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Unity is a handbook of Christian healing and Christian

living.

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 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 the law of mind can be exercised by every man and woman, for it is as operative today as it

was 2,000 years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our

existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to Society of Silent Unity,

Tenth and Tracy, Kansas City, Mo.

I HOPED IN THY WORDS

I have called with my whole heart; answer me, O Jehovah:

I will keep thy statutes.

I have called unto thee; save me,

And I shall observe thy testimonies.

I anticipated the dawning of the morning, and cried:

I hoped in thy words.

Mine eyes anticipated the night-watches,

That I might meditate on thy word.

Hear my voice according unto thy lovingkindness:

Quicken me, O Jehovah, according to thine ordinances.

-The Psalmist.

WORDS

ALEX McInnes



ROBABLY the most usual view with reference to words is that they are simply for expressing our thoughts to other people. But, it is obvious that such a view leaves

many things out of consideration, especially if one concedes that life and death are in the power of the tongue.

Life is an awakening, and progress an unfolding, from the inner, outward. Biology tells us that everything we see is probably the residuum of earlier forms of life, and that all manifestation of life on the material plane began with the unicell, afterward unfolding to higher and yet higher and more complex forms of expression.

Some hold that mankind took the first step from the mere animal plane, when he discovered a method of producing fire voluntarily, and a longer step when he was able to control fire. But more likely, the most definite progress commenced when man became conscious of self, and was able to say, "I AM."

It was at this point that the Pentateuch commences the story of the Adamic or material man, and introduces for the first time the future I am. In ordinary translations, these words are rendered, "Jehovah" or "The Lord." But Ferrar Fenton, in his Bible in Modern English, translates it as "Everliving," which is a very beautiful and suggestive rendering. Actually, however, the Hebrew equivalent is the first person, future tense, of the verb, to be; i.e., I will be.

In the understanding of this name of his God, Abraham foresaw the day when the words, "I will be," would incarnate in power amongst mankind and would then be known as I AM. Besides, Abraham knew that it was from himself that this I AM would spring in the future, which seemed so certain to him as to appear present. This is an inspiration that we all require.

From this, we gather that the word was not merely a sound; but was the utterance from the interior of man of a vital principle, or life. Attaining full fruition, this principle incarnated in Jesus, as Principal—the first and most complete example of at-one-ment: God and man in unity. In this way was the ancient promise fulfilled. He who called himself the *I will be*, became the I AM.

And it was for the fulfillment of this promise that all the inspired men and women of the ages looked forward. In Israel, it was the sacred ambition of every girl to be the mother of the Lord. The event was discussed for centuries round the family hearth with bated breath, in awed whispers. During the ages, man had wandered down the corridors of time, bearing within himself the seed of the great promise, the whole world's hope. Through tears and blood, through fears and agonies untold, the light of this future event guided our ancestors, who handed down the tradition as they fell out of the march.

And we are the heirs of the ages. Our eyes may see the fruition of the world's hope throughout the past—that which so many desired to see, but did not. For the incarnation of the Word was the blossoming of supreme destiny. There is only one power in the universe, and that is All-power, Omnipotence. Such possibility do we carry in earthy vessels.

It was because of the knowledge that I AM is God, that men used the word signifying I AM, so sparingly. Later, the use practically ceased in a number of languages, and in Hebrew the pronunciation was altogether lost, so that it is spoken of as the "lost word." But the Word was not lost. It had only sunk into the invisible for a time, to reappear in due course as a man.

From the word, I AM, all speech is derived; for it is life, light, and power. In all our talk, it would be well to do as the ancients did—use the word I AM with great care, since it is the key word of creation. It is the

A and Z, the beginning and the end of all things. By it all things were made, and apart from it nothing was made.

There are two special features that are most important in this connection: the using of the divine name and the result of using it. One of the Mosaic commandments is: "Thou shalt not take the name of Jehovah thy God in vain." It has been shown that I AM is his name. And every time we use this term in connection with something that is untrue of Deity, we are using the name in vain; we are speaking falsely of God.

"I am sick, weak, poor, wicked," is equivalent to saying that God is in these conditions, which he cannot possibly be. God is health, power, love, abundance. Nor can he be otherwise in any possible concatenation of circumstances. One may say: "My body has a claim of sickness, or weakness;" or, "My circumstances seem to indicate poverty." But I AM should not be used in such a statement.

The other point is that the Master said, "Whatsoever ye shall ask in my name, that will I do." So that when we affirm anything, saying "I am," the statement has a strong tendency to establish the condition. Hence in stating, "I am sick," for instance, not only is the condition more firmly fixed thereby, but God's name has been taken falsely.

In lauguages, there are words of power, as well as words of weakness. Generally speaking, the potent words are the positive words, while the impotent words are the negative words. Life, health, strength, peace, happiness, God, belong to the former. The latter are represented by death, sickness, weakness, discord, wretchedness, devil. Negative words act in a negative way, and by dwelling on the various conditions implied by these words, the said conditions are increased in the individual.

Jesus made the statement: "He that hath, to him shall be given: and he that hath not, from him shall be

taken away even that which he hath." This means that in proportion as one speaks about and thinks of health, power, abundance, these shall be increased. But when disease, weakness, and poverty are sustained subjects of mentation, even such health, strength, and supplies as one has, will diminish.

To obtain the full power, however, one must ask, or affirm, in the name of I AM, and in the realization of its unlimited power, and in the consciousness of coöperative action with the Supreme. We may have some difficulty in cognizing this consciousness. Believing that we are God's children and coheirs with Christ, we must come to the appreciation of I AM's full meaning.

For instance: Some years ago, there were rather strained relations between two European powers. Two first-class battleships belonging to one power lay in the bay. But the greater maritime power was represented by a fourth-class man-of-war. The latter escorted a huge liner into the open sea, and the battleships dared not interfere. This was because, although at the moment invisible, the might of a superior empire was represented by the inferior man-of-war.

Having developed, or attained a consciousness of unity with the Supreme, we also shall dare mightily. Knowing that behind us is the whole power of the universe, we speak not as the scribes; but as having great authority. With this knowledge, comes the appreciation of the promise: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand [power] of my righteousness."

Knowing the Word—which is the light and the life of men—the words which we speak will partake of the quality of the Word. To the winds of adversity, we shall say, "Hush! be still;" to those asleep in carnal mind, we shall say, "Come forth;" to the sick, "Be healed;" and it will be as we say in the name, in the

spirit, and in the consciousness of the power of I AM. Nothing will be impossible.

It must be remembered that "logos," which is the Greek for "the word," is the root of our word, logic. This indicates that the word is not ambiguous but is according to reason, and makes for good will and peace. Words are frequently equivocal. Hence people misunderstand each other. This leads to unfriendliness. Among nations it has led to war. It follows then, that as we develop the I AM, a new language will develop. And as the word spreads over the earth and men enter into the understanding of its living power, peace will cover the world as the waters cover the bed of the sea, and there will be no more war.

In the new language, many words at present in common use, will become obsolete, because the ideas which they stand for, will cease to exist. We have many hints of this state of conditions. "God shall wipe away every tear from their eyes." "The inhabitant shall not say, I am sick." "Death shall be no more," etc. So there will be no place in the new dictionary for sickness, sorrow, tears, death. Having entered into the kingdom, food, clothing, housing, and other requirements will be so assured that poverty, lack, destitution, homelessness, will be conspicuous by their absence. And besides, people will feel so competent to meet all conditions that "cannot" will be discarded, with the specter, "fear."

If we desire to eliminate undesirable conditions now, it can be done to a large extent by commencing this new dictionary for ourselves, at once. The Master taught that by our words we shall be judged, and by our words we shall be condemned. In the circumstances, it would be the wisest policy, then, to use only good words, nice words, beautiful words; for these cannot condemn us.

Nor should we ever speak disparagingly of ourselves, but should constantly keep before us an ideal self

to which we aspire. Every desirable trait which we observe in others, let us paint into our picture of our ideal. Let us think of this ideal; praise it; identify ourselves with it, and live up to it as closely as possible. Notice how some folks have such kindly voices, calm, strong, inspiring. Their words are expressive, because well-chosen, and their sentences nicely rounded. As we proceed to incorporate fresh improvements into our ideal, further alterations will be necessitated in our dictionary.

One of the ancients wrote: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider [Jehovah]." When we get to know him, when we identify ourselves with the I AM, never more shall we speak of ourselves as worms or as dust, nor shall we call ourselves sinners. We shall know that we are the children of the highest,

heirs of heaven itself.

Our words must be strong, choice, and kind. They will strengthen the wavering, heal the sick, and cheer the depressed. The time to begin the use of these words is now, and the place is here. The word is night to you, even in your mouth. The word is good will to men, peace to all nations, and power to such as enter into it. It is a return to the paradisical state where man attains the supreme prerogative of speaking the word, and it is done exactly as he says.

When words of power, love, life, light, and substance, have been selected and the dictionary written; the consciousness cleansed of all belief in the power of matter; the soul freed from the false bonds of limitation, the veil will fall from man's understanding. Then he will see as he is seen, know as he is known. Then he will identify himself with the Supreme. And his realization will be stated somewhat in these words: "I am not the I am who I supposed; but I AM THAT I AM, identifying self with Self," in full recognition of his unity with the Everliving.

THE SPIRIT OF THE WORD

CLARA PALMER

My words are spirit and they are life.

E OFTEN speak of man and think about him as a threefold being—spirit, soul, and body.

We hear much about the trinity of God. Have you ever considered words in this light: as composed of spirit, soul, and sound (body)? It puts a new light upon the Bible, to know this truth and to read it in the light of this knowledge, seeking to find the threefold meaning in every word. You will find that, as you do this, you will daily grow in the fullness of the wisdom of Truth, and you will be able to meet and to help any who is seeking God, whether he be psychologist, spiritualist, rigid denominationalist, infidel, or what not. The word of God is threefold, even as God is, and it will never fail to meet every human need.

Even as man is a threefold being, so the Bible is a threefold message. Some people find only the letter as it is given in printed words, or as enunciated in sound; others go a step farther and perceive the metaphysical meaning in the words, which might be called the soul of the message; still others perceive the very spirit of the word. Reading within each illumined letter, they receive into their beings, the spirit of the eternal Word, and become one with it. These have found the spirit of the message, and the reality of eternity in God.

Jesus said: "The words that I speak unto you, they are spirit, and they are life." Again: "The word which ye hear is not mine, but the Father's which sent me." Also: "If a man keep my saying, he shall never taste of death." In these instances, the Christ was speaking through the man Jesus, even as the Christ will speak through you, if you will let him.

But it would be destruction to all mankind, if man

were able to use his words with the same power and authority as the Son of God, before he had grown into the wisdom and the truth of the Father, and before he could speak that word with the love which knows nothing but good.

Some people have the gift of healing and have become receptive to thoughts of bodily peace and health. We would say of such a one, that he speaks the word in that realm of mind which desires and produces phys-

ical well-being.

Some speak the word with the thought of materiality, or dollars and cents, with just enough of the idea of God-Substance in their expressed word, to draw to them a degree of prosperity. They draw to themselves according to the degree of substance and faith upon which their words are based. Others speak for justice, personal accomplishments, fame, and pleasure.

But this is the long way around to the good which God has given you from the beginning. And it is like picking up bits of dust from a diamond mine, when

priceless treasures may be yours for the taking.

Here is the point: How are you using the precious words which God has given you? Do you know constantly that your words are spirit and that they are life, and that they shall not return to you void? Go over the words which you have used today. Deep down in your heart, do you believe that all those words have been of such life and love and light, that you want them to return to you with their full meaning, with perfect fruitage?

"Cast thy bread upon the waters: for thou shalt find it after many days." The bread represents substance, brought into manifestation by the spoken word of God. The water represents negation, the unillumined, or unexpressed soul consciousness of man. "... and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light."

The word of light went forth, and there was light.

Your every thought and every word moves upon the consciousness of all mankind and returns to you again, fulfilling the purpose for which you sent it forth.

We love this thought. It is the avenue through which we coöperate with God and with all mankind, seeing ourselves one with him, one with them. We take their burdens upon us, or draw them into the consciousness of the light and the power of God, where the burdens are revealed as the error of darkness. At the same time, there goes forth from the Christ consciousness within us, that word of new life, new light, new power which transform these conditions into their true relationship to God, and cause them to become firmaments, or abiding places of Truth.

This is our business, this is the work whereunto we are sent, to give forth of the word of God.

God is Good; therefore his word is always good.

God is Strength. His words are strong and powerful.

God is Life. Only the message of perfect health and life can carry to others, or bring to yourself that perfect wholeness which you desire.

God is Love. Only those words which are true, loving, and kind, can find a place in his kingdom.

God is pure. Only words of the purest intent and purpose can bring you face to face with the All-good which is God. "Blessed are the pure in heart: for they shall see God." Purity begets peace; peace is abiding satisfaction, perfect satisfaction, such as is realized only by the perfect functioning of every atom of our being.

Every word, every thought, every deed must be regenerated, or lifted up above sense consciousness, before it can truly testify of God.

Our bodies, our affairs, our minds, our environments are all mute witnesses to our thoughts and words. You ask how cold or how hot the atmosphere is. By looking at a thermometer you learn the temperature of the atmosphere. This is very simple. It is just as simple for you

to know how near or how far you are from a true concept of God.

Would you not think it strange, if a man, building himself a dwelling, should choose the poorest site, and put into the building the cheapest of all material, carefully picking out the crudest stone; the most knotty lumber; rusty and worn plumbing material; the poorest and most unattractive grade of paint; murky, clouded, imperfect windowpanes? Would you not think this strange, especially if this man had been given his choice of a site, his choice of all materials, without limit or price, and if he had a coworker who was capable, experienced, wise, to help him to build a home suitable for a prince? You would undoubtedly think the man insane.

Yet, this is exactly what many people are doing. Thoughts and words are the material which God has given you to use in the building of your soul consciousness. The inexhaustible resources of God, the rich treasure house of heaven, is open to you.

These are words of life: "And I give unto them eternal life; and they shall never perish, neither shall

any man pluck them out of my hand."

These are words of wisdom: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Again: "And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD."

"And shall make him of quick understanding."

These are words of peace: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee."

These are words of power: "All power is given unto me in heaven and in earth."

These words bring joy and praise: "To give unto them beauty for ashes, the oil of joy for mourning, the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

These are words of strength: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Hear these words of courage: "Be of good courage."

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Does the way seem dark? "I am the light of the world." "Thy word is a lamp unto my feet, and a light unto my path."

These are words of substance: "Now faith is the substance of things hoped for, the evidence of things not seen." "I love them that love me; and those that seek me early shall find me.

"Riches and honour are with me; yea, durable riches and righteousness.

"My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

"I lead in the way of righteousness, in the midst of the paths of judgment:

"That I may cause those that love me to inherit substance; and I will fill their treasures."

The supply is direct to you from the inexhaustible resource of God. The material is given you to build an eternal temple wherein all good shall dwell, and any site which you may choose can be your own, either in heaven or in hell.

Within yourself is a temple of rock eternal, which God placed there in the beginning. Neither storms nor floods can harm or disturb it; the chief corner stone is laid in the name of the Christ. The entrance into the temple is through the gateway called I AM.

All power vested in the Christ, all creative power which is not only of God, but which is God himself, is yours therein. The Master Builder and the Spirit of truth are your coworkers; thoughts and words are your

materials and your opportunities.

Keep your eve single to the good, and your whole body will be full of light. God's light is a healing light, a cleansing fire, a purifying process. It reveals every error, and dispels every imperfection in your consciousness. Please notice this: God's light will reveal to you powers within yourself which may be made more glorious, more perfect, but God's light never reveals to you iniquity in your neighbor. Therefore, if you are thinking thoughts of condemnation, or judgment upon your neighbor, your own upbuilding of God's eternal temple is at a standstill until you have removed this piece of poor material, which was never revealed to you by the eye single to good. And while God's temple waits upon you for its upbuilding, your body reproduces the thoughts not born of pure God love, and registers them as a sallow skin, creaky joints devoid of the oil of praise and gladness, pain-racked nerves, and other ills.

Your affirmations of Truth are good, but wouldn't you be foolish if, having a beautiful jewel, you drew it forth, once in a while, to enjoy its beauty, and then hid

it in an unclean receptacle?

God's word in you is a living, inexhaustible, vital essence; the more you use it, the greater becomes your creative power.

We should avoid idle words. Jesus said: your communication be, Yea, yea; Nay, nay."

babblings are not of the Father.

Have you ever considered the significance of the fact that, of all creation, man is the only creature to whom has been given the power to speak the word, to express his message in words of life and power? All creation bears mute testimony to God. "The heavens

declare the glory of God; and the firmament sheweth his handiwork," but to man only is given the privilege of cooperating with the Father in the use of creative words.

The word is God's gift to you. Use this gift wisely, kindly, perfectly, and you will rejoice in the far-reaching result. Then will the Father's promise, "I will bless thee, . . . and thou shalt be a blessing," be fulfilled in you. Then will you partake of the waters of the river of life freely, and will give to others, that they may drink.

