, in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease, he sought not to the Lord, but to the physicians. And Asa slept with his fathers."

All through the Scriptures we read of spiritual healing. Elijah, the prophet, healed by the power of the Lord, and Elisha healed in the same way. There was a casting out of

the mind of the patient the thought of disease, and especially the thought lying back of the disease. They recognized that the need of healing came from some departure from righteous law. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him. Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee, and the Lord will take away from thee all sickness."—Deut. 7:9, 15.

So the healing methods which have been based on evil as the cause of sickness and disease are right. Error does take possession of man's consciousness if he gives up to it, and it must be cast out. Therefore, Jesus Christ made forgiveness the foundation of his healing. Forgiveness and healing are essentially connected.

When Naaman, captain of the host of the king of Syria, came to Elisha to be healed of his leprosy, Elisha told him to go and wash in Jordan seven times and he should be clean of his leprosy. Naaman was wroth. The method did not suit him. But his servant persuaded him to follow the prophet's instructions, and when he did obey, "his flesh came like unto the flesh of a little child, and he was clean." By his obedience he got rid of something—the spirit of mortal assumption of importance was washed away.

John the Baptist came baptizing and healing. Baptism symbolizes cleansing from sin. All healing is founded on mental cleansing; harmony in the body follows. Peace comes with forgiveness.

A great revival has taken place in these latter years. It is not over thirty or forty years since the Truth of healing force as spiritual and not material began to sweep over the land. Even among medical men old theories of disease are continually being discarded, and new ones adopted, only to be succeeded after a time by still newer theories.

This Renaissance of spiritual healing assumes that all causes originate in mind; that diseases are caused primarily by wrong thought. The medical schools and the orthodox churches are waking up to the fact that there is something

in this, and are seeking to make a union of forces. But the radical school, the strict followers of Jesus Christ, have but little in common with medicine. Jesus gave no power to material means. A few times he used clay, but this was so obviously symbolical that it should not be classed with materiality. There was no idea in it such as is back of the giving of drugs. Jesus recognized the power of spiritual understanding, and the washing away of the clay was the denial of the ignorance and blindness of mortal thought. The healing of Jesus Christ is based on an exact science—the Science of Relation of Ideas.

There must be complete regeneration before there can be permanent healing. The deadening of the nerves by the use of morphine is not healing. Pain is an indication that the vital forces are at work to bring about health, and the use of morphine stops the healing work.

If we want true healing we must come to the Jesus Christ standard. This great wave of new thought about healing is being taken up and applied according to the character of the thought of those who use it. If you want to know the spiritual understanding of a religious people, you can find it by watching the trend of their thought when a new subject is presented. In this matter of spiritual healing, you will find that some take it up, not in its purity, but only in a material aspect. They try to apply a measure of the Truth, but fall short on account of attempting to deal with the physical aspects of mind, leaving out the moral and spiritual. They do not see the deeper realms of thought connecting mind and body.

Jesus Christ said, "If any man will do his will, he shall know of the doctrine." Nothing but Truth will ever free man from disease. This is our teaching. We do not think it necessary to deny the body and call all that appears error. All that has substance has its origin in Spirit. The mind of the Spirit is the intelligence of every part of the body. Spirit, soul, body—these three are necessary to the whole man. They are in the constitution of Being itself, and it is strange that anyone having a measure of understanding should have

overlooked this true relation. This error comes from thinking in material ideas instead of grasping full spiritual understanding. While one tries to deal with cause and effect in the realm of effect only, he will always find himself limited, and he will never be free from his limitations until he lays hold of absolute Truth.

Jesus said, "In my name shall ye cast out devils, and heal the sick." Is the church recognizing the healing power of Jesus Christ and doing its healing work in his name? No. In the Emmanuel movement the sick are examined by a doctor, and if the disease is organic it is turned over to man, but if it is merely nervousness, and easy to heal, it is given to God. When Jesus Christ gave the command to go forth and heal the sick, did he make any such classifications? He healed all manner of disease, and his disciples did likewise. What is called an organic disease has its origin in mind as truly as any other. It has become subconscious and needs the power of the Christ-Mind to reach and dissolve the error thoughts which are causing the disease. Material remedies can no more reach the subconscious than they can the conscious mind of the patient. With Jesus no diseases are incurable. "All things are possible with God." "All things are possible to him that believeth."

Do not be awed by great systems. "By their fruits ye shall know them." The fruit of the true spiritual healer's work is the reformation of man. Bodily healing follows as a natural consequence. It is worth nothing to cure a man unless you show him that error is the cause of his trouble, and start him on the right way. In order to have bodily perfection, it is necessary to bring the mind to a state of righteousness. So there is a definite and distinct difference between mental science and spiritual healing. Christian Scientists are often severely criticized for their arbitrary and intolerant attitude toward all healing systems other than their own, but in a measure they are right. One must stand by his highest conceptions of Truth.

Some pray that the doctor may be led to use the right means in treating them, but this is climbing up some other

way. Why not go to God as a son to a father, as Jesus did? If you take a roundabout way to get to God, you will find that you are making a separation between yourself and your Lord. He is Life, Intelligence, Love, and these three are the healing forces.

You must make a covenant with God, and then keep that covenant. You must know the Law and conform to it. When we know the law of Being, then shall all the secrets of creation be open. Faith in the All-Power of God will make our way clear until we come into the full glory of the Son of God.—C. F.

A DEMONSTRATION

I must tell you of a wonderful demonstration in the case of a child of friends of mine, a boy of nine years, taken violently ill after some days of complaint. The doctor, diagnosing it as inflammation of the bowels—possibly appendicitis—with operation *imperative*, took him to the hospital and made an incision, and told the father it was useless to proceed as the child was doomed. The father requested that the doctor operate any way, which he did, reluctantly, saying that he would *possibly* live to come from under the influence of the anæsthetic, but gave the parents no hope. The father asked me to aid him mentally and I held constantly for *Life*. He lived over that day and night, and the next day and night, with very discouraging symptoms. I stayed at the hospital nearly all the time, and absolutely refused to regard the discouraging reports, no matter what they were. I never once gave him up—I saw the abundance of God's Life in its fullness in and about every cell of this child's life, and I claimed that Life for him constantly. I did not deal with the negative in any sense whatever. I did not try to see him, for I wanted no appearances to stand between me and my clear concept of *Life*. He passed every crisis, and in ten days was able to be taken home. He is now a perfectly well, pink-cheeked youngster, as happy as the day is long.—I. E. S.

