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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 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 WILL LAY HOLD OF GOD

As the marsh hen secretly builds on the watery sod,

Behold, I will build me a nest on the greatness of God;

I will fly in the greatness of God as the marsh hen flies

In the freedom that fills all the space 'twixt the marsh and the skies;

By so many roots as the marsh grass sends in the sod,

I will heartily lay me ahold of the greatness of God.

-Sidney Lanier.



TRUTH DEMONSTRATES

(Extracts from a talk by Charles Fillmore.)



CCORDING to the Scriptures, John the Baptist was in prison and he sent his disciples to Jesus with the message:

"Art thou he that cometh, or look we

for another?"

Jesus answered: "Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them."

Truth demonstrates its own propositions. Jesus represented Truth; he was Truth, and to prove his authority, he had but to call attention to the works which he did. Most people believe that the New Testament is true because Jesus authorized it. But Jesus delegated all authority of his doctrine to the Spirit of truth: "He shall guide you into all the truth."

The truth, as demonstrated by Jesus Christ, is a restorative power. It restores all things to their divine order. Error has torn down the natural world, including man. Emerson said, referring to the human family: "A man is a god in ruins." Man is God manifest; and, if he is not demonstrating the perfect structure of divine life, there is ruin somewhere. Jesus demonstrated that Truth proves itself in restoring order and wholeness to man.

When you know the truth in substance, in life, in power, in love, in all the real qualities of Truth, the body will demonstrate the truth. Your eyes will receive their sight, and your ears will be opened. You will walk as you never walked before, and "good tidings" will be preached to that poor, sinking, empty spirit in you. Jesus did not mean that the Gospel would be preached to people poor in worldly things and that



rich people would go without it; but he meant that those who were poor in spiritual things would, because of their open minds, eagerly receive the truth.

Truth cannot demonstrate its abiding power unless it is understood. The people whom Jesus raised from the dead, died again—they did not get the quickened understanding of Truth. Propositions of Truth must be thought out and lived out, before they fully demonstrate. Many people are deluded by cramming the intellect with lessons on Truth. One Truth statement understood and demonstrated in life is worth more than oceans of lessons and statements about Truth. Some wag has suggested as a new version of the familiar adage, "You may lead a horse to water, but you can't make him drink," "You may bring an ass to knowledge, but you can't make him think." Every mental process involves some brain action, and spiritual knowledge demands the deepest kind of thought.

There is an intuitive something in us that tells us what Truth is, when we think, when we meditate. Truth is the real being of God. And God reveals himself to all of us when we, with open minds, listenlisten to the word of Being itself. "There is a spirit in man, And the breath [inspiration] of the Almighty giveth them understanding." You can analyze God -you have a right to. Men have been taught that they are poor, weak, and ignorant; that the finite cannot comprehend the Infinite. My inner logic, my Spirit of truth, assures me that there is neither great nor small in divine mind. Man is the offspring of the one omnipresent mind, and he must have the capacity in himself to know that mind; he must have the power to know himself-to know himself as divine mind manifest. Consequently, we must know and comprehend God. The divine mind is open to us through the Spirit of truth. This understanding clears away all the fogs of personality, ignorance, and superstition; all those wrong ideas that we have had about the character of God and man. When you pierce with your I AM right through all these narrow, limited concepts of yourself and God that have separated you from your real being, the Spirit of truth will open your higher understanding and you will know what Jesus meant when he said: "I have yet many things to say unto you, but ye cannot bear them now."

We know that the tendency of the universe is to-ward perfection. Everything is striving to perfect itself. Whence comes the initial force? We say "nature;" and nature is just another name for God. And that divine perfection is making happy and joyous everything and everybody in the universe. This is good; so we intuitively, logically listen to our higher reason, and arrive at the conclusion that God is Good. This is the first postulate and conclusion of Truth: God is Good and God is All, consequently all reality is good.

Now, can you stick to that proposition in spite of all appearances? If you can, the Spirit of truth is working in you. But you will find, when you openly declare this truth, that there will crowd into your mind every opposing appearance of evil, and voices within and without will say to you: "Of course, God in Spirit, away off somewhere in heaven, is good; but here is a world of evil. See the evil in nature, see the evil in men, behold the evil tendencies in yourself." But in the face of all error you must demonstrate: "God is Good and Good is All."

Then you must lay hold of another quality of the infinite Good: "Good is all-powerful." Remember that divine mind is made up of ideas, and that each one of these ideas must be wheeled into line in man's mind, before he can put on the fullness of Truth. So, if we find ourselves weak in our demonstration of the allness of Good, we must hold that Good is all-powerful. It makes no difference how powerful the evil may seem,

we must hold to Truth. No matter how many poor people there are, how many lame people, how many deaf people, how many sick people—these appearances have nothing to do with the proposition; know that God is Good, and Good is All, and Good is almighty. This knowledge adhered to will heal all sufferers.

Establish that idea in your mind; you will find that a certain clearness, a certain spiritual perception and a power come to you that you never had before, because you are loyal to the Spirit of truth. With the realization of the almightiness of the good, there may come to you the thought that all evil and all bad people should be destroyed at once. Very zealous Christians, like Jonathan Edwards, have been so possessed with this idea that they have given God the vengeful character of the devil, instead of the Spirit of good. All Christians should know now that the greatest idea in divine mind is love: "God is love."

When the Spirit of love begins to work in you, compassion, forgiving grace and charity will spring into your consciousness; and, instead of destroying Judas, killing him at one fell swoop, you will see the good in him, and will reform him. The old method of reforming criminals was patterned after the method of John the Baptist. He destroyed all the error—that is, he tried to destroy it. He wanted Herod and Herodias and all those people who were doing evil things, to be put right out of existence; but a greater teacher than John was to come. John meant well, but he had not been baptized into Spirit. The desire in the intellectual man to follow the truth, is good, but there is something better: the Christ. John is spiritual perception, which is very much less in the kingdom of heaven than the least of those who have spiritual understanding.

The surest sign of the spiritual mind at work in man is forgiveness. You will love those who have despitefully used you; you will see unity in Spirit and



strive to establish it in the world, when you have forgiven your enemies.

So do not let the destructive idea, the burning up in hell-fire, and the instant destruction of all bad people, enter into your scheme of Truth. God is preserving his universe; he is redeeming it, he is educating it. If we, in our overcoming would fall into line with this patient regenerative process, which sets in just the moment that we perceive Truth; if we wish to follow it and demonstrate Truth, we must take every attribute of God as revealed to us through Christ, and put it into action in our lives.

Truth is a healing force; Truth builds up the man; Truth restores the body. When Jesus Christ was accused of healing through the power of Beelzebub, the devil, he called attention to the inconsistency of the proposition, which is as a house divided against itself. Then he emphasized the restoring power of God; that God is the only good; that God heals our bodies; that God is not the author of sickness. Jesus proved that God is not the author of evil in any of its forms; God is the author of health, and all health comes from God.

When we attribute our ills to God, with the idea that they are sent upon us for some good, we are committing the unpardonable sin. Do you know what the unpardonable sin is? You will find that your dictionary defines the unpardonable sin as giving to God those attributes which are not his, and taking away from him those attributes which are his. So if you are under the thought that you have committed the unpardonable sin, just remember that the only way to be forgiven is to ask God's forgiveness for your thought that he was the author of evil.