Study carefully the pattern for the building of the temple, as given by the Father. Notice the perfect and beautiful materials which may be used therein, the marvelous workmanship, in even the minutest details.

This is symbolical of the temple which God has chosen you to build. Jesus Christ will help you in choosing the material and in the building. Prepare a place for him in your heart, that he may abide in you and express through you forever. Then you will greatly rejoice in the command: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Unto the building of the perfect temple of God you are ordained from the beginning. "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee." The word of God in you is quick and powerful. Use it to the glory of God, and rejoice in the knowledge that all power is given unto you. Let us work together in unity of spirit, for the upbuilding of God's perfect city, the new Jerusalem, here and now.

Even so, let it be in us, through Jesus Christ.
(Bible quotations from King James version.)

Our wills are ours, we know not how; Our wills are ours to make them thine.

THE WORD

JOHN BENTLEY, jr.

(An advanced student of the Unity Correspondence Course.)

The lips of the wise shall preserve them.



HE Word of God," to many, means the Bible. In the light of our understanding of the nature of God, however, it is plain that the Bible cannot be the entire word

of God, but merely the written record of men who have attained in some degree, a consciousness of God; what they think about him and his attributes, and his ways of revealing himself to mankind.

In the first chapter of the Gospel according to St. John, we read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made.

This passage is worthy of careful analysis, for it obviously tells us how creation took place—a subject that has always interested people, old and young. The words, "in the beginning," first arrest our attention, for if God is infinite Spirit, he must be eternal, without beginning or end. The Latin version has it:

In principio erat verbum. . .

This means, particularly, that in principle—fundamentally—as a primary element—the Word was always, and is now, the active agent of creation. The Word is thus seen to be a part of the mind of God himself—it is, in fact, God's idea of himself in expression, or, as God as creative power. Since God's word cannot be audible to human ears—God being Spirit—it must be something in the realm of ideas; and it is, indeed, the cause back of expression or manifestation. Hence, "without him (i.e. the word) was not anything

made." Even our common, everyday understanding of a word is that it is a symbol to enable us to express an idea. And if we can discern the idea back of the symbol, we can see the true meaning of the word, which is merely an idea, waiting to be expressed in some form. In another sense, the Christ, God's idea of man, is the Word. Through man, who is created in the image and likeness of God, God's ideas are brought into manifestation. John says: "and the word became flesh." Thus it is observed that the real man is the visible expression of the word, and carries the same creative power through his word that is ascribed to God.

How is this creative power exercised by man? Let us follow it: First, there is the idea in the man's mind: then, either to himself or to others, the word of command is spoken, and the results follow in due time. The higher up in the scale of power the speaker is, the more speedy is the accomplishment. We read of men high up in executive positions, of whom it is said, "His lightest word is law," meaning that all his commands are obeyed instantly and that his instructions are minutely carried into effect. The law is the same with all of us. but we seldom stop to realize the truth of Christ's statements that "every idle word that men shall speak, they shall give account thereof," and that "by thy words thou shalt be justified, and by thy words thou shalt be condemned." As we more fully realize the truth of these statements, and realize also that men do, by their words, literally make their own worlds-their own environment -we shall see to it that our words are carefully selected. and that they have back of them, the right kind of ideas; for without the right creative ideas back of them, our words will make only perishable forms-not permanent creations.

What are the right creative ideas? For these we must go back to the ideas fundamental in Divine Mind, which are, especially, life, love, wisdom, power, substance, strength. If we wish to give our words con-

structive power, we must speak them not from our mortal consciousness, but with a full realizing sense of our one-ness with the Father. This was Jesus' declared method. Hear his statements, as given by John: "I can of my-self do nothing." "I do nothing of myself, but as the Father taught me." "The Father abiding in me doeth his works."

If Jesus realized that all his power came from God. we must likewise realize our utter dependence upon the Father within us for the creative ideas which are to take shape from our spoken word. Then we can realize the promises of Jesus: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "And whatsoever ye shall ask in my name, that will I do." "If ye shall ask anything in my name, that will I do." Here the requirement is that we ask in his name. What is it to ask in his name? To ask as Iesus himself would ask his Father—our Father-i e., in the consciousness that the Father has all things, has all power, and is at all times ready and willing to give good gifts to those who ask him; and to ask with the faith that Jesus had in the Father. In Mark's version of Jesus' statements to Peter and the other disciples about prayer, Jesus lays emphasis on the faith necessary in all effectual prayer. Therefore, we must have faith in God, and in God's ability to give our words creative power when they are spoken.

Every word we speak must be spoken in love. Without love there can be no harmony, and harmony is one of the elements in Divine Mind. Destructive words, fault-finding or critical words, condemnatory words, all lack the element of love, and are not creative of harmonious conditions. Words that lack the idea of life, are responsible for the appearance of disease and sickness. We should constantly think of ourselves as related to the one, omnipresent life of God, if we would manifest health, wholeness, and life in all its fullness. Conditions of lack and poverty can be overcome, by holding in

mind the idea of God's ever present, never failing Substance, ready to supply every need. More than anything else, we need to affirm God as our wisdom. We are prone to consider ourselves ignorant; this should be overcome by affirming our connection with the Source of all light and wisdom.

In the parable of the sower, this statement is found: "The sower soweth the word." The word is here compared to seed, which, when it falls into fertile soil, germinates, grows, and abundantly yields fruit at harvest time. Thus the word of God, implanted in our minds and hearts by constant affirmation and meditation, will become quickened in consciousness, and we shall, in due time, reap the rewards of holding in consciousness the life-giving words of Jesus.

If we investigate the promises which Jesus made, we shall find that all kinds of benefits are to follow the practice of keeping his words. For example:

He that heareth my word, and believeth him that sent me, hath eternal life, hath passed out of death into life.

Verily, verily, I say unto you, if a man keep my word,

he shall never see death.

The words that I have spoken unto you are spirit, and are life.

He that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.

Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves.

We cannot understand, "Except ye eat the flesh of the Son of man," until we remember that it is recorded in John that "the Word became flesh, and dwelt among us." It thus becomes clear that Jesus is the Word incarnate. We eat his flesh by affirming the word of truth—letting his words abide in us. We drink his blood by coming into a consciousness of his ever present, abundant life, which the blood represents.

Paul tells us to "let the word of Christ dwell in you richly;" and the New Testament is full of references

to the power of words, as also are many verses in Proverbs.

If we would get any benefit from words, we must put them into action. "Be ye doers of the word, and not hearers only," is the command. If we are doers, we shall be blessed in the doing. Action must follow the intention or desire; and here the cultivation of will power enters as a strong factor. The desires, the feelings, and the will to action must all work together harmoniously, or nothing worth while will be accomplished. Decisions to act upon the suggestions brought to the mind by words, should be carried into effect immediately, to accomplish the best result.

When one learns of the power of words, he may be tempted to use the power selfishly; but with a larger understanding of the relation of the individual to God and to his fellow man, there will be less of this selfish tendency.

The great application of practical value to all students of Christianity, in considering the power of the word, is the possibility of going consciously into all the several centers of consciousness, and speaking in each the creative word of Truth, so that the body may literally be renewed and quickened into larger, fuller life. By his ignorant belief in the things of the world, man has built his body after patterns established by long centuries of race thought and traditional words, which include the ideas of disease, old age, and death. Fully awakened to the possibilities of spiritual growth, man can, by the power of his word, become a "new creature" in Christ Jesus.

Nothing in the world is really luminous to a mind unilluminated by religion; and if we say that the Christian walks in the light, it is not so much that he can always understand God, as it is that he has confidence in him and has him always near.—Bushnell.

GOD'S WORD HOLDS FAST

CORA G. DEDRICK



I WAS near the close of a summer day, and Jacob sat in his tent door, watching the shadows deepening in the valley stretched out before him. As his eyes wan-

dered over the landscape, he saw, coming up the path toward him, a lad of about seventeen years.

"Joseph, my best loved son! Coming in from the fields!" mused Jacob. "Will he bring me a tale about his brothers, today? His prying eyes and quick wits are always at work. A bit bothersome they may think him; but Joseph is always to be trusted. So, withal, I am sure they love him."

"Father," called Joseph, boastingly, as he neared the tent door where Jacob sat, "I have been telling my brothers my dream: I told them that I dreamed that we were binding sheaves in the field, and my sheaf arose, and stood upright, and my brothers' sheaves came round about, and made obeisance to my sheaf."

"What is this dream that you have dreamed?" said Jacob, in deep thought. "Shall all your brothers bow down to the ground to you?" And he rebuked Joseph.

But Jacob kept the dream in his heart, and he pondered upon it in the days that followed, as he sat in his tent door, or, as, leaning upon his staff, he made his way along the path that led to the sheepfold.

"What is the meaning of this dream? I am sure that Jehovah, the God of our fathers, is with the boy, and this may be a sign of future greatness. Somewhat of a braggart, though, he is. No doubt he has boasted of all this to his brothers. Can it be that his airs are becoming offensive to them? Perchance. But how my whole soul loves him! My first born of Rachel. I can see her now, just as she appeared, the first time my eyes ever beheld her, as she came with her flock of sheep, to water them at the well. Her eyes were clear.

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fearless, beautiful to see. But her crowning beauty was the womanly purity which enwrapped her. She bore me two sons: first Joseph, and then little Benjamin, at whose birth she was gathered to her fathers. How much Joseph reminds me of her. The dear lad!"

From this time on, Jacob watched his sons with keener interest. In the evenings, when they gathered round his tent door, the patriarch would listen, as they

conversed with one another.

"How proud I am of them all! Surely the God of the everliving dwells in their hearts, and through them will be established a great nation." Then when Joseph would come forward with clear vision and high ideals, Jacob would say: "Joseph! my best loved son."

As a mark of special favor, Jacob gave Joseph a coat with long sleeves, and of all the colors of the rainbow, and it made his heart glad to see the handsome youth wearing it, as he walked among his brothers.

Joseph, being much younger than the ten elder brothers, spent much time at home, while they herded the sheep near and far; as Hebron, the home of Jacob, lay in the outskirts of the desert of Canaan. A little way to the north, however, to Dothan and beyond, lay green lands, affording pastures for the flocks.

One day, Jacob said to Joseph:

"Are not your brothers feeding the sheep in Shechem? Go! I will send you to them."

And Joseph replied:

"I am ready."

Then Jacob commanded:

"Go, then, and see how your brothers are, and how the sheep are, and bring me word."

Jacob watched Joseph as he prepared for the

journey.

"Oh!" said Joseph, "what sport it will be to make my way to Shechem, and it may be that my brothers are beyond Shechem, near Dothan, along which runs the old coast road—the oldest road in the world. Per-

chance I may come across a company of merchants, on their way from Assyria down into Egypt, with their camels laden with spices and nuts and balm; or a caravan carrying silks and laces and what not. I shall wear my coat of many colors."

So Joseph went forth, out of the vale of Hebron, light-hearted and happy, garbed in his coat of many colors, and Jacob was left at home, surrounded by his wives and his servants, and with only one son, little Benjamin, a child of five years.

As the time drew near for Joseph's return, Jacob, with little Benjamin at his side, sat for hours, scanning hill and plain, trying to catch sight of the lad. Finally, in the far distance, he saw some one coming.

"It is Joseph!"

His whole soul was filled with joy. But as the form came nearer, Jacob perceived that it was not the free, easy stride of his son.

"Is it Simeon? Judah? Reuben? No; it is a

stranger! He bears something in his hand!"

The stranger came and bowed low before Jacob, and spread out on the ground before him, a blood-stained garment.

"I am come with a message from your sons. They say, 'About this robe which we send you, send back and say if it is the robe of your son or not."

And Jacob, his great heart wrung with grief, said: "It is Joseph's coat. Some wild beast has torn and eaten my son."

And Jacob sorrowed greatly, and none could comfort him.

Often, when the rest of the household slumbered, the patriarch would make his way to the tent door and gaze up into the starry sky, and vividly recall a dream of his youth. At such times it seemed that he could see a ladder reaching from earth to heaven, and he could feel a living presence that reminded him of Joseph.

Then, in spite of it all, comfort and trust would be renewed in his heart and he would say:

"O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy kindred and I will do thee good, surely thou hast been with me all the time, and I knew it not."

And then would come the thought:

"But my handsome lad, my Joseph! My soul is empty and hungry without him."

Little Benjamin grew doubly dear to his father, and

Jacob kept the child very close to him.

"My second born of Rachel! Indeed, I would go down sorrowing to the grave without him."

When Benjamin had grown to be a young man, a great famine arose and covered all the land of Canaan. Jacob stood with bowed head, heavily leaning on his staff, the hot winds parching his cheeks and sweeping away over fields and valleys.

"For one, two—yes, beginning on the third year, now, we have survived in the midst of this terrible dearth," he said to his sons, "but our supply is exhausted."

"Money we have aplenty," said Judah, "but there is no grain in Canaan."

And Jacob answered: "I have heard that there is grain in Egypt. Go you down thither, and buy for us there; that we may live and not die."

So the ten elder brothers, with their camels and their donkeys, set out for the land of Egypt, again leaving Jacob watching at home with Benjamin.

Hopefully they waited.

"Are we bereft of Jehovah's help?" said Jacob to Benjamin. "Surely not. It cannot be that the God of our fathers is no longer interested in us. In spite of all, let us trust."

So with trustful hearts, Jacob and Benjamin awaited the return of the brothers, watching the road down near the old spring, where they knew so well that they would

first be able to catch a glimpse of them. Finally, one evening, just as the sun was sinking, Benjamin beheld the wagons and the camels slowly making the turn, and proceeding up the hill.

"Thanks be to Jehovah!" was Jacob's salutation, when he saw their wagons loaded with corn, "but

where is Simeon?"

"Corn we have to last awhile," answered Reuben, evading the question, "but the man who is master of the country spoke to us harshly, and took us for spies."

"For spies? How strange!" said Jacob.

"We told him that we are honest men, twelve sons of our father—that one is gone, and the youngest was with our father," put in Judah. "He told us that he would prove if we are honest. So he is keeping Simeon a prisoner until we return with Benjamin, which will prove us honest men. But he will have no dealings with us, nor look upon our faces again, until we bring Benjamin to Egypt."

"Strange! how strange!" said Jacob. "But Ben-

jamin shall not go from me."

When they were emptying their loads, they found each had his own money in his cargo. At this they were frightened, and Jacob said: "I am bereaved: Joseph is gone, and now Simeon."

The famine continued to oppress the country, and the corn was soon gone. Jacob said to his sons: "Re-

turn, and buy us a little food."

"The man swore to us, 'You shall never see my face unless your brother Benjamin is with you,' " said Judah.

But Jacob said:

"My son shall not go down with you. His brother is dead, and if you should let anything happen to him, you would bring down my gray hairs in sorrow to the grave."

"Send the lad down with me! I pledge myself for him! If I do not bring him back to you, then banish

me from your face, for I shall have sinned against you all my days," Judah made reply.

Then Jacob said:

"If it must be, do this. For if I must be bereaved, I must be bereaved."

So the brothers set out upon their journey, taking Benjamin with them, leaving Jacob alone, with not a son to comfort him.

"O God of my father Abraham, God of my father Isaac, that didst say good would come to me, give me thy strength and thy trust, that I may survive and not die in this terrible trial." Thus Jacob waited for his sons' return, praying for strength and trusting in Jehovah, the God of the everliving.

And so it happened that the brothers again returned from Egypt, bringing corn in abundance, and Benjamin was with them. The patriarch sat in his tent door when he saw Benjamin coming up the path, for his brothers had commanded him to precede them, to reassure their father. Benjamin, his face shining with joy and triumph, threw himself into his father's arms, saying:

"Judah has kept his word to you, Father, and has returned me to you, and we have corn aplenty. See the wagons coming! And Father, if a still greater good

comes to you, think you that you can bear it?"

"Thanks be unto God for all this good," the patriarch murmured. "Thanks be unto Jehovah who returns to me my son, my Benjamin, my second born of Rachel."

Then the ten elder brothers dismounted and came forward, and with bowed heads, they marshaled themselves before Jacob, and bowed down before him to the earth.

"Father," said Judah, "behold your penitent sons."
"My beloved sons!" said Jacob. "What is the

meaning of all this?"

"Father," continued Judah, "you remember that

in the old days when Joseph was among us, you loved him best, for his wonderful knowledge and loving ways?"

"Yes, yes," said Jacob, "my heart was bound up in Joseph."

Again Judah spoke: "Because you loved Joseph best, our hearts were often filled with jealousy and hatred toward him."

"The dear lad! But sometimes he was exasperating," said Jacob.

"Because of this, Father, when he came to us in the pastures of Dothan, we stripped him of his coat of many colors, dipped it in the blood of a kid, and sent the coat to you by a messenger. But Joseph we sold to a company of merchants as a slave, who took him down into Egypt."

"What is all this I hear? Am I dreaming? Am I dreaming?" asked Jacob.

"Our father, you hear the truth," said Judah. "It was because of our sin against Joseph that the ruler of Egypt treated us as spies, and demanded Benjamin to be brought down to him."