EXTRACTS FROM LETTERS

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

We do not say that evil does not appear. The point is, it has no substance and no reality, because it is not of Spirit, and nothing but Spirit is real; that is, nothing else has substance and is eternal. If you think of a boy at the black-board working out a mathematical problem, you will have an exact illustration of this truth. We believe unquestionably in the principle of mathematics, and know that the boy's mistakes have no reality; that is, they are not in the principle, but in the wrong relation, which he, through not comprehending the principle, has made. It is exactly so with spiritual Principle. All the diseases, evil, and everything of that character that appear, are merely wrong relations and conditions that the race has set up in trying to work out life's problems without understanding God as the underlying Law and Principle of existence.

We would call your attention also to the principle of music as illustrative of the spiritual Principle. We study the principle of music, and in no way do we consider as real of that principle, all the discords which students of music make. God is Principle, and it is blasphemy to say the discords men make in ignorance of this Principle are as real as God.

No healing was ever accomplished by spiritual methods until the place of denial was reached. We must take in faith, and claim in faith the health which is ours in Spirit, even though it has not yet come into manifestation. You can see what it means to the race to awaken out of the nightmare of error and into the consciousness of the allness of Spirit. It drives away gloom and lifts the burdens of life. It is only when we cannot see and realize our freedom in Spirit, from everything adverse, that we have a trial. So we need to keep our minds as clear as possible of all belief in the power of evil to torment or afflict us.

When you see this point, of the unreality of evil, your whole world will be changed and you will feel a lightness and freedom and happiness that you never knew before, and cannot know while you believe in the power of evil. You give it, by your belief in it, all the power it has.

You must know by experience the difference between people who talk about evil and believe in it, and try to make everybody else believe in it, and those who scatter sunshine by their faith in the everywhere present, all-powerful good, our God. One casts gloom; the other is the light of the world.

One point that especially needs to be made clear is the difference between the Real Man, the Christ, the Principle, which is God's perfect creation in every man, and the ignorant mortal consciousness. Without this distinction no clear understanding of reality can be had.

* * * *

To say what people should read and what they should hear, is a bondage that we would not hold anyone in. God gave all men freedom, and when one places shackles on the mind of another and sets himself over that other as judge and lord of his thoughts, he has violated the law of Being.

* * * *

Nothing brings on the appearance of age faster than letting the mind go back and dwell upon the past, because the past has no substance; it is merely a shadow, except to the extent that you vitalize it with your thought. All the thought-force and substance is needed each day for the body's nourishment and sustenance, and we rob the body every time we let the thoughts dwell upon the past.

* * * *

The reason we do not send out much literature along the line of reincarnation is because we do not make it really a part of our doctrine. Reincarnation is simply a makeshift to give men another opportunity to demonstrate Eternal Life. The last enemy to be destroyed is death, and our time and teaching is given to the thought of the attainment of Eternal Life, not at some future time, *but now*.

Those who make much of reincarnation and karma, usually give very little place to the doctrine of Jesus Christ through whom forgiveness from all sin, past and present, can be obtained, and the whole man, spirit, soul and body, redeemed from the grave, without having to pass any more through such experiences as death and re-birth. The only progress there is, is in life. Death cannot save or help people in any way.

To pray that an individual may "always live in the body" is identically the same as to pray that "God's will be done in him." Life and death have nothing in common. God is Life, and his will in every one is the expression of himself—more abundant Life, which always manifests as health and wholeness. Life could not will that some one die. See Ezekiel 18:32, and 33:11.

One must always remember in praying for others who have not asked him to do so, that they also have free wills to accept or reject the Truth. If they choose to live in the old way and will not give place to the healing power of the Spirit, even God who wills them all good, cannot force it upon them, since they are not machines but intelligent beings.

* * * *

We know that in the Divine Mind, Order reigns. It is therefore logical to look for Divine Order in God's purpose for man. He must have a definite plan for the redemption of man. This he has plainly revealed in the Scriptures, and the people have recognized it in a measure. We hear them talking about Jesus and the plan of salvation; but there is every reason to think that they have not fully understood the plan. They have believed that death was a very important factor in bringing man into salvation. This we now know is not true. Many other errors have been held concerning God's will and plan for the redemption of the race. Since our reason and spiritual understanding of God satisfy us that there is a plan, and since there have been so many mistaken ideas about the plan, it would seem a part of wisdom to find out for ourselves what the will of God is and what is the order of its outworking. People often follow one line of

thought, believing it to be in harmony with the plan of God, and further light shows them that they are wrong. Then they sometimes drop back into a state of indifference about the matter and think the world is going to jog along the same old way it always has. But it will not.

Everywhere about us are signs of coming changes. The orthodox world and the moral people hold up their hands in horror over what they call the immorality of the world. Much of this is not immorality at all. It is just a breaking up and passing away of old conditions that must be changed preparatory to the New Order. One of these signs of the times is what is called the divorce evil. The mighty Spirit of God has come into the world, and is overturning, overturning, overturning, and nobody can stay its mighty hand. All the bondage and injustice and cruelty and wrong that have in the past been covered by a marriage certificate are now being brought to light, and the people who are in bondage no longer submit as they once did. The church struggles with the problem and tries to force people back into the old conditions, but it is wasting its time. The old carnal bondage is breaking up and passing away, and men and women are coming into the Christ freedom. Will this change come peacefully? Experience is proving that it is not very peacefully. This change in conditions might be made without the suffering and struggle that accompany it if people were in understanding, and readily conformed to the Truth that God is establishing along this line; but a good many have not understanding, and they do resist and it does make trouble. So we would not be of those who say, "Peace, peace," when there is no peace.

Then there is the misunderstanding and disagreement that exists between labor and capital, the working man and his employer. This matter might be adjusted peaceably if all were willing, but they are not all willing and never will be while selfishness rules; so it is folly to say, "Peace, peace." There will be no peace until the adjustment is made in righteousness. We know by experience what it means to have broken up in us by the Spirit, the old crystallized errors,

and we can see that the crystallized errors in the social body, political body and religious body will be dissolved and broken up just as the prophecies describe.

These are but illustrations of things that are going on under our eyes every day, showing that the Spirit of God is working mightily in the world, and that we should sit up and take notice. Not only that, but we should put ourselves in line with the power that is working out righteousness and not add to the trouble in any way by falling in with either side on the mortal plane. Observation and reason both show us that the prophecies telling of the time of trouble to precede the setting up of the kingdom are not mere words; so if we will not heed the prophecies we should at least heed what is already so clearly manifest.

The right attitude for one to take is that of entire faith and trust in the good that is coming. He should not count as evil the readjustment that he sees going on in the world, but discern back of all the all-power and the all-wisdom of God working out his plan of redemption for the race.

* * * *

It was the personal consciousness in your mother and her personal love for, and clinging to, her home, that made her exact the promise to keep the home, and it was the personal in you that led you to make her the promise. If a promise made by the personal in one individual to the personal in another, in any way interferes with the development of the spiritual man, he is surely not obliged to stand by it. In the personal consciousness people do and say many things that their inner Wisdom reveals to them as unwise, after having been quickened by the Spirit. Whether you keep the particular home you have now or not, is of very small import when compared with your spiritual welfare.