You must get into your understanding a clear idea of what the goodness of God is; that that goodness extends into every department of your being; that if there be any evil in you in any way, it is the result of your own mortal error thought. If you are sick, do not blame God. Do not attribute your ill luck, your failures, or any of your shortcomings, to God. Do not think for a moment that God has sent trouble upon you as a discipline. Many people, good people, Christian people, claim that God is giving them a lesson through some great trial, some great bodily illness. That idea is wrong. It is the unpardonable sin. So long as you are in that attitude of mind, how can God forgive your errors and bring you back into Truth? All people who stick to such propositions are beyond divine forgiveness.

Then, you must repent (change your mind); you must realize that God, the Good, demonstrates only good. Truth demonstrates itself in Truth. When I know that God is the omnipresent Good, and that God occupies, as the Spirit of Good, every part of my being, including my body, from that moment the Spirit of truth begins to build me up. It restores my hearing; it strengthens my eyes; it makes whole every part of my body.

Then do not let go of the proposition that God is the "health of his people." God is the one infinite life. Let us hold to the Spirit of God, that demonstrates itself in life everywhere. That is what the scientific world is preaching today; we cannot get away from this fact of the omnipresence of the one life. There is nothing else to come but this Spirit of truth. We look for nothing else. We know that the Spirit of truth is It was always here, but we have turned our faces in another direction. We have looked away from it. The Spirit of truth is in the midst of you. It is in you, and you will never have peace of mind, you will never have success in any way, you will never have health of body, you will never have anything worth having until you demonstrate its presence and power in your life.

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You should begin thinking about this right now. We all are striving for some ideal. All men and women in the world have ideals—they want to be something beyond their present achievement. You will never realize your ideal until you go into partnership with God. You must know the Truth of being; you must carry it out in every thought, in every act. Then you will have success; then you will be satisfied; then you will know that the Spirit of truth does demonstrate itself in man.

THE WINDS OF FATE

One ship drives east and another drives west
With the selfsame winds that blow;
'Tis the set of the sails and not the gales,
That tells them the way to go.

Like the waves of the sea are the ways of fate
As we voyage along through life;
'Tis the set of the soul which decides its goal
And not the calm or strife.

-Ella Wheeler Wilcox.

Demonstrations of the advantages of vegetarianism will be made daily at Unity Inn, during the Midsummer Conference and Healing Revival, July 1 to 14.

A midday luncheon will be given in the Pergola room every day of the conference. These Inn luncheons will be informal gatherings of the Unity family. All teachers, students, and their friends are invited. Table blessings and a word of grace will be said by the chairman. This will be followed by short talks about wholesome diet by any one who is inspired to speak. Special dishes will be served, and their preparation explained. If you have a good receipt that you can demonstrate, please let us know and you will be put on the program.



FAITH

SARAH D. SCOTT

(An advanced student of the Unity Correspondence Course.)



HE BIBLE is a book of the mathematics of mind. As numbers express values, so the events in the Bible are a record of the soul responding to certain fundamental con-

ditions. These descriptions are not merely of problems in the past, but of an eternal reality, of God working with our souls here and now. In the realm of the soul, principles are as firmly fixed as are the principles which govern the material world.

In Hebrews 11:1 (Weymouth version) we read: "Faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Again, faith is said to be that faculty of mind by which man unfolds into the comprehension of being.

Faith is a power which inspires, protects, guides, and uplifts; it is the guarantee of things hoped for, the convincing proof of things not seen. It is that state of the soul which is made keenly alive to the moving within it and upon it, of an interest and a power surpassing in degree and kind all that the unaided self can think or do.

Faith should be centered in the indwelling presence of the all-powerful Spirit of God. Emerson said: "There is a soul at the center of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice;" "the whole course of things goes to teach us faith. We need only obey. There is a guidance for each of us, and by lowly listening we hear the right word."

Faith stands in correspondence to the dry land,



from which all growth proceeds. It is represented as fulfilled in the crucial tests in time of trial or temptation. Peter walking on the water represents faith in its different degrees of development in the individual.

At first faith is small; it is variable, it comes and goes. Faith had not yet been established in Peter when he tried to walk on the water. Man has the same experience when he forgets his true birthright, as a child of God. Faith in God is faith in the ultimate good, regardless of appearances. Faith is the confidence of things chosen according to some high concept, and our work is to remove every obstacle, every obstruction to its perfect manifestation. Whenever man begins to doubt and fear, he always has the same experience that Peter had.

"Whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

A prayer without faith is like a problem in addition and subtraction, whose result may be zero. When the World War began, the Germans took as their slogan: "Christmas dinner in Paris!" But when the great crisis came, and the Germans were on the eve of entering Paris, the French people, even the women and the little children, took up the cry: "They shall not pass." Instead of a Christmas dinner in Paris, the German general ordered a retreat. An impassable barrier was built by the faith of the people of France. Again we see the fulfilling of the promise: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

"The great workmen of history have been men who believed like giants." The silent figure of General Foch was often seen in the early hours of the morning and late at night, kneeling in prayer in some shattered chapel or ruined cathedral.

The ways of materiality have so often proved unreliable that the world is calling today for men of faith, who alone possess the keys that will unlock the doors to the kingdom of heaven. Jesus had faith to call upon the Supreme in all times and circumstances, regardless of whatever trial or anguish his obedience might bring upon him. He always said: "Thy will be done."

Love is the twin companion of faith. Paul told the Galatians a great secret when he said that faith works by love. We expect faith to be of practical use in a practical, workaday world, because we know that the kingdom of heaven is now, and that it is our privilege to get the benefits of heaven now, not merely to hope to get them later on. If you are not getting results from your faith affirmations, try adding love to your faith, as Paul advised.

"Faith is the star that glimmers in what would otherwise be darkness, what just beyond the present is darkness to all but the man who has faith and knows."

Abraham's union with Sarah and with Hagar, the birth of Ishmael and the birth of Isaac, the sacrament given by Melchizedek, the entertaining of angels unawares—these are but symbols of the experiences of every soul in the development of faith. Each objective form represents an inner reality produced in obedience to the laws and principles which govern the complex nature of the mind of man.

The unfoldment of the faculty of faith is represented in Bible events by the story of the sacrifice of Isaac. Isaac signifies the laughter or the joy of God. To cleave only to laughter and joy is to forego that which is greater than joy: faith. The Hebrew words ayil (ram) and qeren (horn) signify strength. Sebak, the Hebrew word for thicket, represents the wild or lower nature of man which is not set free except through faith's evolution. But when incense arises from the divine offering on the soul's altar, in exercise of faith, wisdom, and power, then the line of Isaac carries on to Christ.

Faith ever brings into activity latent gifts and powers, and if there be a faith that can remove moun-



tains, it is faith in one's own powers. Man should have faith in himself through the knowledge that God and man are inseparable. If he has faith in God he must have faith in himself because he is of God.