"But," put in Benjamin, "when Judah pleaded with the ruler of Egypt not to keep me prisoner, but to keep him instead, the ruler was convinced that my brothers had repented and that they would not again sacrifice another brother because of jealousy, for he knew how they had treated Joseph. Father, the ruler, when he saw it all, fell on our necks and kissed us, and wept, for the great ruler of Egypt is our own brother Joseph, not dead, but alive."

Then Jacob's heart failed him, for he could not believe what his sons told him.

"It is true, Father," said Benjamin, "it is true. Joseph is alive. He gave each of my brothers a new suit of clothes, and to me he gave five suits and 300 pieces of silver."

"Father," spoke Judah, "you remember Joseph's

dream, how our sheaves of wheat bowed down to his sheaf? It has all come true. For Joseph was able to interpret Pharaoh's dream, also, and to help him prepare for the famine. Through Joseph we are all saved."

"And, Father," said Benjamin, "come and see the splendid wagons Joseph has sent to carry you down into

Egypt."

And when Jacob saw, he believed, and said: "It is enough. My son Joseph lives. I will go and see him before I die."

But first the patriarch went to the well of Oath, and bowed himself before God.

And Jehovah said unto Jacob: "I am God, the God of your father Isaac; fear not. Go down to Egypt, for you shall become a great nation there."

So Jacob and all his household journeyed down into Egypt. "But go you before," said Jacob to Judah, "and tell Joseph we are near at hand, and to meet us in Goshen."

And when Joseph heard, he mounted his chariot in great haste, and went to meet Israel, his father. Jacob, surrounded by his wagons and his camels and his flocks, sat waiting in the door of the tent which they had pitched for him in Goshen. He saw Joseph's splendid chariot drive up; he saw Joseph spring out and rush toward him, with all the old love for his father shining in his eyes. The patriarch tottered forward, and fell into the strong, sure arms of his best loved son.

"My father!" said Joseph, and he wept for a long time. Then Jacob, after looking long and earnestly into Joseph's eyes, raised his hand over his son's head as in blessing, and said: "Now let me die, since I have seen your face."

Joseph exclaimed: "Nay, my father; but you shall dwell in the land of Goshen, the best land in all Egypt for your flocks; and every good thing shall be yours." Then looking at his brothers, he continued: "And my brothers, dearly beloved brothers, shall dwell with you.

Surely the Lord works in strange ways, his wonders to bring to pass. For it was his hand working through them, that led me down into Egypt, that the house of Israel might be preserved."

Then Joseph took Jacob and presented him to Pharaoh, and then he led him to his own palatial home, where Jacob met and loved the wife of Joseph. And Joseph brought forth his own two little sons, Ephraim and Manasseh, and placed them on Jacob's knees. And Jacob, his great heart filled with thanksgiving and praise to Jehovah, said:

"These are mine. I will take them now for myself and bless them. Not only Joseph restored to my heart, but Joseph's sons added."

"They are the sons which God gave me here,

Father," was Joseph's reply.

And Jacob thinking of the time when Joseph was a little lad at his knee, and of the wonderful promises with which Jehovah had filled his heart, in regard to his best loved son, said:

"Thou art Jehovah, the God of Abraham, my father. Thou are with me, and wilt keep me whither-soever I go."

This story symbolizes the awakening of spiritual consciousness in soul and body. Jacob represents the illumined intellect. Illumination came to Jacob when he dreamed that he saw a ladder reaching from earth to heaven. Illumination comes when the intellect is shown that God is always present.

"And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."

Jacob's twelve sons represent the twelve faculties which God has given to man. They are first brought into man's consciousness under the natural law; then man recognizes the Jehovah or I AM power of blessing, as a means of spiritual and mental increase. Praise

and blessing multiply the powers of man, and they become the rulers in soul and body.

Jacob's favorite son, Joseph, symbolizes the imagination. He is a dreamer, or he is that power in man which pictures out the creative process of mind.

Joseph's going down into Egypt symbolizes the imagination's descending into the subconscious and beginning its work there. Imagination is connected with the great I AM, Jehovah, and it is through this faculty that Iehovah, the cosmic Mind, is able to reveal to the subconscious the way to lav up spiritual substance to last during famine, or to last during that time when Spirit is preparing to open the way for the illumined intellect and the other eleven faculties to descend and to begin working with the imagination, in developing soul and body. But in spiritual growth, it is absolutely necessary for this creative power of the imagination, which works to expand and to perfect the spiritual vision, to assert itself and to begin imaging the possibilities of Spirit. Where there is no vision our people (our thoughts) perish.

When the imagination is, to appearances, separated from the illumined intellect, Jacob, then the soul feels forlorn and empty, and apparently has nothing to sustain it-only the latest born faculty, faith, here represented by Benjamin. However, the spiritual word holds fast, and the Lord's work must go forward. When the proper time comes, Jacob, the illumined intellect, and his sons, the eleven faculties, follow the imagination down into the subconscious, and they possess the land, and form in consciousness a great nation, or a ruling force which has developed more or less of the spiritual qualities. When once the spiritual word is established in consciousness, nothing can impede its progress. God's word, the seed ideas which Jehovah planted, becomes as a great nation, and possesses the earth (soul and body).

TRUTH ABOUT THE BLOOD OF CHRIST

Apart from shedding of blood there is no remission.

But now in Christ Jesus ye that once were far off are

made nigh in the blood of Christ.

In whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

Throughout the whole Bible, beginning with the fourth chapter of Genesis, blood is mentioned as a necessary factor in restoring fallen man to favor with God. But spiritual things are spiritually discerned; they have a deep inner meaning which can be found only through the Spirit of Truth. All of the symbols of the Bible have been made material by the ignorance of the mortal mind which cannot understand the things of Spirit. Fire, for instance, has been so completely changed from its spiritual significance that it is believed by thousands to picture a literal burning hell of material flame with material fuel. Blood has also been misunderstood. The Israelites did not discern the spiritual meaning of the requirement that blood must be shed for the remission "What unto me is the multitude of your sacriof sins. fices? Saith Jehovah: I have had enough of the burntofferings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." The followers of the Lord Iesus Christ have been like the Israelites of old-slow to recognize the meaning of the atoning sacrifice.

But Christians in all ages have held to the blood of Christ as their salvation, and so have kept alive this great truth until the bright shining of Truth in the latter days should make it clear. Some people smile at orthodox friends who sing about "the precious blood of Jesus," but simple blind faith in his blood as a saving power is better than scorn of the blood. The fault with the old idea of salvation through the blood is that it does not save to the uttermost, as Jesus taught it should. Beginning with the story of the Passover, the Bible teaches in

all of its lessons that blood is to save from sin and from death. So long as people die they have not received the full benefits of the saving blood of Christ. To be saved fully from sin is to be saved from its result, death.

Salvation through the blood of Christ is presented to the mind in two phases: first, as justification, and second. as an actual cleansing power introduced into the mind and body of man. In the fifth chapter of Romans, Paul refers to the justifying power of the blood: "But God commendeth his own love toward us, in that, while we were vet sinners. Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." The tenth verse should have the careful consideration of every one who is seeking the way to life. In this verse the two phases of the saving blood are clearly defined. By "the death of his Son," that is, by the shedding of his blood, we have remission of sins and stand justified before God and reconciled to him. It is useless to claim the glorified Christ, while rejecting him crucified. We must know that he actually did the redeeming work in himself, and not only did that work, but that he is here, lifting men into his consciousness of the divine perfection.

The second step is "saved by his life." The blood is life. The Adam blood must be shed (denied away) and the blood or life of the risen Christ must be substituted in every individual. Instead of mortal, corruptible blood, there must flow in man a stream of spiritual, incorruptible, life-giving energy. The benefits of the atonement are due only to those who go with Jesus Christ through both of these steps; that is, they must die with him and be risen with him. To die with Christ is to deny and utterly to put away the mortal consciousness of life in the body, and to put off, by daily overcoming, all of the works of the flesh; to be resurrected

with him is to rise out of the old errors into the same consciousness of life and perfection that Jesus manifested. The changes take place first in the mind, then follow in the body. "No man putteth new wine into old wine-skins."

"Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." In other words, claim in faith that you are dead to sin, free from its power, its effects, and its results, and claim also that you are clothed upon in soul and in body with the Christ righteousness and that you are alive for evermore. As, by the first Adam, sin and death passed upon you, so by the righteousness of Jesus Christ, the second Adam, the head of the new race, you are made righteous, sinless, deathless.

It takes faith and courage to make this claim in the face of appearances to the contrary, but it is the only way out. Some time every one must come to the point where he is willing to accept the atonement of Jesus Christ in its fullness, and to declare fearlessly and faithfully the Christ righteousness and life. Before eternal life can be demonstrated in any one, he must say in faith that, through Christ, death has no more dominion over him. The sentence of death was passed upon the whole race, and it is the most marvelous fact of all human history that pardon and deliverance from that sentence is gained only through the blood of Jesus Christ; that is, the consciousness of Divine Life which he brought to manifestation through his obedience to the Divine Law.

The demonstration of eternal life depends altogether upon righteousness. When this fact dawns upon one, a feeling of helplessness and discouragement sometimes follows, because the sense of sin and the burden of sin have grown so great in human consciousness. But here again the benefits of the atonement of Jesus Christ are to be realized. He lifts the burden of condemnation,

and he dissolves and casts belief in sin out of the minds of all who follow him in the resurrection life.

Referring again to Paul's exposition of the fifth chapter of Romans, we read: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. . . . but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Jesus fulfilled the law by his obedience, and through the power of his mind, his obedience is expressed in all who, by faith, receive him as their indwelling life and Lord. In this way, sin's power and dominion are broken, and actual righteousness is demonstrated. The result of this is life, and so is accomplished that great work: "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death."

To the Hebrews had been given the law and the covenants and the sacrifice for sin, so Paul could explain to them some things that the Gentiles were not yet ready to hear. Writing to these Hebrews, he said: "A man that hath set at nought Moses' law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" We cannot enter into the everlasting covenant of God except through the blood of Jesus. We must recognize it both as our justification and as an actual cleansing life.

The church people have considered the blood only in its place as justifier, and that is why death has continued throughout the 2,000 years since Jesus made his perfect sacrifice. Now we are awakening to the truth that he taught when he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and

drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me."

The sin of Adam is in the blood of the Adam race. The means which God has provided to do away with the sin, is a new blood. "When I passed by thee, and saw thee weltering [polluted] in thy blood." This is not a figure of speech, but the statement of a condition that is now and has always been manifest in the Adam man. All of the diseases that medical doctors try to heal by material means are but evidences of the taint of sin in the blood. The pollution of sin works out to the surface of man's consciousness and expresses in his body in some inharmony called disease. Isaiah pictured the condition of the fallen Adam race perfectly. He said. "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and fresh stripes." This is not a beautiful picture, but it is in evidence all about us all the time. Our consolation is that there is a remedy, and it is this remedy that we are now setting forth as man's one and only hope.

If we have taken the stand in faith that we are justified by the blood of Christ, that is, by his victory over death, demonstrated for us, we are then ready to eat the flesh of the Son of man and drink his blood. By his spiritual overcoming, carried to the point of triumph over death, his blood and his body were changed. His flesh became spiritual substance and his blood, spiritual life. He was the Word made flesh, and flesh transformed again into the Word. He is Truth and he is Life. He expressed the Truth that was in the words

he spoke, so he could truly say, "If a man keep my word, he shall never taste of death."

Very often, men in the Adam consciousness claim that they are immortal and cannot die, but Jesus taught plainly, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." If we are building up hope of life, expecting to find it after death, we are being deceived. The only sure foundation for eternal life is in eating the broken body and drinking the shed blood of our Savior. When his flesh and blood are appropriated by us in faith, then we can claim that the blood of Jesus Christ cleanses from all sin. In this cleansing there is health as well as life; the pollution of the Adam race is washed away and can no more break out in disease.

A certain book on hypnotism explains that no real healing is done by the hypnotist. The author of the book says that although a disease may seem to be healed, it is sure to work out later in another form, worse than the first appearance. The same thing is true of all so-called healing done by any method but the Christ way. The taint of sin in the blood is the cause of disease, and nothing but the removal of the taint can really heal the body. The only power known on earth or in heaven to remove sin from the blood of man is the blood of Jesus Christ, Therefore, he is the great Physician. Men are only wasting time when they try to get help apart from him. All poisonous serums and drugs that are introduced into the blood to cast out disease, only add to the corruption and make still harder experiences to come.

When we study carefully the truth about the blood of Christ, we see that it is far more than mere sentiment or religious dogma; it is the most practical truth in the world. Life, health, and everything that makes for the well-being of men depend upon the introduction into their minds and bodies of the cleansing stream that washes and makes as white as snow. Of course, it is

not all accomplished in a few days. The mind must be kept open; every faculty must be kept busy appropriating the words of Life. There is need of patience while the cleansing blood is doing its perfect work and while all its corpuscles are being changed from mortality and corruptibility to immortality and incorruptibility. "In your patience ye shall win your souls."

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.
—Unity Reprint.

THOU SHALT LOVE AND BE LOVED

As thy love is discovered almighty, almighty be proved Thy power, that exists with and for it, of being beloved! He who did most shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for! my flesh that I seek

In the Godhead! I seek and I find it, O Saul, it shall be A Face like my face that receives thee; a Man like to me,

Thou shalt love and be loved by forever: a Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!

-Robert Browning.

NOT TO BE MINISTERED TO

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From thy command—
Not to be served, but to serve.
—Maltbie D. Babcock.



REFORMING THE CHILDREN

ROSALIE TASKETT CRAIG



ROBABLY few mothers feel, in their hearts, perfectly satisfied with the habits, manners, and characteristics of their growing children.

Often, indeed, we hear mothers expressing something like exasperation because the children are not manifesting all the virtues to be desired. The feeling of exasperation is a state of mind born of fear. It does not promote a child's welfare, or the harmony of the home. Children are continually changing. They pass through many phases during the years from babyhood to adolescence. To keep reminding oneself of this fact, and to persist in realizing Truth for the little ones, make the way easier.

But there is a remedy for all mother worries of this nature, a remedy which is productive of sure results. Aaron Martin Crane says:

There is only one thing either necessary or advisable, and that is to set one's own mind in order. In point of fact, no one can reform another, although each one may reform himself, and by that reformation, may so influence others that they will also reform themselves. . . Whether we intend it or not, our unspoken thoughts influence those with whom we come into contact. Jesus said: "Let your light shine." The very best one can do is to be. The measure of the influence of a man, whether preacher or layman, is found in what he is, rather than in what he says.

The above, important as it is to every one, is of inestimable value to mothers who are honestly seeking

a solution of their problems with the children. For, in the last analysis, it is what mother is that really counts. The little ones, through whatever phases they may pass, of heedlessness or what not, will eventually come, after all, to be very nearly what mother is.

If I wish my child to be truthful, it cannot be accomplished by precept; I must root out falsehood within myself. I must be true to the highest that I know. I must turn my back to every form of sham or subterfuge. If my child is to be brave and strong in character, my own mind must be cleared of fearful and vacillating thoughts.

She who will set her house into order, watching faithfully for the removal of every untrue or discordant thought from her own mind, will no longer need to seek a solution of her problems with the children. She will come suddenly to realize that there are no longer any problems to solve.

As a young girl, I sometimes visited the home of a large family, a home where peace seemed the natural order of things. Sometimes I wondered, even then, at the way the little ones amused themselves without much attention; and at the steady and thoughtful habits of the older boys and girls.

The mother was a quiet little woman. She never appeared to direct her children much, or to interfere with them. She was gentle and patient and kind, and her voice was seldom heard about the house. She was just living her own life. That is the important thing for all of us to do.

EXALT GOD

Man must continually affirm his true spiritual estate, and when tempted to seek in occult ways for knowledge, he must be loyal to the Divine Law within him. In all things God must be exalted, instead of personality.—Charles Fillmore.

A STORY OF UNFOLDMENT

A True Narrative JEAN JOHNSTON (Concluded)

(Concluded)



HE TIME came when she awoke to the realization of the attention which she attracted. She had stopped to play with her ball on the green in front of the house, and

I went in to write a letter. After a time, I heard a great deal of laughter going on outside, and the neighborhood children being chased off the place by Mahitable. She was very excited and appeared to be enjoying it, when I went down and brought her in. After a while, I felt her head go down on my shoulder, and I noticed that she was crying. I put my arm around her and asked, "What is it, dear?" Is it because you are not quite like the others?"

"Yes," she said, throwing her arms around my neck. Then we had a long talk and she was very happy.

From that time on, she tried very much harder to step properly as she walked, and to hold her head up. "Is that all right?" she would ask every now and then, as she was walking along, and although she made no remark when people stared at her, she would come close to me, or turn her head, and pretend to be looking at something.

I was able, after that, to talk quite freely to her about the object of our work, and she quite understood the importance of it all. She was getting a long way from the Mahitable I had first known.

