Unity is a handbook of Christian Healing and Christian Psychology.

The purpose of Unity is, not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of Divine Law, harmony, health, and peace, here and now.

Unity explains how this power of mind can be exercised by every man and woman, for it is as operative today as it was two thousand years ago.

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Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministries. No demand for money, nor a charge against any one, has been made in over thirty years of our existence.

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BLESSED

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:

And he opened his mouth and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

—Matthew.
HERE is but one foundation, one starting point, for all questions dealing with man and his existence as a self-conscious being; that point is necessarily first Cause—God. The nature of the first Cause and the relations which it bears to man, have been matters of contention in all ages. No two men in existence get exactly the same concept of God. Each of us may be taught from childhood that God is a being having certain universal characteristics, and each of us may build an ideal creator in mind from that description, but it will differ from that of another, just as we each differ in our individualities. In summing up the religions of the races of history, keen observers have found that the concept of God is invariably a reflection of dominant race thoughts. If the dominant traits of the Hebrew race could have been reflected with a stereopticon against the sky, just such a picture would have appeared as is described in the Old Testament as Jehovah. It is good food for thought to remember that there is no record of God’s ever having revealed himself except through some individual, and when the history of that individual is carefully considered, it will be found that the god of which he is the mouthpiece, exhibits traits of character corresponding remarkably with his own.

The Hebrews were nomadic shepherds, and originally their highest idea of worship was worship of their ancestors, Abraham, Isaac, and Jacob, until Moses introduced them to Jehovah, the unseen God. But Jehovah was not considered the universal Creator, but merely a race deity, whose power was superior to the gods of the other nations with which the Hebrews came into contact. Elijah pitted Jehovah against Baal, a heathen deity, and Jehovah at the entreaty of the
prophet, sent a fire which consumed the offering. It will be observed that the god who did this was very like Elijah, and that Elijah himself would often, in his silent meditation, question the work of his Jehovah. Then the Father, the still small voice within the silent depths of Elijah's own soul, poured into his consciousness the universal Spirit of Truth, and he saw that he had been invoking a man-made god.

It is very important to know that man does form in mind all things that rule over him, or that he imagines rule over him, the external god included. Hence, in adopting the ruling deity of some other nation, he should be careful to see that it is fully up to his standard in morals, magnanimity, and intelligence, for he is apt to put himself into subjection to a power that may prove an impediment to his progress. This is exemplified in a startling manner in the Anglo-Saxon race. It borrowed Jehovah from the Hebrews. Now Jehovah sanctioned slavery, war, the subjugation of woman to man, judicial murder, "an eye for eye," and a "tooth for tooth." Of course the race has long since outgrown these barbaric errors, but as it adopted the Hebrew Jehovah as its religious director, it is proving very slow work getting from under his dominion. That "an honest god is the noblest work of man," is too true to be quoted in jest, for in no other department of his mind power does man so plainly show his capacity as a maker of gods.

But we are not here to talk about the gods of other races, or of other men, nor to discuss those hypothetical beings which the one thousand sects of the Christian world have adopted from other nations, inherited from the church fathers, or built up in imagination themselves. We are here to find out the one true Father-Principle which works in and through all the immanent love and wisdom of Being.

If we were looking for the highest God idea that has ever been presented, we should choose that of Jesus Christ. His idea of God was that of a universal Father
who dearly loves all his children and who is more anxious to pour out blessings upon them than they are to receive. Jesus Christ's concept of the loving Father was the concept which comes to all who seek the Father in Spirit, and not in form. It was too broad to be confined to personality or limited to place. He said, "He that hath seen me hath seen the Father," and "Where I am, there ye may be also." This could only mean that God is an invisible and all-pervading principle that manifested through him, and would manifest through all. He said, "The kingdom of God is within you." If the kingdom is within you, the king must be enthroned there.

If there is one thing more than another that stands out prominently in the teaching of Jesus Christ, it is that God is not an external personality, ruling over man, but a universal principle, expressing through man. It is universally admitted that God is Spirit, and the source of all life, love, intelligence, and that in the exercise of these attributes he is omnipotent, omniscient, and omnipresent.

God is not a Spirit, as erroneously translated in the King James Version, but Spirit, that which is not limited to time, space, nor personality. Words do not convey the delicate shades of meaning which the mind conceives, and the word Spirit does not now express the correct God idea, for the reason that it is used to represent a state of existence having form; that is, a state of attenuated materiality. This is not the character of the Father-Principle, and none of those ideal localities described as spheres of blessedness or as heavenly cities with God on a throne, should be confounded with the Principle of Being. They are all symbols which may or may not exist, or stand out in form, as a result of mental imaging. The Father, whom we are seeking, is here present in his wholeness. His kingdom is in the inner consciousness of every one.

Jesus said to the woman at the well, "The hour cometh, and now is, when the true worshipers shall
worship the Father in spirit and in truth: for such doth the Father seek to be his worshippers. God is Spirit: and they that worship him must worship in spirit and truth."

How are we to understand the character of this Father who is Spirit, and how are we to worship him in spirit and in truth? To worship Spirit, there must be something in the worshiper which corresponds to Spirit, and Jesus takes for granted that man has both the spirit and the truth necessary to its proper understanding. No one has yet undertaken to make fine lines of distinction in classifying Spirit, and we are safe in asserting that there is but one Spirit. If man has a spirit it must be of the same character as the Father-Spirit, and therefore interblended with his Spirit. Now, if there is but one universal Spirit, the man spirit and Father Spirit are the same, it needs only the truth, or understanding quality of mind, to bring them into unity.

In all man's concepts of God, man never fails to see him as the supreme Good. He constantly reaches out and strives for the good, and knows that if he were God he would be first, last, and always wholly good. When man describes his concept of Good, he says it is love, life, intelligence, justice, harmony, freedom—a combination of qualities that go to make up his ideal of an existence which will give him the greatest happiness, the greatest good. A careful analysis of these qualities will show them to be spiritual. Love does not occupy space nor can it be described in dimensions, hence it must in essence be a spiritual quality; and, if spiritual, it must blend with and be identical with God. John says, "God is love."

If you are sending out a feeling of love to all creatures, you have touched the mind of God, and are thinking his universal thoughts. You may not be a professed worshiper of God, nor know him as pictured in the Apostles' Creed, yet if you love truly unselfishly, and
have no narrow range in the object of your love, you have found God.

If you are manifesting life, you are in touch with God, for God is life and the source of all life. If you are manifesting intelligence, you are putting forth the thoughts of mind; as there is but one Mind, you cannot get outside of it. If you are free in your mental action and not bound by beliefs of time, space, form, matter, or personality, you are touching the inner consciousness of God. You are then free indeed, and the God-Mind has become to you a great sea of light, which every moment flashes before you some new and more beautiful ideal.

The point to be emphasized is: God is not a person removed out of your spiritual sight and to be seen only through some mediator; he is not even a principle, if by that term is understood a being that lacks any quality possible to identity. God is almighty Spirit—all-present, all-wise, and all-active, to those who so recognize him in consciousness. These are they who worship him in spirit and in truth. They acknowledge the omnipresence of this Father-Principle in Spirit, and at the same time worship him in truth by understanding that this Principle is not subject to change, nor open to argument. It is an exact and immutable Principle of Being, lying back of all existence as cause, and approachable only along lines of perfect law.

We must get rid of the idea that God punishes man in any way; or that he has made saints of some and has withheld his grace from others; or that he will comply with our wishes, or change laws to accommodate us; or that we are unjustly treated because our poverty or sickness has not been removed after much beseeching. The whole order of our thinking must in this respect be reversed. God is more willing to give than we are to receive, and he has actually placed all desires right at hand, waiting for us to get into the proper mental attitude to have them fulfilled. God is not matter, nor do his
gifts consist of things made. God is Spirit, and they who receive his gifts do so in Spirit, through the spiritual wisdom and understanding which is poured into their consciousness.

The Father-Principle and man are so closely related that they cannot be treated intelligently as distinct things. You cannot describe a mathematical problem nor imagine it separate from the principle of mathematics. Man is as intimately associated with the Father-Principle as is the problem with its principle. Where the problem is, there also must be the principle, for from the principle must originate all that appears in the problem. If the problem has departed from the laws inherent in the principle, just to the extent of that departure has it removed itself beyond the active support of the principle. So man draws his every quality from the Father-Principle, whose parallel of accuracy is goodness, harmony, and satisfaction in all with which it has to do.

If man is not getting harmony and satisfaction in his life problem, it is evidence that he is not in proper touch with the Father-Principle. Through man's inherent freedom he has strayed away in consciousness from exact expression of principle. If any of you are in this mental state, you are not necessarily under the condemnation of the Father. You are simply exercising inherent qualities of freedom, and doing just what is your privilege to do. Neither is the Father to blame for your condition. You are children of the King, and have all the rights of a prince. One inalienable right is the freedom to do as you wish. The Father is free, and you could not be in his image and likeness without having a like quality. This is strikingly illustrated in the parable of the prodigal son. You took your share of the Father's estate—life, love, intelligence, freedom—and went in consciousness to a far country. You separated yourself from an intimate spiritual association with the Father, and thereby lost his wisdom in your affairs.

If you are in the "far country," eating husks, and
are ready to return, the Father's house is open to you. You do not have to travel to find that house. It is the center of your consciousness, and is made manifest to you by mental processes alone. "No man hath seen God at any time," and "He that hath seen me hath seen the Father," are both true. One looks out upon the external visibility, and says, "Where is your God? I have never seen him." The natural scientist delves deeply into the study of flora and fauna, acknowledges the great design and intelligence there manifested, but says he fails to discover anything beyond natural law. But when the inner perception sees the absolute Good expressed, it says, "Thou art the Christ."

Thus it is always; they who study the without are always searching for God, but never find him. Those who look within, sense his loving presence and exclaim, "My Lord and my God!" Yet a gulf always exists between these two mental attitudes, because one looks to cause and the other to effect. God is Cause, is Spirit; he can never be known by a study of the things which appear. The things which appear are the formulations of man's ideas of himself and God. God makes man, and man creates all forms and states of externality. God is the self-existent Wisdom and Substance; man is Wisdom and Substance idealized in innumerable self-conscious centers, each of which is potentially God. Man is a potential center in infinite Wisdom and Substance, which we sum up in the one word—Mind.

The real man as Wisdom and Substance does not occupy space, is not in time, and has none of the limitations of the environment in which he seems to be cast. He is and always remains free and independent of all form and expression, yet he is that from which they all originate. Man is the point of differentiation into form and expression of all the potentialities of God, and their appearance in details in his work. In the pure God-Mind all ideals are in harmony and all relations
are perfect, and man is the perfection of this one supreme Mind made manifest.

Freedom is inherent in the God-Mind, and man, as its image and likeness, has perfect freedom also; he builds his universe in harmony with the ideals existing in God, and which he always reflects when he places himself in proper spiritual relation. Yet man, having all the prerogatives of God, can image forth his own ideals according to the wisdom which he has affirmed for himself. For there is but one law of expression; that law operates through holding in mind certain images, and gives action and vitality to them by the will. In this simple law are summed up all the apparent mysteries of creation. We call it the power of thought—mind in action. The very simplicity of this one mode of creation of all the myriad forms and conditions of existence, is the principle cause of its being overlooked. We see the intricate combinations in the phenomenal universe, and postulate a mysteriously profound cause, far beyond our comprehension and past finding out. Yet science says that a single protoplasmic cell contains the possibilities of a universe.

We find that all creation proceeds according to one simple law—thinking. You are the lawmaker—God simply furnishes the ideas. "But," exclaims the neophyte, "do you mean to say that I can extricate myself from the myriad laws that bind me mentally, physically, and socially, by merely holding certain thoughts?" That is just what we claim, and are demonstrating. If the law is based on principle, it will demonstrate, and we are so bold as to put it to the test right here and now. Many people think that they will be liberated from their undesirable conditions by a change of environment. Some look for liberation in this earth-life, through the acquirement of money or health, while others put it off until after so-called death. But few are bold enough to make a start at this day, at this hour, at this moment, and unravel the tangled threads of life. Yet we know that
if the fact is accepted that we are free agents, and that our own acts produce our conditions, it must follow logically that only through our own volition, begun at any time and under any circumstances, can we bring about the change.

For this reason, we advocate an immediate beginning of thought discipline. Do not be misled by sermons or flowery language; they may detract your attention from the work that you have to do from day to day in training your mental currents into the right channels. If another tells me about a certain desirable place, be his description never so beautiful, it will not be of permanent value unless he also tells me how to get there myself. That is one of the great drawbacks to a religion that has for its exponents an eloquent ministry. The followers have their ears tickled once a week, and they soar to heights of ideality one day, and forget all about it the other six.

We teach a doctrine of practical everyday value to every one who follows its instructions. This doctrine shows you that you are your own minister, lawyer, and doctor, and that you have within yourself the storehouse from which you can supply every need. It is the doctrine proclaimed in its original simplicity by Jesus Christ. It asks you to return again to the estate of simplicity in which you are as a little child, believing implicitly what the Father tells you from the innermost recesses of your own being.

We have found this a good doctrine. It has opened to us a new world, and we see how, through it, shall be brought about the fulfillment of that promise:

“And he [God] shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.”

Good and not evil is the law of our being.—Canon Farrar.
THE REALITY OF SUBSTANCE

E. V. INGRAHAM

THOUGH much has been said upon the subject of matter, we feel that we may add a word which will help the student to a better understanding of it.

There are two exactly opposite concepts of matter. On the one hand, there is the belief that matter is the only reality; and resulting from this belief, there is an absolute dependence upon matter and its apparent laws. On the other hand, there is the belief that the unmanifest and intangible side of the universe is the only reality, accompanied by the denial of the existence of any such thing as matter. Both of these concepts fall short of the truth.

The fallacy of the first concept is so obvious that it does not require a lengthy discussion. The fact that we can behold the universe in operation, should, of itself, convince us that there is an infinite, intelligent cause back of all material forms. It is obvious that this cause works with a greater intelligence, exactness, and skill than can be found in the laws which man has evolved from a purely material hypothesis.

It is unreasonable to teach that things which demand our attention and which concern our action to the extent that the earth and our bodies do, can be disposed of by mere denial of their existence and their reality. If anything manifests with a sufficient degree of force to demand our attention, there is a logical explanation for its existence, because for every manifestation there is a corresponding cause.

Cause and manifestation can be intelligently understood by the student, if he will earnestly and open-mindedly study them. When he understands manifestation, and the law which governs it, he is master of the situation; he can dissolve the manifestation, and cause
another to appear. Jesus Christ must have understood and referred to this law when he said, referring to his body temple, "Destroy this temple, and in three days I will raise it up."

If a thing manifests to any degree, even though to the individual, it may only "appear," there is an underlying, explicable cause back of it; and also something with which it clothes itself, in order that it may appear. The appearance is the embodiment or formed expression of the forming principle.

These questions arise: "What is the law of manifestation? Does manifestation really have form, or does it only appear to have form?" Whether it be real or only seeming, the effect upon the individual is the same, the forming principle is the same, and the manifestation is the same. Our ideas may change, but that has no effect upon the principle or the law by which it manifests. Man is a manifestation of this creative Principle, and he can know something of its creative process by studying himself. It would be unreasonable to assume that a man could do or be something without some sort of thought or pattern by which to shape his manifestation.

The same is true of all things in the universe, and this is our key to an understanding of the creative process of the universe. True thought is enriched by association with manifestation, but this does not controvert the fact that the manifestation had its inception in the idea. Cause and effect act and react upon each other, each strengthening and substantiating the other.

There must always be some plan or process back of each act and manifestation, and this plan or process, we can very logically conclude is thought.

Through certain processes, which need not enter into our discussion, the central idea assembles electrons, or centers of force, and by building these together, the idea assumes a body, which is eventually capable of detection through one or more of man's physical senses.
Whether the manifestation be disease or health, does not alter the fact that it is the result of the movement of some underlying plan, which we call an idea. Exactly the same electrons may be assembled in a cancer that were, before, in a vital and healthy part of the anatomy. The “stuff” of which each is made, is the same, but the nature of the plan underneath differs.

It is obvious to even the casual observer, that there is a “stuff” in the universe, which has the capacity to give form and appearance to an underlying, moving force. This “stuff” we choose to call substance. Substance is not confined to the visible. The visible is an assembly of elements in such relationship that their activity or existence registers on man’s sense perceptions. Physical science bears us out in this theory, by stating that there is just as much substance in the air as there is in the earth. Scientific research proves that all the elements which are found condensed in the earth, exist in the universal ethers.

Air affords us a good illustration of the invisible and visible substance. It is usually invisible. However, under certain influences, it becomes liquid and visible to the naked eye; this process can be carried to a point where previously invisible air becomes a solid. In the first state, it is called air, in the second state it is called liquid air, and in the third state, solid air. The name “air” is applied irrespective of its condition, because it is recognized that the change is not in the elements which compose air, but in the condition or relationship of those elements. If air appear as a liquid or as a solid, that would not be sufficient ground for concluding that it were no longer air. Nor would it be logical to say that the moment it becomes apparent to man’s senses, it becomes unreal.

Air is not unlike the “stuff” which in one way or another manifests itself as the visible universe. It would hardly be logical or scientific to deny, with one sweep of the mind, its existence or reality, simply because
it manifests in a state recognizable to man's sense perception. In the illustration cited, air manifests as liquid or solid, as certain influences are brought to bear upon it. So all manifestation is but the substance of Being, molded into form and held in form by a mental process.

When man recognizes the law governing appearance, he does not try to deny any form as unreal, but seeks to discover and use the law by which all things are formed and held in shape. He may then be able to release any manifest form from objectionable influence; he may substitute a right influence, and create a new form. The substance or atoms in all cases, are the same, even though conforming to different influences.

As out of the mind of man have come ideas which have brought the things of earth to conform to man's concepts, so, from the great Mind, in the beginning, came ideas which formed substance into worlds and living beings, all partaking of and expressing the divine nature. Man occupies such a powerful place in the universal scheme, being endowed with the capacity to think, that he has imposed his influence upon creation, and to a degree, holds it subject to his own idea. Or, not being able to comprehend creation, he sometimes calls it unreal.