A healer or a teacher who has no faith in the power of good, and no self-consciousness of the presence of God within himself, can cure neither the ills of the body nor those of the mind. Jesus Christ in his teaching affirmed faith to be the means of healing; to believe health is to establish health.

Healing is not the result of petition to God for special favor from without, but of faith in the divine completeness already within. "We imbue God's potential with the faith which makes it live for and with us." "Thy faith hath made thee whole," is a true declaration of a logical process which is as reasonable today as it was in olden times.

To faith let us add the virtue of patience, which is a peaceful, restful, undisturbed trust in God. Patience stills the personal will, that God's will may be done; it is known only to those who have put their faith in Spirit. Patience and love help faith by preparing the way; these three factors work together.

The trial of faith is an opportunity to use faith; the proof of faith has no fear or destructive thought with it.

We read of oriental tribes' observing a religious custom that requires its followers to walk barefooted over red hot coals. The fact that they do so without the least injury to themselves indicates that these orientals possess the power of faith; the ceremony is a trial of their faith, and the proof can carry no fear or destructive thought with it.

The faith of the sick, in relics, bones, bits of wood, and stone has brought forth results in healing which medical and surgical skill could not accomplish. Those who were healed by pilgrimages to the shrines of

Guadalupe in Mexico, Lourdes in France, and Ann Beaupre in Canada, have left at these shrines, canes, crutches, and other material props, silent reminders that faith does bring about healing. If faith in these relics and shrines has accomplished healing, how much more shall faith in the omnipresent, omnipotent, omniscient healing stream of God's love do for man when he has come into the understanding of his sonship.

Through faith the Christ righteousness is established; a new race and a new era shall come as the fruits of this righteousness. Good advice to this new race would be: "Believe in yourselves with all your might." The ground of man's faith in himself is to know that "There is only one Presence, one Power, in all the universe: the Good omnipotent."

The Good ommpotent.

There are only God, and his Son, the Christ---the indwelling Christ in whom we have faith.

We all are children of God. We all are one in Spirit, and in Spirit we all are perfect. If we would enlarge our usefulness, we should enlarge our faith in all mankind.

The keynote of the Unity Midsummer Conference and Healing Revival, to be held in Kansas City, July 1 to 14, is: "Jesus Christ is now here, casting out demons and healing the sick."

Jesus healed the multitude, and he commanded his believers to do likewise. "These signs shall accompany them that believe: in my name shall they cast out demons; . . . they shall lay hands on the sick, and they shall recover."

You are invited to the Midsummer Conference and Healing Revival, July 1 to 14. If you are a Truth student you will be helped to a better understanding. If you are a beginner you will receive lessons of incomparable value in the unfoldment of your soul. It is promised that the Pentecostal baptism will be repeated in this day with redoubled power. We are announcing the second coming of Jesus Christ as now being fulfilled in our midst with great power and glory.



THE DEVOTIONAL SPIRIT

THEODOSIA DE WITT SCHOBERT

And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

N THESE days of departure from the established religious beliefs, there seems to be a tendency to let go also of the devotional, reverential feeling toward the great

Principle back of all creation. When we think of God, or speak his name, does a feeling of profound adoration and esteem enter our minds and our hearts, or does the thought of the supreme One arouse no greater depth of respect and regard than the naming of any object in the material world? This is a question worthy of our earnest consideration. True, we are learning to have more esteem for all people and all manifestations because we see, at the heart of everything that appears, the idea of the one Mind. This should add to our worship of God, and should not take away from it, because the Father "is greater than all."

The cause is greater than the result; the creator is greater than the thing created, and we should recognize this supremacy, giving honor and glory to God, even though we can trace his presence everywhere in his world, and though we know that in essence all things that appear are expressions of the one infinite Life, Substance, and Intelligence.

In the past, Christian religion has been almost entirely a matter of sentiment. There has been little in it to appeal to man's reasoning qualities. Even yet, there are many good Christians who deem it sacrilegious for one to attempt to analyze the accepted dogmas, creeds, and Bible interpretations of today. They think that certain standard religious ideas should be blindly believed; that through acts of worship, the singing of

sacred songs and the making of long prayers, religious fervor and zeal are generated, and that thus they have salvation. Deliverance from sin and its consequences to them is only for the soul: the brain and the body of man have no part in it. But this belief does not appeal to thinking persons. To the latter, a system of Christian faith and worship that is not reasonable and that cannot be made practical in their everyday lives, seems lacking in a very vital way. And so we have come to the time when people are waking up and are demanding an understanding of spiritual things. They must know the why and wherefore of the laws of being, of God, and of the universe. They will accept only a religion that appeals to their reason, to their understanding, and that can be lived and used in business, at home, and in all the affairs of life—a religion that really saves from sin and its results, here and now.

In their search for a logical foundation for their faith, there has been an inclination to let go of the feeling or heart side of religion, without which there can be no true spiritual worship. "Was not our heart burning within us [said the two with whom Jesus walked to Emmaus after his resurrection] while he spake to us in the way, while he opened to us the Scriptures?" Has your heart ever burned when the great Teacher within was revealing to your consciousness some new and precious truth? Has such a warmth of love, reverence, and devotion ever thrilled your being at the mere breathing of the name of God or of Jesus Christ that just to feel for a moment the divine Presence was joy and gladness sufficient to satisfy body and soul? so that no longer was there an inner unrest, or an urge to go here and there seeking outer pleasures, thinking to find in them contentment and happiness? If not, even though you may have much intellectual understanding of Truth, you lack a very vital something,



without which you cannot really experience the lifting, saving, and redeeming power of Spirit in your life.

It is not enough to learn about God and the principles of Being. We must "feel after him and find him." that we truly may know him. To feel after him and find him means much more than a stir of the feelings in the religious services through which man attempts to worship. It means thinking about and affirming God to be our life, our inspiration, our intelligence, our power, our love, and the very substance of our being; it means obeying the instructions, "Be still, and know that I am God," until not only in our minds and hearts do we feel a deep adoration and fervor of spirit, but also we realize the divine Presence more clearly than we ever have felt the presence of a dearly loved friend. It means that we feel the thrill of infinite life throughout our organisms, the warmth of love in our hearts, the light of new understanding in our consciousness. The very substance of our bodies seems purer, lighter, and freer.

Because we no longer "fear" God is no reason why we should be lacking in reverence for him. Our adoration should be deeper and stronger, and it should be accompanied by greater esteem and honor since we know that God is good, only; our love should be of a higher quality; our consecration should be more complete; our ardor and zeal warmer, more fervent, and more active. The worshipful, reverent, obedient attitude toward God is not to be belittled or despised; it is greatly to be desired, since it aids much in our true spiritual development.

"Familiarity breeds contempt," is an old saying. The words of Jesus, "A prophet is not without honor, save in his own country, and in his own house," have much the same meaning. Men always have honored that of which they knew little; they have great reverence for famous men after they have died and daily association with them has been forgotten; they like to

worship a God enshrouded in mystery and miracle, whose abode is in a heaven afar, both as to distance and time. This, perhaps, is why so many people object to the thought that God can be understood. They believe that an understanding of him will do away with his divinity and make him finite. This would no doubt be a fact, could man through the searching of the intellect, alone, find God. It is not the case, however, since spiritual quickening and lifting up of the whole man are necessary that he may comprehend the truth of Being. In our association with metaphysical students, is is easy to discern the ones who are devout Christians from those who are not of a deeply reverential nature, and who have not developed the worshipful, devotional consciousness which characterizes all truly spiritual people.