I tried in various ways to make her recall things that had happened before I had known her, and I had almost despaired of ever succeeding, when, one day, I was telling her about a turtle I had seen climb up to the top of a tub and fall over the side. All at once, she looked up with a bright, animated expression and

said: "Tom had turtles!" "Who is Tom?" I asked. "I don't know," she answered, the brightness all gone. I had seen her face transfigured for a moment, so, hoping to revive some other memory, I persisted in talking, until at last another chord was struck, and the same light flashed into her face, as she said: "There was Ted, too!"

I could get no more from her that day, but, a few days afterward, a very small boy, with head covered with golden curls, ran across the street ahead of us. "There's Ted!" she exclaimed.

From that time on she began to recall things. Sometimes the memory would seem to get lost in a haze before she had fully expressed it, and sometimes she would have no recollection the next day of what she had recalled the day before, but little by little, memory was awakening.

One day, I was trying to tie up a parcel with a string almost too short, Mahitable standing beside me, watching my efforts, with great interest. When the knot I was trying to tie, had slipped for the third time, she exclaimed quite distinctly: "Confound that string!" I knew positively that she had never heard that expression since she had learned to talk, or since she had begun to awaken.

Although after five months, Mahitable showed very decided improvement in every other way, her dislike for ordinary school lessons continued, and for that reason her progress in that particular line was not marked.

Her appearance had changed very much. She held her head up high enough to disclose a very pretty throat; her hair, too, had taken on a very healthy growth, and the excessive heaviness about the jaws was disappearing. She was much more normal in appearance, although the expression of her face was still far from intelligent. But her whole body, and even the shape of her foot had improved.

She had improved so much, in so many ways, that

I decided that it would be well to take her away from the neighborhood where she had been seen so much in the early stages of her development. Absence would soon cause her to be forgotten, and as her name was not known there, there would be no chance, in after years, of her ever being connected with the memory of that unfortunate little girl who had excited so much notice. So, for that and other reasons, I selected a district on a hill, and although still in the city, a very short walk would bring us into the country roads and fields. Mahitable was in splendid health, and I now determined to work her just as much as was possible, without in any way injuring that splendid condition. I wanted her to have the run of a house, where she could have the privilege of going into the kitchen sometimes, to putter about at anything within reason, that she might feel like doing. This was to be by way of recreation.

I found just the place that I wanted, where landlord and landlady were much interested in her, and most willing to do anything that they could, to help her development. I have reason to thank those people.

Now, from nine o'clock in the morning until five o'clock in the evening, we were at work. It didn't all seem work to Mahitable. Every bit of that time was laid out in physical or mental development, and the improvement was rapid.

In the house, there was a small English terrier of which Mahitable was very fond, although the dog couldn't endure her. I had to watch them very closely, for he had a special dislike to her face—there was something in her lack of expression that seemed to irritate him. Out of doors, he was friendly enough with her, and would scamper about with her, which made him invaluable. I was eager to get her to run with the freedom of a normal child, and this the dog succeeded in doing. They would run up hill and down hill, along

the shore or over the fields, she at one end of a stick, and he at the other. Sometimes I would put him on a leash and then he would give her very exciting runs. I would hear her protesting, as she ran after him, holding fast to the leash. "Stop that, Nookey! That's mean, Nookey!" She always spoke to him as if he were another child.

When half the year had slipped away, besides having made a very decided improvement in manners, speech, understanding, and appearance, she had learned to make all the small letters and some of the capitals; could make all the figures from one to ten; could say and read all the days of the week and all the months of the year. She could spell eighteen words, read seven little lessons in her reader, and was beginning to know how to tell time.

This would have seemed very little for a normal child to learn in six months, but with Mahitable there was absolutely no foundation to build upon. Ordinary children, in their first five years, absorb a lot of knowledge, and this was lacking in Mahitable. Days, weeks, and years; past, present, and future; the world she lived in, the lake she played beside, and all other things had been without meaning to Mahitable.

Gradually, after this, Mahitable ceased to attract attention when she was taken out among strangers. Her expression, as well as the shape of her face, improved very much. Nookey, too, seemed to recognize it, and grew very friendly at home, as well as in the out-of-door scampers.

She began, now, to get very definite training in thinking, but she had been so well prepared for this that she enjoyed it from the first. She not only understood very readily what thinking meant, but she began to apply it for her own ends. When she wanted me to do something or to go somewhere that I thought quite out of the question, she would say, "Think, dear, think!"

After the eighth month had passed, she began to

grasp, with a much clearer conception, her ordinary school lessons. She began to read with expression, she knew what commas, full stops, question marks, and exclamation marks meant, and observed them properly. She also began to write short but neat little letters home, being told how to spell the words.

Still, days would come when, without any apparent cause, she would absolutely refuse to do her lessons. These obstinate attacks grew less frequent but no less determined, but I never gave up until she had given in. I came out of them exhausted physically and mentally, but she always seemed to have benefited by them: Each attack seemed to mark a stage of advance.

When I asked her what made her so naughty, her reply was very casual: "Something came over me."

In the earlier stages of the work, she often begged me, in the midst of these obstinate bouts, to send "it" away. Later on, she seemed to realize that the "it" was her own inclination, and that she could send "it" away, when she wanted to, or was forced to.

We took up physical culture in earnest, and she enjoyed it. I took her to see a class in a school, going through their exercise, and after the first day, I made her note mentally the new exercises as they were introduced, and go through them the next morning without any further instruction. This she did very well, and delighted in doing it.

At the beginning of the last three months, I introduced piano lessons. I had been teaching her descriptive songs for three months before that, partly for the pronunciation of the words, and partly to get her to follow a tune correctly. Her mother had tried this work with her, before her mind was sufficiently awake to respond, and the result was, as far as I could see, that the mother did all the singing and Mahitable bawled out an occasional rhyming word, wrong both in pronunciation and key. It was just a roar. "Coming in on the last word," her mother called it. The exercises

in singing which I gave her, improved her speaking, and also her ability to keep the key and follow a tune, as well as developed her sense of time.

She was delighted at the prospect of learning to play the piano. I gave her a lesson, for ten or fifteen minutes, every day; nothing more, but I saw that she quite understood the little that we attempted. This work not having been begun until she was quite advanced mentally, she made as much progress in the three months that were left, as the ordinary child would have done with the same amount of instruction.

About the eighth month, she began to take a great interest in her dress and appearance, and the way her hair was arranged. Her hair had grown to be very nice, and reached halfway down her back.

One day, she brought her brush into my room and stood before my dressing table, brushing her hair. Suddenly she called out, "Look!" I looked. She had thrown herself into the old attitude, head down, looking up sideways, with the old silly expression, and her closed fists pressed against her chest, close to her armpits. Before I had recovered enough to speak, she burst out laughing, and straightening, she said: "No more silly Billy!"

Once afterward, I saw her laugh heartily over her old state. She was very fond of making tidy any drawer or box that held my possessions, partly because she liked getting a free hand in my belongings, and partly because she really had grown to be a very tidy little girl. She was working away, very busily and quietly, one day, when all at once she laughed out merrily and came toward me, with a photograph in her hand. "Look!" she said. She was holding a snapshot of herself that had been taken the summer before, but which she had not seen since. I took it and looked at it, very much impressed with the change that had taken place in the child since the photograph was taken. "How would you like to look like that now, Mahit-

able?" I asked. "No; thank you!" she replied, most emphatically.

The year wore to an end, and Mahitable's mother was coming for her. Mahitable was very shy at the thought. I had taken pains to keep her father and mother always in her thoughts and to make her understand that they must always have first place in her affections, in return for the great love they had for her. Still, the people she had grown used to, as she came into understanding, were more real people to her just then-Nookey being the idol of her heart. I tried to get her familiar with the idea of her mother's coming for her. One day, I said: "When your mother comes, Mahitable, I want you to open the door for her and surprise her." "No; you open it," she said. I went on talking about it, until I thought I had quite converted her to my way of thinking. But I was mistaken. for as soon as she found an opportunity, she slipped out into the kitchen and said to the landlady: "Mrs. ---. when my mother comes, will you please open the door for her?" So she settled the matter to suit herself, after all. I let it rest at that, never letting her know that I was aware of it.

In the last three months, she progressed very much in her lessons, and became normal in appearance and attracted no attention. She could now spell over 100 words; could count and write figures up to 100; could do small, easy sums in addition; had advanced in her reading, and understood all that was read to her. She could tell the time, read dates from the calendar, and knew what they meant, could call people up on the phone, and talk to them. She had become a very polite child, with exceptionally good table manners, and she was very critical of others in that respect.

Her mother came by an earlier train than we expected, while I was out shopping. When I returned, I found mother and child as much at home with each other as if they had never been separated. Mahitable

had been busily showing her mother all that she had learned.

Mahitable ran to the top of the stairs, when she heard me coming up, and said: "My mother has come, and my father is coming, and we are going to stay at a hotel."

Her mother was going to spend a few days in town, shopping, and Mahitable was to spend that time with her father and mother, evidently to her great delight.

An hour later, she said good-by to all of us, including Nookey, who was in the arms of his mistress. As she stepped out of the door, wheeling her doll's carriage, a great feeling of regret seemed to sweep over her, at leaving the dog. She put her head inside the door again, and turned her face up to him, saying, "Kiss me, Nookey!" Nookey understood, and, stretching his neck, he put his head down and licked her cheek.

So ended this year with Mahitable.

A WORTHY WOMAN

Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her, saying:
Many daughters have done worthily,
But thou excellest them all.

-Proverbs.

THE LAW AND THE PROPHETS

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matthew 7:12.

MOTHERHOOD DEPARTMENT

MOTHERHOOD, THE GREAT PROFESSION

It has been said that motherhood should be a profession. This is true, and to follow the profession of motherhood calls for a preparation more deep and thorough than any other profession in the world. Knowledge of technicalities is but a beginning.

One may know all that there is to be known from a physiological study of maternity and motherhood, and still fall short. Technical training of all kinds must be supplemented by spiritual training. The mother should know that in bringing a soul to incarnation there are metaphysical functionings of her mind which correspond to the physical functionings of her body. She should yield herself to these, with the same willingness with which she lets the physical processes operate. In doing this, she lays the foundations of her child's life in order and symmetry.

Flatwillow, Mont.—Inclosed you will find a love offering for the loving help which you gave me, when my baby was born. He was born with only half an hour's labor. He certainly is a Unity baby, a very happy child. If you advertise this letter, sign my full name and address, as I like to hear from any one who is studying Unity.—Mrs. John Brady.

Everett, Wash.—I am writing a letter full of loving thanks and appreciation to almighty God, and to you for your prayers and loving care during my confinement. My baby was born, a perfect child weighing nine pounds. The doctor was amazed that I got along splendidly. I know it was the prayers that did it.—Mrs. E. L. G.

New York, N. Y.—I thank you very much for your prayer. When I opened your letter I felt much peace and joy. At night when I go to bed, I meditate upon the prayer which you gave me, and I can not find words to tell you how well I rest. I have no fear for myself or my child.—L. M.



that I am God.

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. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

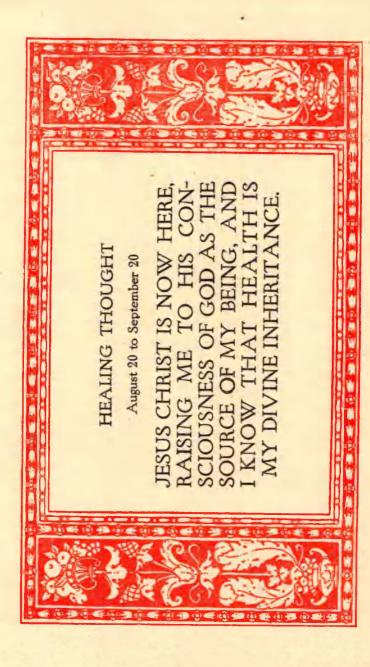
Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

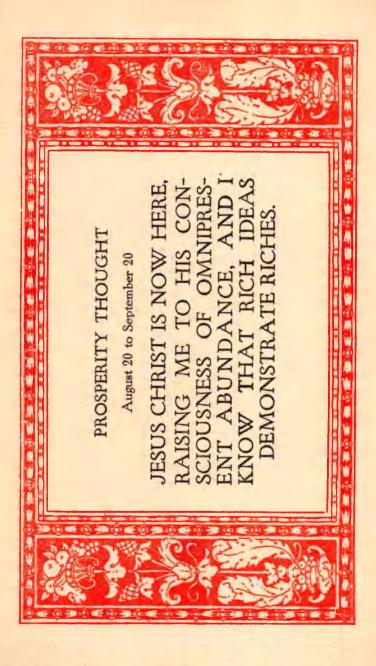
The expenses of the Silent Unity work are met entirely by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential. In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT

Tenth and Tracy, Kansas City, Mo.





HEALING THOUGHT AND PROS-PERITY THOUGHT

lesus Christ is now here, raising me to his consciousness of God as the source of my being, and I know that health is my divine inheritance. Jesus Christ is always present. This we affirm until our mentalities instinctively know his presence and intuitively trust him to bring us to God. Jesus Christ has but one work to do: raise us to his own consciousness of God as the source of our being. Having entered into that consciousness, we find ourselves possessed of all the Jesus Christ qualities. Chief of these qualities is health, the harmonious action of body which never knows pain or weakness. Health is not a gift, it is a possession. It is ours by divine right, as sons of God. Jesus Christ brings us into his consciousness of health, and by remaining in his consciousness, our health becomes abiding.

Jesus Christ is now here, raising me to his consciousness of omnipresent abundance, and I know that rich ideas demonstrate riches. Ideas are builders. An idea is at the center of each manifestation, and upon the idea the manifestation depends for its nature and its perpetuity. Ideas are at the center of conditions. Rich ideas project rich circumstances. A state of poverty will be dissipated, when the one about whom the state is centered changes financial ideas from poverty to riches. Then, through the Jesus Christ consciousness of abundance, the riches of heaven become his, and all needs are freely satisfied.

OUR PAGE OF BLESSINGS

THE SHEPHERD PROVIDES

Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters.

He restoreth my soul:

He guideth me in the paths of righteousness for his name's sake.

-The Psalmist.

O Father, we thank thee for this food with which to build up our bodies, that thou mayest dwell therein. Give us strength, that we may fulfill all our duties with joy and contentment.—Mrs. J. B.

Father, I thank thee for this food, which I know is blest in the giving. Convert it to the best use of my soul, mind, and body, which are thine. Amen.

Thou art the unseen guest at every meal, and we welcome Thee, and always feel Thy presence.—C. P.

For all thy loving kindness, we thank thee, our heavenly Father, whose bounty is from everlasting to everlasting.—I. O. S.

I thank thee, Father, in the name of my indwelling Lord.—F. T.

Dear heavenly Father, I thank thee for this food. Place thy love and blessing upon it, and upon all the hands that helped to bring this gift to me.—E. J. C.

UNFAILING SUPPLY

Day by day the manna fell. Oh! to learn this lesson well! Still by constant mercy fed, Give us, Lord, our daily bread.

-Selected.

SUNDAY LESSONS

LESSON 7, AUGUST 13, 1922.

Unity Subject—HARMONIZING THE ARBITRARY WILL.

International Subject—ESTHER SAVES HER PEOPLE.—Esther 4:10-17; 5:1-3.

10. Then Esther spake unto Hathach, and gave him

a message unto Mordecai, saying:

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai bade them return answer unto Esther, Think not with thyself that thou shalt escape in

the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?

15. Then Esther bade them return answer unto Mor-

decai,

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

17. So Mordecai went his way, and did according to

all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, Queen Esther and what is thy request? it shall be given thee even to the half of the kingdom.

GOLDEN TEXT—The righteous cried, and Jehovah heard,

And delivered them out of all their troubles.—Psalms 34:17.

SILENT PRAYER—Jehovah preserveth all them that love him.—Psalms 145:20.

King Ahasuerus, or Xerxes, represents the will, puffed up by its conquests. It is the function of the will to rule, and when man is more ambitious than wise, he often makes a spectacle of himself. Xerxes had an ambition to conquer the whole earth, and he marched into Greece with an army of a million and a half.

He was checked at the pass of Thermopylæ by Leonidas and his immortal 300, and he returned home with less than 5,000 of all his vast army. Napoleon did a similar thing in his Russian expedition. When the will rules without consulting the other faculties of the mind, it always meets with disaster.

Man can create such force of will that his other faculties are rendered inactive. This is when a positive, unreasoning attitude is dominant. When the king is willing to listen to reason, he holds out the "golden sceptre," which is symbolical of wisdom.

Under the despotism of the will, we make laws for ourselves that are unwise and often destructive to our ideals. The edict to destroy the Jews, which king Ahasuerus had sent forth at the instigation of Haman, represents one of those foolish and unreasoning laws which we lay down when we are influenced by sense consciousness.

A despotic father commanded that none of his family should attend certain meetings, where, he had been informed, evil doctrines were preached. The wife and children apparently obeyed, but secretly disobeyed. This created a situation that broke up and scattered his family, and caused his wife to get a divorce. His position was that of the king in this lesson: He was killing his Jews, or spiritual thoughts, without knowing it.