Denial of matter neither gives man a comprehension of creation, nor resolves the manifest world back to its original elements. It does, however, often so disassociate him from that which gives him form that he loses contact with the world and his body, to such an extent that he returns, unclothed or disembodied, to the unmanifest realm.

The man who coöperates with the principle of creation, realizes that his problem is not solved by disassociating himself from that which appears. He realizes that the solution may be reached by releasing matter from bondage to his erroneous idea of it, allowing his own body and all other forms to come again under the original formulating force of the universe. Underneath
all is the Divine Will, ever moving to sustain and to perfect its creation, regardless of how man may have abused and misshaped it. When this influence is re-instated in our bodies, they will be refashioned like unto the glorified Christ body; and the earth will present the glory and perfection of the heavens, the real substance of God, which shows forth his handiwork.

LOVE IS KIND

Have you ever noticed how much of Christ’s life was spent in doing kind things—in merely doing kind things? Run over it with that in view, and you will find that he spent a great portion of his time simply making people happy—in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and that is not in our keeping—God reserves that to himself; but what he has put in our power is the happiness of our fellow creatures, and that is to be secured by our being kind to them.

“The greatest thing,” says some one, “a man can do for his heavenly Father is to be kind to some of his other children.” I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love! “Love never faileth.” Love is success, love is happiness, love is life. “Love,” I say with Browning, “is energy of life.”—Henry Drummond.

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.—Henry Ward Beecher.
HEN the gods sit on Olympus, and thunder their edicts to mortals below, we are dismayed rather than cheered by their utterances, stupefied by their mightiness rather than inspired by it. When the gods converse with us as immortal to immortal, we are warmed by the divine fire of their counsel. When they walk with us, the association infuses a new blood into our veins, and puts a new and life-instilling breath into our nostrils.

That which is so removed from us as to exceed the farthest reaches of our faith, humiliates us with a sense of our assumed finiteness. That which stands beyond our present grasp; which, though greater than we have believed ourselves to be, is yet accessible if we strive sufficiently, unleashes the divine impulses of the soul. At the release of the divine, there thrills through all of the life, a hope, a courage, and an aspiration, which can never again be put in thrall to the finite. There is a new song in the heart, a clear-voiced prophecy:

"I shall be like him; for I shall see him even as he is."

When our theologies exhaust their resources in depicting a deity remote, aloof, and inaccessible, the flame of spirituality smolders in the ash of hopelessness. When our theologies expound a deity sulking over the offenses of our impotence, pettishly exacting where our ignorance makes us to blunder, despairing fatalism shrivels the soul with the conclusion:

"If God demand the impossible of me, it were as well not to try; the issue can be but his disfavor, which, notwithstanding my efforts, I now have incurred. Knowing that I cannot please, why should I seek to please?"
But when, through the miracle of incarnation, God sets human feet upon our earth; when he walks with us and talks with us in a daily comradeship; when he tries the ways of life which we must try; when he enters with us into the small as well as into the great problems; when he descends to the depths to which we descend; and, through all events retains both the theory and the practice of the Godhood, a divine enthusiasm is born in the soul. The hitherto impossible reveals itself as possible. The high, sweet yearnings of the heart become prescient of a literal fulfillment. We say:

"My Lord, and my God! Thy kingdom is at hand!"

If any incarnation were less than divine, we were still without reasonable basis of hope. But unless at least one incarnation were transcendently divine, there were no assurance of a transcendental attainment. Were there no guide to conduct us, the journey from the morass of sense to the tablelands of Spirit, could become an endless coping with the deceptions of false trails and the perplexities of environment.

The incarnation of the Deity is not a theme to be argued. It is disbelieved, or it is believed. The unbeliever is not to be convinced by the believer. Belief is the conclusion of a logic which has affinity for spiritual facts, and each soul must develop belief for itself.

The incarnation of the Deity is not a matter which comes within the proper office of faith. It is unknown, or it is known. The one who does not know, cannot be made to know by the one who knows. Knowing is a revelation, which, without warning, instantaneously lights up the heavens of consciousness, and glows forevermore. No one can say when or how it will come. Its hour is not of time, but of preparation; its way is not fixed, but as free as God himself. No one can say just what it will do for him. But it will change all of his life: Where ugliness was, beauty shall be; where beauty was, it shall be increased. It will protect the knower
from the ignorance which he has not hitherto detected. It will explain what is otherwise inexplicable. It will transform disappointments into triumphs. It will make the wrath of man to praise God.

Finally: It will infuse the knower with its own arcane principle of all-knowing. Henceforth he shall know of life. He shall distinctly know that each man is the Deity struggling for self-recognition.

The knower who most certainly knows the fact of Deific incarnation in himself, most certainly knows it of all. Hence Jesus Christ indorsed the Scripture:

"Ye are gods."

God incarnate testifies of himself in all the zones of self-recognition. The histories of mankind are volumes in the biography of God as man. The transcendent incarnation is our inspiration. It instructs us, and thereby prepares us for the illumination of self-recognition. Hence the challenge of Jesus Christ:

"If I do not the works of my Father, believe me not. But if I do them, though ye believe me not, believe the works: that ye may know and understand that the Father is in me."

Jesus Christ was the transcendent incarnation of God. His works make this clear. The infusion of his all-knowing mind into the mind of those who have affinity for spiritual facts, illumines the heavens of consciousness, and His most arcane utterances become simple.

In the period of incarnation, Jesus Christ had the form and the needs of a man. Therefore he was a man. He had the love and the power of God. Therefore he was God. He had a heart compounded of the heart of a man and the heart of God. Therefore he was both man and God. He did the works of God through the mediumship of his humanity. Therefore he was the savior of man.

In him, God made most positive, most luminous incarnation. The light of self-recognition in Jesus Christ
is the light of self-recognition in us. It shows us that the Spirit of God has touched the clay of Adam; that God inhabits the soul of man; that God builds the body which we call ours, and loves them as the precious representatives of his graciousness and beauty.

While man is God incarnate, there is a principle in God which never incarnates. Jesus Christ mentioned this fact, when he said, "I came out from the Father and am come into the world." There must be a bridge upon which God may go to incarnate man, and upon which incarnate man may go to God. Jesus Christ presented this truth in the illustration of the vine and its branches. Man and God must have access to each other. Jesus Christ is the means of access. Had he been all God, he could not have been the savior of man. There would have been no point of contact between the human and the divine. But in him the divine merged so perfectly with the human, that through him humanity has ample contact with the Father.

Jesus Christ was subject to the needs of humanity. He hungered after his fast, and he thirsted at the well of Jacob. In these demands of the physical, were displayed his human nature. But he increased the supply of bread and fish, when in the desert, that his hungry listeners might not suffer. In this miracle work, was displayed his divine nature.

He slept aweary in the boat, when the storm broke. The man consciousness demanded of him the rest which it demands of us. The nonincarnating Principle sleeps not. "He that keepeth thee will not slumber." But Jesus Christ slept, as we sleep. Nevertheless, in that great last night of his experience as man, above the man desire for companionship and sympathy, he remembered his Godhood. "Sleep on now, and take your rest," he said to those who were not conscious that the most stupendous transaction in the world's life was at its crisis.

He was earthly enough to attend a wedding, and
heavenly enough to supply the wine for the wedding feast.

He was so much a man that children were dear to him. So akin was he to human fatherhood that he put gentle arms about the babes; so truly was he of the divine Fatherhood that he blessed them with heavenly benedictions. He was so tender that he took the hand of the sick little girl, and gave her an endearing word; he was so mighty that his touch lifted her from the bed of sickness and restored her to healthy childhood.

He was human enough to love Lazarus as one pure young man can love another pure young man; he was human enough to weep at the grave of his friend. But he was enough the savior of humanity to give the mourners the greatest truth in life, and savior enough to raise Lazarus from the couch of death.

He was man through the motherhood of Mary. He was God through the Fatherhood of God.

He was man enough to die, and he was God enough to rise from the dead.

The signs of his man-divinity are traceable in each event which has been recorded of him in the annals of time. He is not now incarnate, in the sense in which we are incarnate; the textures of the incarnating mediums differ. But he has a body, assembled from the elements of the sphere in which he now chiefly functions.

He is not now less the man; he is more the savior. This is the divine order. The clay of Adam, having been touched by the Spirit of God, can nevermore be all clay. With the first contact, it loses somewhat of its earthiness, and takes on somewhat of the ethereal.

Jesus Christ actually lived in the conditions in which we live. He showed us how to apply the divine to the redemption of the human. Having given us the first lesson in the school of the Spirit, we must master and practice its teaching before he can present to us the next lesson. “It is expedient for you that I go away,” he said, explaining that we must let the Spirit direct us, as it
had directed him. We must let it draw us after him, degree by degree, until, in mind and soul and body, we become like him.

Of Jesus Christ, the man-divinity, we say, "He was the savior of men." This is to speak of him in relation to the hour which is of time—the sweet, tender, unfaltering ministry in Palestine. When we speak of him in relation to the hour which is of preparation, we say, "He is the savior of men." When we speak of him in relation to the ultimate issue of his ministry universal, we say, "Through him all men shall be saved."

Through Jesus Christ the great God draws near to us; explains the mysteries of being; speaks encouragingly; assures us: "Your need and my ability are one."

By these means is the salvation from God wrought in the souls of men: Belief in the power of Jesus Christ; belief in our own worthiness, since the effort of Jesus Christ is in our behalf; faithful application of the precepts and practices of Him, who, through self-revelation, was able to say:

"I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

STRONGER THAN ARMIES

Opinions are stronger than armies. If they are founded in truth and justice, they will, in the end, prevail against the bayonets of infantry, the fire of artillery, and charges of cavalry.—Lord Palmerston.

Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always and, like God, to love always—this is duty.—Amiel.

If at the center we are stayed on God, the circumference must be right.—Samuel Fallowes.
Little thinks, from the earth, yon lowly soul,
As he searches the vaulting skies:
The order of the heavens, so wondrous,
Its source in his own heart lies.

**G**od works through man, his masterpiece. In the beginning, before the worlds were framed, no doubt every soul had its identity in God; and no doubt, as a perfect mind creation, each soul had its part in establishing the order of the heavens, over which spiritual man was given power and dominion.

We have but to gaze into the azure vault spread out above us, in which is held in space thousands of harmoniously revolving planetary systems much greater than ours, to catch an idea of the sureness and magnitude of the Divine Law of order.

What is of vital interest to us, however, is that the perfect man identity created in Divine Mind in the beginning, was established in the law of Divine Order, and is today working itself out through the flesh into manifestation under that law. We can see that, as this perfection comes forth according to the law of order in Christ, man assumes the mastery over himself and the natural elemental forces working in the whole creation. Indeed, it is impossible to determine, in the present state of the race unfoldment, the extent of the power and dominion of the perfect Man.

But just so sure as “Order is heaven’s first law,” so must the law of order be maintained in the process of the unfoldment of man. While manifest man’s consciousness is yet in darkness and disorder, functioning in the natural state; while his powers are yet running wild
along the line of personal ambition and the desire for greatness and while there is no evidence that he has received, in the least degree, the quickening power of Spirit, he is nevertheless held in check by this law of order, and, step by step, this law asserts itself, when the true unfoldment comes into expression.

During the time of his existence in the natural consciousness, the law of Divine Order allows man wide scope of activity; it gives him leeway to compete for personal prominence; to struggle for greatness; to get out of poise and into dis-ease, both physically and mentally; to resort to all the different kinds of material remedies, in trying to gain mere bodily comfort; to rack his nervous system in the endeavor to unearth some excuse that will antidote his past error thinking and give him peace and rest.

But back of all, there is the Divine Law of order, justice, and sequence, which is never affected in the least degree by these outer maneuverings. Swiftness, strength, and a certain degree of intellectual discernment are gained, however, by these experiences, and in a day of judgment these experiences awaken man to the knowledge of the true Source of his good. Then, though his place in the world of human affairs be ended; though it shatter his body, the adjusting law goes forward, if his desire be for God. At this point in unfoldment, the path of nonresistance is the one of safety and peace. Working with the adjusting process—cooperating fully with the Divine Law, is bound to throw all the mind activities into constructive channels, thereby avoiding ruptures, either social or physical.

The gospel of God brings humanity to order. Order springs forth from an underlying principle as eternal as God is eternal. But the natural mind does not recognize this underlying principle which calls forth the expression of life and health. The natural mind is subject to the action and reaction of good and of evil, of health and of sickness, according to its belief in one
or in the other of these states. When the gospel of the Lord begins its work, an orderly science of activity is given birth in consciousness. The Divine Law of Order attunes the mind of man to the mind of God so that different chords of spiritual life and light and joy may play themselves through the functions, bringing health and freedom to the whole being.

The Divine Law of Order working in the subconsciousness, unearths buried talents, opens up hidden powers, and paves the way for their expression. The Divine Law of Order coördinates the faculties so that new inspirations may come forth, and find unhindered recognition and lodgment in the conscious mind. The Divine Law of Order always gives deference to the mightier hope, thereby abolishing fear and despair. Sickness and weakness are never in order. Health and freedom are always the outworkings of God's wondrous plan. In short, while man is undergoing continual change, both physically and mentally, the changeless law of order is operating in uniformity, according to the measure of his realization.

In the development of the type man, Jesus, James, the son of Alphæus, represents order, and you will find that his work was invariably a coöperation with the other eleven disciples. In the tenth chapter of Matthew, we read that Jesus called together the twelve disciples and commissioned them to go forth and preach the Gospel, heal the sick, raise the dead, cleanse the lepers, and cast out demons. In individual consciousness this means the I AM setting to work in an orderly way all the faculties of mind. Faith (Peter) is the rock upon which the Gospel is founded. There must be accumulated in consciousness realizations of faith in the healing, adjusting power of Spirit, and this will draw Andrew; then there will be an abundance of strength to operate the law. Divine Order demands that the pure, unselfish love of God (John), tempered with wisdom and good judgment (James), express itself towards every-
body and everything. These coworkers are absolutely necessary in unfolding the healing consciousness of the Christ. Divine Order also proclaims that all power (Philip) is given to Spirit. To demonstrate perfect health, the imagination (Bartholemew) must operate from the viewpoint of perfection in every thought pictured in the mind. The will must work in the light of understanding (Thomas); Divine Order places zeal (Simon the Zealot) under the light of spiritual illumination.

All these faculties working together in Divine Order, make way for the faculty whose office it is to cast out all false thoughts, and to stimulate the spiritual ideas—elimination (Thaddæus). And last, but not least, Divine Order requires that the life forces (Judas) be lifted up into the purity and the freedom of the Jesus Christ consciousness.

The satisfaction that comes to one, when, after hours of poring over a mathematical problem, the solution is seen, expresses in a measure the exultant delight of the soul when the principles of perfect health are set into action according to the law of Divine Order.

The navel is the order center, and as it is through the navel that the unborn babe receives its sustenance from the mother, so it is through this center that the soul that is spiritually quickened receives the living manna direct from the Father-Mother God. In truth, we come to know, through meditation and studying the spiritual laws as they are unfolded to us, that our realization of God as the great Father-Mother is registered at the order center, and that the consciousness which we have had of God as the Father-Mother, has largely determined our earthly parentage. The inner realization corresponds with the outer manifestation. This law will, no doubt, continue, until man comes into perfect freedom from fleshly inheritance, and is established in the consciousness that “one is your Father, even he who is in heaven.”
Divine Order, transcending itself, radiates its mighty power into the other faculties of being, and sets them into sustained activity, working for the demonstration of the perfect Man. Thus, through the operation of Divine Order, the greatness of the soul is brought forth, and the nature of God is revealed.

THE SUPREMACY OF JESUS

Jesus stands supreme. In his brief career as a teacher, in the small compass of his utterance, he has been more comprehensive than any other recorded man of genius of the deepest experience of the human soul, and he has given to that experience monumental forms of beauty and power. It is here that we find the highest witness of his originality, the final assurance of his ascendancy over the mind of the world. He, best of all, knows our human world; he, best of all, has seen its tragic grandeur; he is unequalled in reading and in rendering its mighty meanings; to his influence, in kind, in range, and in promise, there is no parallel among the sons of men. He is today the center of the world's hope, as in a tragic sense he is the need and the blind desire of all nations. His religion is the sovereign version in history of the kingdom of the eternal Spirit as that kingdom lives in the best life of the race.—Rev. Geo. A. Gordon.

TRUE PEACE

Man is not happy in himself, but only in God. God made us and we can have no real happiness and no real peace until we come into a conscious realization of our unity with him, whom to know aright is Life eternal. Peace consists in the attainment of our desires, providing they are in keeping with the plan of the Infinite. Some men find roses where other men find thorns, and they are glad, while others find thorns amid the roses of the world and are miserable. We shall find peace, if we look for it and expect it. True peace, which is heaven itself, is nothing else than a cheerful conformity with the law of God.—The Gleaner.
GETTING WHAT YOU START OUT TO GET

W. JOHN MURRAY

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

The great essential of success is that, when men start after anything, they let nothing stand in the way of their getting what they set out for. The accomplishment of their desires, however, should be in accordance with the Divine Law of love. If we were to examine all the failures of the world, we would find that the majority of failures result from the fact that, while most men are excellent starters, they are poor finishers, whether in a foot race, a boat race, or a race for success in life. For one good finisher, one will find ninety and nine excellent starters.

We have taken our lesson from the thirteenth chapter of Numbers. In this chapter, we find Moses sending out his men to scan the country, to look over the situation, so to speak. Upon their report Moses was to decide his future movements. The men came back laden with the fruits of the land—bearing, suspended on a pole, a cluster of grapes, which required the strength of two men to carry. It was a land veritably flowing with milk and honey, the manifestation of their desires. Its richness was the very culmination of their hopes and aspirations. To them it represented heaven, but—there is always a “but” in every situation—they said: “There we saw the Nephilim, the sons of Anak, who come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” They were unwilling to accept the advice of the youthful Caleb to “go up and possess it.”