We all need to "watch and pray" upon entering into a study of the science of Being, that we may not, in our thoughts, pull God down instead of lifting ourselves and all mankind to a higher level. When we learn about the law of thinking—the power of thought to create, to bring into manifestation or to dissolve manifest conditions—let us bear in mind the spiritual quality of true ideas. Let us not confuse the product of our mortal, limited thinking with divine ideas, but let us keep our mental eyes fixed upon the purity, the perfection, and the greatness of God, who is the one Intelligence and Power of the universe. Thus we shall become a channel through which true spiritual ideas and thoughts may find expression.

Do not be afraid of being called "orthodox." The orthodox church represents the feminine (feeling) or soul side of religion, and it is a good foundation upon which to begin the building of a true Christian character. Although Spirit may seem to be lacking in the churches, because of the prevalence of ordinances and ceremonies and lip service, yet every true orthodox Christian has

a consciousness which we all need in our spiritual unfoldment. That consciousness is a trustful, reverent attitude toward God. If we can trust, and keep on trusting, when we cannot see the way before us; if we can always be assured that the Spirit of God over all, in all, and through all is continually working to bring about the perfection and good of all, regardless of appearance; if we are zealous, ardent, and constant in our devotion to Truth, and yet with all this are well balanced in our thinking qualities as they pertain to spiritual understanding; if we are logical in our reasonings: if we know the working of the law, and seek to obey its principles in every respect; then we really are becoming the rounded, complete, perfect men and women that God created us to be. Then we are unifying within us the feminine and the masculine phases of true worship, the reverential, devotional, trustful, feeling qualities of the heart, and the reasonable, logical understanding which has been looked upon as belonging more to the head.

We often are asked: "Do you believe in the divinity of Jesus Christ?" "Do you believe in the divinity of God?" and other such questions. There is a reason for such inquiries. We realize that the high recognition which we give man as a spiritual being and our teaching regarding man's true relation to God are at the bottom of these questions. Until a person becomes so quickened spiritually that he can see somewhat beyond the limitations of the mortal mind, the only way by which he can comprehend how any individual can think himself to be one with God is by bringing God down to man's human level. The idea that man is anything more than "a sinner," "a poor worm of the dust," "purely human and mortal," has never occurred to the unawakened. Nevertheless, do we who perceive the truth show by our every thought, word, and act, that we are becoming like the Christ? Are we

actually raising our living to his standard, or are we confusing our limited, mortal consciousness with absolute Truth and calling evil good? When in all our ways we do seek conscientiously, thoughtfully, prayerfully, understandingly, to measure up to the Christ standard, we shall so radiate the God nature at all times and under all circumstances that the question as to whether we believe in the divinity of Christ will no longer need be asked. Those with whom we come into touch will recognize and bear witness to the Truth because we are letting our light shine. But sometimes persons having only a very limited knowledge of the import of their words make such high declarations of truth that others fail to see the Spirit of God in those who make the declarations. So they infer that the persons making the declarations do not believe in the heavenly nature of the supreme Being with whom they so glibly affirm their oneness and likeness.

Let us be in spirit like the one about whom we read in the Bible who "loved much" because she was forgiven much, rather than like the Pharisees who exalted themselves in their own self-righteousness. Let us examine ourselves fairly in the light of Truth, and at all times let us seek more earnestly than ever to lift up the Christ in us instead of giving place to the personal man. As we affirm and meditate daily on the presence of God and our oneness with him, let us understand what we are doing, and then let us realize the truth concerning every thought and situation that arises. Let us place where it belongs that which does not measure up to the Christ standard; let us deny it and really put it out of our lives, while we hold fast to the pure, the true, and the good. Let us be more patient, kind, generous, loving, fair-minded, and forgiving toward all mankind. Let us be so honest, so upright, so virtuous, so sound, and so perfectly straight, and so unaffected in our daily living, that others may



see our good works and glorify our heavenly Father by whose Spirit we have been begotten again into sinlessness and immortality. Let us give honor to the Christ, through whose indwelling life we are being cleansed from all unrighteousness and into whose likeness we are being transformed, "from glory to glory." Let us love, revere, adore, and esteem more highly than ever before, the names of God and of Jesus Christ. In all our worship, let us both feel and understand; let us worship God "in spirit and truth." "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Let us know God in a truly comprehensive way, for we are infinite in our real nature, since we are children of the Most High. Thus knowing him, we can understand him.

To know God and to live are one and the same thing.—Leo Tolstoi.

We are asked what the financial requirements will be at the Unity Midsummer Conference and Healing Revival, July 1 to 14. There will be no financial requirements. All visitors will be asked to register, but no admission cards will be issued or required of those desiring to attend any of the classes. No collections will be taken, except on Sundays. A basket will be found at the door at each meeting, into which those who are so moved by the Spirit may drop their offerings for the support of the work. Rooms in this vicinity can be had for \$1 and up, a day. The Unity Inn serves first-class food, at popular cafeteria prices. Select what you want, and pay only for what you get.

"With God all things are possible," said Jesus. This means that your complete healing is possible, regardless of what you think or what others have said about your case. At the Unity Conference and Healing Revival, July 1 to 14, we expect to demonstrate the promises of Jesus. Jesus Christ is with us today fulfilling his promise: "Lo, I am with you always." "Whatsoever ye shall ask in my name, that will I do."



LOVE

RALPH E. BOILEAU



O LOVE is to know Truth. What is Truth? Love is silent before this question, for its language is the language of Spirit and is translated into terms of the intellect

only when one can say with an understanding heart:

"I am love."

One cannot speak of love with understanding and wisdom, unless he has experienced its infinite power to a degree that transcends the ability of the intellect to express.

Man's fully awakened consciousness may be likened to the rainbow wherein the seven colors of the spectrum are revealed, not one color overshadowing another. Love is the source from which springs the pure white light containing all color of true life experience. individual awakens to the perfect harmony of spirit, soul, and body, as the exercise of love becomes the first impulse in every thought and act.

Love is the key to every attribute of the Infinite to which man is heir. Power comes from love; power gives man dominion by which he becomes the mover and creator of circumstances and destiny, and ceases to be a pawn pushed about by every shifting of environment.

Nations no longer will follow war if they learn the marvelous power and profit gained from armies trained in thoughts and deeds of love for those they thought to be their enemy. As sword and shrapnel are replaced by forgiveness, and the song of hate is changed to a carol of good will, the wealth and possessions of earth shall come into the hands of all peoples, with the perfect balance of justice.