There is an antidote for a dictatorial will, and it is love. Queen Esther represents the dissolving power of spiritual love. She caused all her relations, the Jews (spiritual thoughts), to fast, and she joined with them. This means that we must deny all selfish desires out of our love, before we use it in softening the imperious will. When the consciousness of love stands in the inner court of our being, we cannot help acceding to its demands. Unselfish love is fearless, because of its forgetfulness of self. Will divides its dominion with love when approached in the right attitude, which is by touching the top or highest point of the understanding. An understanding of the law is the one necessary thing in all permanent unions. When we know the truth, we are all one, and there is no separation whatsoever.

QUESTIONS

- 1. What is the office of the will?
- 2. What must the will do in order to avoid disaster?
- 3. How do we harm ourselves by using our wills in a despotic way?
 - 4. What is the antidote for a dictatorial will?

LESSON 8, AUGUST 20, 1922.

Unity Subject—ORDER, AND LOYALTY TO SPIRIT.

International Subject—THE SECOND RETURN FROM EXILE.—Ezra 7:10; 8:21, 23, 31, 32.

- 10. For Ezra had set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances.
- 21. Then I proclaimed a fast there, at the river Ahava, that we might humble ourselves before our God, to seek of him a straight way for us, and for our little ones, and for all our substance.

23. So we fasted and besought our God for this:

and he was entreated of us.

31. Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy and the lier-in-wait by the way.

32. And we came to Jerusalem, and abode there three

days.

GOLDEN TEXT—The hand of our God is upon all them that seek him, for good.—Ezra 8:22.

SILENT PRAYER—I am loyal to the Spirit of truth, and its protecting presence is ever with me.

Ezra is called the Puritan of the Bible. When he returned to Jerusalem from Babylonian captivity, he found that those who had preceded him in the expedition, seventy-eight years before, had fallen into religious indifference. They had, through force of circumstances, made various alliances with the Gentiles, in both business and family relations, and the consequence was a great falling away from the high and exclusive Jewish standard of religion. Spiritual life had declined, ideals had faded, and carelessness, ignorance, and indifference followed.

When it was reported to Ezra that the princes and rulers had taken heathen wives and committed other acts which were regarded as abominations in the sight of God, he was scandalized. It is written in the ninth chapter of Ezra: "And when I heard this thing, I rent my garment and my robe, and plucked off the hair of my head and of my beard, and sat down confounded."

He called together all the people of Israel—50,000—and demanded that they reform at once: put away their heathen wives and children, and observe the Hebrew law to the letter. They agreed to do so.

For this course, Ezra has been called a stern, narrow Puritan, bitterly intolerant, and with a total absence of human tenderness.

Metaphysically, Ezra represents order, that faculty of the mind which holds every thought and act strictly to the truth of Being, regardless of circumstances or environments. Order is a mathematical faculty, and reduces everything to squares and cubes. Our Puritan fathers were excessively developed in order. They cut their clothes and hair on the square. Their religious worship was of the strict "decency and order" character. Musical instruments were banned, and all decorations, including flowers, were strictly excluded from their dress, and from their homes.

Order is a divine faculty, and we could not do without it; but it should not be allowed to dominate the whole man and to separate him from beauty and art.

Order should always be balanced by judgment. When these are united in the consciousness, all is well. When they are separated, fanaticism or anarchy rules.

In today's lesson, Ezra shows his loyalty to God by refusing to ask for soldiers of the king to protect him on the way to Jerusalem: "we had spoken unto the king, saying, The hand of our God is upon all them that seek him, for good." And they were carried safely through.

Experience shows those who use their highest judgment in conforming to Principle, that there is a law invisible that protects them and demonstrates for them in mysterious ways, when they are true to it and when they stand by it in the face of worldly ways.

When good judgment is used, no one need come under the "fanatical" accusation. Take a firm stand in your mind that you will conform to the law of God. Then even when there is no call for its use, become acquainted with that law—"in time of peace prepare for war"—then when you need to use the law, it will be familiar to you, and you will know just what to do.

QUESTIONS

1. How does the faculty of order work?

- 2. Is order a divine faculty? To what extent should it rule the man?
 - 3. How should the faculty of order be balanced?
- 4. What must we do to invoke the invisible law of protection?
- 5. How can one keep from the accusation of fanaticism?

LESSON 9, AUGUST 27, 1922.

Unity Subject—THE ENTHUSIASM OF PRAYER.

International Subject—NEHEMIAH'S PRAYER.—
Nehemiah 1:1-11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month Chisley, in the twen-

tieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down,

and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and

I fasted and prayed before the God of heaven,

5. And said, I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee. Yea, I and my father's house have sinned:

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the ordinances, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9. But if ye return unto me, and keep my command-

ments and do them, though your outcasts were in the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have chosen, to cause my name to dwell there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong

hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.

GOLDEN TEXT—The supplication of a righteous man availeth much in its working.—James 5:16.

SILENT PRAYER—God is able to deliver me.

Nehemiah represents one who has been carried away from spiritual peace (Jerusalem) into confusion (Babylon) of sense, and is desirous of again restoring the Holy City. Nehemiah has his representative in all those who have once realized the peace and joy of the spiritual life, but have been captured and led away by the power of mortal thought. A cause lies back of every occurrence, and the deportation of the Jews to Babylon was the result of laxity in keeping the divine law.

The law of life is exact. If men fail to acquaint themselves with this law, they suffer the consequences of their ignorance by doing things that destroy peace, and make bondage and hardship apparent. When a man comes to himself, he receives gladly the messengers from the spiritual center and proceeds to bring about a reëstablishment of former relations. Nehemiah took the initial step in this direction, which is to seek God, the one great and only resource for men in dire extremity.

Prayer and fasting are, metaphysically, affirming and denying. The Lord's Prayer is not only an asking, but also a series of affirmations and denials. The mind has great power in the use of words, and by them mar-

velous things may be accomplished. A man can build up his wasted frame by affirming the life and power of the Spirit to be active in every part of his organism. The affirmation will set going the constructive Spirit, and the "walls" of flesh that are afflicted will be built up, and the "gates" that are "burned with fire" will be restored to their normal condition. The "gates" of the body are the mouth, nose, ears, eyes, and all openings. Through disobedience to the law and sensual indulgence, these are "burned with fire," from generation unto generation.

The first step in restoration of the body is fasting and prayer. Some people think it a great thing to fast from food for days and weeks, and even months; but it is a much greater thing to fast from error thoughts. One does not realize what a slave he is to evil thoughts until he tries to turn the current of his mind. The help of a higher power is necessary to do this successfully, and prayer calls to our aid the supreme Helper, by whose

law we conquer all things.

Confession of sin opens the soul to God. Nehemiah followed intuitively the steps that all men have found by experience to be the most effective concomitants of prayer. Having confessed and surrendered yourself to the divine Good, do not hold yourself in error by continuing to think yourself a sinner. "Ye are clean because of the word."

Verse 11 shows the earnest faith and simplicity of this spiritual-minded man. He talked to God as if he were present and would give attentive ear to every request. This confidence in the power of God is what stirs the mind and sets into action elements in soul and body that speed the consummation of every request. Divine Mind works through man and, to do great things, requires that man have faith in the Absolute. Nehemiah was but a cupbearer to the king in Babylon; but his prayer lifted him into such courage and confidence in God and in himself that he went to Jerusalem and in-

spired the poor, downtrodden remnant of Jews remaining there, to rebuild the walls of that city.

QUESTIONS

- 1. What is the cause of confusion?
- 2. Explain the exact law of life.
- 3. What are prayer and fasting, metaphysically?
- 4. How can a wasted frame be built up?
- 5. What is the first step in body restoration?
- 6. What does fasting include?

LESSON 10, SEPTEMBER 3, 1922.

Unity Subject—VIGILANCE IN THOUGHT PROTECTION.

International Subject—NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.—Nehemiah 4:7-16.

7. But it came to pass that, when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times from all places, Ye must return unto us.

13. Therefore set I in the lowest parts of the space behind the wall, in the open places, I set there the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

GOLDEN TEXT—Our God will fight for us.— Nehemiah 4:20.

SILENT PRAYER—Watch ye, stand fast in the faith, quit you like men, be strong.—I Corinthians 16:13.

Thought is the builder of our body walls. Loose, careless, disorderly thinking is responsible for the weakening that ends in decay, and in invasion from without. When we set up right standards of thought, and the constructive workmen begin to build, much "rubbish" is found in the subconscious, and the work is delayed. If man had made no mistakes of thought, and had no errors to correct, it would be an easy matter to construct the perfect body, without spot or blemish. But the law must not be broken. The results of what we have done, in both good and evil, have formed our consciousness. The good predominates, and we should be glad. The evil can be erased, and good can be substituted.

"To be forewarned is to be forearmed." When we are told where we shall meet opposition, and the character of the opposition, we can prepare ourselves and not be overwhelmed. In healing and rebuilding the walls of the body temple, we all find "adversaries;" they work in the darkness of the subconscious and seem to say: "They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease." The adversaries of the constructive mind appear in many guises. They are so subtle in their attacks that it requires more than intellectual understanding and power to cope with them. The prophet of the Lord, represented in this lesson by Nehemiah, is

the teacher and inspirer that rises up within one and says, "Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses." This is a battle between weak, undisciplined, uncivilized, savage, sensuous thoughts, and strong orderly, civilized, refined, spiritual thoughts. The ignorant error thoughts are responsible for disease and disintegration in the body, and we must set up a proper protection against them. They are whispering to us, "What's the use? You can't overcome these physical conditions. You can't go forward in this work: you must return to us and be content with the old life." These and a thousand similar weakening and defeating thoughts are constantly passing through the minds of those who are striving to rebuild the temple under the Divine Law.

It is necessary to be on your guard against adversaries of every kind. Jesus said, "I say unto you. Watch!" "Eternal vigilance is the price of success." This does not mean that we shall get anxious and set up a nervous strain, in our overcoming, but that we shall see to it that the work of building up the Christ body is not interfered with by the foolishness and ignorance of the carnal mind. It is found by Truth workers that conscientious training of the thoughts along constructive lines leads to the establishment of a subconscious thought protection, similar to that described in verse sixteen. Half the mind is on guard while the other half works, and no reflected error thought can get in. When this consciousness has been attained, there is no further complaint about adverse vibrations, malicious animal magnetism, or psychic impositions of any description. "And he that sounded the trumpet [word] was by me [I AM]."

OUESTIONS

1. What is the builder of our body walls?

2. What effect do different kinds of thinking have upon the body?

3. Name some of the adversaries of the constructive

mind.

4. How can we establish a subconscious thought protection?

5. What will this consciousness accomplish for us

when it is established?

LESSON 11, SEPTEMBER 10, 1922.

Unity Subject—THE JOY OF OBSERVING THE LAW.

International Subject—TEACHING THE LAW OF GOD.—Nehemiah 8:1-3, 5, 6, 8-12.

1. And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel.

2. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the law.

5. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he

opened it, all the people stood up.

6. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen, with the lifting up of their hands: and they bowed their heads, and worshipped Jehovah with their faces to the ground.

8. And they read in the book, in the law of God. distinctly; and they gave the sense, so that they understood

the reading.

9. And Nehemiah, who was the governor, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the

fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold

your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT—Teach Me, O Jehovah, the way of thy statutes;

And I shall keep it unto the end.—Psalms 119:33.

SILENT PRAYER—The law of Jehovah is perfect, restoring the soul.—Psalms 19:7.

"And all the people gathered themselves together as one man." This represents one man talking to his own thoughts or people. We speak of "educating the masses," but forget that this education depends upon the efforts of each individual. Educators and reformers have a way of talking about "elevating the masses," as if the people could be legislated into a higher civilization. The fact is that all reform begins and ends with the individual. There is but one man. Paul discerned that there is but one man, the universal Man, Christ, and that we are all members of his body. Each human type of that one Man is spiritually his exact image, his especially begotten son. You are that man. Begin your reform for the masses by merging your whole being with your Christ-Mind.

As there is a divine Man so there is a divine law for the government of that Man in his manifestation. That law is the scripture, universal in the heavens of man's being. The law of Moses is its statement as interpreted from the negative mind view, and the law of Jesus is its interpretation from the positive mind view. But these interpretations are not the infallible word of God in their present form in the Bible. They are the word as perceived by the illuminated minds of many men in various stages of unfoldment. That omnipresent word is the only infallible scripture of God. "The word is very nigh unto thee, in thy mouth." There is a faculty of the mind that receives and transcribes upon the tablets of memory every wave of mentality that touches the consciousness, whether from the spirit or the flesh. This faculty is Ezra, the scribe. This faculty may be exalted to a point where it will receive impressions from the spiritual side only; then it reads out of the law and interprets the spiritual meaning for all the people, or thoughts of the consciousness. "And Ezra opened the book in sight of all the people (for he was above all the people); and when he opened it, all the people stood up. And Ezra blessed Jehovah, the great God."

When we have read the law from this inner plane and have seen how far short we have come in fulfilling the law, we are sorrowful. "All the people wept, when they heard the words of the law." But we are not to grieve over our shortcomings, because grief is weakening. "This day [state of consciousness] is holy unto our Lord: neither be ye grieved; for the joy of Jehovah

is your strength."

QUESTIONS

1. How are the masses to be educated?

2. How many men are there in reality?

3. Compare the law of Moses and the law of Jesus.

4. What is the "Word"?

5. How shall we deal with the sorrow that we feel when we fall short of Divine Law?

GOD IS LIGHT

Walk in the light! Thy path shall be Peaceful, serene, and bright; For God, by grace, shall dwell in thee, And God himself is light.

-Bernard Barton.

EXTRACTS FROM LETTERS

LET THE CHILD EXPRESS

Each child is filled with infinite possibilities, and you have a wonderful opportunity to help your dear ones unfold their innate perfection.

Loving service is the fulfilling of the law, and it would be well for you to give each one something to do which he naturally likes to do, and encourage him to do that thing well. Let the children know the great satisfaction that comes from doing a thing well. Do not force children to do things along prescribed lines, but let them express as the Lord within them desires to express. Trust the loving Father to do all things well. He knows just what is best for each one, and he endows each with the talents to accomplish that thing. The children should be given an opportunity to develop the talents given them.

Our work is to help each person find his indwelling Lord, in order that he may live and express life according to the divine plan. When you find your indwelling Lord, you will be given the wisdom, guidance, and good judgment to meet every problem that comes into your life.

If the growing, unfolding mind of a child is kept busy with something of interest, the child will cease to be ill-tempered, for its love will express along constructive lines. When love is rightly used, it becomes a power to overcome every seeming obstacle. "Love never faileth."

JUDGMENT; RESURRECTION

Would you kindly look up the King James version of the Bible and explain to me your understanding of the following:

"Marvel not at this: for the hour is coming, in which

all that are in the graves shall hear his voice.

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

We find that this passage is the same in the King James and the Revised Versions of the English Bible. We believe this passage to mean that the time is approaching, in fact, the time is now here when people will awaken along every line; especially that their subconscious minds are waking up, and all that they have lived in their past lives, good or bad, is being brought to light, and consequently to judgment. Out of the subconsciousness will come forth states of mind, or thought causes, that have been lying dormant for hundreds of years. All these must be brought to light and set in order. The good brings its reward, and evil brings its reward. We believe that all this is now true in the individual. There is also a universal interpretation of this Scripture. Many persons are finding that they are being brought to judgment in outer ways. Children are born into environments that seem entirely out of keeping with their consciousness, but to one who is able to look into the very depths of things for causes, it is plain that these children are in their particular environment because of some past sowing of good or evil. When the soul has reached a certain stage of unfoldment, it comes to know just why it is meeting certain things, and then it is that all these things that have come out of the subconsciousness of the individual are put in order.

Have you not often seen an individual in a family, that you felt in no way fitted into that family? If you were able to look below the surface of things, you would be able to see just why this person was in this particular family. Either the individual had come to strengthen some phase of his character through contact and association with the members of the family into which he was born, or he had come as a teacher to the members of his family. When the lesson or lessons which he is to teach are given, the individual is then brought into touch with other environment or environments, and he goes on with his unfolding process in another direction.

So men and women are daily being brought forth from the tomb of ignorance and are being judged according to their deeds, evil or good.

JESUS AND CHRIST

Jesus represents the outer man. Being born of woman, he received a flesh body and a human nature.

Christ refers to the spiritual man, the only begotten

Son of God, the true, inner self of every man.

Jesus recognized this inner self and denied the limitations of the outer man. In this way, the mortal consciousness was put away; his very flesh was quickened and spiritualized, and lifted up into the Christ consciousness. He knew himself to be the Son of God, and he became Jesus Christ, God manifest in the flesh. He was preserved alive and entire, Spirit, soul, and body. It is not well to separate Jesus from the Christ, but always to see him as one perfect spiritual Man. Jesus and the Christ seem to be used interchangeably in the Bible, and both stand for the one redeemed man. We may overcome as Jesus Christ overcame, and become perfect, spiritual, immortal, by recognizing the Christ within us, and by letting him live in and through us.