From this we get our lesson: Just as the children of
Israel came up out of Egypt, so must we arise out of our limitations—get away from dependence upon the old order of things, bondage to the material, and get into complete reliance upon Divine Mind.

There is always a moment between dependence upon matter, and the new determination to rely upon Spirit, when we are, figuratively speaking, in the air, when we are relying neither upon matter nor upon Spirit. The old props have been taken from us, and the new ones are rather weak and movable. During this time we have our moments of doubt and fear and hesitation. We question the advisability of giving up the old order of things, until we become thoroughly established in the new. But holding on to the old, never develops strength. It cannot. It is only as we burn our bridges behind us, advancing in the direction of God, that there can come strength and development of the sinews and muscles of the soul. As long as we rely upon the old, our reliance upon the new is not strengthened. Try to excuse ourselves as we may, there is no excuse and no development.

As we advance in the direction of the Promised Land, we are confronted by the giants of Anak. These giants say: "Perhaps your faith in God is not sufficient for the present moment." But your faith in God is the muscle of your soul, and it will never grow strong until you use it. If we try to hold on to God with the left hand, and clutch to the old order with the right, our strength is not centered, and we cannot advance.

We are sent out by the Truth, which is God, to an undiscovered country. We scramble up the mountain, and look around, and we see all the golden beauty of the country and the promise of rich fulfillment. Then we become weak-kneed and come back to make our report, and say: "All these things are there, no doubt, but Oh! dear me! Think of the things to be overcome before fulfillment can be realized!" The "giants of Anak"—there they stand in all their terrifying and apparent reality, paralyzing our efforts. The question
arises: "Are we able to take possession of the Promised Land to which God Almighty, in his infinite love and wisdom, has brought us?"

The negative things influence us for a time. They create a veritable tumult in the land. We are disturbed and distressed, and there are times when we seek to belittle the very blessings of God which we are reaching out for. That is precisely what the children of Israel did, when Caleb said: "Let us go up at once, and possess it." They said: "Although this land raises magnificent clusters of grapes, wonderful figs, and pomegranates, there are poisonous insects and dangerous fevers there."

For some strange psychological reason, the moment we cannot get a thing, we seek to knock it! Is it not astonishing that, because we are such arrant cowards, we seek to belittle the thing we want and ought to have, and the thing we could have, if we were not such arrant cowards? We say: "If I had all the health I want, I might recklessly use it," or, "If I had all the wealth I want, I might squander it." In this way, we seek to justify our peculiar mental attitude, when we have not nerve enough to go after and get the thing that belongs to us. After we have glimpsed the Promised Land in all its beauty, we are not willing to admit that we have not the nerve to "go up and possess it."

Where there is promise, there is the possibility of achievement, of accomplishment. Every man and woman worthy of the name, is reaching out for success. The good things of life are our rightful heritage. The success of life, here and now, depends upon our attitude toward it.

Is there not something in your soul that corresponds to Caleb? When all the other qualities of your mind unite in saying that you should not do this or that, is there not something in your soul which says to you, notwithstanding all objections: "I am going to do it"?
All the negative thoughts of yourself or of those about you, should not keep you from the thing you desire.

A short time ago, a steamer was sunk off Sandy Hook, after sailing for twenty-six days. It had been buffeted about by high winds, tossed and tumbled here and there—and lost in sight of port! That steamer represents many of us—the man in business, the woman in business or in the home, the child in school. We are excellent beginners, and we hold on for a long time, but all too frequently, our boat sinks in sight of port.

Oh! the failures of the world! Are they failures because God Almighty wants them to be failures, or because, after having had the vision of the Promised Land, or having sighted land from the storm tossed ocean, they have not the courage to go on and reach port?

The secret of success is to “go up and possess it.” If you view the Promised Land, and the giants of Anak rise up against you, or you are in sight of port and are buffeted about by the winds of adversity, just hang on a little longer and feel the strength of God operating through you.

Every one instinctively realizes that he is the reflection of the Almighty God. No man seeks impotence, no woman seeks impotence, no child seeks to be ineffectual. We are all seeking to express power, and because of our longing to do this, we are reaching out beyond our present limitations and seeing things which we have never before seen. And when we fall down, we say, “I saw it all out there, but the children of Anak are there, broad-shouldered and deep-chested and strong-joined, and they regard me as a grasshopper, and by gracious, I am!”

What difference does it make how you are regarded by others, if you do not regard yourself as a grasshopper? Do not class yourself as a grasshopper. Regard yourself as a perfect son of God. At all times, and under all circumstances, affirm: “I and the Father
are one." Jesus was a strong man, and so are you potentially.

You may be facing some difficulty now, and wondering what may happen tomorrow morning. Do not be frightened. Deny that you are a weakling: affirm your divinity as a son of God. There comes a consciousness of security as the result of realizing one’s unity with the Father. Go out into the world today, and say: “God has supplied all my needs according to His riches in glory through Christ Jesus in me.” Hold on to it.

All your negative thoughts will come back, but Caleb in you, the eternal Christ, will say: “I am going after this thing. It belongs to me and no power and no influence can keep it from me. My own shall come to me.” Be strong, and claim the thing that you desire. Why does it belong to you? Why can you be so sure that it belongs to you? Because “no good thing will he withhold from them that walk uprightly.”

God has innumerable blessings wherewith to bless his children. It is only as we have faith in God as our only support, that we have opportunity to prove that his promises will be fulfilled. Away with belief in any weakness! The ability to accomplish is within us. Our strength is the strength of God. Life is: we cannot get away from it. Life is a thing of beauty, and if we have not already demonstrated the beauty of life, let us remember that, somewhere or sometime, there has been a flaw in our interpretation of life.

We shall never have more than God intends us to have. To the children of Israel, the Promised Land meant heaven after bondage. The thing required of them was that they surmount all obstacles which prevented their entrance to the land of happiness. Whatever lies in the path of progress and keeps us from our particular demonstration, must be overcome. Success is ours by divine right. “Let us go up at once, and possess it.”
SUNDAY LESSONS

LESSON 8, NOVEMBER 20, 1921.

Unity Subject—ACTIVITY OF TRUTH UNDER ADVERSE CONDITIONS.

International Subject—PAUL BEFORE THE KING.


19. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision:
20. But declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.
21. For this cause the Jews seized me in the temple, and assayed to kill me.
22. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come;
23. How that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.
24. And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning is turning thee mad.
25. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness.
26. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner.
27. King Agrippa, believest thou the prophets? I know that thou believest.
28. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.
29. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.
30. And the king rose up, and the governor, and Bernice, and they that sat with them:
31. And when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds.
32. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Golden Text—Now hath Christ been raised from the dead, the first fruits of them that are asleep.—I Cor. 15:20.

Silent Prayer—I was not disobedient unto the heavenly vision.

When Truth has once entered the mind, there is no getting rid of its work. It may seem to be bound and in a dungeon, forgotten by the prosperous ruler, Festus, yet it is not inactive. There is an undercurrent of true thought which keeps up an incessant tapping at the door of conscience and justice, and eventually involves the whole character. The changes that come to one during this process, are hardly discernible on the surface, and we are not always conscious of the transformations which are going on, unless we compare the thoughts of today with those of a few years ago, or with those made before we listened to the statements of Truth. It is a common experience for one to think that there has not been much progress, but a little retrospection shows that the Light has brought about a whole new set of ideas, and has dissipated the darkness in ways beyond description.

Felix means transient prosperity and happiness. His reign was short as governor of the province, and history says that he was deposed because of corruption in office. He was succeeded by Festus, whose name signifies festive, joyful. Agrippa was king of a neighboring kingdom, and with his sister Bernice, was visiting Festus. Paul was called before these worthies and commanded to restate his case, that they might determine what should be done with him.

Agrippa means one who gives pain in his birth. As Festus represents the transient joys of the external life, Agrippa shows the close association of this sort of pleasure with pain. Drusilla and Bernice represent the voluptuous side of the sense life. A change is taking place
in consciousness. The Truth is finding its way to the surface. The man and his soul are communing. Yet the walls of sense are not all broken down. It took many journeys of the priests and people around Jericho, with their trumpets of true words, to shatter the walls. If we are enamored of the sense life, the Truth may come up before us again and again, before we finally accept it.

Paul preached the former illumination which came at midday at Damascus. Festus declared that Paul was a lunatic—that his much study had unbalanced his mind. When the recollection of some great spiritual uplift comes to one, he is apt to doubt, especially if he is in sense consciousness. In order to realize the truth of the superconscious mind, we must keep up the contact with it by frequent prayer and meditation. After we have lost the connection and are submerged in the intellectual and physical realms of thought, the higher seems so far away that we count it a dream or insanity.

As long as we are enjoying ourselves in the sense life, our ears are usually dull to Truth. Festus was not moved by Paul's eloquent appeal. But Agrippa (pain) brings us very close to an acceptance of the higher way. Nearly all the present Truth students came via the pain route. But Agrippa did not accept Truth at the first appeal.

QUESTIONS

1. Is Truth, once accepted, ever lost?

2. Why do many people feel that they have made but little progress in the Truth?

3. What relation does pain bear to material pleasure?

4. What mistakes do students sometimes make in remembering past demonstrations?

5. What causes a large number of people to seek the Truth?
Lesson 9, November 27, 1921.

Unity Subject—CÆSAR’S LAW AND GOD’S LAW COMPARED.

International Subject—PAUL’S VOYAGE AND SHIPWRECK.—Acts 27:30-44.

30. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under color as though they would lay out anchors from the foreship,
31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
32. Then the soldiers cut away the ropes of the boat, and let her fall off.
33. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing.
34. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you.
35. And when he had said this, and had taken bread, he gave thanks to God in the presence of all; and he brake it, and began to eat.
36. Then were they all of good cheer, and themselves also took food.
37. And we were in all in the ship two hundred three-score and sixteen souls.
38. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.
39. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it.
40. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach.
41. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves.
42. And the soldiers’ counsel was to kill the prisoners, lest any of them should swim out, and escape.
43. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they who could swim should cast themselves overboard, and get first to the land;
44. And the rest, some on planks, and some on other
things from the ship. And so it came to pass, that they all escaped safe to the land.

**Golden Text**—I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.—2 Tim. 1:12.

**Silent Prayer**—I commit all my ways unto the Lord; I trust in him and he shall bring it to pass.

Paul seems to have met with unusually hard experiences after his appeal to Cæsar, having claimed the protection of the law of man because of his Roman citizenship. If the idea gets into the mind that we can demonstrate through taking advantage of the law of man, and we appeal to that law, and give it the balance of power, we shall have to work out our problem upon a material basis, with spiritual forces secondary. This does not imply that we shall not have the help of the Spirit, but that the higher law will be limited in its movement in the mind, because the ideas there prevailing are material.

Paul and Silas were released from prison on a former occasion by the angel of the Lord, and Peter had a similar experience. The Bible gives many examples of the power of the Lord to set aside material bonds, when it was invoked. But it must be invoked. The law does not work unless man works it, or with his mind touches the button that sets going the machinery which does the work. If we lose faith in the higher law, or decide that it is expedient to adopt the lower, we get results according to the ability of the method under which we have placed ourselves.

Beware how you put yourself into the hands of the mortal law. It is hampered on every side. The "law's delay" is proverbial. Paul seemed in peril of death and he appealed to the law of Cæsar for protection. He, in that way, escaped the Jews, but he put himself into a bondage which lasted for years, with all the vicissitudes that accompany the mortal way. Had he held to the
protection of God, the higher law would certainly have saved him and set him free.

It is common for men to work out their spiritual ongoing in just this way. We are shown in these lessons how we do get the help of the Lord, whatever our limitations may be. Paul really represents our highest concept of Truth sailing round in the mind, headed for Rome, the very center of intellectual domain. In all the hard experiences that come to us when we have put ourselves under the mortal law, we discern or are warned how to avoid them, but, because we are in bonds to that law, we cannot dictate—our environment dominates our conduct. Paul advised that the journey be delayed at Fairhavens until spring, but his advice was ignored and a series of hard experiences followed.

The storm and shipwreck are typical of the stormy times we have in our thought world and of the suffering they bring to the body in a case of sickness. There are seasons when the hurricane of mortal thought sweeps down upon our ship and threatens to sink it, with all on board. But Jesus, the I AM power in every one, comes to the rescue, and what we know of the law is applied.

Eating is typical of affirming; that is, appropriating. When Truth encourages us to eat, we understand that we are to affirm the highest spiritual words which we know. When we take this "bread," substance of life, and give "thanks to God in the presence of all," and begin to eat, there is encouragement and good cheer throughout the whole man. Then the processes of nature start up, the old idea of material substance is denied, elimination begins, the "wheat" is thrown "into the sea." We discard the anchors, head for the shore, and come again to the dry land. But the old ship, or former body-consciousness, goes to pieces. There is a new and a purer arrangement of the cellular life in the organism after we have triumphed over error's storm—a new body is made from the universal Substance.
QUESTIONS
1. Why did Paul meet with hard experiences after his appeal to Caesar?
2. What part has man to play, in the working of Divine Law?
3. What do the storm and shipwreck represent to us?
4. What does taking the bread mean?
5. What does the old ship represent?

LESSON 10, DECEMBER 4, 1921.

Unity Subject——MIRACLES VS. LAW

1. And when we were escaped, then we knew that the island was called Melita.
2. And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold.
3. But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand.
4. And when the barbarians saw the venomous creature hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live.
5. Howbeit he shook off the creature into the fire, and took no harm.
6. But they expected that he would have swollen, or fallen down dead suddenly; but when they were long in expectation and beheld nothing amiss come to him, they changed their minds, and said that he was a god.
7. Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously.
8. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him.
9. And when this was done, the rest also that had diseases in the island came, and were cured:
10. Who also honored us with many honors; and when we sailed, they put on board such things as we needed.
11. And after three months we set sail in a ship of Alexandria which has wintered in the island, whose sign was The Twin Brothers.

12. And touching at Syracuse, we tarried there three days.

13. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli;

14. Where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome.

15. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns; whom when Paul saw, he thanked God, and took courage.

16. And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

GOLDEN TEXT—I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth.—Rom. 1:15, 16.

SILENT PRAYER—The healing power of Divine Mind is laid upon me, and I am made whole.

Our special interest in this lesson centers about the healing power displayed by Paul. The inhabitants of the island supposed of course that the poison of the viper that fastened upon Paul’s hand would soon produce the usual results, and their surprise was great when he was not in the least harmed. They concluded that he was a god. This conclusion is almost identical with that of modern Christians. They tell us that it was a miraculous intervention of God. The text says that the people on the island were “barbarians,” which means that they were unenlightened, ignorant. Are there “barbarians” in the church today? Instead of inquiring into the state of mind and body which would cause a follower of Jesus to have power to heal himself and others, they rest in easy ignorance and say, “miraculous,” “one of the gods.”

Jesus told his followers (all who believed as he taught) that they should “take up serpents,” and that
they should “heal the sick.” These were part of the signs that were to follow true believers. The inference is that those who do not display the signs are not true believers. Paul was an example of one who believed, and his constant communion with Jesus, in dreams, visions, and open audience, is evidence of his fulfillment of the promises.

The questions that come naturally to every Christian are: Why are the majority of the signs ignored by the church, and. What is the nature of the mysterious impartation of superhuman power by Jesus to his followers? The time is at hand when the church must answer these questions. Its members are asking them and going outside for their answers. The “barbarian” age has passed; ignorance is no longer an excuse; those who have been intrusted with the transcendent powers of Christ must put them into action, or lose their prestige as religious teachers.

There is no miracle connected with this ability in man to overcome negative conditions. We all possess powers that we know not of, and we shall always remain in ignorance of them, until we are willing to learn the law by which they are brought into expression. The devil is an assumed name; his real cognomen is “Ignorant Personality.” The devil invents names for things which he does not understand, and good people fall into his trap. He invented “miraculous,” and said it designated what God did by special intervention, and what man could not understand. This is a great lie. God never performed a miracle. God does all his works according to law. The universe would be a chaos of contending elements, if God should depart from the uniform law in controlling it. Whatever has been done by any man at any time can be done now. The law is the same with Jesus, with Paul, with John Smith. “Ye shall know the truth, and the truth shall make you free.”

QUESTIONS

1. Is healing done according to law?
2. Why do people today ignore the signs which were promised to Christians?
3. How are we to overcome negative conditions?
4. What is the devil's real name?
5. How does God work?

Lesson 11, December 11, 1921.

Unity Subject—DIVINE LOVE PUT INTO PRACTICE.

International Subject—PAUL WRITES TO A FRIEND.—Philemon 8-21.

8. Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting;
9. Yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus:
10. I beseech thee for my child, whom I have begotten in my bonds, Onesimus,
11. Who once was unprofitable to thee, but now is profitable to thee and to me:
12. Whom I have sent back to thee in his own person, that is, my very heart:
13. Whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel:
14. But without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will.
15. For perhaps he was therefore parted from thee for a season, that thou shouldst have him for ever;
16. No longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord.
17. If then thou countest me a partner, receive him as myself.
18. But if he hath wronged thee at all, or oweth thee aught, put that to mine account;
19. I Paul write it with mine own hand, I will repay it: that I say not unto thee that thou owest to me even thine own self besides.
20. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ.
21. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say.
GOLDEN TEXT—Whosoever would be first among you shall be your servant.—Matt. 20:27.

SILENT PRAYER—The forgiving love of God has set me free from discord and selfishness.

This text is part of a letter which Paul wrote to Philemon, a wealthy man of Colosœæ in Asia Minor, whom Paul had converted to Christianity.

The letter is written in behalf of Onesimus, a slave who had run away from Philemon after having stolen from him.

Onesimus came to Rome, where Paul was in prison. Paul had converted him to Christianity. Onesimus, no doubt, made himself very useful to Paul in his bondage by running errands for him. It is no wonder that Paul expressed regret at losing Onesimus.