What a great demonstration of love it would be if every nation should junk all its battleships and put its entire fighting machine into the caldron for molding



into tools of peace! But so long as war is abroad and all nations insist upon preparation, could any government dare institute a program of love and good will, refusing utterly to make or to use a single instrument designed to kill men? Love answers: "All authority hath been given unto me in heaven and on earth." "Mine are ways of peace." "Thou shalt not kill." Justice never has prevailed under the rule of force, nor will it ever do so. Preparation for war in times of peace or in times of threatened invasion is born of a patriotism that has no foundation in the highest principles of Christianity, for perfect love casts out fear and puts into practice: "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." The nation that will dare to inaugurate such a program shall have protection. peace, prosperity, and wealth to a measure that has not yet entered into the heart of man to picture.

How shall a nation be led to test the power of love and good will? The answer rests very much with the individuals who practice that power in the everyday walks of life. They have learned from wisdom born of love that every war is the direct result of selfishness, and that the selfishness which results in the test of armies on the battlefield is not all on one side. War is an indication of the general mental tone of the entire race.

Contemplate for a minute what might have been the result, had the recent Peace Conference at Washington laid aside all other deliberation and agreed that the nations represented there would enact this law: "It shall be forbidden that any citizen of the contracting nations make one penny of profit either directly or indirectly from the manufacture or sale of any implement of war, of any nature whatever." Would it not be rather an amazing and yet somewhat humorous spectacle to see our patriotism take on a zeal for peace under such a law? Selfishness would then most assid-

uously herald forth the propaganda of the utter folly and foolishness of war. Such a program would seem to it more profitable and much safer.

Then what shall we do with our present so-called war millionaires and profiteers? The very least we can do for our own highest good is to forgive them and to see to it that henceforth no fortunes are built upon destruction. Evil cannot be killed by evil; it must be transformed into good by the power of love. God be praised that the race is learning the more excellent way.

War shall cease on earth and peace shall reign forever, when we shall have come to know that a bayonet thrust into the heart of him we thought to be our enemy was in truth a bayonet thrust into the heart of a brother. Those little arms outstretched and the little eyes that looked up through tears praying for Daddy's safe return home from war, were praying to the infinite Father of all of us. We shall not disappoint them now; we shall answer their prayer by daily forgiving all peoples and sending them our hearts' best love with a growing realization of: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

As one seeks to acquire poise by acquiring well-balanced qualities of character, it is found to be a part of wisdom to measure every desire, so that all our forces may be made to express the fullness of life by the standards of love. In doing this we find that love becomes a magnetic force to draw to us everything that is good. But what are the standards of love? The soul's intuition alone can give the true answer, but it may be well to suggest that there is no wealth, position, achievement, wisdom, intelligence, vision, prophecy, or teaching that has any worth whatever if love is not the all-absorbing motive therein.

Through this understanding of love, one finds true



joy and happiness in living for others. Art for art's sake is no longer an ideal, and artistic achievement obtains only where there is a soul quality that measures up to the high standards of purity and nobility of character. Love in the heart of an artist enables him to lift the race to higher planes. The fine vocal organ with ability to use it, the violin, the piano, and the moving picture that is presented with excellent technique, become as sounding brass and a clanging cymbal if the milk of human kindness has not warmed the artist's heart with love for all of God's creation.

The new race that is coming into existence in the world no longer will acclaim him an artist who in a moment of exaltation would inspire us to express the more perfect life, and the next day be found in the divorce courts or in any negative practice that is beneath his high calling. Love is patient, but it gives a gentle warning that he who dares to lay hands on fame must purge his heart and invite the world behind the scenes where there may be found the fact and truth of artistic attainment.

It is difficult for love to beget wealth in a world where the standards of business do not always meet the Golden Rule ideals, and where men grow tired and gray in a mad pursuit of possessions. Faith demands that you try the everyday exercise of love toward all men and all things, for God is Love and nothing in the universe can defeat him. Only with your eyes shall you see the wicked and chaotic world conditions; they shall not come nigh your dwelling, neither worry nor fear, as your heart awakens to love. Your prosperity and wealth are sure, and they not only will take on the nature of a rich soul quality, but they will manifest in houses and lands and in an abundance of other good, usable things. This is the law of love.

The love consciousness passes human sentimentality and reflects the qualities of divine wisdom, when one sees something in his neighbor besides flesh and blood; when he can actually feel in his heart a tender mother love and kindness for the stranger he meets. When one can love all men, when he can forgive all men their mistakes, then he has reached the dawn of a new and wonderful life experience, and God's wisdom and love will lead him in paths of happiness and peace.

Love enables us to see in the manifest world not cold materiality but God substance come forth for our use. There is no bondage in the visible environment under the magic touch of love. The body temple can be praised into radiant health. That place we call home may be an apartment, a rented room, or a house, but the walls have ears, and words of appreciation and praise make the abode more convenient, more comfortable, and more beautiful. We can talk to the walls about the rest, peace, and comfort they bring, till those who call to sit with us will catch the message of the living presence of God and will be sent on their way rejoicing.

You may have a very thorough perception of the scientific principles involved in the application of the higher law, and yet be unable to prove your power over sickness, disease, poverty, and negative conditions. True mastery comes from the faith that is born of love. It may be that your love nature is dormant; if so, the process of bringing it to life will require continuous and persistent practice. If you have waded through all the sciences and have read whole libraries, still it remains for you to come back to the simple path which leads to knowledge that needs no explaining, but that has a realization out of a heart that can say: "God is love and I, the divine image, am love."

In awakening the heart to a living sense of love, we should take the word just as did God our Father, in his creation. Affirm: "I am the dwelling place of love." At first this declaration may not cause a ripple in the



consciousness, but if we continue to pray that word day and night, one day we shall rejoice at the very thought that we are the abode of love. What a warm glow it sends out through the whole body! Then we are not only able to say, "I am love," but we can prove what we say, by feeling it. Whoever knows love has a radiating enthusiasm, and the blood coursing through the veins carries with it the song of youth, health, and happiness. That person does not become so absorbed in daily duties that he cannot find time for recreation and play. Love not only makes work a joyous task but helps us to get out into God's sunshine; it thrills the being till laughter rings out with the very gladness of life and carries the conviction to all the world that it is good to live. God's words of love, through his children, will enable us to forget self in a life that embraces the highest good for all. Through it we can find ourselves alive in heaven, on a new earth.

Words have such a transforming power in our lives that what we persist in thinking and affirming, we ultimately believe and become like. As we partake of our food each day, we do not ask that the processes of assimilation and metabolism be explained to us. We do not demand a scientific analysis of the chemicalization set up when we breathe. We simply breathe and are revived and refreshed thereby. When we enter a dark room at night we do not demand to know and understand what electricity is, before the darkness is dispelled; we press the button and walk in the light.

Let us become more childlike in our expectation when we pray, and declare that: "Love is born in me and I walk in the light of Truth." Our words shall not return to us void but shall accomplish their purpose more surely than did the electricity that was turned on to illuminate the room.

As we become awakened to love and try to lead others to know the true philosophy of life, let us not lean

too much toward mentation and words of learning, but let us prove the balanced life that love brings. May we not only tell of the power of an awakened consciousness, but may we also turn the living waters of love into the wine of happiness and then partake of that wine that others may be inspired at seeing our radiant health and youth. Seeing God's abundant riches in our affairs, may we be constrained to learn of him who taught us the way of love.