The ordinance of "Grace" is necessary to perfect digestion. Matter must be quickened by Spirit. Jesus said, "Man shall not live by bread alone, but by every word proceeding out of the mouth of God." Be still for a few moments before you eat and silently give thanks.

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.

We have always received so many letters from people who have been healed through the Silent Unity ministry, that in order to make room for even a few extracts from these letters, we have had to set them in small type. There have been many requests from our readers that this interesting matter be printed in larger type, and with this issue we have made the change.

This enlargement of type necessarily reduces the number of extracts that can appear in UNITY, but because we do not publish all the acknowledgments of healing and help that we get, those who write should not presume that their letters are not appreciated. We do rejoice over them, and in some of our daily gatherings in the healing room these good letters are read with thanksgiving and praise to God for his goodness.

A very large portion of the history of Jesus Christ in the New Testament is given to the records of healing and other demonstrations of the Divine Law. Although they were considered merely as "signs," they were counted valuable, and all the details have been handed down to us for two thousand years. The same law is still operative and the same kind of healing is being done every day, but because it is not sanctioned by the accepted religious thought of the people, these instances of divine intervention are ignored or considered religious heterodoxy. From our viewpoint this is grieving the Spirit, and those who are not willing to accept the power of the Spirit to heal in this time, just as effectually

as in the day of Jesus Christ, are overlooking one of the greatest privileges of Christianity.

Jesus made promise after promise and declaration after declaration of his continuous presence and power with those who believe on him. Such assurances as these were repeatedly given: "Lo, I am with you alway." "Whatever ye shall ask in my name, that will I do." "Ask and ye shall receive, that your joy may be full." "I in them, and thou in me, that they may be made perfect in one."

HEALTH

Waukegan, Mich.—The young man who had infantile paralysis got well, and the disease soon passed away from the city. The doctors had no hope for him when I requested your treatments.—*Mrs. W. A.*

Blanchardville, Wis.—About four years ago I was taken down with a very severe bladder and urinal disorder, and all that medical science could do was to relieve me from the excruciating pains by giving me morphine. At the first hospital I went to they said my disease was tuberculosis of the bladder and that I could not live over two years. After staying there about two weeks and nothing being done, I came home. Afterwards I went to another hospital in Chicago and was examined by the experts there. They also said that nothing could be done for me and for me to take all the morphine I wished, as my time was short anyway. They pronounced my trouble cancer of the bladder. There is no word that can give any idea of what my suffering was for about three years, night and day, and all the relief I could get was by using morphine. At last we found the dear Society of Silent Unity, and as soon as my wife began to write to you there was a change for the better, until sometime in August, by the help of God I was freed from pain in one night, and I was healed. My case was a notable one and my friends seeing me well and looking so good, are all becoming interested in the Divine Healing Power of God.—*S. N. R.*

East Jordan, Mich.—When your letter came I was confined to bed with tonsillitis and general prostration. I began at once to hold the suggested thoughts and at five o'clock observed the Silence, as best I could. Both tonsils had been completely covered with canker spots. At five-thirty the spots had entirely disappeared and the inflammation was leaving.—*Mrs. J. E. S.*

I Am a New Creature in Christ Jesus.

Chico, Cal.—My son's wife has recently had a wonderful demonstration of God's power to heal the sick. She knows very little of the application of God's Law that heals. She was afflicted as the woman who touched the hem of Christ's robe and was healed. Not having faith that Christ was still the great Physician, she applied to a medical doctor and he gave her some medicine and told her if that did not bring relief she must have an operation. She took the medicine three days, then told me she could stand it no longer. I asked her to let me help her demonstrate the Truth. She consented and I read aloud a few pages along the line of thought I felt she needed. In reading it was revealed to me the thought that was causing the trouble, and I stopped and explained to her the Truth of Being, that man was made in God's image and likeness and not subject to sin and sickness. I stopped for a moment and a power beyond me spoke with my voice and said, "Is that God?" I looked at her and she was looking out of the window. She said she must get up. When she did so a growth half as large as the hand and another piece not quite so large passed from her. Then she said that just as I said "Is that God?" she saw a bright and radiant light through the window and a voice told her to get up and she would pass away the two obstructions that were troubling her. She felt as though she could rise and fly, her body seemed so light, and her soul was filled with joy. She was healed in that few moments. We praise God for the knowledge of the Truth that brings us to the healing waters.—*A. H. O.*

Terrino, Wash.—I wish to tell you of a wonderful demonstration of God's love and power to save. I have a little friend who had been a great sufferer from rheumatism for twenty years and was not able to walk. About two weeks ago her burial clothes were sent for, as they said she could not live over three days. Mrs. P. asked about her and sent out a healing thought to her. She also sent her some UNITY magazines and told her folks to tell my friend about Unity. The next day she sat up and the second day she asked them to carry her out in the yard. She sat up in the chair for a long time; finally she said, "My hands and arms are not stiff now, and the pain and misery has left me; if you will help me I believe I can walk." She walked up the steps and into the house and has kept right on improving ever since. They are all delighted over it.—*Mrs. I. B. F.*

Columbus, Ohio—When I went in to see Mr. K. whom the doctors had given up to die, there were a lot of

church people and the preacher there, and they told me Mr. K. was on his deathbed. I stayed until they had all left, and then I talked to Mr. K. and told him to change his mind about dying and going to heaven. I had two copies of *Weekly Unity* in my pocket and gave them to him; also gave him the class thought to repeat. After leaving him I wrote immediately for your prayers. I have been to see him three times since; he is getting better all the time and says he is going to get well. I have been healed of Bright's disease, and I know that with God all things are possible.—*Mr. V. R.*

Chadbourn, N. C.—About three weeks ago I asked treatments for our little girl for a place on her jaw, which looked like a tumor. It was making rapid growth, but shortly after I wrote you it began to disappear, and now her jaw is in good shape and the lump is gone. Praise God for the great healing power of the spoken Word.—*A. A. W.*

Louisville, Ky.—I was returning from the market with a load of groceries and vegetables, and as I was turning a corner I was struck by an automobile, hitting the left wheel of my wagon and throwing me fifteen feet, breaking one of my ribs, and bruising and hurting me all over. The next day I began to swell up; I was a sight and my kidneys did not do their work. Two doctors came to my home, and wanted to operate on me. I would not allow them to, for my trust was in God. While the doctors were sitting and waiting I asked my wife to pray, and we prayed together the prayer of faith. The swelling left me, and so did the two doctors. Thanks be unto God for the lessons in Truth which I have learned.—*C. W. B.*