In this letter, Paul makes practical application of Divine Love. While he had the authority as a teacher and spiritual advisor to command Philemon to do what was right, he chose the Christ method of appealing to his love and cooperation. He appealed to Philemon as a brother and a friend. In this way he awakened a spirit of love and cooperation in Philemon's consciousness, which caused him to be kind to the returned slave because of love, rather than because of a feeling of duty or of fear. Much more can be accomplished by the loving friendly attitude, than by arbitrary methods. When modern business men realize that the Christ Spirit of love and cooperation, applied to their business, will bring them success, they will give more attention to it.

The slave was once unprofitable to his master, but now that he had had a change of mind, now that he had been born again, he was a profitable man to Paul, and to every one. He had learned that he who serves best, is greatest. He was now capable of being more than a servant, because he had been quickened by the Christ within.

Paul's generosity is shown by his offer to pay for all that Philemon had lost by the actions of the slave.
Paul's faith in Onesimus' goodness must have made the man strong in his desire to do right. When our original spiritual righteousness is pointed out to us by some one who has faith in our ability to manifest it, we are moved to heroic effort to prove our worthiness of such trust.

In Paul's letter, there is no word of criticism for the slave nor for the master. It is written for the welfare of them both, and only constructive ideas are given.

Calling attention to failings does not bring harmony as quickly as pointing the way to perfection and harmony.

QUESTIONS

1. What was Paul's motive for writing this letter to Philemon?
2. What is the surest way to get another to do right?
3. Why was Onesimus a profitable man after he had been in Paul's company?
4. Is one helped by another's faith in him?
5. Does adverse criticism harmonize and bring people together?

Lesson 12, December 18, 1921.

Unity Subject—SUGGESTIONS TO THE OVERCOMER.

International Subject—PAUL'S LAST WORDS.—II Timothy 4:6-18.

6. For I am already being offered, and the time of my departure is come.
7. I have fought the good fight, I have finished the course, I have kept the faith:
8. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing.
9. Give diligence to come shortly unto me:
10. For Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.
11. Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering.
12. But Tychicus I sent to Ephesus.
13. The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments.
14. Alexander the coppersmith did me much evil: the Lord will render to him according to his works:
15. Of whom do thou also beware; for he greatly withstood our words.
16. At my first defence no one took my part, but all forsook me: may it not be laid to their account.
17. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.
18. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen.

**Golden Text**—I have fought the good fight, I have finished the course, I have kept the faith.—II Timothy 4:7.

**Silent Prayer**—I am a new creature in Christ.

The consciousness that Truth has done its work in the mind thoroughly, and has fulfilled the law of body regeneration, gives assurance of a lifting up of the whole man. “I am already being offered, and the time of my departure is come.”

The “crown of righteousness” is the fulfilling of the Divine Law and the resurrection of the body. This is fulfilled literally in those who “fight the good fight”—the overcoming of error by Truth. This does not mean the death of the body and a great resurrection day away off in the future; but, as clearly taught by Paul, it means a new state of mind every time we overcome some mortal error, and a clearer realization in body of the omnipresent Substance. “I die daily.” “This mortal must put on immortality.” The Spirit that quickened Jesus will quicken your mortal bodies.

While the work of regeneration is going on, many old ideas are eliminated. We find Demas, whose name means “popular,” forsaking Paul, and going to Thes-
salonica, where hot springs were located. His love for the material world separated him from the consciousness of Truth. Those ideas in us which believe in the material world as the source of our happiness and well-being, cannot follow us in our spiritual development. The popular beliefs about life fall short of the true standard.

Crescens, whose name indicates increasing, and Titus, whose name means pleasant, were also eliminated, Titus going to Dalmatia, which means deceitful. Luke alone remains. Luke means luminous. After the worldly ideals have disappeared, the overcomer finds the one luminous Presence left with him. It is then that new mental qualities come to take the places of the old ideas which were dropped. Mark, the shining one, is called, after Tychicus, whose name means fate, has been sent away. One who learns the Divine Law is not subject to fate. He makes his own destiny by the use of the law.

The coat which Paul left at Troas, represents the idea of protection, and the books represent wisdom. When we have put away old ideas of material protection and intellectual wisdom, we are protected by the almighty presence of God and we receive Divine Wisdom.

When we understand the law, we forgive those who sought to do us evil, knowing that it is not our place to judge them. The law of cause and effect will take care of them. We must concern ourselves with constructive, uplifting thinking.

We no longer trust in the strength of physical force, because we have found omnipresent power within.

By the aid of the one sustaining power, we are enabled to teach the gentiles. That is to enlighten the old intellectual concept of life and quicken it into a living knowledge of the Christ Life.

Divine presence delivers us from every evil and
brings us into a realization of perfect harmony, health, and joy.

QUESTIONS
1. How shall we interpret: "I am already being offered, and the time of my departure is come"?
2. What is the "crown of righteousness"?
3. What change takes place in the mind of one who is being regenerated?
4. How is fate overcome?
5. Is it our place to see that those who transgress the law are punished?

MIND IS THE MASTER
In connection with this teaching as to the real self, which is both new and old, the practitioner would naturally say to himself:

"If the truth about me is that I am God, then, in giving treatment, I should endeavor to work from the true standpoint, and should, therefore, while giving treatment, regard myself in the place of God. In this case, it is not my duty to think of a god who is something apart from myself, and then try to apply his power in behalf of the patient; but it is my duty, while performing this office, to use my own spiritual power, and to recognize that my own spiritual thought or ideas are creative in the patient's behalf. Or, if my own lower self is sick, and I am endeavoring to treat myself, then I should regard my higher self as in the place of God, and should not try to apply the power of some exterior god, to heal my lower self, but I should understand that my own highest self is God. Therefore, I am to use my own spiritual power in behalf of my lower self, to destroy the manifestations of falsehood and evil in connection therewith."—C. A. Kratzer; The Metaphysician.

MY ETERNAL HOUSE
I shall dwell in the house of Jehovah for ever.—Psalm of David.
HOW SHALL I PREVENT MY DAUGHTER FROM MARRYING AGAINST MY WILL?

LOUISE C. NEWMAN

By keeping your will in tune with the Infinite, you will learn that Daughter's will is worthy of consideration.

That in the one supreme Presence and Power, all apparent inequalities are adjusted.

That Daughter, through the all-knowing Mind (Love) has chosen exactly the right avenue through which her soul may have its best training in the great school of experience. You will also learn that, in the infinite scheme of things, your will is not important.

That all of life is for your instruction as well as Daughter's.

It is not good to wait until it becomes a question of will between you.

Your opportunity lies in the formative years, when you may change old ideas into new thought expressions, and create in the young mind high ideals.

These ideals, once established, demand and obtain the right environment for their expression.

Your child is choosing, by an unerring law, the path laid down by her subconscious history; and you have no right to any will other than that of the perfect Law.

Many of Daughter's ideas about life and love started when she lay closest to Mother's heart, where she knew all of the thoughts in Mother's mind—unexpurgated. Ah! Mother dear, do not be alarmed; she also learned much of tenderness, patience, courage, and wisdom to meet conditions.
You think it is your love for her that influences your will in the matter, and you fear for her future.

"Perfect love casteth out fear."

You wish to save her from some experience you have had?

If the experience is necessary for her unfoldment, you cannot prevent it, even though you postpone it.

All of life is learning; and understanding discloses that the master Teacher is most wonderfully kind.

And so if you would prevent your daughter's marrying against your will, change your will and use that quality of Divine Mind in its right relation as brother to understanding which is a more reasonable service and "acceptable to God."

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AN INTIMATE FRIEND

Alice L. Ruth

Paul sought his mother, as usual when sorely tried. His intimate friend, Ed, had disappointed him. He was hurt and angry, and if Mother would let him, he would go right over to Fred's and have him for his best friend.

"Why not be good friends with all the boys and not select one?" his mother advised. "They are all good boys, if you don't get too intimate. You thought Ed was the best boy in town; before that it was Tom, and there were Jack and Howard, each the very best in his turn.

"If you must have one to love better than all the rest, why not find one who loves you in a dependable way; confide all your desires to that one; get him to guide you in all your affairs. That would be a friend worth while. He would never lead you into trouble nor disappoint you."

"That wouldn't be Fred, Mother, for he is younger than I, and not much to depend on."

"No, dear, it is not Fred, though he is a fine boy.
He is as likely to disagree and hurt your feelings as the others are. You want a friend who will be true to you all your life; one who will stand by you in trouble and not forsake you when you most need a friend. Wouldn't it be great to have a friend like that?"

"Yes, Mother, but I don't know how I could be sure of such a friend; I don't even know where I'd find one." Then he smilingly added, "Unless it's you, Mother."

"There may be times when I cannot be with you, but there is a Friend who will always be with you, if you want him."

"I'd be very glad to have such a friend, but I never saw any one as good as that; have you, Mother?"

"This Friend, my dear son, is invisible to your natural eyes, but nearer to you than a visible presence."

"Oh! I know what you mean, Mother. I should have God for my intimate friend. But I want a friend I can talk to, and God isn't interested in airplanes and electricity and machinery."

"My dear, God is interested in all that interests you. When you wanted to pass your examination successfully, you faithfully declared, 'God is my Intelligence,' and you passed creditably. In sickness, you have declared, 'God is my unfailing Health,' and you have been quickly restored. Why not realize this wonderful Presence all the time, and depend upon it to help you to understand electricity and machinery and all other things? You will soon find It more interesting than any other companion you ever had, and a more powerful helper.

"You will like all the boys better for not being familiar with any one of them. Just be kind to all. Don't insist that any boy do as you wish him to; recognize his right to his way. In freeing him, you gain your own freedom. Let the ever-present Spirit of love and justice guide you in all your associations with others, and you will miss a lot of unpleasant experience."
“Wouldn’t you like to try it, Son?”
“Yes, Mother, I won’t go to Fred’s. I’ll go to work on my airplane right now, and ‘God is my Intelligence.’ ”

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THE ONE WHO SMILES WINS
A True Story
MRS. W. E. MAIN

Marjorie Bean looked out of the office window. Outside, it was raining—a cold, raw, winter rain. Inside, every one seemed blue, tired, and decidedly out of humor.

“Oh! I am so weary of it all! I wish I had a cozy little home of my own, babies to fondle and care for, and a ‘goot mon’ coming home to me at the day’s end,” she said to herself.

Her neighbor’s moody whistling continued more moodily, and the telephone rang, sharp and insistent.

Marjorie was exasperated beyond endurance, and she banged down the top of her desk, saying, in the language of the street,

“This is the limit’s limit!”

She walked out into the corridor and into the small office opposite.

“Oh! Mrs. La Due, were you never sad and discouraged on a day like this?” said Marjorie impulsively. “I would give anything to be able always to hand out an ever ready smile like yours. What’s the receipt?”

Mrs. La Due laughed wholeheartedly; then she said in her motherly way:

“Sit down, Marjorie, dear; relax all over, and just feel cozylike. You can: it’s easy.”

She had a tiny alcohol lamp, and she quickly made a cup of hot tea; and with a few wafers, they had a bite to eat. Then Mrs. La Due was ready for her heart to heart talk with Marjorie.
“Yes, I know all about being blue, discouraged, and cross, too,” said Mrs. La Due. “But I learned it did not pay. I will give you what I call my blessing book, and if you do not find my receipt there, then I’ll give you up as a back number. Take it home tonight, and read it over carefully. But the secret is: The one who smiles wins.

“Do you remember, dear, that old childhood game, ‘Button, button, who’s got the button?’ The one who smiled the most got the button more often than the others.”

Marjorie took Mrs. La Due’s blessing book home to read carefully. It was filled with rare and choice clippings from Unity Magazine.

“What a wonderful, practical receipt!” said Marjorie.

She returned to her office the next morning, fully recovered. She knew, now, the secret of the older woman’s wonderful spirit. She knew that Mrs. La Due’s personality was not a pretension of sympathy, interest, and happiness, but rather a reflection of the real heart inside—of a nature so big in spirit that her place could never be completely filled by another.

Marjorie has joined the Good Words Club, and she is realizing and demonstrating that “out of it [the heart] are the issues of life.”

THE SILENT INFLUENCE

Many a mother unconsciously produces nervousness, hysteria, irritation, anger even, in the children, by her own voice and manner; and the floodgates are down and the waters raging before she even apprehends danger!

The mother’s voice means so much to the child—to every one; but the child feels it most, and most constantly. It expresses love, weakness, pain, indecision, self-control, or what not, according as the mother uses
it; and if the use is either careless or haphazard, the result is soon noticeable in the child’s manner and eventually in his character.

“What qualities should the ideal voice of a mother express?”

It should be sweet, low, mellow, firm, yet flexible; rich, smooth, musical and sympathetic!

“And can this ideal voice be had without training by an accomplished teacher?”

Without training, no; without a teacher, yes, if one is sufficiently anxious, industrious, persistent and patient. Here are the steps.

There must be self-control, so that the voice may be governed by the will. Tones must be watched, and their effects noted on self and others, as well as upon the child. Scolding, fretting, whining, and yelling, must be eliminated. This will give a good “working foundation.”

To acquire the first quality, sweetness, speak when possible in terms of endearment, as the voice naturally follows the word and the word-picture. “Dear,” “darling,” “precious,” call out a different tone from that which goes with “scamp,” “rascal,” “bad boy,” etc., as the emotions which give rise to each are different, and voice control is actual control of emotions.

Pitch is also a question of will and of watching. The high voice soon becomes querulous if not worse, and is always disagreeable, besides being less forceful than low, well-modulated tones.

Practice on vowel sounds (a, e, i, o, and u) and on words with “liquid letters” (l, m, n, r) give mellowness. Here are a few—and more can be added at will: below, fellow, mellow, yellow, billing, filling, hilling, killing, milling, willing, candle, fondle, gamble, handle, kindle, limber, mantle, nimble, pencil, ramble, rumble, wander, wonder, window, willow, wallow.

Practice on words that express power and strength and give firmness and decision to the voice, as: Cour-
age, bravery, manhood, health, peace, action, endurance; and this little quotation from Scott will help:

Come one, come all!
This rock shall fly
From its firm base
As soon as I.

But the voice should be flexible as well as firm—like the Damascus blade which will bend double before breaking; and this quality may be gained by intentional and rapid changes from low to high, quick to slow, and vice versa, with all the changes of emotion which you can command—for practice only.

Richness of tone comes through expression of broad sympathy, grand ideas, and low pitch. The voice will only go as low as the breath, for voice is merely breath vocalized—so the effort should be to bring the voice from below to the waistline, which effort will secure the deep breathing that is essential to health. Take any word that has a liquid flow, like "mellow," and prolonging the vowel sounds, see how low you can force it and yet keep it smooth and musical in tone. Bits of poems that call out this quality, and the others, may serve the double purpose of voice training and of memory stocking, both of which pay any mother to consider.

Keep the voice musical, vibrant, even while you aim to make it soothing and sympathetic. Watch, and again I say, Watch!

The mother's manner, voice, dress, are so important in their influence on the child, that one would think a mother could not allow herself to grow negligent in any line. Personality is so much stronger than theory; and no mother should presume on her relationship to win or to hold the respect of her children. They may love her, even if she is untidy; but it will be in spite of it, rather than because of it. They may respect her for intrinsic worth, even while deploiring her shortcomings; but the mother whose everyday dress, voice, and manner appeal to the sensitive nature of the child, will have a
double clutch on his filial affection; and doubly happy is he whose mother is so attractive that to him she is like a painting or a flower. Her influence on his life, though as silent as sunshine and as subtle as the rose, will be as lasting as eternity, reaching out and down “to the third and fourth generations” and in ever widening, deepening circles, like the ripples on water when a careless hand has cast a pebble on its surface; and any mother may so build happiness, health, and character for her children, which in turn will give the same results to her, comforting her advancing years and cheering her in days of sorrow.—Lucy A. Yendes; American Motherhood.

HOME IS WHERE THERE’S ONE TO LOVE US

Home’s not merely four square walls,  
Though with pictures hung and gilded;  
Home is where affection calls,  
Filled with shrines the heart hath builded.  
Home—go watch the faithful dove,  
Sailing ’neath the heaven above us;  
Home is where there’s one to love;  
Home is where there’s one to love us!

Home’s not merely roof and room;  
Home needs something to endear it;  
Home is where the heart can bloom,  
Where there’s some kind lip to cheer it!  
What is home with none to meet?  
None to welcome, none to greet us?  
Home is sweet, and only sweet.  
When there’s one we love to meet us!  

—Selected.

A babe in a house is a wellspring of pleasure.—Tupper.

Sometimes all we need to brighten our day is to rise a little higher.—Anon.
TELLING A CHILD THE TRUTH

Ethel Jane Crouch

A babe in arms is not too young to be told the truth about life. The genital organs should be blessed and consecrated to God, and called pure, just the same as the little hands and feet. Then the child will grow into the idea of purity, naturally. The pure and true ideas and facts given him by the mother, long before he hears any error regarding life, will be established so strongly in his consciousness, because “Mother said so,” that he will not, cannot, listen to anything impure or unclean.

Do not mistrust, nor criticize, nor condemn your son. What he really needs is the right understanding and the facts regarding life. Life is good, for all life is of God; therefore, it is pure, holy, and sacred. Life is creative energy and power.

Tell your son that, by the right use of this creative energy, he can become a coworker with God. Treat him patiently and kindly, and lead him to know that loving service is the fulfilling of the law, and that it alone brings happiness and satisfaction. Give the dear child something to do; teach him to do that thing well; teach him to know what it means to get good results out of every constructive thing which he attempts. Doing the thing that lies nearest at hand, will teach him interest, and will help him to use God-Life and God-Energy constructively.

Lead him to know that thoughts are things, that if he would be a strong, healthy man, capable of doing big, noble, generous things, he must think about these things. He can do all things through the Christ power and intelligence within his soul. Encourage him to study and work in the things which interest him. In this way, you will help his true self to express.

Talk to him about the purity of the Christ life, and his oneness with it.
Pray for wisdom and love, and you will be guided aright in your relations with your loved one.

THE GOD OF THE HOUSE

And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve Jehovah.—Joshua’s Address to Israel.