God works in man through the Christ, and the activity of the Christ in man's consciousness is the Holy Ghost, or Holy Spirit, which quickens man into new life in Christ. The Holy Spirit, or Holy Ghost, comes closest to man's experience, for it is the power of God working in and through him. When man opens his mind to the Spirit, and determines to do the will of God, he is then ready for purification and consecration to the Truth; then, the Spirit comes flooding into his consciousness and becomes very real to him; it becomes quickening life and love and understanding and power, and these work through him to bless and to help others. This realization we call the baptism of the Spirit.

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NO SEPARATION IN SPIRIT

In order not to feel separation and loss when apart from some one or some thing that we love, it is necessary to let go of personal consciousness, and to be lifted up into the Christ consciousness. We must let go of personal love, and rise to the high, broad love of the Christ, which is universal. Unless we are willing to do this, and really do it, we can never find true, abiding satisfaction and peace.

Affirm often:

I am not bound in personal consciousness; I am free with the freedom of Spirit.

Then say in that consciousness of self-renunciation which gives birth to perfect trust in the Father:

In the universal Mind there is no separation—no sense of loss. I am unified with this Mind, and in it I find satisfaction and peace.

In this state alone, are real comfort and consolation; they can never come through the personal consciousness.

What is meant by the Scripture passage: "And now abideth faith, hope, charity, these three; but the greatest of these is charity"?

The passage of Scripture which you quote is translated in some versions, including the American Revised: "Now abideth faith, hope, love, these three; and the greatest of these is love." By substituting the word "love" for "charity," we get an entirely different understanding of the text. Paul thoroughly believed that love was the greatest thing in the world; at least, we find this his dominant thought in the thirteenth chapter of Corinthians. He was, of course, talking about the omnipresent, eternal, Christ love which is universal and unlimited in all its expressions. "For the Love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind."

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address .- THE EDITOR. 1

HEALTH.

Aurora, Nebr .- I write for both my husband and myself a testimony to the healing power of Divine Love in regard to our daughter. She seemingly had adenoids, and slept with her mouth open. Now she breathes through her nose, and sleeps with her mouth shut. Words cannot explain or express our thanks to you; only God, who can read our hearts, can realize what it means to us. You may publish this .-- Mrs. C. O. W.

New York, N. Y .- Gratefully I write to ask you to discontinue prayers for my niece. All danger of consumption is passed, and she is almost as well as ever. We feel that from the beginning, your prayers worked wonders for her. God surely was with us and answered our prayers.

Miss I. A.

Burlington, N. C.-M. P. is much better. I wrote you about her having St. Vitus's dance. When I wrote you, she had not sufficient control of her hands to get anything to her mouth. She was perfectly helpless, and in bed. Now she is up, and can go all over the house, her nerves being perfectly quiet; she is fast gaining strength.—P. E. W.

Davis, Calif.—Thank you for prayers in our be-We are all enjoying excellent health. The cough stopped suddenly after I ceased frantically trying to demonstrate, and just trusted. I said to my husband before writing to you, "Why don't I get well?" He said, "You are too impatient." It seems that I have always been impatient. The children's threatened colds stopped at once. Thank you many times, for all the good that has come to us through the Truth.—Mrs. I. E. D.

S. Omaha, Nebr.—I wish I knew how to express my thanks to God and to you for what you have done for me. My friends and I thought I could not live, at the time I wrote you for prayers, and here I am alive and well! You may

discontinue your prayers.—Mrs. J. A. W.

Asheville, N. C.—A few hours after mailing the letter to you, telling of my baby's swallowing the large safety pin. he passed it. He had absolutely no bad effects from it. I prayed that Divine Mind would guide it, and before long it appeared. I thanked God that it came out safely.

trusted and rested in the knowledge of God's power and his eagerness to help. It was a wonderful experience.-

A. M. F.

Sidney, Mont. I asked for your prayers to help me save my left limb, as I had been terribly hurt. The limb was all torn to pieces. Those who knew the condition, thought that I would never walk again, but praise God and Unity friends, I can walk, and I am helping with my house-

work. God bless you all!-Mrs. E. M. K.

Salem, Ore.—Some weeks ago, I wrote you for prayers to overcome sickness-heart, stomach, and nerves; also tobacco habit. I am truly thankful, and honest when I tell you that before you got my letter I was healed, yes, made well. All desire for tobacco has gone. It quit me, not I, it. To be sure that it was not just a fancy but a reality, I have not written you for more than a month, to see if I kept well. Thanks to the Truth, I am still well; since my healing, I have been eating whatever I wanted and working hard, something I had not done for months.—B. C. M.

Kansas City, Kans.—I asked you for help, as I was troubled from piles. That condition has now disappeared, for which I am very thankful. You may discontinue prayers for me. I am with you in my thoughts and prayers.

always. - Mrs. M. W.

Richmond, Calif.-About five weeks ago, I wrote you for prayers, asking help in restoring my hair to strength and Just in those few short weeks, I have been helped most wonderfully, and now I feel that the work of the Spirit is being done in me. You may discontinue your prayers.—

Mrs. C. J. R.

National City, Calif.—I asked for prayers for my husband, and he has completely recovered. He was paralyzed on his left side, so that he could hardly swallow, or talk, and was almost helpless. That was about five weeks ago. We did not have a doctor; we just used the Truth statements: then I wrote Unity for prayers. I know God is just as powerful and just as near his children as he used to be, for we have proved it. The dear little Weekly Unity always has something for each need that comes up during the week. When Mr. T. was just half way better, we got a copy of it and I said, "Now I will read some in the Unity; maybe it will have something that will help us." The first thing I found was the helpful testimony of Rabbi Goldman, and so it always is-something helpful. Our affairs are in so much better shape that we have nothing but thanks to God and Unity for all the help we have received .- E. C. T. Valparaiso, Ind.—I sent you a letter Tuesday afternoon, telling you about my nephew who was very low with pneumonia, and asking prayers for him. That night the fever broke, and he began to get better right away. We surely thank God and you for his wonderful recovery.—A. A. W.

Oakland, Calif.—I want to thank you earnestly for your prayers. They have been answered. My husband, who had the flu, is perfectly well. I took care of him myself without the aid of a doctor, for I knew that my faith in your prayers and mine, would heal him. He was out of work only one week, and has now secured a position as manager. All praise to God!—Mrs. C. C.

Medicine Hat, Can.—A beautiful healing has been wrought here. I had been attacked by some virulent form of influenza, and I knew I was in need of help. Mrs. J. wired you; in two hours I was up, had shaved myself, was dressed, and ready to go out. I bless God and Unity for

this demonstration of his law.-T. J. J.

Dorchester, Wis .- I had not been well for the past two years; not sick, but just tired out with earthly cares, due largely to war time conditions. But thank God, I have again reached the summit of the hills, and found perfect peace. I must tell you of a remarkable instance, in which prayer was answered almost immediately. My little daughter had teased me so much to let her take a very sharp knife and help me cut vegetables, that, becoming weary, I gave my consent, and before I realized that she had the knife, she had cut her upper lip quite open. I had visions of the sweet face being disfigured, but putting away all fear, I held the wound together while we both prayed. Calmly, then, I laid a piece of court plaster over the cut while she memorized the healing thought for the month of December As I went about my work I sang, "He will heal you, he will heal you, he will heal you, now." This was Saturday noon. Sunday, she came to me and said, "Mother, dear, I should not like to go to school with this court plaster on my face." Breathing a prayer, I said, "Little daughter, you must trust God; he will remove the plaster in his own good time." Monday morning as she was putting on her coat to go to school, the plaster came off, showing her lip perfectly healed. There is no scar. During all that time, she had not the slightest pain.—L. L. S.

Pittsburg, Kans.—I express my gratitude for the wonderful healing of cancer in my liver. The healing came after I wrote to you for help and prayers.—Mrs. E. M.

PROSPERITY

San Francisco, Calif.—We are writing this from our new home which was given to us by the hand of God as the result of earnest, trustful prayers, by us, with your kind help. At no time during our prayers did we ever visualize quite the handsome home which God had built for us, and which he gave us just when we needed it. Kindly accept our thanks and love offering.—J. P. L.

Yorktown, Va.—I asked your prayers in connection with my position, and I write to inform you that wonderful blessings have come to me. I have been blessed beyond all expectations, financially. Spiritual good has also been mine, and I wish to testify to answered prayer. I praise and thank the Father for the wonderful changes and blessings that

have come to me. - G. D. C.

Milan, Ill.—About two weeks ago, I asked for prayers for my home to be saved from being sold for taxes. Before my letter had left the town, I received part of the help needed, and now I have all of it. I thank God and Unity

for this blessing. -Mrs. A. W.

Philadelphia, Pa.—Before my letter had reached you, asking prayers for my husband, he secured a very good position. I thank God for Unity. I have been healed of all anxiety as to what tomorrow may bring forth. I have learned to take God as my unlimited resource.—A. C. M.

Durham, N. C.—I am most grateful to God and to you for your prayers for prosperity. I received immediate aid after mailing my letter to you. I have never failed to get results from your prayers. Please accept the inclosed

offering .- Mrs. N. H.

Los Angeles, Calif.—Thanks to Unity's assistance, my prayers have been answered, and the hotel has been sold.

-Mrs. L. J. W.

St Louis, Mo.—My husband wrote you, asking for prayers to help him find work. A few days after we received your beautiful thought to hold, he was called back to his former position, and has been working steadily ever since. My husband and I are grateful to God and to Unity for the numerous demonstrations which we have had since reading your literature.—Mrs. S. G.

Toledo, Ohio—I wrote to you, asking your aid by prayers for my prosperity. Since that time, I have made a business connection which is better than I ever had or hoped to get. I am sure that it has come through the prayers of

Unity, and I am truly grateful.-J. H. S.

Terre Haute, Ind.—I wrote you for prayers to help us sell a piece of property. I also said that I wished to prove the saying, "Before they call, I will answer; and while they are yet speaking, I will hear." That very thing has taken place, for as you know, I said nothing to you about wanting to buy another place. Before the letter had time to reach you, we had one call on the place, and in less than a week's time, we had six different people to see it; one bought. We had had the place for sale for almost two years. We closed the deal on one day, and the next we were brought into touch with this little place which we bought. Surely God is good. I know that the supply is limitless, and that my share is here. My husband loves Unity as much as I do.—Mrs. E. N. H.

Ferndale, Wash.—Very shortly after writing for prayers, we had great results. My husband had three positions offered him, and my only child, who had been away, has come home. Our home is happy again. My husband is very much improved, which makes us all feel more than thankful to our heavenly Father and to you.—Mrs. W.

C. A.

Los Angeles, Calif.—Through your prayers, God, in his goodness, has done me much good. I wrote to you for prayers to help me to procure a position. The second day after receiving your wonderful letter of good cheer, I obtained a splendid position. It was nothing short of a miracle, a wonderful demonstration of God's goodness and of what faith and prayers can do. I thank you, dear Unity, in His name, and may he bless your work always.—L. E. P.

HELPED BY UNITY LITERATURE

Sacramento, Calif.—I thank you for the wonderful help Unity gives me, every moment of the day. I can do more work and am much happier, since I started to read Unity.—L. O. N.

Denver, Colo.—I have received the books, and I thank you very much. I know I have found a veritable gold mine. How happy I feel now. You have handed me the keys to heaven's portals. God bless you. The first Unity

monthly has saved my life.—S. A. S.

Cleveland, Ohio—As I write you these lines today, and send you the inclosed love offering, I have indeed many things to be thankful for—health, happiness, prosperity, and most of all that real spiritual feeling in knowing the Truth. A great deal of this has been accomplished by the study of

Unity. Mrs. P. joins with me in giving thanks to God and to you for the many blessings received the past year.—G. P.

Chicago, Ill.—Just a word for Weekly Unity: It is wonderful. It seems always to bring me the very message that I need. Sometimes, when it comes, I am feeling despondent, but after reading it, I seem to gather hope and power, and then I am more determined to bring into manifestation the things that I desire. I could not get along without Weekly Unity.—P. E. B.

BE YE TRANSFORMED

Anaheim, Calif.—I have just read the letter on page 361, of April Unity, headed "Faith in the All-Sufficiency of God." I would like to let the one who wrote that letter know that God overcame much more apparent troubles than are there mentioned. When I first heard of Unity teaching. I had been under a doctor's care for nearly a year for nervous breakdown. I owed money right and left, and had a note due immediately. I wrote saying that so far as I could see. I would be a total wreck in every way, spiritually, physically, and financially, if I did not soon receive outside help of some kind. I mailed my letter as I went on my usual business, and before I returned home that night, I had received orders for work sufficient to keep me employed for days. In two days' time, the money to meet my note was offered me, and that was settled. I was able to have rest of mind, which, of course, enabled me to work better. I was faithful to the study of all the Unity literature, which I could lav hands on, seeking earnestly to learn more of God's way, and even praying to know what was God's way, as I had a great fear of being led into false doctrine. I had had only the bare necessities of life, for twenty-seven years. I became still and told God to open up the way. so that I might be led into that which was for my highest good. In 1913, I began the study of Unity teaching; in 1920 an opportunity came, at a time when I had no work in sight and no prospects of an abiding place for my fiveyear-old son and myself, and only fifteen cents in money. But I knew my Father had a home and love and money for me, and I held the thought that the news of it might be expected daily. On the day that I spent the last cent I had, for my baby's supper, and went by the post office for my mail, I received an offer of \$50 a month, with the necessities of life provided for baby and me, even to transportation to the work, and I was to reply at the writer's expense by telegram, if I accepted. I accepted, thanking my heavenly Father for his providing love and care. I am pressing forward, and fully expect to overcome more and more, daily, thus glorifying my Father through this body, which I call mine, but which is really only the temple of the Father's power and majesty. If this testimony will be of help and assistance to those who are questioning, I am glad to add it to the daily rejoicing of those in the Silent Unity healing room, as it always sends a wave of joy to know of one more soul redeemed. I will be glad to answer any letters forwarded me. - Mrs. M. V. T.

Union City, Tenn.-The opportunity came to me, and I visited your school. There has been such an improvement in me since then, that, in compliance with a suggestion of mine once that each tell something for which he or she is grateful, my husband's reply was: "That you went to Kansas City."

Since that visit, eating meat and taking medicine have been overcome, and I am becoming more truthful, more noble, more generous, and more placid; in other words: more of the Christ perfection is being expressed in and through me every day.

My daughter made a remark which I overheard, and which I joyfully repeat: "Mother is always smiling." How could it be otherwise, since I have been taught the freeing Truth and its application, by those in whose lives I saw the beauty of it.

My gratitude is expressed in the words: "Who is so

great a god as our God!-Mrs. M. R. C.

UNITY CORRESPONDENCE COURSE

Burns, Wyo.—The Unity Correspondence Course has helped me in many ways to make practical demonstrations of Truth. Sometime ago, I noticed that my hair was in a very poor condition. I began to use the law of praise upon it, telling it that it was not gray, but beautiful, long, and glossy. Soon after, it took on new life, began to grow and to take on a lovely color. Although fifty years old, I have not a gray hair in my head. It has grown so that I can easily sit on the ends of it.-Mrs. H. J. F.

Glen Allen, Miss.-I cannot put into words an expression of the benefit and joy which I have received from the first six lessons of the Unity Correspondence Course. Just as soon as I can, I expect to make a review of them for my own benefit.—Mrs. R. P. S.

FROM CHILDREN

Menomonie, Wis.—I wrote to you for help in arithmetic, and you have helped me. I received 100 in the first quiz, and ninety-eight in the last one. I am twelve years old and in the eighth grade.—F. L. S.

Colton, Calif.—I wrote to you, not very long ago, for prayers to heal mamma's hand. Her hand is well now.—
D. S.

FREEDOM

Chicago, Ill.—Thanks to God, we are all well; thanks to Unity, my husband does not drink any more. It is wonderful that, through your help, my husband has overcome his desire for drink. God bless you all and your wonderful work.—Mrs. J. S.

MISCELLANEOUS

New York, N. Y.—I wrote you for prayers to enable me to pass the examinations for admission to the U. S. N. A. A few days ago, I was notified that I had been successful. Through your prayers, I was one of the 203 out of 659 candidates who took the examinations, that were accepted for admission. I feel that this has been a wonderful demonstration for I prepared for the examinations for only five and a half weeks, whereas some of the boys had been preparing for months, and in some cases, for years.— E. K. L.

Port Huron, Mich.—It would be impossible for me to tell you all that your prayers have accomplished for my family. My husband has been offered a very fine position in another city. He is a better man than he has been. My mother has sold some property that seemed a dead loss to her. My sister has received money in an unexpected way. My baby is in perfect health, and is so good and happy. I have never felt so close to God before in my life, and Unity lessons and teachings have been the means of my happiness. I praise God for sending me such help at a time when life seemed almost hopeless to me. I feel that Jehovah has poured me out a blessing so large that there is not room enough to receive it. Thank you again, my dear friends.—Mrs. F. A. C.



SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity Magazine, 10 cents; The Christian Business Man, 10 cents; Wee Wisdom, 10 cents; Weekly Unity, 2 cents.

Unity Magazine one year, in the United States	\$1.00
Unity Magazine one year, in Kansas City, Mo	
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.24
Weekly Unity one year, in the United States	1.00
Weekly Unity one year, in Kansas City, Mo	1.52
Weekly Unity one year, in Canada	1.52
Weekly Unity one year, all foreign countries	1.52
The Christian Business Man one year, in the United S	tates\$1.00
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Wee Wisdom one year, in the United States	
Wee Wisdom one year, in Kansas City, Mo	
Wee Wisdom one year, in Canada	
Wee Wisdom one year, all foreign countries	

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly ap-

preciated.

For the convenience of our subscribers, we suggest that, when the blue mark or pink wrapper is noticed, you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. We will understand that it is your renewal.

THE UNITY PROSPERITY BANK

Has come to be recognized, among Unity readers. as a wise and simple plan by which they can build up a strong prosperity consciousness, and at the same time. spread Unity teachings. One of our field workers went to a certain city where she found a fallow field ready for the sowing. To persons in this city and its environs, she had, for a number of years, sent Unity subscriptions by means of the Prosperity Bank Plan. When she arrived there, she found her classes and audiences most receptive and responsive, because they were well prepared, through reading Unity Magazine, to receive what she had to give them. So much for what the Prosperity Bank does for others to whom you send subscriptions. Now what will it do for you? And this is a question to which a short, comprehensive answer is due vou.

The use of the Bank tends to reëducate the mind with regard to finances. The Prosperity Bank patron learns to look more and more to the Source—the eternal. everywhere present repository of the good—for supply. He knows that he is one with this good; hence he links himself up in thought with Spirit Substance, of which he is cognizant of being a part. His subconscious mind accepts this dictum of his reasoning mind, and proceeds to carry out its behests in securing for him those things which he desires—increased business, advancement in position, better working conditions, more pupils, more tenants, more of any legitimate thing which can be conceived of. The greatest blessing which the Unity Prosperity Bank brings to the faithful user is that peace and poise which result from an entire dependence on God. Only those who have had the experience, can realize the care-free, light, happy feeling attendant upon this perfect trust in the infinite Good.

Observe the manner in which the Prosperity Bank patrons write us: "A wonderful change has taken

place in my affairs since I began using the Prosperity Bank. I find myself strangely calm when faced by obstacles, where once I would have been overwhelmed by fear of failure. My faith in God is more substantial, and I seem to be literally shown how to manage every difficulty."

Please refer to pages 195 and 196 of this magazine for some particulars regarding this Unity Prosperity Bank, which has fulfilled its promise in so many lives.

NEW ARRIVALS IN SPANISH TRANSLATIONS

One of our friends and active workers in Havana, Cuba, F. G. Casteneda, has sent us Spanish translations of the following tracts:

How I Found Health
A Sure Remedy
The Consecration of the Room
Dedication of the House
Enduring Words
Ideas on Demonstrating True Prosperity
Prosperity Thoughts

Talk Abundance: Have Abundance

Bless Your Money

The above listed tracts in Spanish are 5 cents each; the full set is 25 cents.

The two following tracts are neatly decorated and printed on heavy, smooth paper:

The Unity Calendar (Spanish version of our regular

calendar) 10 cents.

Directions for Beginners in Practical Christianity (Spanish) 10 cents.

It will be our pleasure to supply these directly to our Spanish friends and neighbors, or to them through our readers.

PUBLICATION OF MANUSCRIPT

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 extent in bringing out the works of our own staff of authors.

UNITY SUMMER SCHOOL

Once again a group of devout and earnest souls has gathered at headquarters to drink copiously of the stream of living waters, and to shed the light of spiritual understanding. For we have found the Unity Intensive Training school plan to be a give-and-take proposition which works both ways—the teachers give, the students take; the students give, the teachers take. The splendid interest and enthusiastic receptivity of the classes react on the teaching force, lending inspiration, power, and eloquence to the instructors. Testimonials, given by the visiting students, which spoke strong of the divine healing power as sent forth through Unity, added interest and inspiration to the Wednesday evening healing meetings.

The weather, during this last session of the school, was ideal for summer—just right. Entertainment at the beautiful Unity Vegetarian Inn; a reception with refreshments; a visit to Unity Farm; and an automobile ride over Kansas City's famed boulevards, offered pleasant recreation to the visitors.

The total registration was satisfactorily large. One student came from far-off New Zealand, and another from Holland. Our own United States was represented as follows: Florida, Indiana, Georgia, Minnesota, Louisiana, Texas, Kansas, Oklahoma, Massachusetts, Ohio, Connecticut, Missouri, Idaho, Washington, Arkansas, Arizona, Wisconsin, California, Iowa, Illinois, Nebraska, New York.

The students came with high hopes and expectations, which were realized in a large measure. Now they have gone forth to bring to fruition in their lives, homes, and affairs, the teachings here received, and to cast out the life line to others who are struggling toward the beacon lights of joy, health, happiness, and prosperity.

PUBLISHERS' NOTES

In connection with a Prosperity Bank comes this interesting report: "I can truthfully say that an apparently hopeless situation has been met, and by a direct guidance to a source of which I had never thought. It seems to me that it was an inspiration from my Father—the direction was so clearly given. I had failed to get the money at the bank where it should have been given me. I stood on a corner of the most crowded street in San Francisco, where there was a bedlam of noise and confusion, praying that my faith would be justified, and that my courage would not fail, when all the confusion of sound passed from my consciousness, and I knew just what I should do. I do not know how I knew; but there was not the slightest hesitation in obedience to the silent monitor; the security was unhesitatingly accepted by one of the most conservative banks, one that is not in the regular banking district, and one with which I had never had any business.'

A friend wrote us, deeply deploring the fact that she has no children of her own. Our answer to her was, in substance, this: "God will send many on whom you can pour out that mother love, which is his gift to you." In her reply to us she says: "You never sent out a more helpful thought. It has always seemed a strange distortion of divine order that I should, all my life, have been richly endued with maternal love, yet with no child of my very own. It has been a secret tragedy in my heart, but your words have changed it to the crown of life."

The crowning glory of a life is, indeed, to lift another to a higher estate. This is why we are always exhorting those who have not children of their own, to enrich some little life, by putting Wee Wisdom, with its enlightening, sweetening influence, into the hands of any child, even though

only a wayfarer within the gates.

We call your attention to September Unity, which will offer our readers the following articles on the main theme for the month: "Coöperation The Basis of True Success," by May Whitney; "Coöperating with Jesus Christ," by Imelda Octavia Shanklin; "Coworkers in Christ," by E. V. Ingraham. Charles Fillmore's usual contribution awaits the interest of our patrons. A subscription begun now for some friend will bring a year's uplift and joy to the happy recipient.

In the April number of Unity, we promised to begin soon sending out by radio, Charles Fillmore's Sunday morning talks. At that time, the Business Men's Christian Unity proposed to purchase a broadcasting apparatus for that purpose. We bought a receiving radio, and began experimenting. We found that the majority of broadcasters were weak, and that many improvements were necessary before the sending and receiving stations would work satisfactorily. For these reasons, we decided to await further perfecting of the system, before making promises of service.

However, there has been broadcast several times, a Sunday evening Unity service by the Rev. Simon Macdonald, assisted by Marion Talley, soprano, Theodore Comstock, organist, with Mrs. J. A. Comstock at the piano. The service was broadcast by the Western Radio company, Kansas City, Mo. Reports were received from stations

200 miles distant.

The Kansas City Star is putting in one of the largest broadcasting stations in the world, and we may be able to arrange with The Star for a service that can be heard from coast to coast. Due notice will be given, as soon as we are assured adequate service.

"It's with gratitude that I read in May Unity the prayer verse, 'Now I lay me down to sleep.' It was the first prayer that I was taught, with the old ending, of course. I was a care-free country child at the time, about three or four years old, at most. I never knew a fear of any kind until I had learned the third line of that prayer—never had given a thought to dying before that time. After that, however, I would lie awake wondering, and fearing that I would die before I awoke. I can see now that the thought of death was fully planted in my subconscious mind by that prayer. Never have I taught it to my child, and never will I teach it to any child. Not to be lengthy in my gratitude to you for the change, I will simply add how rejoiced I was to see this change, even at this late date, as I am now sixty-five years old."

"I am delighted to tell you that the three recipients of Wee Wisdom subscriptions, as well as their parents, were greatly pleased with the magazine. One little girl of eleven years, wrote me that she liked Wee Wisdom so well that she intended to pass each number among her classmates."

The above is a sample acknowledgment.

From The Unity News, our office paper: The Business Men's Christian Unity is growing to be a very active and strong organization, and now has 100 members. Many similar clubs are being started in other cities, and the movement is well on its way to permanent success.

All men living in Kansas City and vicinity are eligible, and practically all of the Unity men workers are active members. As the purpose of this club is a vital one, we

print these interesting facts about it:

OBJECT of ASSOCIATION

The primal object and aim of this association is to search out and apply God's laws in all commercial relations between ourselves and all men. Loving service shall be the keynote of our commercial ambition, rather than personal gain. We are banded together to help one another in all ways, but especially to realize that God is the Source of all our prosperity, and that we must, in the end, all demonstrate his laws in our affairs. The teachings of Jesus shall be our guiding light.

MEMBERSHIP

Any man is eligible to membership in this association who subscribes to the end we seek.

DUES

There are no dues. Love offerings are accepted for the financial support of the association.

PROMOTERS OF GOOD WORDS

One for You to Look At, and One to Let Other People
Look At

The first, a wall motto card, handsomely decorated, with the Good Words Club pledge printed on it. Hang this up where your eye will constantly fall on it. It will act as a guide to your thoughts and words. The price of this ever watchful monitor is 25 cents.

The second, a beautiful emblem pin, in gold and blue enamel, bearing 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.

Send for this pin, and wear it, thus proclaiming yourself a member of the "best" society on earth, the Good

Words Club. Price, \$1.50.

NOTICE TO ENGLISH SUBSCRIBERS

For your convenience, you may send your money for subscriptions to the manager of the American Express Company, Inc. 62 A Lombard Street, London, E. C. 3.

UNITY'S PRISON WORK

The work of ministering to prisoners was started by members of Silent-70, who placed Unity literature in prisons and sent us the names of interested prisoners. To these prisoners we sent tracts and sample copies of periodicals.

We are now in touch with 25 prisons, and in direct correspondence with 250 men, 93 of whom are members of Silent-70. These correspondents and members distribute literature to other men in the eighteen different prisons, and as there are at least 2,000 men in each prison, we reach a

minimum of 50,000 convicts.

When we receive a letter from a prisoner, expressing a desire to study Unity literature, we place his name on our subscription list to receive Weekly Unity, and later Unity, and sometimes Wee Wisdom; we also send him "Lessons in Truth," to be followed later by "Christian Healing." No charge is made for these, the expense being met by the prison fund of the Silent-70 department. We meet these calls immediately, and do not wait for the donations to take care of them, knowing that the Lord will provide.

All the work is done through our literature, except in the case of a neighboring federal prison, where we have permission to send speakers. The expense of these trips is met by our prison fund. In this prison we have an audi-

ence of about 300 men.

In a California prison, a class of Truth students was started about two years ago, and now has a membership of 72. The leader is himself a prisoner. He makes detailed reports each month, showing literature on hand and received, and new members enrolled, and requesting the literature desired for carrying on the work. He conducts a circulating library, and reports that the chaplain and warden are very kind in cooperating with him.

Letters from the men prove that many are becoming truly enlightened. They express their gratitude, and even say that they are glad they were imprisoned, because otherwise they would not have taken time to think, and would

probably never have learned the Truth.

Several prisoners have enrolled as students of our Cor-

respondence school, and are doing good work.

This work among the prisoners is being extended. The expense is met by the freewill offerings of the Unity people. Those who are interested are requested to send their offerings to The Unity Prison Fund, 917 Tracy, Kansas City, Mo.

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 Seventy and to take up this work. Write us for information.

Spokane, Wash.—I have been keeping up my distribution of free literature, with good results. Perhaps you would be interested to know of one particular instance: A young man came to my door one very cold, stormy day, hungry, insufficiently clad, slouching, scowling, whining, and begging-and, as I found out later, turning his thoughts toward force or crime as a means to supply his needs. fed him, paid him for a little work, and talked to him very earnestly, then gave him some Unity literature which he promised to read. Since then he has come back every few days to see me and tell me of his progress. He has had no steady work, but finds from day to day sufficient odd jobs to supply his needs. As he himself said to me: "I pray every night, and then go out the next day and find the jobs." This at a time when many men say they walk from door to door day after day and find no work. I am glad of the opportunity to help them by giving out the Silent-70 literature. - Mrs. C. W. R., S-70 No. BI-14.

Jail-Mt. Clemens, Mich.-I am very grateful to your department for the books and pamphlets. I am receiving a wonderful amount of real good from them, and find no time for any reading other than Unity. I desire very much to acquire these things which I know are for my best good. Oh! How I pray that the Silent Seventy may bring me out of darkness into light, and out of bondage into better, purer, and higher freedom. I constantly repeat those wonderful affirmations in the Unity publications. I want to know the Truth, and I want the good which God intended I should have. I cannot feel that it is wrong to ask for material things. This has seemed to be a debatable question, but in your books and the Bible also, it plainly says: "Whatsoever things." I pray you will not forget me, for I am affirming and praying every moment, while I am awaiting trial.—A Prisoner.

UNITY GOOD WORDS CLUB

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Twenty-two thousand Good Words Club members are proving this Scriptural law. Freewill offerings sustain the club expense, there being no membership dues. The club is open to all through this 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 help others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, 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 good will. I will also abide by the rules of the Club.

joy, and good with a war and a
Name
Address
City
WE ASK THE PRIVILEGE OF SENDING YOU ONE of our little booklets on the Correspondence Course. This will show you what is taught in our Course. It will answer all the questions you have had in mind in regard to the lessons in demonstrating health and prosperity, which we teach by correspondence. With this booklet, we will include one of our application blanks and you can see what questions are asked an applicant when he applies for the Course. We should like to know that every Unity reader is demonstrating the Christ Truth. (This blank may be filled out and sent in.) UNITY SCHOOL OF CHRISTIANITY, (Correspondence School Dept.) KANSAS CITY, MO. I have read Unity literature for one year and have made a careful study of "Lessons in Truth." Please send me information on the Correspondence Course.

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 September to avoid missing the next number. Use money order, check, or bank draft. If currency is sent, please register letter.

WHERE UNITY PUBLICATIONS ARE SOLD

Unity publications can be purchased at the following addresses. If you are interested in Unity literature, visit our dealer or center in your city, and personally inspect our many books, booklets, and magazines. If your local dealer does not handle our books, the way to get him to do so is to keep asking him for them.

Ark., Hot Springs-Steigler Bros. Bookstore, 520 Central.

Little Rock-Pfeifer Brothers. Calif., Alameda-Home of Truth, corner Grand and Alameda ave.;

Unity Truth Center, 2157 San Jose ave.

Burlingame—Unity Center, 1100 Peninsular ave. Fresno-Unity Truth Center, 1034 Divisadero.

Hermosa Beach-Metaphysical Library, 2621 Hermosa ave. Hollywood-Library of the Open Portal, 1500 Courtney ave. Long Beach-Unity Center, 923 American ave.; Hewett's Book Store, 117 Pine st.

Los Angeles—Unity Center of Christianity, 2120 S. Union ave.; Home of Truth, 1975 W. Washington st.; Metaphysical Library, 910-914 Black bldg.; Unity library and classes, 321 Byrne bldg., corner Third and Broadway; Bullock's, (the Book section). Oakland-Ethel R. Egy, 2137 Twenty-third ave., phone Ftv1 3735J.

Ontario-Ontario Upland Truth Center, 1141/2 North Euclid ave. Palo Alto-N. T. Truth Center, Brown Room, Masonic Temple. Pasadena—Brown's Book Store, 190 E. Colorado st. Sacramento—Unity Center, 1415 L st.; Unity Study Class, Mrs.

H. E. Anderson, 906 G st.

San Diego-Metaphysical Library, 1023 Seventh st.; George P.

Sikes, 1367 Fifth st.; Beane's Bookshelf, 955 Eighth st.; House of Blessing, 2109 Second st.

San Francisco—Unity Center, room 316, 165 Post st.; Metaphysical Library, 3d floor Rosenthal bldg., 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Hoar & Harding, 402 Market st.; Mission Unity Center, American hall, corner of Twentieth and Capp sts.; San

Francisco Truth Center, 446 Lake st.; Downtown Truth Center, rooms 803-804 Gillette bldg., 830 Market st., opposite Emporium; Unity Center, 611 Oak st., Jessie Juliet Knox.

San Jose-Christian Assembly, 144 North Fifth st.; Metaphysical

Center, 31-32 Porter bldg. Santa Ana—Unity Center, 816 N. Sycamore st.