Bremerton, Wash.—I am almost healed of stomach trouble and my heart action is much improved. I am so thankful to God for the blessings I have received. As soon as you received my letter, although I did not get your reply for some time, as it was missent, I realized I was being healed.—*Mrs. E. E.*

Friend, Neb.—There is a great blessing coming to me through the study of your magazine, *UNITY*. The articles on conserving substance, and your teachings regarding the waste of the pure life substance and the utilization of the substance for the building and renewing of the body has within the past year been a happy and profitable lesson to me. I am gaining rich blessings from these teachings. My eyes are growing stronger and I believe the erasing of the belief of waste of the life substance is doing much to rebuild

the strength of my eyes; even the color of the pupil of the eye is a great deal better; my eyes are clearer and firmer in every way than they were. It seems to me that this conserving of the life substance will work out the best blessing of all to us in our bodies and come out through our affairs.—*Mrs. K. H.*

New York, N. Y.—I telegraphed you Saturday, asking treatments for my sister for severe congestion, fever and cough. I went to see my sister after sending the message, and while getting ready was thinking how best to give her a helpful thought. I picked up a copy of *UNITY* from the top of my desk, where I always have a few, and the class thought in it was, "The quickening, free-flowing life of Spirit strengthens and heals me." I cut the page out and took it with me, and pinned it up at the foot of my sister's bed where she could see it easily. I told her I had telegraphed you and that I would stay with her until Monday, when I had to return to my work. She had been in bed two weeks, coughing hard most of the nights and sleeping hardly any. That night she had only two coughing spells and slept most of the night. Sunday night she did not cough at all. When the physician came the next morning he asked what the sentence at the foot of the bed was for, and I said: "That is Love's prescription," and he said, "Well, it's better than any of mine!" When I told him about *UNITY*, he said someone had sent him a copy of the magazine and he would go home and read it. Rejoice with me in God's love and goodness!—*M. C. S.*

St. Cloud, Fla.—Nearly three months ago I called upon you for spiritual help. I have been a sufferer for over six years, and during that time was subjected to the medical skill of half a dozen doctors, without relief. Some of them said I had kidney trouble, others said it was some other kind of disease that caused all the pain I suffered in my back. Finally a specialist from Chicago was engaged and he dispensed medicine for six months without giving relief. Another specialist from New York was consulted and I was again treated for another six months and received no relief. After such a long struggle and taking so much medicine I hardly felt worth saving. The first of September a monthly and weekly *UNITY* were sent to me, and after reading their blessed pages I grasped at the hope sent out to me for relief and wrote you. I had long been a believer in the prayer of faith, but was so racked with pain night and day that I could not collect my senses. I just wanted to lie still and let you

pray and have faith for me. The Spirit of Truth, with its tender, loving power, gradually lifted the heavy burden from my soul and hope said, "You are now well and strong; arise and walk." I tried my weakened powers and found that I could use them. Yesterday I rode three miles to town and walked several blocks. I was greeted by many friends with the words, "How well you look! What have you done to get relief? You are certainly marvelously changed." My heart is filled with thanksgiving and praise to God for his loving care and for all his blessings. Life is now filled with joy, through the knowledge of the indwelling Christ. I have demonstrated his power over sickness and his love for humanity, and I feel that I must devote my whole life to his service.—*M. E. D.*

New York, N. Y.—The change in mother was wonderful. The first telegram to you brought relief in less than an hour. Thank God for his goodness.—*N. M.*

Blanchardville, Wis.—The little boy for whom I requested treatments is now out of danger. The doctors had given him up and said there was no hope for him. As dark as it looked at times, I held on and told the folks he was going to get well. It was through our prayers to God that his life was saved.—*Mrs. I. W. R.*

Joplin, Mo.—I wrote about three weeks ago, requesting treatments for my little girl who had been stricken with typhoid fever. Her condition could not have been worse. The following morning she was much improved, and has gained steadily ever since. Her improvement was a great surprise to everyone.—*S. A. H.*

Spokane, Wash.—Some time ago I asked your treatments and now I am feeling fine. I can do all my housework and can walk wherever I like to. I have learned that God is the healer of the body. I thank him that I have regained my health.—*Mrs. M. A. S.*

Hillsdale, Oregon—I was a sufferer from rheumatism for a year, but God has healed me and I am able to work every day.—*M. H. W.*

New Rochelle, N. Y.—Since writing you about my daughter's eyes the inflammation has disappeared and she seems quite normal.—*Mrs. M. K. K.*

St. Paul, Minn.—K. is glowing with vitality and is radiant with happiness. We can see and feel him radiate these qualities. We have all been helped in many ways. Mr. C. sees an improvement in his business, and many small ills have passed away. I have worked harder than ever

before and without fatigue. I have wonderful moments of upliftment, and thankfulness flows through our lives like an undercurrent. We are bowed down with humility and at the same time lifted up with exultation.—*J. H. C.*

Erie, Pa.—My daughter who was insane is doing fine. Her mind is clear and she is working every day. Praise God for his blessings.—*M. M. K.*

Taft, Cal.—The help I have received through your prayers seems almost too good to be true. I have had varicose veins in my left leg for twenty-eight years, and for many years had to wear a silk elastic stocking; then for four years I have worn shoe arches for broken down arches; also an abdominal belt for hernia. I have discarded them all this past month and my rupture is cured; my left leg is almost down to normal size and I stand in the store all day and hardly tire at all.—*Mrs. C. H. B.*

Austin, Texas—I am healed through the power of God, and am able to do my household duties. I do sincerely praise and thank God.—*A. M.*

Edmonton, Canada—When I telegraphed you, my brother seemed to be going down rapidly. You must have sent very, very strong treatments, for the doctors said his right lung was rapidly filling with a tumor, and that there was no earthly help for it. The pain in that side had been something terrible, and he could not sit up but a few moments at a time: now, in less than two weeks, he is able to be up and around. The pain is almost entirely gone and he is now resting well at night. His improvement has been marvelous.—*M. A. R.*

McFarland, Cal.—Some time ago I asked treatments for a severe case of rheumatism, and I wish to say that it has almost entirely disappeared and I have gained in every other way also, and can do a great deal more work than formerly.—*Mrs. L. M.*

Duluth, Minn.—Since we have been studying the Truth as taught by UNITY, I have seen the children helped and I have been helped myself in many ways. I often wished that I could be shown that God really did the healing, so one day it seemed I was to have an opportunity. As I was passing the kitchen range I fell, and in falling my left hand came down on the red-hot stove, and it was not only burned but cooked. I immediately thought, "I am Spirit, and I cannot be burned," and it did not pain me at all. In half an hour I was getting dinner as though nothing had happened, and in a week my hand was perfect and a new

skin had formed. We had never seen a burn healed that way before.—*Mrs. E. T.*

Billings, Mont.—Mr. M.'s eyes are in splendid condition and he can see to read. We are certainly very happy after several years of partial blindness, and months of total blindness.—*M. S. M.*