Los Angeles, Calif.—I thank you for your help in the past month, and for the second letter of the Motherhood Consecration Course. I have enjoyed it very much; it has been a rich study. I have tried to be faithful. I have almost forgotten about myself, in rejoicing over my husband. When I got your first letter, it seemed it would be almost impossible to get my husband to cooperate with me. I turned the whole matter right over to the Father, and thought I would do the best I could. Thanks to Him, my husband has come right up, and in the right way, not merely by will power, but because he sees the right of it, and wants to. You have made it easy for him, for which we are both very grateful to you. He is showing it forth already, in his outer appearance. Several have spoken about how well he looks, and he is weighing more than he ever did. There seems to be a new consciousness awakening in both of us. We thank you very much, and as little children, we place ourselves in the care of the Father, and ask you to speak the word for us another month. Please send me the third letter of the Motherhood Consecration Course.—Mrs. V. I. S.

Eugene, Ore.—Please find love offering inclosed. All my daughter’s difficulties were overcome, and a Unity baby girl arrived before the doctor could reach here. Everything was beautifully arranged, too. You may publish this if you care to, and I thank you from the bottom of my heart for the help given.—E. S. W.

Spokane, Wash.—Your kind letter received. M. P. gave birth to an eight pound boy. She had quite an easy time and a short delivery. We are very thankful.—Mrs. M. H.
OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

HIS OPEN HAND

The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.

—Psalm.

Our Father who art in heaven, we thankfully acknowledge thy bounty, always ready for us. Through this food we partake of the hidden manna, and are strengthened and made glad. Amen.

O God, thy love never fails us. Thou preparest the table before us, and dost satisfy us with thy love, and nourish us with thy living Substance.—H. A.

We bless this food in the name of Jesus Christ, and we thank God every moment for his great goodness towards us.—M. F.

With gratitude to our all-providing Father, we bless this food to our use.—R. H.

Our hearts abound in praise and gratitude as we behold God in every blade of grass, in every quivering leaf, and in the lovely flowers that spring forth at his touch. Truly God is good to all.—M. S. F.

God bless this food unto our bodies.
God bless our bodies unto His service.
God bless our service unto all mankind.

—C. P.
INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God, no matter what the need may be, whether physical, financial, mental, or spiritual. Even though everything else may have failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
Silent Unity Department,
Tenth and Tracy Avenue, Kansas City, Mo.

HEALING THOUGHT
Held daily at 9 p.m.
November 20 to December 20, 1921
I love thy Law, and in all my thoughts and acts, I acknowledge thy ever present help in restoring me to health and strength.

PROSPERITY THOUGHT
Held daily at 12 m.
November 20 to December 20, 1921
I love the kingdom of rich thoughts within me, and I see plenty manifest everywhere.
HEALING THOUGHT AND PROSPERITY THOUGHT

I love Thy law, and in all my thoughts and acts, I acknowledge Thy ever present help in restoring me to health and strength. When individual life is put under the control of Infinite Life, the expressions of individual life take on the characteristics of Infinite Life. How can we put our individual lives under the control of Infinite Life? Through love. God makes no impossible conditions; he always provides the way by which we can reach him for the blessing which we need. The sure way to any good, is through love—the transcendent, innate God-quality. The law of God is the creative activity of God. Love for the law produces harmony between us and the law, and harmony permits the law to create in us conditions which act upon our bodies as health and strength.

I love the kingdom of rich thoughts within me, and I see plenty manifest everywhere. The kingdom of rich thoughts within, is the nursery of manifest riches. Love quickens into expression the innate quality toward which it is directed. When we think rich thoughts, we become acquainted with the source of permanent riches. When we love the kingdom of rich thoughts, we set the elements of that kingdom into a creative activity. Plentiful ideas of its resources take possession of our minds. Plentiful expressions of its resources come into visibility through us. Poverty vanishes from thought and from appearance. The bounty of the rich kingdom within becomes visible to us and real to us, both within and without.
Referring to your request for an explanation of Hebrews 6:1, it looks to us as though Christian people have, for centuries, been staying in the beginning of the Christ word and doctrine. Over and over again, they have been laying the foundation of repentance, but they have never gone on in the overcoming life until they reached perfection.

See Hebrews 9:12-14 and 25-28. Some people feel that they must believe in the sacrifice of Jesus Christ—an outer literal shedding of blood. But they should leave this belief behind, along with belief in water baptism, belief in the laying on of hands for healing or sanctification, belief in forms and ceremonies, and belief in future resurrection and judgment. Graduated from the kindergarten of the law, they should go forward toward perfection. They should enter on the pathway of the overcomer and know that both resurrection and judgment are here and now. They should realize the death of all the old mortal consciousness and race errors, and their resurrection now with Christ into newness of life. They should have a live and not a dead Savior. They should know that the Life of the risen Christ is daily renewing, redeeming, and making eternally alive both soul and body. They should know that every day is the judgment day to them, that every day more of the seeming error is actually being put away from them, and that more of the Christ perfection is being expressed in and through them. "And every one that hath this hope set on him purifieth himself, even as he is pure." "Whosoever abideth in him sinneth not." "My little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous."

**APPLY YOUR FAITH**

If we knew in what way you are seeking to give,
in loving service to God and your fellow man, value
received for what you are striving to demonstrate, we
could help you better in the solving of your problem.

Faith without works is dead. It is possible that you
are working faithfully, and you seem to have under­
standing; we do not see how you can fail to demon­
strate, if you are practicing in the outer according to
your understanding. If you are not doing any kind of
secular work, then we can see a double reason why
Miss —— should tell you to become a teacher; for in
giving spiritual service to others, you would make the
connection between the inner and the outer which is
necessary to open the way for your demonstration. You
must not expect to demonstrate before you do anything.
Do first, and demonstration follows.

In your large understanding of Truth, you may
have your heart set on such big demonstrations that you
overlook the little things. Although knowing so much
of Truth, you may fail to practice any of it. You must
be willing to begin with the little things of everyday life,
and make the Truth practical. Let go of all your wide
knowledge of Truth, and take some simple thought or
statement and apply it in everything that you do, in
every daily duty or problem. Then you will begin to
see and prove God in the little things. God does not
test man or try him out; but man is invited to prove God
and his law. The law of the demonstration of pros­
perity you will find set forth in the booklet, “The Pro­
viding Law.”

We call your special attention, also, to Mr. Fill­
more’s book, “Finding God,” which will make this more
clear to you.

DEATH TO BE ABOLISHED

When the body of any one is laid in the grave, a
separation of spirit, soul, and body has taken place, and
we call this experience death. As long as there is
no separation, the man stays alive, every part of him;
he retains his consciousness of life in the body, and his body is preserved.

Many New Thought people of today try to do away with the word, death, but do not think it possible or desirable to do away with the condition which the word expresses. They say, "passed on," "passed out," etc. They believe much like the orthodox people do, that death is but the gateway to a higher life. We believe this is an error; there is no use in changing the word unless we change or put away the condition for which the word stands. When man has lifted up and redeemed both soul and body, and can take his spiritualized body with him as Jesus Christ did, there may then be something higher to "pass on" to. But until man has done his full overcoming here, he will have to come back again, and begin where he left off; he cannot leave undone the work which is his to do. Our understanding of reincarnation is quite fully explained in the booklet, "Preserving the Unity of Soul and Body."

In affirming that there is no death, we must understand that we are referring to the absolute Truth, wherein no error ever has, ever can, or ever will enter or be known. Then, we must seek to rise to that absolute Truth state wherein the relative condition called death cannot take place in us. As we lay hold in consciousness of the abundant, ever-present, unfailing Life of God, and by our true thoughts and words establish it in every atom of our being, death will be overcome. See the booklet, "Health Through Body Renewal."

FULL SALVATION

Many persons' minds respond more readily to the Truth than their bodies do. This is due to the common belief that religion and salvation pertain only to the soul and spirit of man, and that the body is simply a material thing which must be laid aside before the joys of heaven can be experienced. This belief has become firmly established in the minds of men. It sometimes
makes healing difficult because, while this belief is in the mind, the body is slow to respond to the healing word. The truth is that there is no absence anywhere of the Life, Substance, and Intelligence which is God. Results come quickly when man accepts the belief that every cell of his body is alive with this Life and Intelligence. Then the word of Truth may be spoken into the body with the conviction that the body is a manifestation of the spiritual man, and that, by the power of God, it will be saved. Man is not complete without his body, and full salvation includes the lifting up and redeeming of the body as well as the soul. This saves the man alive and entire.

THOUGHT AND WORKS

The law of life cannot be limited to thought alone. No demonstration can be brought about and sustained by thought apart from works. The law of all spiritual attainment and growth is first to think, and then to act upon the thought. For instance, one who wishes to be healed, must first think health, and in prayer and meditation, come into the assurance of faith that he is healed, which is the very substance of the thing he hoped for. Then he must begin to talk and act like a well person, in all his words and in all that he does. This second step is necessary to the fulfillment of the law.

AFFIRMATIONS

To declare a thing is to affirm it, or to say it over and over. To declare the activity of the almighty Mind for any one, would be to say over and over to him: “The almighty mind of God is now active in you, filling you with Divine Love and Wisdom, and helping you to express these divine qualities in all your ways.” You can say this silently. You do not have to say it aloud, but just think it in your mind, concerning him. Affirm it for yourself, also.
HEALING THOUGHT
I LOVE THY LAW, AND IN ALL MY THOUGHTS AND ACTS I ACKNOWLEDGE THY EVER PRESENT HELP IN RESTORING ME TO HEALTH AND STRENGTH.

PROSPERITY THOUGHT
I LOVE THE KINGDOM OF RICH THOUGHTS WITHIN ME, AND I SEE PLENTY MANIFEST EVERYWHERE.
“What hath God wrought!”

HEALTH

Norwood, Ohio—I wrote you for prayers for my son, who could not sleep at night. He has been taking medicine for several years. He is sleeping at night now, and last week he threw away his medicine bottle. You may discontinue prayers. I cannot be thankful enough to the good Father, and I sincerely appreciate the prayers of Unity.—Mrs. T. W.

Burns, Wyo.—My little boy, who had a wire in his throat, is now entirely free from all error. I told you how he ran from the doctor’s office. I went on to the post office to write the letter to you, and he ran home, saying, “Unity will get it.” Before I got home, his sister and he got that piece of wire that the doctor and two nurses could not get. I attended your school two years ago, and since then we all study Unity.—Mrs. H. J. F.

Lower Lake, Calif.—Following your instructions to “drop all worry and anxiety from your mind, place your trust in God,” I discovered that I was trying too hard to find my errors, not giving the Father the opportunity to work. The manifestation of bodily health came suddenly. You may discontinue prayers for me. My song of praise and thanksgiving to the Father for Unity will be continuous.—M. E. H.

New York, N. Y.—You may discontinue your prayers for my father, C. W. Immediately after writing to you, on June 8, asking you for prayers for my father, to overcome extreme nervousness and fear, he began to sleep at night, and gradually all fear left him, and he is now perfectly normal, and in splendid spirits and health. It has been a wonderful demonstration; my mother, sister, and I are deeply grateful, and my father feels that he cannot quite express his appreciation.—B. W. C.

Spokane, Wash.—Please discontinue treatments for removal of wart, as it has been gone completely for nearly a month. It is a relief to have my finger well.—Mrs. M. T. M.

Chicago, Ill.—I thank the dear friends at Unity who kindly helped with their prayers. One of the demonstrations was the removal of my glasses, which I had worn for about four years. I think it was one of the most difficult things I have ever had to do—to leave my glasses off and
go to work in the morning, knowing that I could not get them until I returned in the evening. Formerly, I could not go without them at all, without having a headache. But about two months ago I decided to prove some of the promises which God has given us, and I thought that giving up my glasses would be a wonderful test, so I made the demonstration. I have never had my glasses on, since. I read and sew some in the evening, or do anything that I take a notion to do, and I have no headaches or any ill effects whatsoever. Thanks to God and to Unity helpers, for this blessing.—Mrs. A. J. C.

New York, N. Y.—Many thanks to the dear Lord and to Unity for the great token I have received. My child was a nervous wreck, until I wrote to Unity for special prayers. She is now in splendid condition of health.—C. A.

Spokane, Wash.—I am happy to report that I am healed. All trace of a trouble of seventeen years' standing, has gone, and I am free. Just think! To be able to take a drink of water or a bit of fruit, without torture! All craving for candy, and that dissatisfied, hungry feeling, no matter how much I ate, are gone. I am surprised how little it takes to keep me. No more tortured nerves; no more despondency. And my heart! I had occasion to scrub a very dirty floor, something I had not done in ten years. Doctors said that it might kill me instantly, to exert myself. But something told me to do it, and I did. Harmony is being established in my home.—Mrs. E. B. K.

Susanville, Calif.—Your prayers for me have been answered. My leg was healed in three days after writing you. I thank God and Unity, with all my heart.—Mrs. F. R.

New York, N. Y.—About eighteen months ago, I wrote to you, asking help for the restoration of my voice. I wrote in desperation, after several specialists, medical, and vocal, assured me that I could never sing again. On Saturday, the 14th, my teacher is giving a recital at which I shall be one of the principal singers. I know I should not need your prayers for success, especially as I am taking your Correspondence Course; but to me it is a very important event. A short time ago, I was condemned to die of advanced tuberculosis; no hope given for my voice or my life. Today there is not a trace of the dread disease, and the doctors say they must have been mistaken. In less than a week, I shall sing before hundreds of people, some of whom will also think that they were mistaken.—Miss C. E.

Bay City, Texas— I wrote you last month, to pray for
my recovery from heart trouble. I am thankful to God and to you that the pain left my heart in less than three days after I wrote you.—Mrs. W. V. C.

San Diego, Calif.—A month ago, I asked for prayers that Mr. W. C. W. might be healed, as he had a claim of tonsillitis. I am happy to say that the tonsillitis disappeared, and you may discontinue prayers. I praise and thank our heavenly Father and you, dear Unity, and inclose thank offering.—A. G. D.

Cheyenne Wells, Colo.—Your treatments were very effectual, as I was relieved in a few days after writing to you. I was not only relieved of the severe pain, but many things that had been bothering me, were made clear to me. You may discontinue treatments now. I thank you very much for the wonderful help you have given me.—Mrs. I. K.

San Francisco, Calif.—I asked you for prayers, that my daughter might be healed of trouble. I am very thankful to God and to you, as she is getting along quite well, improving every day. I know that it is God's and your work that has saved my daughter. You may discontinue prayers. God bless Unity!—Mr. F. M.

Tulsa, Okla.—I wrote to you on April 19, asking your prayers for my husband who was suffering keenly from constipation. It is just wonderful, the way in which your prayers have reached him. You may discontinue the same, as I am sure the statement you sent me to say in the silence is established in his being.—Mrs. L. H.

Tampa, Fla.—This morning I wired you to treat me, as I had suffered a very severe sprain in my wrist. It was with extreme difficulty that I wrote the telegram. About an hour after, all at once, the appearance left me, and I was conscious of perfect wholeness. I praise and thank God and Unity with my whole heart, mind, soul, and body. To show my thankfulness, I write you at once. Praise God for all his goodness!—G. K. M.

San Francisco, Calif.—I express my thanks and deep gratitude to you, for all you have done for me. Since writing you for prayers for relief from severe cold and sore throat, I am entirely healed.—Mrs. C. H. R.

Redlands, Calif.—I am sending you a love offering. I asked your prayers for relief from a pain in my side. I thank God and you. I have no more of it. I am feeling fine.—Mrs. J. B. C.

Detroit, Mich.—I send you a thank offering. The
young lady, who was said to have consumption, has returned home in perfect health, through your help. Thank God.—C. W. G.

Bozeman, Mont.—Since writing for prayers, I have been greatly blessed in health. The trouble which I had experienced so long in my nose, is no longer noticed, and all fear of its being of a cancerous nature is gone. Surely your prayers and interest in me have been fully realized as to demonstration, and I felt your help, even before you could have received my letter. I have more and more freedom from the many things that have so greatly disturbed me in the past. The one Presence and one Power, the good Omnipotent, is our defense and deliverance. I bless the day that Unity was introduced to me, and I rejoice that I was considered worthy to be a member of the Society of Silent Unity.—Mrs. S. C. H.

Indianapolis, Ind.—Recently I asked for prayers for my brother for the healing of a sprained back. In less than two hours after sending the telegram, he was much relieved, and he is now well. I am extremely grateful for your helpful ministry.—Mrs. J. A. S.

Perry Landing, Texas—I suffered from indigestion in a fearful way. I could eat only certain things, but now I can eat anything, and it doesn’t hurt me. Since I began reading your literature, I have much faith in my God. He is my all in all.—S. S. W.

Midfield, Texas—Some time ago I wrote to Silent Unity for prayers. I thank God for the healing of my little girl. The sores all disappeared in two weeks’ time. It did indeed seem a miracle. I had tried to do the healing, but I needed your prayers. I was not sufficiently grounded in faith and understanding to make the demonstration.—Mrs. L. R.

Bloomington, Ill.—In April, I asked your prayers for the healing of gall stones. I have not suffered from them since. I am very grateful to you. Praise God and Unity.—Mrs. M. W.

San Jose, Calif.—I wrote for prayers for the strengthening of my eyes, and I am happy to tell you that they are healed. I thank God and Unity.—Mrs. S. V.

Tulsa, Okla.—I am grateful to God and to you for what has been done for me. When I wrote you, I was almost past walking or even getting up, from some kind of trouble in my back; but by the time the letter reached you, I began to get better. In just a few days, I was entirely well. Mrs. J. F. D.
Council Bluffs, Iowa—I wish to report that the eczema, for the healing of which I asked your prayers, is entirely cured, so you may discontinue treatments. I am thankful to the Holy Spirit and to you for the healing. I shall continue using the statement daily, feeling that it will keep me in touch with you and with the good work which you are doing.

—Mrs. L. L. B.