Santa Barbara—Truth Center, Harriet Brown Coolidge, 1434 Euclid

Santa Monica-Metaphysical Library, Conway A. Prior, 1431

Third st.

Colo., Denver-Unity Truth School, 1211 Champa st.; College of Divine Science, 1819 E. Fourteenth ave.; Universal Truth Center, 1415 Tabor Grand bldg.; Power Publishing Co., 4235 W. Thirtysecond ave.

Pueblo-Lydia Keeling, 124 W. Thirteenth st.

Pueblo—Lydia Keeling, 124 W. Ihrteenth st.
D. C., Washington—Unity Society, 300 Homer bldg,, between Fand G on Thirteenth st.; Woodward and Lothrop, Tenth and Eleventh, F and G sts.; Metaphysical Library, 1814 N st., n.w. Fla., Jacksonville—Unity, 914 Bisbee bldg.
Ill., Chicago—First Unity Society, 104 Auditorium bldg., 431 S. Wabash; The Unity Fellowship, room 1008, 410 S. Michigan ave. Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, Mrs. T. L. Taggart, 1919 Ingleside ave.

side ave.

Ky., Louisville-Truth Center, Flexner bldg., W. K. Stewart Co.,

425 S. Fourth st.

Mass., Boston-The Metaphysical Club, 30 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Book Store, 27-29 Bromfield st.; Jordan Marsh Co.

Springfield-Truth Center, room 203, 21 Besse Place; Mrs. Mary

Margeson, 356 Main st.

Md., Baltimore—Truth Center, Sue Smith, 817 Hamilton Terrace. Mich., Detroit—Unity Center, Arcadia, 3513 Woodward ave.; First Unity Society, Hotel Charlevoix, Parlor L; The Higher Thought Assembly, Ninah Parshall, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.

Grand Rapids-Mrs. Ida M. Bailey, 117 Fitzhugh ave.; Herpols-

heimer Co.

Ionia-Mrs. Benj. J. Vosper, East Main st.

Kalamazoo-School of Christianity, 211 W. Dutton st.

Minn., Minneapolis—Unity Society of Applied Christianity, Nicollet at W. Fifteenth; Unity Truth Center, Star hall, Masonic Temple. St. Paul—Unity Center, 368 Lookout Place; St. Paul Book Stationary, 27 W. Button St. Paul Book St. tionery Co., 55 E. Sixth st.

Mo., Kansas City—Emery, Bird, Thayer D. G. Co., Book Dept.,

Eleventh and Walnut.

St. Louis-H. H. Schroeder, 3537 Crittenden st.; Mrs. J. C. Appel, 2631 Russell ave.; Unity Society, 4505 Olive st.; St. Louis Truth Center, 456 N. Boyle ave. Nebr., Lincoln—Unity Society, 502 Fraternity bldg.

Omaha-Metaphysical Library, room 16, Patterson block.

N. J. Atlantic City-Ritz-Carlton Book Shop, Ritz-Carlton hotel, 2721 Boardwalk. Hackensack-Truth Center, Genevieve F. Wood, 360 State st.

N. Y., Brooklyn-Divine Science Efficiency Club, Bossert hotel, Montague and Hicks.

Buffalo-Buffalo Unity Society, 795 Elmwood ave.; Otto Ulbrich Co., 386 Main; League for the Larger Life, 152 Elmwood ave. Chautauqua-Mrs. Ella F. Richards, Maple Lodge, corner of

Palestine and Scott.

New York-Unity Society, 518 Fisk bldg., Fifty-seventh and Broadway; Brentano's, Fifth ave. and Twenty-seventh st.; Goodyear Book Concern, 22 W. Seventy-second st.; League for Larger Life, 222 W. Seventy-second st.; Centre Publishing Co., 110 W. Thirty-fourth st.; R. F. Fenno, 18 E. Seventeenth st.; Baker & Taylor Co., 354 Fourth ave.; Divine Science Publishing Co., 113 W. Eighty-seventh st.; Colored Unity Center, 341 W. Fifty-ninth st. Rochester—Unity Society, United bldg., cor, E. Main and N. Water sts.; Scrantom, Wetmore & Co., Powers bldg.

Syracuse—Katherine H. Carter, 155 E. Onondaga st.

Ohio, Akron—Home of Truth, 4 E. Exchange st.

Canton-Ralph Young, 139 Cleveland ave., S. W.; Mrs. Margaret Coan, 703 Walnut ave., N.

Cincinnati-New Thought Temple Library, 1216 Mercantile Library

bldg.; Unity Center, Burnet House, 3rd and Vine sts.

Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Library and Reading Room, 115 Balcony Colonial Arcade, Euclid ave.; Tucker School of Expression, 5012 Euclid ave.

Columbus—New Thought Unity Temple, 151/2 E. Rich st.; Mc-

Clelland Book Store, High st.

Dayton-New Thought Temple, 590 Ludlow arcade. Hamilton-New Thought Center, Anderson bldg. Warren-Harry R. Marlow & Co., 311/2 Main st.

Okla., Muskogee-Unity Truth Center, Mrs. Louise S. Wing, 133

East Side blvd.

Oklahoma City—First Divine Science Church, Woman's Club house, 305 W. First; Parlette Wiggner Co., 128 W. Main. Tulsa—Unity Study Class, 318 Mayo bldg.; Tulsa Book Store, 19 West Third.

Ore., Portland-The Metaphysical Circulating Library, 312 Central bldg., Tenth and Alder sts.; The Realization League, 727-28

Corbett bldg.

Pa., Germantown-New Thought Center, 261 High st.

Philadelphia-Unity Center, 1527 Locust; Divine Science Ass'n,

1507 Walnut st.; Bloom Shop, 132 S. Fifteenth st. Pittsburgh—Kingdom School of Christianity, 819-21 Wabash bldg.

(entrance 410 Liberty ave.)
R. I., Providence—New Thought Center, 72 Weybosset st., room 307.
Tenn., Nashville—New Thought Temple Society, Commercial Club bldg., room 307.

Texas, Austin-Griegs, 910 Congress ave.

相對於機

Dallas-Unity Self-Help Circle, Mrs. George W. Keeley, 1631 Pine st.

El Paso-Unity Center, 101 Two-Republics Life bldg.

Fort Worth—Unity Society, Lucile M. Blystone, 1004 Jefferson ave., phone Rosedale 4622; W. C. Stripling Co., Book dept. Calveston-Purdy's Bookstore, 2217 Market st.

San Antonio-Unity Center and Metaphysical Library, Nueces hotel, Emma V. Harrison, 511 St. Mary's st.

Waco-Pfaeffles, 511 Austin.

Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. Second st., E. Wash., Chehalis—Mrs. Alice Ruth, 786 Washington st. Scattle—Unity Society, S. Louise Foulkes, 1217 Seventh ave.; Raymer's Old Book Store, 1330 First ave.; C. F. Lewis, 622 Pike 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.

Wis., Milwaukee-First Unity Center, 130 Oneida, room 6, Cary bldg.

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, Cole's Arcade, 346 George st.

Mt. Victoria, New South Wales-The Truth Center, Sister Veni

Cooper-Mathieson.

Canada, Saskalchewan, Moose Jaw-Edna T. Bowyer, 214 Hammond

Toronto-Mrs. M. M. Hunter-Jones, 44 Duggan ave. Victoria, B. C.-Unity Study Class, 600 Campbell bldg.

England, Bournemouth-Progressive Thought Library and Center, Old

Library House, Dean Park road.

London-L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial bldg., Ludgate Circus, London, E. C.; The Rally. 39 Maddox st., W1.

SPECIAL NOTICE

Recently we printed a notice, pointing out the advantages to our readers and to us, of subscribing to our periodicals for a number of years—say two, three, four, five, or more years.

Since that suggestion was made, many persons have sent in various sums, with a request that we renew the subscription or subscriptions, as the case might be, without any instructions as to how the remaining amount should be applied. We heartily thank our subscribers for their ready response in this matter.

If our readers will be very careful to specify what special use is to be made of the money sent, it will enable us to fill orders promptly, and will help to expedite matters in our

business department.

If you are subscribing for a periodical for a certain number of years, please state that fact definitely. If you wish us to have as an offering part of the money which

you send, please make it clear in your letter.

These details are very important in an office where many orders are coming in, daily. If you will be kind enough to cooperate with us in following these suggestions, we shall appreciate it greatly.

TO EVERY CORRESPONDENT OF UNITY

We earnestly request you always to sign your communications to us in the same way. Any change in name, unless explained, makes extra work for our office force, and

is likely to lead to mistakes.

Here is an illustration of what a change in signature means: We receive a letter, signed Mrs. John Doe. A card bearing this name and the address given, is made out for our files. Later, we receive a letter, signed Mary Doe, same address as Mrs. John Doe. But there is nothing in the second letter to identify the writer as Mrs. John Doe. Another card must be made out for our files. Then we may receive letters from the same address, signed, Mrs. M. Doe or Mrs. J. Doe. This means two more cards. avoid mistakes, separate records are made for each signature. This means extra time in making out and handling cards; extra time in searching out former correspondence; increased liability to mistakes. All this will be avoided if you sign your communications in the same way each time, and by giving plain directions whenever there is need for a change in any way.

We know that you will gladly comply with these sug-

gestions. Thank you.

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 September Unity Magazine.

HEALING THOUGHT Held daily at 9 p. m. September 20 to October 20, 1922

Jesus Christ is now here, raising me to his consciousness of the order and harmony of man and the universe, and the spirit of peace is established within me.

> PROSPERITY THOUGHT Held daily at 12 m. September 20 to October 20, 1922

Jesus Christ is now here, raising me to his consciousness of Divine Order in mind, body, and affairs, and a steady stream of prosperity flows through me.

CHRISTIANITY EXPOUNDED

LESSONS IN TRUTH

by H. EMILIE CADY

So simple is the exposition of Truth in its pages that the most unschooled person can readily grasp the teaching; and yet so profound is the instruction, that our advanced students and teachers review the lessons again and again for the new revelations unfolded to them. "Lessons in Truth" fulfills not only the purpose of a textbook; its study is accompanied by an exaltation of spirit and a prayerful attitude of mind which places it in the category of devotional books as well.

Paper, large, 75 cents; paper, pocket size, 75 cents;

cloth, \$1.50; keratol, \$3.00.

CHRISTIAN HEALING

by CHARLES FILLMORE

When students have finished "Lessons in Truth," we recommend the study of "Christian Healing," though the latter is also adapted to purposes of general study and reading along many lines of metaphysical thought.

Our correspondence brings in letters daily, breathing heartfelt gratitude to the author, for fundamental questions answered, life problems solved, and inspirational knowledge

acquired, by a single perusal of this text.

Paper, \$1.00; cloth, \$2.00; keratol, \$3.00.

MISCELLANEOUS WRITINGS

by H. EMILIE CADY

The author wrote these from time to time out of her life experiences; therefore, each chapter bears the stamp of "tried, tested, and true." A few pages, which may be read in a half hour of leisure, comprise the separate chapters. Yet, what a power for good they carry with them! Their record is written large in revolutionized lives, ambitions realized, dispositions made over, families harmonized, the living Christ embodied in mind and conditions.

These writings are the best supplementary reading that you can choose, when you are studying the above named

books. Paper, 75 cents; cloth, \$1.50.

BOOKLETS MUCH IN DEMAND

HOW TO ATTAIN YOUR GOOD

by EMMA CURTIS HOPKINS

"There is good for me, and I ought to have it," is the central theme of this booklet, around which are convincingly balanced such ideas as the foliowing: "If you have just let your life slip along without ever speaking forth boldly the strongest feeling within your mind, you may know that you have neglected the very first step toward taking possession of your birthright of good, laid up for you from the foundation of the world." Price, 35 cents.

ONENESS WITH GOD

by H. EMILIE CADY

Teaches us how to stand still, and let God think and act through us. What greater achievement than this—to let the lesser self become the complete and willing instrument of the divine self! "Then God—the Infallible shall be unto you and through you unto others, not only wisdom and understanding, but Love and Life and the abundance of all things needful." The price of the booklet is 25 cents.

LOVE: THE SUPREME GIFT

by HENRY DRUMMOND

An incomparable analysis of the incomparable chapter on "Love" written by Paul to the Corinthians. The author has taken each statement of this great "love" symphony, which the apostle "passed through the magnificent prism of his inspired intellect," and descanted on it with spiritual discernment and choice language worthy of the lofty theme. Bound in heavy cream paper. Price, 50 cents.

FINDING GOD

by CHARLES FILLMORE

That there is a vast gap in unfoldment between the mind that reads about God as an abstract principle, and the mind which knows Ged, is a self-evident fact. By acknowledgment, meditation, and prayer, man can so attune himself to the processes of the infinite Mind, that he can "listen in," and enjoy the ecstatic delights of the divine harmonies. This booklet "broadcasts" the teaching. Price, 25 cents.

THREE POPULAR SERIES

PROSPERITY SERIES

FOUR BOOKLETS BY THREE AUTHORS

We all want to live in financial peace and security; and it is our divine privilege to do this. The laws governing prosperity can be learned from the following booklets, written by those who speak not from theory, but from spiritual convictions and marked demonstrations in this modern field of investigation.

The names of the booklets are: "Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving," by Charles Fillmore: "The Invisible Resource." by Charles Fillmore.

Four booklets, \$1.00; each booklet, 25 cents.

INSPIRATIONAL SERIES

by THREE AUTHORS

Begin the day right, guard your thoughts, words, and actions during the day, apply your knowledge of Truth in daily relations with people, and you will make the way smooth for a peaceful, harmonious, and successful day, with more of the same kind to follow. The booklets named below are designed to assist you in accomplishing the purposes spoken of above.

"Morning Meditations," by Jennie H. Croft; "Good Words," by Imelda Octavia Shanklin; "The Spiritual Law in Business," by Wm. I. Hoschouer.

\$1.00 for the complete series; single copies, 35 cents.

THE BEAUX ARTS SERIES

SIX BOOKLETS BY THREE AUTHORS

The titles of this tabloid Truth library speak for themselves. Glance over them, and you'll be convinced. "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand," and "Loose Him and Let Him Go," by H. Emilie Cady.

Set of six booklets, \$1.50; single copies, 25 cents.

THREE OTHER PUBLICATIONS

WEEKLY UNITY

Some of the Unity readers are not subscribers to Weekly Unity because they are not familiar with our weekly publication.

Besides the regular features of Weekly Unity, which are many and varied, recent numbers have contained such good material as the following: "Extracts on Health," from a talk given by Charles Fillmore at a Wednesday evening healing meeting; "The Truth About Silent Unity Work," by May Whitney, director of the Silent Unity Society; "Healing," by Frances W. Foulks.

Weekly Unity always has just the right word to guide you through the day. Subscription price, \$1.00 a year.

THE CHRISTIAN BUSINESS MAN

Unity's new periodical for business people—and this means women as well as men—presents articles in the August number by Orison Swett Marden, and Dr. A. C. Grier. Unity readers well know the value of this announcement. Interesting Club Notes are a special feature of The Christian Business Man for August.

If you or your friends should be interested in the story of a manufacturer who saved his business by turning it over to God, read the September issue of The Christian Business Man. There you will also read how a business man was freed from the drug habit.

Subscription price, \$1.00 a year.

WEE WISDOM

The August issue of this entrancingly interesting magazine for the little people, is the birthday number. Ordinarily, only stories and poems written by the grown folks are illustrated in Wee Wisdom; but in this birthday number, the young authors' stories will be accompanied by pictures.

The children have learned to watch for the illustrated poem in the middle of the little magazine. This poem is usually written by Imelda Octavia Shanklin, editor of Wee Wisdom, and the pictures are drawn by our artist, Rickert Fillmore. This time, the poem is called "Rainbow in Happyhop." Subscription price, \$1.00 a year.

PROSPERITY FOR YOU!



This is an effort to emphasize to our readers the importance of the use of the Prosperity Bank, in casting off financial burdens, and in establishing a sense of financial security. No one

who is in bondage to money, in any form, can function efficiently, and get the joy out of living, which rightfully belongs to the child of God.

Thousands of Unity Prosperity Bank patrons are proclaiming their financial freedom. By the use of the Prosperity Bank Drill, they have learned to "let go" of money cares and worries; they have linked up with the universal Substance, which is only waiting for a chance to rush in; they have, through repeated successes, built up a strong prosperity consciousness, against which the waves of adversity beat in vain.

The present needs of humanity prompt us to emphasize the importance of right thinking in connection with money matters. Therefore, we are conducting a "Prosperity Campaign," which involves the use of the Unity Prosperity Bank, and is helping multitudes of people to establish their prosperity on a permanent and sound foundation. Let us so help you.

According to this Prosperity Bank plan, you have the opportunity to send Unity Magazine, to three friends. You do not send any money in making application for a Prosperity Bank.

Application blank on the next page.

UNITY SCHOOL OF CHRISTIANITY, Tenth and Tracy, 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 \$3.00, the amount necessary to pay for sending Unity Magazine to the three following names. I will send you the subscription price ten weeks after receipt of Bank.

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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
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