The earth is not a place from which we would be free, for our work is here, transforming the earth into that new Jerusalem where there shall be no hurt, neither sorrow nor tears. We shall help to bring about the will of the Father on earth as it is in heaven; we are daily seeing his Spirit poured out upon the flesh of men, daily seeing the kingdom of heaven established, for love has taught us how to measure up to the standards of divine sonship.

There shall be no earthquake nor storm for the children of God, for all earth's elements know love's "Peace, be still," and they rejoice to obey. Have you tried the power of love to meet every condition and problem of life that confronts you? If you have not, then you have not lived.

The springtime of life, with all the absorbing romance of youth, is yours for the simple price of love. At your word, the barren places of earth will bloom with the fragrant flowers of Eden. The message of the rose or a baby's dimpled smile will thrill you with heaven's highest happiness, but no more than will a brother's heart made glad.

The highest reach of all philosophy, science, or religion is embraced in the Master's teaching that God, our Father, must be loved with the whole heart, and that we must love our neighbor as ourselves.

Love is life, wisdom, health, wealth, peace, happiness, and the living Christ born in you.



CREATION AND RE-CREATION

E. V. INGRAHAM

Chapter VI

THE BEASTS OF THE FIELD

GAIN we come to the point of manifestation in the creative process. The sixth day of God's creation was expressed by bringing into manifestation the beasts of the

field. Man also was included in this day's creation. This is the most external manifestation of the creative process and individually it means the Word of God becoming flesh.

Our conception of flesh and the manifest world has been entirely wrong, so far as we have conceived of flesh as something apart from God. It is, in reality, the "temple of the living God," and we must alter our present concept to conform to this Truth.

Farther on in Genesis we are told how Adam named all the animals. Adam, or materially minded man, has given to all things their animal names; throughout the ages we have been blind followers of the blind. Because certain things in us have been called animal forces, and the like, we have continued to accept them as such. A name indicates that which is embodied in the essential nature of a thing, and nothing in the life of an individual can develop beyond the name which the individual has placed upon it. One of the first steps which we should take, therefore, is the renaming of everything in us, as well as outside of us. Take, for instance, the body itself. It is not a material thing. It is the very substance of God brought forth into visible form. True, we have misshaped it and it does not now appear to us to be godly. However, if we will call it by its true name, the "temple of the living God" (the very substance of the Word of God become flesh),



it will recognize its name and respond in a manner that will convince us of the truth.

When the realization of the power and presence of God is liberated through the flesh, the same change takes place in the flesh that takes place in an electric light bulb when the electricity is turned on—the flesh becomes radiant and loses its sense of density. Such a body is not a limited place in which to live; quite the reverse, for in it we find the greatest possible degree of freedom and expression.

Cease to judge the body according to appearances. Only in appearance does anything begin and end, appear and disappear. Interpenetrating all time and space, is the very substance out of which all things have been formed and in this primal substance they all are limitless, all are joined, and in reality are one.

We live in bodies and worlds of our own conception. Our own estimate—our way of naming them—is the measure of their development. In what kind of body do vou live: flesh, mental, or a radiant Christ body? Any kind of body is possible to you, but in order to have the desirable kind of body, you must build your concept of body accordingly. This does not require a change of location or of flesh itself, but it does require a constructive mental attitude toward everything. With each new concept of life do we not live in a new world, and does not this change make some change in our own physical being? Notice the transformation of your own face when, after your world has seemed blue or discouraging, encouraging news comes to you. A miracle has happened. All the principles of healing have been involved in the change from a frown to a smile. The only difference is in the intensity of feeling and the depth of the concept.

The question of body redemption, or the bringing into body consciousness the consciousness of the perfection and freedom of spiritual life, is attracting the



attention of the race today more than ever before. Medical and other sciences are beginning to recognize that under right conditions the body of man should not die. This is the portion of Jesus Christ's teaching which seems to have been least comprehended in the past; even now we are only beginning to see its possibilities. It is not at all surprising that we have not understood this possibility as it deals with the most advanced teaching which he gave, a teaching which bears upon the subject of the last enemy which man must overcome. A great advance in consciousness is necessary to comprehend his true meaning in regard to this last and greatest attainment.

The generally accepted meaning of Christ's teaching in regard to the question of eternal life, is that life which is eternal is of the future and comes after the death of the physical body. Life comes after death only in the sense referred to by Paul when he said: "I die daily." This only implies a death of one's personal limitations and imperfections—the carnal—and implies a new birth each day, a birth into a new and higher realization of the power and presence of Christ in oneself.

The matter of withdrawing life from the physical body as a means of attaining the freedom of life eternal, is not substantiated by the teachings of the Scriptures, but quite the reverse is true. The Scriptures emphasize the importance of more abundant life in the physical body. Let us consider this subject in the light of the following quotations:

"Whosoever liveth and believeth on me shall never die."

"I came that they may have life, and may have it abundantly."

"Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

"The whole creation groaneth and travaileth in pain

together until now . . . waiting for . . . the redemption of the body."

"The body is . . . for the Lord; and the Lord for the body: . . . Know ye not that your bodies are members of Christ? . . . Your body is a temple of the Holy Spirit which is in you."

"Glorify God therefore in your body."

"Christ also is . . . the saviour of the body."

"A Saviour, the Lord Jesus Christ: who shall fashion anew the body . . . that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

"The Spirit of him that raised up Jesus from the dead . . . shall give life also to your mortal bodies

through his Spirit that dwelleth in you."

And so we might go on with innumerable quotations setting forth the importance of the complete redemption of the body. That redemption is a definite consideration in the process of re-creation, and our success in the outer world depends very largely upon the degree to which we succeed in giving the Christ principle expression in every phase of ourselves.

One thing that we should remember is that it is "the spirit that giveth life," and that it is the "Christ in you" which is the savior of the body. This is the way and it is very clearly set forth in the foregoing quotations. Let us accept now the idea that the body has a definite place in the plan of redemption and that our re-creation includes every phase of our being, and that now—now—is the time of fulfillment. Only thus can we fulfill the full purpose of God in our lives. This is the work of the sixth day.

The complete and perfect man is attained only by the union and blending together of his threefold nature. This blending comes through a practical application and a setting into action through the very flesh, every spiritual impulse which comes to us. Too often our



impulses are outward, toward things, instead of from the Spirit within toward the flesh of our own being in order that it may be quickened, vitalized, and daily re-created.

The spiritually awakened perceive that to be "saved" signifies something vastly more than the saving of a soul that it may go to the kingdom of heaven. The kingdom of heaven, according to the Lord's Prayer, is to come into the earth. If so, the earth, our bodies, and all manifestation must be prepared to receive. But he that sins cannot be of the kingdom, and death is the wage of sin. Life's final attainment is in the fulfillment of the prayer: "May your spirit and soul and body be preserved entire." Death is the enemy to be overcome, and it is to the valiant overcomer that the crown of glory is given.