Beloit, Wis.—I am so grateful for all the help which I have received, that I must write and tell you. Thank you for prayers for my dear husband; he is now a Christian and he has no further desire for tobacco. My boy’s eyes are perfectly healed. I feel fine, and we are well and happy.

—Mrs. A. F.

Hartford, Conn.—I must tell you what occurred last night. I awoke in the night with my throat stopped. I was choking, my voice was hoarse, and I felt as I did three months ago when I was taken sick. I was frightened. Mentally I called on you for prayers that I might be brought into touch with the Spirit. I then held continually in my mind, by repeating the words of the healing thought for this month: “I am a magnet for the abundant health of the Spirit, and the one vitalizing life flows to me from every direction.” I awoke this morning with my throat free and clear. I give thanks and am very glad, as this is my first real demonstration of healing.—C. G. H.

Petersburg, Ill.—I want to tell you that I have been wonderfully helped. I have been “true to God who heals in spiritual ways.” I have not taken any drugs since receiving your letter of June 25, 1921, and my bowels have moved regularly every day since that date.—Mrs. N. F. M.

Roseville, Va.—I wrote you about a sister-in-law who had been in an insane hospital for six years. I am glad to tell you that she is now perfectly well and at home with her family, for which we are all thankful.—Mrs. E. T. S.

Brisbane, Australia—About nine months ago, I wrote to you for prayers for my teeth, and I am thankful to say that since then I have no toothache. You may discontinue your prayers. I thank you for your great help.—J. P.

Chicago, Ill.—I wrote you for prayers, some time ago, for health and other blessings. The pain has gone, and everything came out all right.—Mrs. A. McD.

Pine Bluff, Ark.—I must write you about my demonstration. My bowels move freely every day, and sometimes twice a day. That hasn’t happened before, for at least twelve years. Headaches are gone, and there is a general improvement of my entire system.—O. S. H.
PROSPERITY

Salem, Ore.—I will tell you about an experience I had, two years ago, when I was just beginning to realize the necessity of faith—faith in God—faith in man’s ability to think and to act, as becomes a child of God. I was getting dinner, and, picking up my knitting while the food was cooking, I discovered one of my needles was missing. I searched everywhere, even going to the basement, where I had been preparing vegetables. It was not there. While standing in the basement, wondering where next to look, this thought came to my consciousness: “Thank God that it is possible for me to go and get my knitting needle.” I closed my eyes and repeated over and over again the prayer, and was inspired by it. I hurried upstairs, tossed my knitting on a table, and went to the piano. I lifted the cover of my piano bench, to get a piece of music, and there lay my knitting needle. I keep a slate and pencil with my music, and when I saw the needle, I remembered having gone there the night before, to figure out the extra stitches required to enlarge my garment. I called on a friend. I noticed, while we were chatting, that our hostess would scrutinize her left hand, and then lapse into a deep study. Finally, she looked at me and said, “I have lost my diamond ring, that solitaire, you remember.” “Yes, I remember the ring; but, really, you have not lost it.” “Oh! yes, I have; it is not to be found.” “I say you have not lost your ring. Please do not contradict me. I would not say this to a good Presbyterian, if we were not able to prove here and now that I am correct. If you really want your ring, believe for the present moment that all I tell you is absolute truth. Close your eyes. Do not think of a thing but the words I speak. Repeat them after me. Believe every word. When you arise to go to get your ring, do not think of where you will go or what you will do. Follow the promptings of that innate faculty—subconsciousness.” It was a novel suggestion and my directions were carried out to the letter. When she arose, it was with an air of confidence, and when she said, “I will go and get my ring,” it was with an emphasis that made one believe. There was perfect silence until she returned, flashing the jewel, her countenance aglow, and her voice trembling with emotion. “I went straight and put my hand on the ring,” she declared. “Strange, but the very moment my fingers touched the ring, I remembered having hid it on that nail behind the dresser.”—I. E. B.

Chillicothe, Mo.—Since I began tithing and using the
Prosperity Bank, I am enjoying more prosperity than I ever did before. My income has been increased more than I expected, and I am assured of a good position for the coming year. I thank you, and I bless the Father for all good.—B. F. R.

El Paso, Texas—Yesterday, I was reading an article in Unity Magazine, on demonstrating prosperity, and I translated some of it to my wife. I had been expecting certain allowances in connection with my work, and I said to my wife, “I am going to see if I can find an order in which to make a claim for what I have expended of my own money, and I am going to put it in God’s care.” I did. This morning, when I went to my office, the first thing my principal said to me, was, “L., there is a letter in which you are allowed so much a year for your cloth, and also you can make a voucher for the collection of what money of your own you have expended for cloth, since you have been on this job.” This certainly is a good lesson for me, because it teaches me positively that, when we take God into our affairs, we never fail. Since I took up the study of Unity literature, I am becoming a better man, day by day, and prosperity is coming to me. I thank God and Unity that I have been directed into the light.—P. L.

Naples, N. Y.—I wrote you for a Prosperity Bank, and for prayers in demonstrating prosperity for my brother, who was then out of work, as the factory where he worked, was closed. He has had work nearly all of the time since then, and has received an advancement in his salary. He has been prospered in other ways, also. He has been able to care for his family, and keep the two children in school. For these great blessings we are very grateful.—C. H.

Los Angeles, Calif.—I wrote you, asking for spiritual illumination and prosperity. Truly the Father heard before I called, for I secured a position, three weeks ago, and am inclosing a love offering of one tenth of what I have received. But best of all is the love and joy which seem to have quickened within me, and which reach out to all. May Divine Love and Wisdom guide us in all our way; and may God bless you, in all your work.—Mrs. W. S.

Los Angeles, Calif.—I wrote you for help in finding a better position. I was working under most unpleasant conditions, and at a salary far below what I had been accustomed to receive. Nothing seemed more impossible, from a human standpoint, than to expect a better salary and improved conditions in that position. The miraculous and the impossible have happened: Every unpleasant condition has
been removed, and my salary has been raised to what it was, at the best. Words are futile to express my gratitude for what Unity has done for me, but I will try to show it by sharing my prosperity, and by helping the Unity organization.—Mrs. E. C. H.

Ratcliff, Ark.—God has wonderfully blessed me. In the past few months, I have paid off the mortgage on my lots, which had worried me for two years. I am thankful to God and to Unity.—E. R.

Minneapolis, Minn.—I came through my recital well. I have always been very nervous, when I have had to do any public singing, and I wrote to you for help. I experienced the least discomfort that I have known on such an occasion, and I was in particularly good voice. Several persons commended me on my self-possession and poise. I owe this entirely to the help that I have received at your hands. I most sincerely thank you. The house which I had been trying to sell, is sold; and I am satisfied with the terms. Thank you for your help in this, also.—R. T.

Germantown, Philadelphia, Pa.—After writing to you for your prayers, my husband had three positions offered him. He is now working, and I think it is all through your prayers.—Mrs. J. C.

Atlantic City, N. J.—I am happy and thankful to tell you that my room is rented, so please discontinue your ministry. I cannot tell you in words how glad and grateful I am for this latest proof of God's loving care, and for your blessed work in putting me into touch with the Prospering Power. I have turned to you so many times, and have always been helped in mind, body, and estate.—Mrs. W. B.

Oakland, Calif.—God has answered your prayers, and mine. Through the goodness of the Lord, I came out of the trouble that I was in. I am only too glad to tell you and all of my friends how wonderful Unity is, and I shall never give it up. When I first became involved in this trouble, I really had given up all hope. Unity brought me out victorious.—C. L. M.

New York, N. Y.—I have my old position back and under better conditions, after a week of rest. I thank you for your blessed prayers. May God bless you all.—H. B.

Chicago, Ill.—I wrote you, sometime ago, for special prayers in helping me to find a position. I have received a position, and feel that your prayers have been answered. I saw that, out of the great number seeking employment, there was a position for me, and, through God, I would find it.—L. J. McC.
MISCELLANEOUS

San Luis Obispo, Calif.—It is very hard to express in words my gratitude and thankfulness to God, the Father, and to you for your help in my time of need. When I keep the silent hours—as I always do—affirmations come into my mind that help me very much. I open every avenue of my being to the Divine inflow, and I can feel the wonderful, soft, healing power go all through me, and it always helps me. I often receive wonderful inspirations during moments of meditation. I feel as if I have been born again.—L. C. R.

Chicago, Ill.—Had I wealth untold I could not repay you for the help you are to me. I have improved wonderfully, since I first asked an interest in your prayers. I am striving each day to enter into fuller understanding—into greater wisdom.—A. H.

Atlanta, Ga.—A few weeks ago, I asked your prayers that I might be made strong and whole. I received your loving and helpful letter with instructions, and to be absolutely truthful with you, I must tell you that I wept for joy. In using the affirmation you suggested, I felt a warmth and glow all over my body, and also a spiritual uplift which I had never experienced before. I am indeed being restored to wholeness, physically, mentally, and spiritually. I can feel myself growing every day into a more perfect realization of strength and wholeness. I also wrote you about prosperity and affairs in our home. I marvel sometimes at the changes that have taken place. Truly, the Spirit is doing its work in me and in my affairs. I praise and give thanks to the Fountain of all blessings. You have led me to feel again the unspeakable sweetness and bliss of living. I am, indeed, in love with Truth. You may discontinue prayers. E. M. W.

Battle Creek, Mich.—I am thanking you every day for your prayers, and I thank God all the time that he hears and answers them. A new life is before us. Worry and unhappiness are past. You have taught me that, “With God all things are possible.”—Mrs. F. E. D.

Princeton, N. J.—Within the last fortnight, since I have been earnestly and faithfully endeavoring to cooperate with you for the causes for which I sought your aid, new light has been breaking and new perceptions opening. I thank God that my spiritual eyes, through your help, are at last receiving sight. I can now grasp that my true self is one with God. I looked only for material help, but you are
sending the word of Truth that is opening up my understanding of God.—Mrs. J. B. T.

_Boston, Mass._—I have specially wanted help for my sister, and I have worked in ways you have suggested, until she has, with almost no audible suggestion, become a firm believer in the Truth. She wrote to me that one night recently a terrific thunderstorm raged. She was terrified. Her husband suggested that she get up and dress, because in the country one's resources in such a case are few. She writes me: "You would be surprised if you could have seen us in the midst of such a terrific storm, reading Unity until we nearly fell asleep." The tone of all her letters has changed, and she has been able to write and speak cheerfully.—Miss F. F.

_Seattle, Wash._—I am glad to report to you that the help which I asked in finding the lost money has resulted in success. I wired when I left the office at night, and found it immediately upon opening the safe next morning! I am glad to tell you that God's wonderful law is also working out the business tangle I asked you about. Dear friends, the knowledge that you, as a channel of the Father's blessings, were helping me, was and is a sure rock for me. Daily I see demonstrations of His love, and strength is given me whereby I am able to stand up under much that would ordinarily be unpleasant.—Mrs. S. J. E.

_Jacksonville, Fla._—I am much improved in spirit, soul, and body. I am praising God and Unity for the return of my boy. Your letter came on the sixth, and he returned on the seventh, early in the morning. I am always assured that the Lord will answer Unity's and my prayers. I am constantly growing in Truth, and in the work of my Lord. I praise God for Unity and for this wonderful work which is doing so much to uplift mankind. I have made wonderful progress since the year 1919, when I first began my study along Truth lines.—M. C. H.

_West Philadelphia, Pa._—I want to thank God and Unity for all the happiness, contentment, and joy which have come into my life since I received guidance from the Weekly Unity and Unity Magazine. It seems strange, how quickly I can memorize them. My husband has seen a difference in his office, since he has repeated the statements I sent to him. The best part of it is that he realizes that it is all from the power of God through Unity prayers.—Mrs. G. H.

_Aberdeen, Wash._—I have been greatly benefited by your prayers for peace of mind.—Mrs. C. C. P.
**ALL HAIL THE JOYOUS SEASON!**

Again the rounding out of the year brings to mind the happy time, now approaching, when we commemorate the hallelujah of the angels, "Glory be to God in the highest, And on earth peace among men in whom he is well pleased."

How shall we best respond to the echo of this exalted paean of praise and joy in our own hearts, that the word of Truth may go reechoing down the centuries in endless reverberations of love and peace?

Unity literature offers the most direct medium to the accomplishment of this end. By sending to your friends the Christ message, as therein expressed, you will be hastening the day of peace and redemption for all mankind.

The old proverb, "Time and tide wait for no man," was forced home to us last holiday time, when we were swamped with rush orders at the last minute. Now we are giving our readers ample time to select and send for their Christmas presents, by publishing full notices of
Unity publications in this, the November issue of Unity magazine.

Let us ask you to read over the notices in the Publishers' Department very carefully. Be sure also to include the illustrated supplement at the end. As you go along, you can check the books and booklets, with which you wish to remember your friends. Then make out your list of orders, inclose to us with check, money order, or cash, and we'll do the rest.

Your packages will reach your friends, attractively wrapped in holly decorated paper, with Christmas card attached, if you so desire.

While this notice comes to you several weeks before the great occasion, you can't order too early. It's a case of "first come, first served." Get in early to avoid the rush.

Remember, as we said before, "Time and tide wait for no man." And, bear in mind, too, that God's creatures are hungering for the Redeeming Word.

BOOK OF SILENT PRAYER

Just as this magazine was going to press, we saw the first keratol bound copy of the "Book of Silent Prayer." "Edition de luxe," fitly describes this beautiful little pocket volume of devotions. The binding has a dull finish, with gold lettering and edges; purple ribbon marker; superior paper and print.

We are very proud of this last product from the Unity press and bindery; and we trust that our enthusiasm will prove so infectious, that our readers will order this Unity prayer book in large numbers for Christmas gifts. Inclosed in a box; price, $2.00.

A SPECIAL NOTICE

Let us be your adviser, secretary, friend, at this pre-holiday time, relieving you of all care and strain. You can send your order at once; we'll fill it immediately, attaching a Christmas greeting card; the order will then be held by us, so that the package will reach the recipient on or about Christmas day.
PUBLISHERS' NOTES

Christmas has been, and will continue to be the children's own time. We all take the keenest pleasure in delighting their little hearts with the various products of Santa's workshop. In this we'll see that they suffer no disappointment. But in satisfying their childish longings, we must not be oblivious to the call of the Spirit, which it is our business to answer for them. Allow us to suggest how you may do this.

Present them with one of our Christmas books for children. Other books have their place, but these Truth stories fill a double purpose. They interest, instruct, and help to open up the budding soul to the gentle tappings of the Christ at the portals of their tender minds.

"Wee Wisdom's Way" absorbs all—little folks and big folks alike. It is really a comprehensive lesson in Practical Christianity, presented in story form. Then, there is a story called "Treasure Box," which embodies one big moral, as well as lesser ones. The girls love this book. "Sir Smile-Ups" is a great favorite with the children, because of the many illustrations, and the jingly style in which it is written. A little booklet, called "Love's Roses," possesses all the charm of an old time fairy story, with an added something that is more substantial. Then one of our most attractive offerings for children is the "Wee Wisdom Picture Book," which has over sixty pictures drawn by our own artist. Last, but not least, don't forget to send some one child, at least, that all-year-round book, Wee Wisdom, our monthly magazine for children.

The above mentioned books contain many beautiful pictures, most of them handsomely colored. Further descriptions and prices will be found in the supplement to this magazine.

Few of us have grown beyond the need of some aid to the devotional attitude of mind. While we do not advocate entire dependence on formal prayers, we recognize that these are often helps in quieting the mind, preparatory to the stillness. Most of us are in the hurly-burly of things. Hence we can profitably use these prayers—products of the silence, as practiced by the zealous and devoted of the past.

The "Book of Silent Prayer" is a compilation of such prayers. Beautifully bound, as it is, we can suggest no lovelier gift. Particulars in the supplement.
About our primary textbook, "Lessons in Truth:"

"I thank God for the blessings I have received from reading 'Lessons in Truth.' My wife has also been blessed and healed by reading it. Praise be to God! No value can be placed on this book, because it is the Truth of God, presented so plainly that anybody can read and understand and be saved, being established in the Truth.

"In what I have been trying to say, I do not express all that I feel as to the great value of this book, 'Lessons in Truth.'"

"Wee Wisdom Picture Book" contains the cream of the pictures, poems, and stories, published in Wee Wisdom magazine during the year 1920. The children who had Wee Wisdom at that time, must be longing, ere now, to renew their acquaintance with Prince Happy Hop, Bug-a-Boo-Bill, Bill-a-Boo-Bug, and their other old friends.

For those children who did not have the pleasure of enjoying Wee Wisdom during 1920, let us recommend the "Wee Wisdom Picture Book" as a most delightful book for children. Price, $1.00.

For some time we have published a dainty edition of "Lessons in Truth." The little volume is pocket size, bound in fine quality French blue paper, handsomely titled in dark blue.

Patrons of the Unity Library, nine times out of ten, choose the pocket edition in preference to the larger paper bound volume, partly on account of the convenient size, and largely because of its beauty. Same price as large paper copy, and much more suitable for a Christmas present. 75 cents.

Soon the minds of millions of people will be turning to the problem of settling the Christmas gift question. The problem is settled in advance for members of our Unity family.

Christmas books, booklets, mottoes, and cards are ready for your orders. Everything will be neatly and carefully wrapped. Holly decorated strips will give the proper Christmas touch. At your request, a Christmas Greeting Card, with your name inscribed on it, will accompany the gift.

De luxe copies of the Unity textbooks, "Lessons in Truth," and "Christian Healing," would certainly delight
the soul of any Truth seeker, on Christmas morning. A good friend is surely worth the gift of one of these books. You are, or should be, your own best friend. Then begin at home, and give yourself a present that is a present. Your generosity to yourself will inspire you to be equally generous with another. These handsome books are $3.00 each.

Husbands, lovers, friends, women in business, will appreciate a Unity booklet, known as "The Spiritual Law in Business." Through it they will learn how to deal with employees; how to advance in position and salary; how to collect money that is owing them; and so forth. No commercial taint sullies the high teaching of this booklet; for only the Christ method of dealing with business problems obtains—and that is the unfailing method. Price, 35 cents.