Frederick, Okla.—Three hours after I telegraphed you, I was every whit whole. In fact, I have felt better ever since than I had before for months.—*Mrs. J. Y. B.*

San Gabriel, Cal.—I am very thankful for my mother's speedy and entire recovery. She never felt better in her life, and I, too, have felt the benefits.—*L. S.*

Plainfield, Conn.—I am so much improved that I can hardly realize it is myself. Everyone speaks of it who knows me, how I have gained in flesh, and I am much better in every way. I am out of what seemed deep water. I have been able to do more work than I have in years. I thank God for his many blessings and goodness to me.—*H. M. I.*

Hartford City, Ind.—I am feeling much better now than I have in the past eight months. I had been advised that an operation was necessary, when a friend gave me a copy of UNITY, and I have steadily improved since commencing treatments.—*Mrs. H. E. D.*

Dorchester Heights, Mass.—Through your teaching I have been shown how to overcome evil. I cut off the end of my forefinger, taking much of the nail and considerable flesh, but I immediately thought of my new teaching and put the end of my finger on and tied it securely. My family laughed at me, but I knew it would be healed and it was. The feeling was gone for a week, but now it is all right again and even the scar is fading out. Another time I accidentally put my hand in hot fat, and I thought quickly that I was in reality Spirit, and Spirit could not be burned, and although it blistered fearfully I never had one bit of pain. It was amazing to those who saw it, and I felt that each demonstration was helping others besides myself to see the light.—*C. L. B.*

Cleveland, Ohio—I am very much improved in health. As to the neuritis, it was a very serious case. I followed your instructions and read steadily in UNITY, trying to make all that I read my own. Sometimes in great pain I could remember only, "The Spirit of God expressed in me is Life and Health." To that I held firmly. In due time I became able to use my hand. There also came a feeling of joy and thankfulness more than I can tell.—*L. M. B.*

Los Angeles, Cal.—Thanks be to God, I have overcome inharmonious bodily conditions, and I am well and strong and happy. This means a great deal when one knows that I had never known a well day until a few years ago. A few days ago W. started to come down with whooping cough. He coughed all day and could keep nothing on his stomach. Every time he started to cough I had him say he was God's perfect child and that every organ was working in Divine Order. In the morning he was well. Thanks be to the Truth, he has never had a drop of medicine.—*Mrs. A. P. E.*

Cincinnati, Ohio—It is with a grateful heart I write to say that I am almost entirely cured of kidney trouble.—*Mrs. C. G.*

Bristol, N. H.—My daughter is well and has returned to her work. I cannot express the gratitude I feel for this.—*L. H. H.*

Ft. Worth, Texas—I first asked your prayers in August, and am now very thankful for my good health. I am entirely well of those nervous spells, and that burning sensation in my stomach has ceased. I have learned how to pray aright, after praying amiss for so long.—*Mrs. T. C. H.*

Brooklyn, N. Y.—My sister-in-law for whom I requested treatments had not spoken coherently for two months until the day you mailed your answer to me. She has improved steadily from that time on. They have taken her to Baltimore, and she stood the trip wonderfully well.—*C. R.*

Ithaca, N. Y.—Since I took up the study of Truth as taught by Unity, I have enjoyed good health. When I first wrote I was a nervous wreck, whom several specialists gave up; thanks be to God, I am well.—*Mrs. M. B.*

Middletown, Ohio—The heart trouble and also the spasmodic twitching of the muscles of the stomach and bowels is all gone. Praise and thanks be to my heavenly Father.—*V. H.*

San Francisco, Cal.—It is almost two months since I asked your help for my eyes, as they were a great source of anxiety to me from constant weeping and I could not stand a strong light. Everything now is so different; the weeping has ceased and my eyes are gaining strength every day. My gratitude is unbounded and I praise God for perfect health and wholeness. I have been for years looking into this beautiful Truth, but never realized such peace and joy flowing in and through me as now.—*Mrs. H. H.*

Madison, Wis.—I was suffering from a painful swelling in my cheek. Lancing had only made it ache more. Without saying anything of her intention to me, my daughter wired you and when, an hour later, the pain all left me I thought that I must be receiving help from the nine o'clock Silence. At first I feared to move lest the pain return, then remembering that Christ when healing often said, "Arise," I got up and I was well. I then learned of the message that had gone to you. God's work is certainly wonderful.—*M. L. P.*

St. Joseph, Mo.—My son for whom I requested treatment has improved so rapidly that he can sleep with perfect ease and he has no more bleeding of the throat. He expressed himself today as being perfectly healed. Our hearts are full of praise to God and we express our sincere gratitude to you through whom the healing Word was spoken.—*Mrs. M. E. W.*

San Antonio, Texas—In August I wrote you for treatment for supposed cancer of the breast, and now wish to report to you an almost complete recovery. Thanks be to God. I can now look at life through a different view than formerly.—*F. M. R.*

Panoche, Cal.—The swelling and abscess of my ear is now well. The inflammation and swelling left about the time you got my letter.—*B. E. L.*

Dallas, Texas—C. H., for whom I requested treatments for a seriously injured arm, has received great relief, and his arm will not even be stiff.—*M. L. W.*

Clarkston, Wash.—I still continue to improve, and sleep much better than formerly. I accidentally broke my glasses since you began treating me and I have not had to wear any since. It has now been five months or more.—*E. M. B.*

Monroe, Wash.—I. E. has surprised everyone, as he has improved constantly. His recovery has caused others to look higher than material help, as he had so many odds against him.—*Mrs. M. C. C.*

PROSPERITY

Battle Creek, Mich.—My husband has more work before him now than he has had all summer, and best of all I have learned that true prosperity does not consist of the material things which we possess, but in knowing that we have our needs abundantly supplied by our Father, if we will only have faith in him.—*Mrs. W. T.*

Mankato, Texas—I am enjoying the best of health, and prosperity has entered into all my affairs. Just a year ago I asked for one of your prosperity banks, when I was almost ready to give up on account of sickness and poverty. I tried out the prosperity bank, and found it a genuine success, and through the *Weekly Unity* I have been wonderfully helped. Words do not tell of all the good I have received from it.—*Mrs. W. G. A.*

Caldwell, Idaho—You have, through your prayers, been of wonderful help to my sister and her family. Shortly after you began prosperity treatments for them, my brother-in-law got a position and has work all the time, and good prospects for steady work all winter.—*K. M.*

Chadron, Neb.—The party to whom I most desired to rent my house, rented it yesterday. Two people came at the same hour for this one house, and I could have rented it to either. This seemed strange, as I had waited several weeks before, with no results. I am very thankful for the help received through your prayers.—*E. S.*