"But," say some, "I do not want to live here in this body always." Of course not, and you do not, even now, and cannot, year after year, live in the same body. The body continually is being renewed and each of us has had more bodies than he is years old. The trouble is, the working pattern of these bodies has not been changed properly and the structure is therefore not to our liking. Give the body an entirely new pattern every day, a pattern conveying some of those physical characteristics which you think will be more desirable, and see if you do not like each day much better than the one before. If so, carry the same general plan out every day of the year and note the progress made during the year. Then extend this same process of improvement over a series of years, and see whether there is not in this practice something even more satisfactory than any heaven you have pictured in the past.

No matter what a man's belief in regard to a future life has been, he holds to this phase of life as long as he can. The impetus of the soul is toward expression; this impetus overbalances man's belief that peace comes after death, and he clings to life, as a result. This impetus of the soul transcends pain and poverty. Even he who pretends to want to die will cling to life. What we need is to find the joy of living, and he who has not found the joy of living has not found his harmonious relationship with God, whose moving spirit is toward expression today just as it was in the beginning. It is the Father's good pleasure to give us the kingdom; when we once have the kingdom it will be a matter of but little importance where we are, for the joy of freedom and of dominion of Spirit is ours wherever we may be. We no longer are subjects of conditions and circumstances, but stand in that dominion over all things which was given us in the beginning and which is now our divine heritage.

But let us not spend too much time in contemplating the ultimate in this respect. Rather let us spend our time studying and applying those principles which lead us into a more complete expression of life, here and now. The ultimate then will take care of itself. The great question is not what the outcome of this life will be, but what is the most practical and beneficial thing for us to do today in order that we may establish ourselves as far as possible within the kingdom; what will "save" us today, as much as possible, from limitation, sorrow, and suffering.

The important thing which we must realize is that man is not spirit as distinct from soul or body; neither is he soul only, or body only. Man is a composite of these three departments of his being. He is Spirit plus soul plus body. The thing which we most need at this point in our re-creative process, is some unifying influence that will bring these three departments of our being together until they function as one instead of as three.

Jesus Christ said: "I am the way." I AM, is the only truly centralizing influence in the individual. We



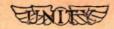
dissipate our forces by saying, "I shall be so and so by and by," or, "I was so and so yesterday." It is not what I have been or what I shall be, but what I am, that counts. What is my real estimate of myself today? Just what do I involve in this name of all names, and what do I include in my essential nature? Until the good of yesterday, the hopes of tomorrow, the inspiration of Spirit, the functions of mind and the responsiveness of flesh all are incorporated into our present being and allowed to become correlated into one and born into one whole expression, here and now, we are not availing ourselves of the full powers and possibilities that are ours.

The fact is that there never has been, nor will there ever be, more of God available than there is now. There is no possibility of the future that is not more a possibility now. There is nothing which man can be, that he is not now under the divine plan. The most effective and practical thing we can do is to accept now the full measure of our divine sonship even to the degree that it includes the radiant Christ body which is the very substance of the Word of God become flesh. All that belongs to Christ belongs to us. When we are in right relationship with the Father, we shall receive as the Christ received. It was not Jesus alone who was the Christ, though only he may have shown forth his Christhood. The race of man is the Christ of God and it is our mission, yours and mine, to show forth our Christhood. Only thus is the full purpose of God fulfilled in his creation, and only thus is our re-creative process complete.

Let us fulfill our sixth day of re-creation by realizing the truth of the following statements:

Yet in my flesh shall I see God.

I see in my flesh the expression of the pure, free substance of Spirit.



My flesh is the radiant substance of God, expressing his perfect life and intelligence.

My spirit, soul, and body are unified in Christ as one living expression of God.

TWO THIEVES, TOO ARTHUR P. BUCK

The "old man" must be crucified,
Cast off like falling leaves—
As symbolized when Jesus died,
Encrossed between two thieves.
One, Yesterday, Tomorrow, one—
Between them is Today.
Today must all my work be done—
There is no other day.

Inherited, old, timeworn creeds,
Tradition's gods of clay,
Our virtues told in long past deeds,
Are thieves called Yesterday.
Procrastination, Morrow's thief,
Has heard the Master say:
"Thou shalt be with me [no more thief]
In paradise today."

These thieves must both be crucified,
Crossed out, and none shall say
That either e'er was justified,
Till Morrow is Today.
Beginning is, and e'er was, now;
Forever is today.
What was tomorrow, now is now—
There is no yesterday.

Our great revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind.—Tagore.



CHRISTIAN PERFECTION

The following paragraphs are taken from John Wesley's book, "Plain Account of Christian Perfection." Speaking of his presentation of the teaching, the author says: "That none might be prejudiced before they read it, I gave it the indifferent title of 'The Character of a Methodist.' In this I described a perfect Christian, placing in the front, 'Not as though I had already attained.'"



METHODIST is one who loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and

the desire of his soul, which is continually crying: "Whom have I in heaven but Thee? and there is none upon earth whom I desire besides thee." My God and my all! "Thou art the strength of my heart, and my portion forever." He is therefore happy in God; yea, always happy, as having in him a well of water springing up into everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full, and all his bones cry out: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me."...

For, indeed, he "prays without ceasing;" at all times the language of his heart is this: "Unto Thee is my mouth, though without a voice; and my silence speaketh unto thee." His heart is lifted up to God at all times, and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down, or rise up, "God is in all his thoughts:" he walks with God continually; having the loving eye of his soul

fixed on him, and everywhere "seeing him that is invisible."

Agreeable to this his one desire, is the one design of his life; namely, "to do not his own will, but the will of Him that sent him." His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth. He hath a single eye; and because his "eye is single, his whole body is full of light. The whole is light, as when the bright shining of a candle doth enlighten the house." God reigns alone; all that is in the soul is "holiness to the Lord." There is not a motion in his heart but is according to His will. Every thought that arises points to him, and is in "obedience to the law of Christ."

And the tree is known by its fruits. For, as he loves God, so he "keeps his commandments;" not only some, or most of them, but all, from the least to the greatest. He is not content to "keep the whole law and offend in one point," but has in all points "a conscience void of offense toward God and toward man." Whatever God has forbidden, he avoids; whatever God has enjoined, he does. "He runs the way of God's commandments," now He hath set his heart at liberty. It is his glory and joy so to do; it is his daily crown of rejoicing, to "do the will of God on earth, as it is done in heaven."

All the commandments of God he accordingly keeps, and that with all his might; for his obedience is in proportion to his love, the source from whence it flows. And therefore, loving God with all his heart, he serves him with all his strength; he continually presents his soul and "body a living sacrifice, holy, acceptable to God;" entirely and without reserve devoting himself, all he has, all he is, to His glory. All the talents he has, he constantly employs according to his Master's will; every power and faculty of his soul, every member of his body.

By consequence, "whatsoever he doeth, it is all to the glory of God." In all his employments of every kind, he not only aims at this, which is implied in having a single eye, but actually attains it; his business and his refreshments, as well as his prayers, all serve to this great end. Whether he "sit in the house, or walk by the way," whether he lie down, or rise up, he is promoting, in all he speaks or does, the one business of his life. Whether he put on his apparel, or labor, or eat and drink, or divert himself from too wasting labor, it all tends to advance the glory of God, by peace and good will among men. His one invariable rule is this: "Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father through Him."