An expression of gratitude: "I am very grateful to you, dear friends, for your kind help. "Since starting my first prosperity bank, two years ago, I have certainly demonstrated prosperity and plenty. I praise and thank God, from whom all blessings flow, for all that he has done for me and mine, especially for having placed in my hands Unity Magazine, without which I feel I could not live."

Follow this suggestion, and relieve your mind of all further care about Christmas presents: Send in your order at once; it will be filled immediately, with a Christmas greeting card attached, having your name inscribed upon it, if you so desire. Then we'll hold the order, so that your friend will receive the present at Christmas time.

If you want to be especially good to yourself, or if you desire to pay some friend a special compliment, do the thing up brown by ordering the Nelson Bible. It's a beauty. $4.00 is the price.

A description will be found in the supplement.

An all-year-round gift always proves satisfying to both donor and recipient. This being the case, why not present yearly subscriptions to Unity Magazine, Weekly Unity, and Wee Wisdom to those friends who are likely to appreciate them. These periodicals are $1.00 a year each.

Each Christmas brings a heavy demand for Drummond's "Love: the Supreme Gift." This analysis of Paul's
great love symphony, combined with the beauty of the booklet, and the reasonable price, have created this remarkable demand. 50 cents is the price.

A statement sent in a Prosperity Bank renewal letter: “I cannot praise the Unity Prosperity Bank too highly, as it has been the means of bringing great happiness into one home. All our needs have been met in a most marvelous way, for which I thank God and Unity.”

A Weekly Unity subscriber observes that rare gifts usually come in small packages. It takes no reach of the imagination to catch the implication that Weekly Unity is a precious possession to any one who receives it.

Remember your German friends and acquaintances, both abroad and in this country, by sending them a German copy of “Finding the Christ in Ourselves,” by H. Emilie Cady. Price, 35 cents.

“The Lord's Prayer,” by Imelda Octavia Shanklin, is one of the latest Unity booklets. We suggest it as an appropriate and uplifting Christmas gift. Particulars will be found in the supplement.

Considering that everybody is looking for prosperity—well-founded, and consequently, permanent—you could not miss it by sending any person our little Prosperity Series of four booklets. The supplement gives details.

The Beaux Arts Series of six booklets might be called a tabloid Truth library—so varied and concentrated and condensed are the teachings therein set forth. Read further about this collection of Unity booklets in the supplement.

Our Christmas cards this year are by far more beautiful than any other cards we have ever published. The supplement gives details.

Explicit instructions on “How to go into the Silence” are given in E. V. Ingraham’s booklet, “The Silence.” Read about it in the supplement.

Our latest booklets published in serial form, are known as the “Inspirational Series.” Contents will be found all that the name implies. Turn to supplement for information.

A Spanish translation of “Finding the Christ in Ourselves” is now available for our Mexican and South American neighbors. Price, 35 cents.
Some product of the Unity Press will make some person’s Christmas a lasting one.

“The holiday thrill” will greet packages sent out from Unity, because they will be so attractively wrapped.

One final word: Please order promptly.

TRANSLATION FOR THE BLIND

We are negotiating with a publishing house to have “Lessons in Truth” brought out in raised point for the blind. Our present idea is to present copies to as many institutions for the blind as will signify their willingness to accept them as gifts. Of course, we shall also offer them for sale.

A heavy expense will attach to this initial edition; therefore, we are herewith making an earnest appeal to our readers for contributions.

The thought of those living in outer darkness stirs us to a tender consideration. If we can illumine the pathway for them in their ongoing by a little expenditure of effort and money, it will be a joy for all concerned.

Let us give to these, our brothers, who are denied the sunlight, a knowledge of that inner light “which lighteth every man, coming into the world,” that they may be comforted and cheered by that ever-burning flame of Spirit right at the heart of their being. Thus will they be enabled to lay hold of the truth which can restore the vision.

Just think what it would mean to you to be the instrument by which a blind person could be made to see!

Contributions should be sent to “Translation Fund for the Blind.”

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Ave., Kansas City, Mo.

PUBLICATION OF MANUSCRIPTS

We frequently receive requests from friends, asking us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our own staff of authors.

The Unity books, booklets, calendars, Christmas cards, and mottoes are now ready, awaiting your prompt orders.
IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine, please renew at once. When a blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe bldg.
Los Angeles—Unity School of Christianity, 411 Blanchard bldg.
233 S. Broadway; Home of Truth, 802 S. Union ave.; Metaphysical Library, 910-914 Black bldg.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona st.
Sacramento—Home of Truth, 1415 L st.
San Diego—House of Blessing, 2109 Second st.; Metaphysical Library, 1023 Seventh st.; Maude Johnson Beane, 955 Eighth st.
San Francisco—Metaphysical Library, 3d floor Rosenthal bldg., 165 Post st.; Home of Truth, 1109 Franklin st.; California Truth Center, 68 Post st.; Occult Book Co., 1141 Polk st., near Sutter; Mission Unity Center, American hall, cor of 20th and Capp sts.; San Francisco Truth Center, 446 Lake st.; Downtown Truth Center, rooms 803-4 Gillette bldg., 830 Market st., opposite Emporium; Unity Center, room 316, 165 Post st.; Unity Center, 611 Oak st.; Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North Fifth st.
Santa Monica—Metaphysical Library, Bank of Santa Monica bldg.
Pueblo—Lydia Keeling, 124 W. Thirteenth st.
Ill., Chicago—Unity Society, 104 Auditorium bldg., 431 S. Wabash.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.
Wabash—Mrs Alice M. Deupuy, 75 W. Maple st.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Kans., Topeka—Unity School, 119 E. 10th ave.
Manhattan—Unity Study Class, room 12, Farmers' Union bldg.
Ky., Louisville—Truth Center, 302 Bernheim bldg.
Bellevue—Mrs. Mary Hoffman, 302 Ward ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Terrace.
Springfield—Truth Center, room 203, 21 Bease Place; Mrs. Mary Mergesen, 356 Main st.
M'd., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, leader, Arcadia, 3513 Woodward ave.; The Higher Thought Assembly, 1413 Woodward; Miss C. C. Ayers, 59 Dexter blvd.
Grand Rapids—Mrs. Ida M. Bailey, 117 Fitzhugh ave.
Tonica—Mrs. Benj. J. Vesper, East Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.

Minn., St. Paul—Unity Center, 368 Lookout Place; St Paul Book Stationery Co., 55 E. Sixth st.
Minneapolis—Unity Society of Applied Christianity, Nicollet at 15th; Unity Truth Center, Star hall, Masonic Temple.

Omaha—Metaphysical Library, room 16, Patterson block.
N. J., Newark—Newark Truth Center, 435 Fourth ave., Near Roseville ave., Roseville Section.

Brooklyn—Divine Science Efficiency Club, Bossert hotel, Montague and Hicks.
Buffalo—Buffalo New Thought Society, 795 Elmwood ave.
Schenecldy—Mrs. Marcellene W. Burbridge, 111 University Place.
Canton—Mrs. Margaret Coan, 534 Cleveland ave., S. W., suite 6.
Cleveland—Cleveland Truth Center, 322 Lennox bldg., Euclid ave. at Ninth st.; Mrs. Frank Ohlman, 11322 Ohlman ave.
Warren—Harry R. Marlow & Co., 31½ Main st.

Okla., Oklahoma City—First Divine Science Church, Woman's Club house, 305 W. First.
Tulsa—Unity Study Class, 617 Mayo bldg.

Germantown—Germantown New Thought Library, 6223 Baynton st.
Pittsburgh—Kingdom School of Christianity, Seventh floor Century bldg., 132 Seventh st.

R. I., Providence—New Thought Center, 72 Weybosset st., room 37.
Texas, Dallas—Mrs. George W. Keeley, 1631 Pine st.
El Paso—Unity Center, Two-Republics Life bldg., Mezzanine fl.
Fort Worth—Unity Society, Mrs. Lucile Blythestone, 500 W.
First st., phone Lamar 4585.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. Second st. East.
Wash., Seattle—S. Louise Foulkes, 421 Globe bldg.; Unity Society,
1924 Tenth ave. W.; Raymer’s Old Book Store, 1330 First ave.;
New Thought Congregation, 1311 Fifth ave.; C. F. Lewis, 622
Pike st.
Chehalis—Mrs. Alice Ruth, 829 Gertrude st.
Spokane—Spokane Book and Stationery Co., 903 Riverside ave.;
The Church of Truth, corner Sixth ave. and Jefferson st.
Tacoma—Raymer’s Old Book Store, 1317 Pacific ave.
Wyo., Casper—Unity study class, room 215, Midwest bldg.
Australia, Melbourne—Anna Hudson, 145 Collins st.; New Thought
Book Shop, 229 Collins st.
Western Australia, Perth—Albert and Sons, 180 Murray st.
Sydney, New South Wales—Truth Center, Coles’ Arcade 346
George st.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni
Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters’ hall, 22 College
st.; Mrs. M. Hunter-Jones, 44 Duggan ave.
Victoria, B. C.—Unity Study Class, 600 Campbell bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12
and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice
Dobson, 9 Fortis Green, East Finchley, N. 2. London W.; The
Higher Thought Center, 39 Maddox st., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland rd.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in
Australia, South Africa, and other far distant countries,
that the Silent Unity “Healing Thought” and “Prosperity
Thought” be given in Unity Magazine for one month in
advance. In response to such requests we give below the
thought that will appear in December Unity Magazine.

HEALING THOUGHT

Held daily at 9 p. m.
December 20, 1921 to January 20, 1922

Inexhaustible Spirit Life is now quickening mind and
body and I praise God that through Christ
I am healed.

PROSPERITY THOUGHT

Held daily at 12 m.
December 20, 1921 to January 20, 1922

There is no reality in lack. The Inexhaustible Re­
source of God is equal to every demand, and
abundance is here and now manifest.
THE SILENT SEVENTY


This is the department of Unity work which attends to the distribution of free literature. You who have been benefited by the study of Truth, and who desire to help others to see the Light, are invited to join the Silent-70 and take up this work. Write us for information about the Silent-70. We give the following testimonials:

Los Angeles, Calif.—I enrolled with you about a year ago, and feel that I must now let you know that I have done a little good by distributing the literature which you sent me at that time. You may remember that I did not think I could be of any service, as my opportunities seemed so limited, but I have always been glad that I took it up. I sorted the literature into little bundles, and gave them to my neighbors. It happened that one of them, upon seeing the word “Unity,” remembered that her mother had been helped by Silent Unity. The mother was in a runaway accident and received an injury to her head. She was unconscious for six weeks, when a friend wrote to Silent Unity for help, and the mother recovered at once. So, my neighbor subscribed to Unity, and commenced to study it. She said she received so much good from it, that her husband remarked that he hardly knew her—her disposition was so changed for the better. He then started the study, and they later interested her sister in it. Just lately, I have learned of the coming into the Truth, by Unity study, of a dear friend who I had never dreamed would take it up, though a few seeds were sown over four years ago. I am indeed thankful for this, and assure you of my hearty cooperation in your work.—Mrs. J. P. H., AC-24.

Penitentiary, Auburn, N. Y.—Since I began to read Unity literature, I see things in a new light. There are two words which I like best in the reading of Unity, and they are God and Love. I never realized their full meaning before. Love is the true happiness and joy of any human being. There is no treasure on earth that can be compared with the realization of these two words, which in reality are one; God is Love and Love is God. Every piece of Unity literature that you send me fills my heart with new joy, and I thank God and you, dear Unity, for the blessing of this understanding and wisdom.—J. R., BG-54.
REGARDING THOSE GIFT SELECTIONS

We offer the following suggestions, which, we hope, will be helpful to those who are selecting holiday gifts and greetings.

For Children and Young People

Wee Wisdom's Way
Treasure Box
In Christ's Garden
Love's Roses

Sir Smile-Ups
Wee Wisdom Picture Book
Wee Wisdom Magazine

For Persons Seeking Joy and Happiness.

Finding the Christ in Ourselves
Love: The Supreme Gift
Joy the Way of Attainment

Song Books:
Truth in Song
Songs of the New Race

For Persons Seeking Prosperity

Prosperity Series
All Sufficiency in all Things
Prosperity and Success
Wealth and Wisdom
Directions for Beginners

The Spiritual Law in Business
Giving and Receiving
The Invisible Resource
Unity Calendar

For Persons Seeking Health and Abundant Life.

Christian Healing
Lessons in Truth

Directions for Beginners
Wee Wisdom's Way

For Persons Seeking Spiritual Instruction.

Lessons in Truth
Twelve Lessons in Christian Healing
Miscellaneous Writings
Bible (Revised Version)
Finding God
Walk in the Light
Good Words
Beaux Arts Series
Weekly Unity
Unity Magazine

Finding the Christ
Holy Spirit
Wee Wisdom's Way
Talks to Men
Love: The Supreme Gift
Morning Meditations
Practice of the Presence
Directions for Beginners
Oneness With God
The Silence
For Persons Desiring Devotional Helps.

- Book of Silent Prayer
- Consecration of the Room
- The Lord’s Prayer
- The Silence
- Wall Mottoes and Motto Signs
- Unity Calendar

For Persons Who Want to Know the Basic Principles of Life.

- Finding God
- Christian Healing
- Miscellaneous Writings
- Talks on Truth
- Beaux Arts Series
- Philosophy of Denial
- Subscription to Unity Magazine, with dainty greeting card
- Subscription to Weekly Unity, with dainty greeting card.

A description of the foregoing selections will be found in the following pages. We also call your attention to the special supplement in this magazine.

MOTTO SIGNS

Two aluminum motto signs have been prepared for the holidays. One has printed on it, in beautiful Old English lettering, the words: "Christ is the Head of this House, the unseen Guest at every meal, the silent Listener to every Conversation." The other motto consists of the unique and telling statement, printed in outstanding letters: "The City of Happiness is in the State of Mind."

These signs are both decorated in purple and gold over aluminum. A high class elegance characterizes the mottoes, making them very appropriate for use in the library, the living room, or any part of a well appointed home. Yet they are so modestly artistic that they can be used equally well in the cottage, the bedroom, the office, or the shop. The price of these mottoes is 50 cents each. Silk cord for hanging.

In ordering, please do not confuse with "Unity Motto Cards."
WHILE GIVING THANKS

for the many blessings which have come to you through studying Unity literature, let your heart be filled with joy that, through our Correspondence Course, you now have the opportunity to receive personal instruction from Unity headquarters. If you have made a thorough study of “Lessons in Truth,” and “Christian Healing,” you may now become a personal student of the instructors at Kansas City, by taking the Correspondence Course in your own home.

UNITY SCHOOL OF CHRISTIANITY,
(Correspondence School Dept.)

I have been studying Unity literature for over one year and should be glad to know the plan of your home study Correspondence Course.

(Name and address written plainly)

UNITY GOOD WORDS CLUB

The Good Words Club offers a most practical avenue for self-development and spiritual growth. You are invited to join us. This is the pledge:

- I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club, that I may unite in helping others, as well as myself, to speak only good, true words.
- I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and goodwill. I will also abide by the rules of the Club.

Name ..............................................................................................................
Address ....................................................................................................................... City ..........................................   State....................................................

This blank must be signed personally by the one joining.

An official emblem (gold) and a wall pledge card are "helps." The emblem is $1.50 and the card 25 cents. (Clip the pledge and return today for enrollment with us.)
HOW TO ATTAIN YOUR GOOD
By Emma Curtis Hopkins

This notice is printed at the top of the page that it may not escape your attention, dear Unity readers. While it is second nature to man to look forward to the best for himself—way off at some future time, if not now—this desire for his own good is borne even closer home to him than is usual, at the holiday season. How to satisfy this desire, by bringing into the realm of tangibility the longings and dreams of a lifetime, is the gist of this booklet, which we urgently suggest as a suitable Christmas remembrance. In envelope; price, 25 cents.

A TALK TO MEN
By a Truth Student

This is a clean, frank, straightforward discussion of the subject most vital to the race of mankind today. Evolution presses forward in all directions, and yet man is still following out his primitive instincts in sex functioning. However, there are those in the vanguard of the procession of progress who live and teach truths beyond the ken of the man of the street—and they show it, too.

It is not possible to be more explicit here regarding the teachings of this booklet; but suffice it to say that its contents will prompt to purer, saner living. Send copies to friends. 25 cents each.

ONENESS WITH GOD
By H. Emilie Cady

While books and teachers are recognized, in this booklet, as helps to spiritual attainment, they but act the part of the tender mother, trying to assist the little one in his first uncertain steps. As soon as possible, she takes pride in letting him "go it alone." And the sooner this is accomplished, the happier both mother and child are.

The paramount desire of our hearts is to see our Unity people identifying themselves, individually, as speedily as possible with the inner Presence. Therefore, we recommend this booklet. Price, 25 cents.
CHRISTIAN HEALING
The Advanced Text for Unity Study Classes and Correspondence School Pupils.

By CHARLES FILLMORE

This metaphysical work is daily doing its healing and regenerating work among those who have sought the light of its illumined pages.

IF YOU want to know how to heal yourself; if you want to know how to heal others; if you want greater prosperity; if you want a better understanding of regeneration; if you want to know the inner spiritual meaning of the many symbols of Christianity, read Christian Healing.

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Bound in One Volume, in these editions:
Handsome limp binding, de luxe edition, $3.00; dark green cloth with top and title stamped in gold, $2.00; neat paper cover, $1.00.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.
LESSONS IN TRUTH
The Official Primary Text for Unity Study Classes and Correspondence School Pupils.
By H. EMILIE CADY

A book that has freed thousands of lives from the fetters of worry, sickness, and poverty, and brought them into the knowledge and possession of happiness, health, and prosperity.

THIS book is not only for the beginner, but also for the advanced metaphysical student. It should be in the hands of every one who needs freedom; the mother in the home, the worker in the shop or factory, the business man or woman, the teacher, student, stenographer, etc.