Ripley, Ohio—I am working now, and am getting along fine. Your month's prosperity treatment has certainly done me much good.—*J. W.*

San Martin, Cal.—My son secured a position very soon after I started my letter to you, and has now been promoted to the position as overseer of several hundred men. Thank the Father for the good he has sent into my life.—*H. B.*

Grand Rapids, Mich.—Our affairs are undergoing a complete and favorable change. My interest money is paid, and we are in condition now to face the winter without fear; not only the winter, but all time, for we know God is with us always and will help us.—*G. B. M.*

San Diego, Cal.—A few weeks ago I asked prosperity treatments for our family. My husband, who had been out of work for nearly six months, has now found a position, and our oldest boy, who is attending high school, has secured a good paper route which will more than pay his school expenses. We have surely been blessed, and we thank God daily.—*E. D. R.*

Minneapolis, Minn.—Some time ago I requested prosperity treatments and help was received the same day the letter was posted. My husband also found employment that same day. I have realized that God is our help in every need, and by placing our affairs in his keeping we are prospered.—*Mrs. T. P. V.*

Seattle, Wash.—Some time ago I asked you to send me a prosperity bank and to treat me for prosperity. I am a stenographer and had been in my present position for five years, during which time I had never received a raise in salary. About two weeks ago I received a raise of five dollars per month, and am very thankful for the prayers in my behalf.—*Miss M. H. F.*

Winnipeg, Canada—I feel like a new man, because all fear of financial lack has dropped out of my mind and a new expectancy of success has taken its place.—*D. G.*

New York, N. Y.—In August I asked treatment for a friend who was in need of work. Not quite a year ago he had taken a Civil Service examination for a position in Washington and passed, but had given up hope of being appointed. I am happy to report that now he has been appointed. We thank and praise God for the help received.—*N. E. G.*

Brooklyn, N. Y.—Some time ago I requested help in filling my house with roomers, and in securing a musical position for my son. In less than a month my house became filled with roomers, and my son secured a temporary position.—*Mrs. J. F.*

Kendall, Mont.—I requested prosperity treatments for my son who would not believe in Unity, and he got work and received some money which he was not looking for, in a few days after I wrote. He was so pleased he said, "Mother, I really begin to think there is something in the Unity teaching after all, for I know God helps where all else fails."—*Mrs. I. C.*

London, Ohio—Two weeks ago I asked for help in renting a house. It was rented for a year, a few days ago.—*A M. C.*

Spokane, Wash.—A week ago I asked prosperity treatments and we have been wonderfully helped. The note we thought we had to pay was settled for in a truly wonderful way.—*Mrs. T. E. W.*

Yonkers, N. Y.—Your prosperity treatments have helped me wonderfully.—*R. C.*

FREEDOM

Allegan, Mich.—Through the help of God I have quit chewing tobacco. I give God all the glory and bless his name.—*W. C.*

Hot Springs, Ark.—I have given up drinking tea and coffee and eating meat. I stopped them all at once, after

using tea and coffee for thirty years. The first and second days I seemed to miss them very much, but by keeping the statements, "My appetite is spiritual and now finds its perfect expression in the purity and righteousness of the Christ Mind," and "I am established in the power and mastery and dominion of the Christ Mind; my appetite is no longer in bondage to the sense man," today I do not have any sense of lack. There is tea on the shelf, but I do not even think of it. I feed meat to the dog, but do not feel any desire to eat it. Twice lately I seemed to suffer with constipation. I tried to treat myself with indifferent success, until I picked up the leaflet "Health Hints No. 2," and gave myself the treatment given there, and in a few moments was completely relieved. My mind is no longer sluggish, but clear and quick. The seeming pressure on my forehead has almost disappeared. I discovered that it was caused by getting violently angry when I should have held my peace.—C. F. M.

San Antonio, Texas—Since writing you last month to pray for my husband's freedom from false appetite, he has been under the influence of drink only once. It has been a glorious demonstration and I thank God with my whole heart. I was in great despair when I wrote, but now a wonderful peace has descended upon me, for I am sure he will never drink again. God is guiding and guarding him.—Mrs. F. K. N.

Denver, Colo.—In January last I asked help for my brother for freedom from partaking at times of the cup that makes cheerless hearts and homes. I am most happy now to say that he is free. He is now an interested worker and attends church and prayer meetings, whereas he was once cross even at the mention of such things.—M. E. H.

Spokane, Wash.—Your letter found me free and happy. I have a good position open for me. I am now free from the power of whiskey, and the power of sickness and sin.—W. W. L.

Dallas, Texas—I have been greatly benefited, both spiritually and physically. Have had beautiful realizations of the Truth. The medicine habit which was very prominent with me has vanished, as have also many seeming ills. This is a year in which blessings have been immeasurable. We thank God and praise his holy name for his Divine Goodness to us.—Mrs. S.

St. Helena, Cal.—I am much better, both mentally and physically, and I am gaining in spiritual understanding.

I have taken up the vegetarian diet and find I do not miss meat at all. Previously I seemed to crave it three times a day.—*Miss J. B. J.*

Memphis, Tenn.—At one time I was the worst meat eater in the world; could not eat without it at every meal. Now the thought of it makes me feel sick. God has helped me so much in every way.—*Mrs. E. W.*

SPIRITUAL ILLUMINATION

San Diego, Cal.—My soul is overflowing with praise and thanksgiving this beautiful morning to the great God of the Universe. I am daily realizing the Father within, and look to him for every need.—*Mrs. A. H.*

Lajolla, Cal.—It is truly wonderful how much of the Spirit's presence has been and is being manifest in and through me, in answer to your prayer and my own.—*E. D. B.*

Denver, Colo.—Every day I thank God for what I have learned from the teachings of Truth as your society presents it. It has recreated me and given me joy in place of weeping.—*Mrs. S. M. H.*

Bristolville, Ohio—The blessed power of your wonderful work through God is changing and transforming my life. I am daily conscious of your spiritual influence.—*H. H. P.*

Norton, Mass.—At last "the light shines and I comprehend it" and know that I am awakened to it more each day. The way is easy, for "his Word is a light unto my feet." Daily I grow more conscious of the Spirit's presence, and trust and rest in it. I behold the joyful realities of life and know that life has no room for aught but joyful realities. I have been and am abundantly supplied with material needs; the outward manifestation of the Father's Inexhaustible Bounty.—*G. W. H.*

Kempier, Texas—I would not take five hundred dollars for the good Unity teachings have done for me and my family. Our home has been transformed into a heaven on earth, comparatively speaking.—*Mrs. W. K. S.*

New York City, N. Y.—Through your prayers light came to me and shone through the darkness, and that old feeling of despondency and despair left me. My faith grew stronger and my health improved rapidly. I also obtained a position which I held all summer. I have been helped in every way through the power of God.—*Mrs. A. S. J.*

NOTES FROM THE FIELD

Sunday evening, December 13th, the Truth students of St. Joseph, Mo., were organized into the "Society of Practical Christianity." An advisory committee of seven was chosen, consisting of Mr. G. E. Gleason, chairman, Mr. O. Zollinger, Mrs. J. K. Werner, Mrs. Clara Graves, Mrs. Callie Howe, Mrs. Alice Mitchellhill, secretary, and Rose L. Wirth, treasurer. Jennie H. Croft of Unity School of Christianity, Kansas City, assisted in the organization and afterward addressed the meeting. Meetings of the Society are held every Tuesday at 2:30, in the class room in the Young Woman's Christian Association Building; also a class for study Sunday evenings at 7:30.