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Bound in One Volume, in these editions:
Edition de luxe, keratol limp binding, $3.00;
standard cloth binding, stamped in gilt, $1.50;
standard paper cover, large type, 75 cents; pocket edition, paper cover, 75 cents.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Missouri
THE INSPIRATIONAL SERIES

By Three Authors

Being a little collection of writings, prepared to answer the call of practical, every day needs.

Morning Meditations, by Jennie H. Croft.
Get on the right track the first thing in the morning; then it won't be easy to "switch" you later in the day. Life can be made as serene as a summer's day, if you work with the Lord (Law).

Good Words, by Imelda Octavia Shanklin. If each one of us guarded the tongue, such a condition of universal peace would ensue, that diplomats and arbitrators would have to seek other jobs. The individual is the guardian of the nation.

The Spiritual Law in Business, by Wm. I. Hoschouer. Harmony between employer and employee can be brought about only by deference, on the part of each, to the law of Divine Justice. Get this and many minor points of business adjustment by reading this understanding booklet.

Excellent paper; superior binding; inclosed in envelope; 35 cents each; $1.00 for all three booklets.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Missouri
"As the twig is bent, so is the tree inclined." How are you bending the mental twig under your care?

Wee Wisdom is rich in picture, poem, and story, adapted to the unfolding mind. Every interest of children is studied by its editors and illustrators. No "preachy stuff" is permitted; though valuable metaphysical lessons are adroitly "put across" by these writers, who understand little people.

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PUBLISHED BY

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Missouri
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WEEKLY UNITY

For Your Friends!

You know some one who will enjoy Weekly Unity. You know some one whom it will help to make glad; some one whom it will help to make well; some one whom it will help to make prosperous.

It is a weekly reminder of Health, Happiness, and Success. It is a digest of the metaphysical thought of the day. It is a daily instructor in Practical Christianity, which can be applied at home, in the fields, in the office, factory, shop. It is the official organ of the Good Words Club, the mouthpiece of Vegetarianism, the interpreter of the International Sunday school lessons. The articles are concise—suited to busy people.

You can render no better service to a friend than to send that one this little household and pocket companion.

Most periodicals have greatly advanced in price. Weekly Unity is still only $1.00 a year.

Write out the name and address, inclose a dollar in an envelope, and mail it to us. If you prefer, you may use the Prosperity Bank plan, which is explained on pages 495 and 496 of this issue.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.
CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing law of supply. The lesson also includes special prayers given by the Society of Silent Unity, and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time, would give an opportunity to send Unity Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success, there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine which he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.
UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for sending Unity Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name ..............................................................................................
   Address ........................................................................................
   City ............................................................................................
   State ..........................................................................................

2. Name ..............................................................................................
   Address ........................................................................................
   City ............................................................................................
   State ..........................................................................................

3. Name ..............................................................................................
   Address ........................................................................................
   City ............................................................................................
   State ..........................................................................................

(This offer does not include Unity Magazine for sender unless his name is listed above as one of the three.)

Name of Sender ................................................................................
   Address ........................................................................................
   City ............................................................................................
   State ..........................................................................................
CHRISTMAS BOOKS

Each year, there is a phenomenal increase in our book sales, especially at holiday time. The reason for this is twofold. More and more people are becoming acquainted with Unity; and after our readers get a taste of life as it can be lived, under the direct guidance, direction, and protection of Spirit, they are piloted right out of life’s turbulent sea into the still waters of harmony, peace, and joy. The lesser interests of the past are dropped, larger, more definite purposes supplanting them.

The Christmas shopping habit of old has lost its lure. The hurry-skurry of those aforetime holiday days would now affect the finer sensibilities like jazz—music, so called. Awakened spiritual powers, newly attuned emotions, express in a yearning desire that others may also be safely anchored in the harbor. By what means?

The answer is self-evident. Unity literature, which has placed you where you now are on the path, will do the same for your friends and acquaintances. Can you find it in your heart to withhold this opportunity from them?

At this hallowed season, when the heart naturally pours forth of its abundant love, you will be moved to disseminate Truth in generous measure.

Let us send forth, with your help, the comforting, healing, prospering message of the living Christ.
SPECIAL HOLIDAY EDITION
OF STANDARD BOOKS

"Lessons in Truth" and "Christian Healing," the official textbooks of Unity, are published in a sumptuously beautiful de luxe edition. While these volumes are appropriate for gifts, they are also very suitable for constant use, since they are substantial as well as elegant, being bound in keratol, a handsome material, excellent and durable as leather.

The books have been printed on very thin paper; completed they measure 4 by 7 1/4 inches, and are less than half an inch thick, but the type is large and clear.

"Finding the Christ" is one of H. Emilie Cady's most illuminating booklets. It is pocket size, gift edition; bound exactly as the above named books.

The volumes are most attractive, and each one is placed in a neat little box. One could not choose a more dainty and artistic gift.

The price of "Christian Healing" in flexible binding is $3.00; "Lessons in Truth," $3.00; "Finding the Christ," $1.00.
"FINDING GOD" is a pronouncement to satisfy the questioning mind and longing heart. Price, 25 cents.

HOLY SPIRIT. "The intellect is not to be trusted; a higher and more far-seeing guide is necessary, and that has been provided in the Holy Spirit." Price, 25 cents.

GIVING AND RECEIVING furnishes a liberal education concerning the wise disposition of funds—great or small—teaching, as it does, the Divine Law of equilibrium in finances. Price, 25 cents.

DIRECTIONS FOR BEGINNERS sets forth the fundamental teaching of the Science of Being and Practical Christianity, including a "Six Days' Course of Treatment Instruction," with an invocation, affirmation and denial for each day in the week. Price, 25 cents.

THE PHILOSOPHY OF DENIAL, written many years ago, when the author was first endeavoring to enkindle in others the divine glow of his own spiritual awakening, is a wonderful aid to the seeker of Truth in banishing delusions of error of every kind. Price, 25 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY. If you desire a lucid, sequential exposition of the principles underlying Practical Christianity for yourself or for your friends, you need go no farther to find it. Price, 25 cents.

THE INVISIBLE RESOURCE. Whatsoever man can conceive of—inexhaustible supply in the omnipresent ethers, even eternal life in the body—there is a way by which he can make these things manifest. So says Charles Fillmore in the "Invisible Resource." Price, 25 cents.

Each booklet is inclosed in an envelope.
LOVE'S ROSES
by LUCY KELLERHOUSE

Through the avenue of the poetic, the picturesque, "Love's Roses" becomes a little jewel of a story, veiling with a film of fancy the deepest lessons on the power of thought.

Make some girl at once wiser and happier by placing in her possession this delicately spun little tale. Attractively bound in heavy sea green paper. Envelope to match. Price, 25 cents.

IN CHRIST'S GARDEN
by MARY BREWERTON DE WITT

The Little Sister makes a daily record in her diary of the impressions gained as she strolls about her garden in the sunlight, in the moonlight, in the rosy dawn, in the soft, fragrant twilight. Her close communings with her Beloved, the Spirit, are revealed with a sweet maidenly fervor, and clothed in the poetic imagery suggested by nature's varying moods.

Lovers of the out-of-doors, especially, take notice! Daintily bound booklet, in envelope to match. Price, 50 cents.
WEE WISDOM'S WAY
by MYRTLE FILLMORE

A book for all the young people—little ones and grown-ups—containing a story of rare interest, and teaching the true philosophy of living by taking the reader right into the very bosom of family life, and handling the problems which arise about every hearthstone on this planet. The volume is bound in silk cloth, and contains pictures by a famous artist. Price, $1.50.

TREASURE BOX
by IMELDA OCTAVIA SHANKLIN

This charming tale partakes of the elements which make up a good fairy story. Yet it is more than that. It teaches the deepest metaphysical lessons clothed with an imaginative charm, which appeals particularly to the maiden fancy.

Written in classic English; appropriately illustrated; handsomely printed and bound; tied with a silk cord; envelope to match; price, 50 cts.
Requests frequently come to Unity for a reprint of certain prayers and invocational poems which have appeared in Unity Magazine and Weekly Unity, from time to time. In order that our readers may have ready access to these helpful aids, we have assembled various devotional contributions into a little pocket volume, to be known as the "Book of Silent Prayer."

The contents comprise morning and evening prayers; prayers of faith, healing, consecration, realization, acknowledgment and thanksgiving; miscellaneous prayers, invocations, and benedictions; table blessings, house blessings; blessings for rain, and blessings for prosperity.

A selection of prayers such as this, proves invaluable for daily helps. You know there are times when one has to face unexpected problems; when the day's work may have seemed heavy; when it is not so easy to get "still." Just here is the place to take out the little book, to choose a little prayer which will speedily quiet the mind; then the meditation can continue uninterruptedly.

The poems and prayers may also be committed to memory for ready use, at any time, or in any place. Just the thing you've been waiting for.

Castilian binding in rich colors, with title in large gold lettering; convenient pocket size; enclosed in a box; keratol, $2.00; paper, 75 cents.
THREE POPULAR "SERIES"

INSPIRATIONAL SERIES

The preparation of these three booklets was prompted by the need which we all feel of some very practical daily reminders. Titles substantiate this idea:


Distinctively bound. Three booklets in envelopes to match for $1.00. Each, 35 cents.

BEAUX ARTS SERIES

Titles follow: "All Sufficiency in All Things;" "Directions for Beginners;" "Finding the Christ in Ourselves;" "Trusting and Resting," and "In His Name" (two essays); "The Practice of the Presence;" "God's Hand" and "Loose Him and Let Him Go" (two essays).

Full series, $1.50; single copies, 25 cents.

PROSPERITY SERIES

Four booklets, each one teaching the law governing true Riches and Success from a different viewpoint, are named below:

"Prosperity and Success;" "Giving and Receiving;" "Wealth and Wisdom;" "The Invisible Resource."

These four Golden Keys to Prosperity for $1.00. Each booklet, 25 cents.
TWO NEW BOOKLETS

THE SILENCE
by E. V. INGRAHAM

These lessons in spiritual training prepare you for the silence, explain what the silence really is, and then lead you into the blissful realm beyond the silence, where all is peace and love and harmony and joy.

Many talk and write glibly about the silence, leaving, however, only a hazy, vague concept in the minds of listeners and readers.

This is a good opportunity to clear up foggy conceptions on the most vital subject in Unity teachings.

Attractively bound; inclosed in a box; price, 50 cents.

THE LORD'S PRAYER
by IMELDA OCTAVIA SHANKLIN

On first thought, one might say, "Well, what explanation or elucidation can the Lord's Prayer need? It speaks for itself." And so it does, just as Paul's great poem on "Love" speaks for itself. Yet Henry Drummond has built pyramid upon pyramid, so to speak, in his unequaled analysis of Paul's masterpiece.

So, our author has taken each separate statement of the Prayer of prayers, and given us the result of her meditations on that statement. The whole series of articles might be called an analysis, an explanation, an interpretation, an elucidation—were that possible—of the Lord's Prayer. Still it is more than all these; and how much more can only be learned by reading the booklet, "The Lord's Prayer."

Attractively bound; inclosed in a box; price, 50 cents.
SIR SMILE-UPS
by MARY BREWERTON DE WITT

This jolly kidlet carries off about half a hundred thrilling adventures in the land of experience—always with his mouth curved upward—and consequently happy results for all concerned. Each venture is related in jingly verse which delights the children. Many full page illustrations, with Sir Smile-Ups always in the limelight, help to create and sustain the interest. Companion volume in size and make-up to "Wee Wisdom's Way." Price, $1.00.

JOY
by JENNIE H. CROFT

Who does not love to be in the company of a hale and hearty fellow, who extends the "glad hand," and tells you that everything is "coming his way"—whose optimism is so infectious that, in his presence, you feel the possibility of doing big things yourself! But how far greater, even, are the radiations of a God-possessed soul—one who constantly draws from the wellsprings of joy right in the depths of his own being!

At this holiday time, it is particularly appropriate to circulate a little booklet, so attuned to the cheer attending the season, which helps to cultivate this inner joy. Inclosed in envelope; price, 25 cents.
MISCELLANEOUS WRITINGS
by H. Emilie Cady

One could not miss it by sending this book to a friend for Christmas, because the articles of which it is composed make a universal appeal, meeting, as they do, our various human needs. Each chapter is complete in itself, and can be read at one sitting. This volume has stood the test of many editions, indicating an unusual demand made by the public. The bindings are substantial and attractive; green cloth with gilt lettering, $1.50; paper cover, 75 cents.

CHRISTIAN HEALING
by Charles Fillmore

Here we learn how to heal ourselves and others, how to attain greater prosperity, how to get a better understanding of regeneration, how to interpret the inner spiritual meaning of the many symbols of Christianity. De luxe edition, $3.00; dark green cloth, gold top and lettering, $2.00; paper, $1.00.

LESSONS IN TRUTH
by H. Emilie Cady

Unity study classes and Correspondence School pupils use this book as their first text. The twelve lessons furnish a complete instruction in the fundamentals of Christian living. De luxe edition, $3.00; cloth, $1.50; paper, 75 cents.
LOVE: THE SUPREME GIFT
by Prof. Henry Drummond

In this book, the author has, with a most masterly skill, analyzed the thirteenth chapter of Paul's First Epistle to the Corinthians. Prof. Drummond proves the supremacy of love by showing how Paul measures it up with all other gifts, and finds them wanting when compared with the greatest of all—Love.

The beautiful gift edition will meet the approval of all lovers of artistic books. Price, 50 cents.

WEE WISDOM PICTURE BOOK

For the benefit of the dear children, who did not have Wee Wisdom during the year 1920, we wish to say that this "Year Book" contains thirty colored pictures, and thirty-one others, making over sixty pictures all together. Then besides the many illustrated poems, there are a "Valentine Story;" an Indian story; a tale about "Three Travelers;" and a story called "What Puck Told Peter." Price, $1.00.
THE CONSECRATION OF THE ROOM
by MARY BREWERTON DE WITT

Harmonious lives voice themselves in their surroundings, long before a word is ever spoken. Go into a home where love rules, and a wave of peace sweeps over you without a human presence near.

Twelve statements on Health, Purity, Peace, Harmony, Wisdom, Prosperity, Beauty, Love, Joy, etc., have been elaborated and bound in a dainty booklet; artistic cover decoration. Price, 25 cents.

THE INVISIBLE RESOURCE
by CHARLES FILLMORE

Were you to read in the press, of some place, however far away, where you could go at a certain time, and by so doing add but one year to your lease of life, you would strain every nerve to be there at the moment. When you learn that you can live indefinitely, without going anywhere, you won't keep all this good news for yourself. You'll want to share it with your friends at Christmas. Price, 25 cents. Envelope to match.
UNIFORM EDITION OF THREE BOOKS

The new cloth editions of "Christian Healing," "Lessons in Truth," and "Miscellaneous Writings," have been bound exactly alike. Each is covered in a rich, dark green cloth, and when all three are together, being the same size and color, they form a handsome Unity library.

At Christmas time, we don't measure money just in the same way that we ordinarily do. We loosen up quite a bit, and rightly so. Let's be generous with others, and equally so with ourselves. For $5.00 this handsome set of books will be delivered at your door, or at the door of your friend.

FAITH THAT REMOVES MOUNTAINS

by Sophia Van Marter

Demonstrations over the elements made by the author herself; illustrations of men strong in faith, and the marvels they accomplished thereby, other interesting data from life, Bible and story to corroborate the high lights of the booklet. Mark the difference between the successful man and his weaker brother. The one who arrives has faith in his own power to mold conditions, to attain; the other lacks in faith. This booklet will fire your faith faculty. Blue and gold binding; envelope to match. Price, 25 cents.
A translation and revision made by Christian scholars from the three most accurate and authentic manuscripts extant. Unity School has chosen this version because it brings the plain reader as well as the scholar into closer contact with the thought of the original writers than any other version in Christendom.

8 Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

[Above is exact size of print]

The American Standard version of the Teacher's edition of the Bible is printed in large, easy reading Bourgeois type, on imported Bible paper, with full references. Concise Bible Dictionary and combined concordance (or word finder) prepared especially for the American Version. Contains twelve colored maps through the text and 25 outline maps through the text. Size 5 1/4 by 8 inches; weight 3 pounds 2 ounces.

The Bible is handsomely bound in keratol, a beautiful and durable vegetable composition. Price, $4.00.
A constant reminder like the above motto, will help to keep the seal on your lips when you are tempted to utter the unkind, critical, or gossipy word. Price, 25 cents.

GOOD WORDS CLUB EMBLEM

The emblem, in gold and blue enamel, bears at the upper edge the words, "Speak no evil," the letters, "G. W. C.," at the lower edge, and in the center the three Chinese monkeys embossed in gold. Price, $1.50.

A DAINTY UNITY EMBLEM

Furnished with either the word UNITY, the letters S. S. U., standing for the Society of Silent Unity, or S-70, standing for Silent Seventy. Kindly state which is desired. Price, in 14K gold, $2.50; in silver, $1.25. By registered mail 10 cents extra. Otherwise at purchaser's risk.
CHRISTMAS GREETING CARDS

Superbly designed and handsomely colored Unity Christmas Greeting Cards have been prepared by our artist.

**SET ONE** consists of 6 cards decorated in as many different original designs, beautifully tinted in three colors. **Two** of the mottoes on these cards follow:

The star of Christ shines upon your path. Its radiance guides you, step by step, bringing you to the Father's house of light.

O Gift of God, Prince of the Sky
   And Lord of all the Earth,
   The Soul that gives Thee shelter, brings
   Thy loveliness to birth!

**SET TWO** consists of 6 cards originally designed in full color. These are rarely beautiful and artistic.

Below are sample mottoes:

Though Christ a thousand times
   In Bethlehem be born,
Unless He's born in thee
   Thou wilt be all forlorn.

Clear on the air ring the voices of Angels,
   Hosannas to herald the Christ natal day.
Heavenly splendors around us are shining
   And rolling the darkness of ages away.

Remember, when your friends get these cards, they will recognize something different, since none like them can be bought elsewhere.

A set of 6 cards for 60 cents. Be sure to specify which set you desire, **SET ONE or SET TWO**.

**Sold in sets only.**

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Mo.