Mrs. R. E. Wilson has opened a Home for Truth students and patients at St. Helena, California. Write Mrs. Wilson, White Hall Rest Home, R. F. D. 2, St. Helena, Cal., for further particulars.

Worcester, Mass., has an earnest and growing Center which holds meetings every Sunday at 3:30 in Cotillion Hall, and on Friday evenings with Harold C. Knowlton, 22 Oread Street. Mr. Knowlton is teacher and healer.

The Unity Society of Chicago, holding Sunday services at Hall 902, Masonic Temple, has started a Sunday School under the direction of Miss Mary E. Hawley. Opening meeting at 10:30 a. m.

Miss Catherine B. Guthrie, of the Society of Practical Christianity in Minneapolis, Minn., writes: "I am glad to know that the Society of Silent Unity at Headquarters works with the group here and sends the light of the Spirit to each earnest, seeking soul. In both our Sunday and Wednesday meetings we use the Responsive Service in *Weekly Unity* and receive great help from it." This Center is located at 209 West 15th Street.

The Monday Evening Circle of Lincoln, Neb., with the University Wednesday Circle, have called Mrs. Marion Austin Drake for a series of meetings to be held with Mrs. E. C. Hurd. Classes will begin January 18th. Phone L 7374 for further information.

The Comforter is the name of a new Truth magazine which brought out its initial number December, 1914. It is a monthly publication edited by Florence Crawford of the Irvington Center of Truth.

and published by the Irvington Press, 715 Thompson St., Portland, Oregon. Subscription price, \$1.50 a year.

Fred H. Shepard, 353 Porter Street, Buffalo, N. Y., has taken up the work as Christian teacher and healer. Free-will offerings accepted for services.

The Unity Life Science Center of Rockford, Ill., has removed from 514 Park Ave., to 219 N. Winnebago St. Meetings at 2:30 every Thursday.

Madame Humphrey, 723 Pender St., West, Vancouver, B. C., has opened a Metaphysical Library in her store. Unity literature may be found here.

The Unity Society of Practical Christianity of Jacksonville, Florida, meets every Monday evening at 7:30 with Mrs. M. A. Spiller, 1712 Main St.

The New Thought Center of Warren, Pa., has a Reading Circle which meets with Mrs. K. M. Messner, 110 East St. Further information may be had by calling upon Mrs. Messner.

At the Center of Practical Christianity, 134 Crescent Ave., Plainfield, N. J., vegetarian meals may be obtained in the Home. Classes also taught by Miss Edith Martin, resident teacher and healer.

LOVE

"Our God is a consuming fire."—*Bible*.

Love is the greatest power in the world.

Love consumes every inharmonious condition, and heals every wound.

Love is the spiritual fire that burns unceasingly, purifying and refining the soul.

Love reduces to nothingness all error that is born of ignorance.

Love burns away all barriers and bridges over all chasms.

Love is the great leveling power, that leads each to see in the other his brother.

"God is love."—*Bible*.

"Golden opportunities may have been missed, but others are forever offering themselves."



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CHANGE OF ADDRESS

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. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

THE DEDICATION

The opening of the Unity Administration Building was a great success. By nine o'clock, December 31st, the Unity Auditorium was full to overflowing. The Guild had ready a multitude of talent with which to entertain the assembled guests. Near 10:30 the Unity Inn became a mecca for the hungry. Apples, sandwiches, cakes, cocoa and cereal coffee were served to nearly four hundred people. By the time every one had finished his refreshments, the New Year was almost to be born. At the stroke of twelve the darkened Administration Building suddenly flashed into light; the front door swung open and the chimes began to ring.

All of the Unity workers were at their posts. As the people poured in through the vestibule, they entered the grand lobby where a large fountain, imbedded in ferns and palms, played a stream of water which was lit by concealed electric lights. About the office were seated girls, industriously working their typewriters, and the subdued light given by the indirect lighting-bowls gave the effect of almost a fairy land.

As one passed out of the main office he could hear the click of the writer-press which was running off New Year greetings for the guests. From the mailing room came the scrunch of the plate-stamper, as it made out addressing plates for subscribers. Then across the room the automatic mailing machine swiftly unrolled paper, stamped upon it the name-plate of subscribers, printed the return card and carefully cut the wrapper off just at the right length.

Stepping out of the mailing room one saw the filing cabinets for the thousands of records which are kept.

In the printing department the four presses were actively engaged in printing UNITY and various pamphlets. The linotypist was working his almost-human machine, and the throng soon gathered about him to see the type issue, cast in metal, just as he had played it out on his keyboard. The folding machines attracted much attention also.

The bindery, which is on the floor above the main office, was gaily decorated for the occasion, and although it was past midnight, the girls were cheerily demonstrating just how the various sections of UNITY are put together, stitched, covers pasted on and trimmed. In the front of the bindery the stock-room was open for inspection. Here one

saw hundreds and hundreds of feet of shelf-room crammed full of Unity literature, waiting for a call to go forth wherever it may be needed.

On ascending another flight of stairs one passes to the Silent Unity department. Though this is never open to visitors, ordinarily, on this special occasion it was thought best to let the public enter and see just what is the work of this department. As one opens the door from the stairway, a long corridor confronts him. Walking down this one observes several doors; these give entrance to the girls' rest room, the Correspondence School, the editorial rooms, the record room, and the Silence room. All of these are finished in most harmonious fashion to accord with the high type of work which is done in them.

In the Silence room no lights are visible, the illumination coming from the moulding and diffusing through the room in a soft glow. The most beautiful sight in the whole building, with the possible exception of the palm-draped lobby, was the Silent Unity correspondence room, which occupies the front half of this floor. As one enters this he views row after row of orderly desks at which sit the workers of Silent Unity. They are busily engaged in writing healing letters of instruction to the hundreds of patients throughout the world. At one end of the room a fireplace is piled high with blazing logs; above the desks pure white bowls suspended by chains, throw light to the ceiling, from whence it diffuses over these workers. The visitors stood spellbound, but at last ventured to enter and the workers explained to them how every case is taken up, carefully considered and dealt with according to the special need.

The continuation of the stairway from the fourth floor leads to the laboratory, kitchenette and roof garden. However, since none of these was finished, few visitors climbed the "golden stairs" to this height.

It was after two a. m. before the guests could tear themselves away, but at last the lights began to "blink," one by one, and soon the great building stood again in darkness, awaiting the first sunrise of the New Year.—*Weekly Unity*.

Hollywood, Cal.—The October UNITY has a splendid article by Charles Fillmore. I have read it a number of times and have given it to a number of friends to read. They have all pronounced it splendid.
—M. D. W.

UNITY CORRESPONDENCE SCHOOL

North Anson, Maine—Lesson Two has been a great help to me, because I have believed so firmly in flesh heredity. I have made many demonstrations for myself. In healing my feet, I knew they were healed before it was apparent. This is wonderful to me, for I never before believed in spiritual healing. I am so glad of the glory now, and I want every one to understand and love the Truth as I do.—*A. L. A.*

Petersburg, Alaska—Lesson Two has been a wonderful lesson to me. It has cleared up so many points upon which my understanding seemed clouded. The booklets inclosed with it have been very helpful to me. At different places I have just stopped reading, filled with joy, as a bright light seemed to flash through my head. I knew it was the light of understanding. So many truths, it seems, I can accept, having received so much good and demonstrations which are such conclusive proof of the Principle, but I want to know it in such a way that I can give to others, and the lessons are helping me in this. This study, together with other Unity literature—beside the time it takes with many here who are interested, and come to me for help and advice—is filling my days so full of interest that I just have no time to be otherwise than well and happy.—*E. M. B.*

York, England—The study of the first lesson has afforded me great pleasure, and has been a means of spiritual development for which I am grateful.—*W. B.*

Danbury, Conn.—When each lesson is finished I feel an increased inflow of Spirit. I thank you so much for all the good I have received.—*Mrs. W. F. T.*

East Orange, N. J.—My understanding is greatly increased. I had a splendid demonstration of the Law of Health last week in my baby's apparent illness, and this lesson was just what I needed in this particular case. I am coming into a realization such as I never before experienced, and feel sure it is only a small beginning.—*E. L.*

Wolverhampton, England—I have enjoyed the study of Lesson Six, and am pleased to say I have felt within that well of water springing up into everlasting life.—*F. W. J.*

Pittsburg, Pa.—I enjoy the study of the Correspondence Lessons, and am growing in Truth daily. I am coming into a realization of my oneness with Infinite Life. Trine says, "The great central fact in human life, in your life and mine, is coming into a conscious vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this divine inflow." I rejoice in a small measure of this realization and know that it will increase daily. May the Father's richest blessings be yours in your grand and glorious work of spreading the Truth, is my never ceasing prayer.—*J. C. H.*

St. Louis, Mo.—Lesson Three has been a wonderful revelation to me. So much that has always been a burden to me has been explained

beautifully and satisfactorily. It seems strange that that which is so divinely beautiful could ever have appeared so warped and onesided. I refer to the idea of working for a living, and looking to an employer for a salary. I have been so oppressed by this thought for years, that life did not seem worth living. That of course has been some time ago, but even up to the time that I read Lesson Three I had never looked at the matter from the right angle. I had the belief that I had to collect from my customers the fund with which to pay my employees, and because of the failure to respond on the part of the customers, I often made myself very unhappy wondering where and how to obtain the necessary fund to pay those who worked for me. I felt that I was responsible for the rent, groceries and other necessities that these people employed by me had to have. I now see that I had the thing all wrong. I constituted myself the supply and supplier, not only of myself but of many others. You will not wonder, dear friends, that my heart bounded with joy and that I praised the Father for this awakening, and that I hold this blessed lesson most dear as the means which carried to me this beautiful Truth.—Mrs. J. B.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the January UNITY:

CLASS THOUGHT

February 20 to March 20, 1915

Held daily at 9 p. m.

*I have Faith in Thy Omnipotence, and I Trust Thee to Preserve Me
in Thy Health and Wholeness.*

PROSPERITY THOUGHT

February 20 to March 20, 1915

Held daily at 12 m.

*I have Faith in Thy Omnipresence, and I Trust Thee to Preserve Me
in Thy Prosperity.*

NOTICE TO ENGLISH READERS

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UNITY MAGAZINE

Bordeaux, Wyo.—I praise God for the help I have received. I have been wonderfully benefited through my study of the Truth. Every home would be greatly benefited through the help of the UNITY magazine. I hope never to be without it. I am so much happier since I have learned what great things God does for us when we have faith. UNITY opens new light on everything in the Bible. I am feeling like a new person; my health is better than ever in my whole life before. My brother is also better.—*Mrs. N. G. B.*

Rackville Center, N. Y.—Your UNITY and *Weekly Unity* are daily food and drink to me. They are priceless. They have given and are giving me more spiritual knowledge than I ever had before from any other source. They are inspired by Divine Love and cannot fail.—*E. E. M.*

Elyria, Ohio—Weekly and monthly UNITY are both just fine, and I would not want to be without them.—*E. M. H.*

Chattanooga, Tenn.—I could not do without UNITY in the home, as it brings peace, comfort and happiness.—*Mrs. H. G. S.*

Attica, N. Y.—UNITY has done me much good. It has enlightened me on higher themes than our common minds are wont to consider. I also have a daughter whose life has been transformed through her study of the Truth as given in UNITY magazine.—*S. H. S.*

San Antonio, Texas—Things have greatly changed for us, and we are on a steady upward move. I love Unity teaching because of its freedom, and it does much in bringing people to love God.—*Mrs. F. B.*

Northfield, Minn.—Through my study of the UNITY magazine I have been lifted out of the mire of evil thoughts and fearful forebodings.—*Mrs. A. C. B.*

Peabody, Kan.—I receive your monthly and weekly UNITY and from them receive real benefits from such great articles as "The Divine Relationship" and "Self Mastery." Truly such publications cannot help but be a real uplift to every human being perusing same, and thereby getting away from the material world.—*F. J. S.*

THE UNITY BULLETIN

"The Unity Bulletin," giving the names and offices of teachers and healers who practice Truth methods, is issued quarterly. The number for the first quarter of 1915 will soon go to press, and we would like the cards of all Unity Centers and workers sent to us at once. If you have changed location since last issue, notify us. No charge is made for these cards—free-will offerings are thankfully accepted to meet the expense of printing and distributing the "Bulletin."

Hays, Kan.—I am glad to report the recovery of Mrs. A. H. L., in whose behalf I wrote you a week ago for treatments.—*E. S.*

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 February to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

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