Nor do the customs of the world at all hinder his "running the race which is set before him." He cannot, therefore, "lay up treasures upon earth," any more than he can take fire into his bosom. He cannot speak evil of his neighbor, any more than he can lie either for God or man. He cannot utter an unkind word of any one; for love keeps the door of his lips. He cannot speak idle words; no corrupt conversation ever comes out of his mouth; as is all that is not "good to the use of edifying," not fit to "minister grace to the hearers." But "whatsoever things are pure, whatsoever things are lovely, whatsoever things are" justly "of good report," he thinks, speaks, and acts, "adorning the doctrine of God our Saviour in all things."

DEEP ANSWERS DEEP

"Deep calls to deep!" Man's depth would be despair But for God's deeper depth: we sow to reap;

Have patience; wait, betake ourselves to prayer:

Deep answereth deep.



A DINNER AT MRS. RANSOM'S

ALICE L. RUTH



S A dinner guest, Mrs. Ransom had a Bavarian, born and reared in the region southwest of Munich, near the Alps. It was a meatless dinner, of course, and Mrs.

Ransom added to the usual supply of vegetables, macaroni and cheese.

"O, ma'am, pardon me," said her guest; "I never eat cheese; none of my people eat it."

Somewhat embarrassed, he explained:

"My people were poor, and cheese is something only the rich can afford in my country; cheese and fish are things I never had in childhood, and after coming to this country I did not learn to like either."

"Fish!" exclaimed Mrs. Ransom, "why, your country is full of lakes and mountain streams. Are not the

poor able to fish?"

"Yes, ma'am," replied her guest, "there are fish, but that is not America, where every one may fish during the fishing season; in the country where I was born, the poor are not allowed to fish. It is not to protect the fish, ma'am, but to make plenty for the rich. The condition of the poor is hopeless there; every way of escape has been foreseen and cut off; those born in poverty must live and die poor. I do not see how your doctrine of prosperity could help them, though I wish it might."

"God is omnipresent," declared Mrs. Ransom; "his



arm is not shortened that it cannot save, and his Law is as far-reaching as the universe. Right thinking and right speaking can be applied, even there. The thoughts we think and the words we speak, make our lives what they are, whether in this or in other lands, for the word is the seed and the seed bears fruit after its kind. You found a way out; how did you do it?"

"I tried to better my chances by learning a trade, so I served a long and wearisome apprenticeship in a bakeshop; then with more self-denial and hardships, I got to this country, where my trade has been very helpful."

"If you study your own case closely," Mrs. Ransom resumed, "you will see that it was the kind of thoughts you held in mind that made your experiences just what they were. You pictured a better condition in your mind, you held to it and pushed your way to the thing you wanted. But there is a higher, sweeter, more beautiful way to abundance, open to all, even to those bound by the shackles you have described. Right thinking and the power of the spoken word will break the bonds, if used with sincerity and persistence.

"To gain the freedom we desire, we should begin by knowing God as our Father and ourselves as his children made in his image and likeness, pure spiritual beings; we should know that every prayer to him is answered in Spirit already, and that our holding to it in faith and thankfulness brings the acknowledged good into manifestation."

"Yes, ma'am," politely agreed the guest, "but it is hard to have faith when one sees lack all around and feels it, too. The people whom I know in Bavaria have no white bread like this; they eat a coarse, dark bread. If you were there, what would you do to better your condition?"

"I should seek first the kingdom of God and his righteousness and, in the stillness within, I should acknowledge the presence, the reality, and the power of divine substance and intelligence to abundantly supply all my desires; I should deny every appearance of lack, for it is written: 'Judge not according to appearance, but judge righteous judgment.' This is righteous judgment: that God is good and that all his creations are good. Then I would see reasons for praising God. The gladness and freedom of the birds would remind me that I am not bound in personal consciousness; I am free with the freedom of Spirit. I should see in the Alps, in the fertile valleys and glistening streams, the richness of God's bounty spread out before me; for one must refuse to see lack. When one sees only plenty, in spirit, it becomes tangible.

"Then I should feel God's love flowing into and through me, to everything that my eyes beheld and to

all that my hands touched."

"You will pardon me, ma'am, if I tell you that the poor have no time to think; they work. Leisure to enjoy the beautiful scenery is for the rich. The poor are sore-hearted, writhing beneath their burdens, feel-

ing the hopelessness of their situation."

"You admit that those people think discouraged, resentful thoughts. The point I am making is that they must change their thoughts, deny the evil and declare the good. When Paul and Silas were persecuted, imprisoned, sore and bleeding with scourgings they had received, they might have felt revengeful and desperate, but instead, they prayed and sang hymns. An earthquake opened the prison doors, the jailer released their feet from the stocks, took them to his house, bathed their wounds and made them comfortable; and the magistrate was glad to free them. The word of prayer and praise is as potent today as it was then. God's law is unchangeable.

"It is not easy to change old habits of thinking and speaking, and to substitute loving, happy thoughts and



words, but there's wealth in it, and friends and happiness. Every dear, unhappy soul is rich if he would know it. The mighty works of coming into our riches are done in secret, witnessed by our Father only, 'and thy Father who seeth in secret shall recompense thee.'"

EDUCATION

God is Spirit. We cannot see Spirit with these fleshly eyes; but when we clothe ourselves with the spiritual body, then Spirit is visible or manifest, and we recognize it. You do not see the living, thinking "me" when you look at my body. You see only the form through which I am manifesting.

God is Love. We cannot see love, or grasp any comprehension of what love is, except as love is clothed with a body. All the love there is in the universe is God. The love between husband and wife, between parents and children, is just the least little bit of God, as pushed forth through visible form into manifestation; a mother's love, so infinitely tender, so unfailing, is the same love, only manifested in greater degree through the mother.

God is Wisdom or Intelligence. All the wisdom or intelligence we see in the universe is God—is wisdom projected through a visible form. To educate (from educere, to lead forth) never means to force into from the outside, but always means to draw out from within something already existing there. God as infinite wisdom or intelligence lives within every human being, only waiting to be led forth or drawn out into manifestation. This is true education.

Heretofore we have sought knowledge and help from outside sources, not knowing that the source of all knowledge, the very Spirit of truth, was lying latent within ourselves, each and every one, only waiting to be called on to teach us the truth about all things—most marvelous of teachers, and everywhere present, without money or price!—H. Emily Cady; Lessons in Truth.

TRANSPLANTED

FRANCES W. FOULKS



AM A gardener; I know the joy of caring for growing things; I am rubbing elbows with nature in a little back-yard garden.

Many kinds of seed I plant in boxes.

When all conditions are right I transplant the little plants from the boxes to the places that I have made ready for them, where there is room in the earth for the roots to spread out and nourish the plant, and room above for the stalk to develop and bring forth its fruit.

Very few of the little plants seem to question the wisdom of the gardener, and they thrive and grow and bring forth as was planned when they were planted. Occasionally one will seem to resent being transplanted and, grumbling and questioning, forget to grow for a time, or cease to grow altogether, and die.

The great Gardener sees the whole, and each of us in his place in the whole. He knows when we have outgrown the old conditions and are ready for the new. Many times, that we may grow, that we may fulfill our mission, it is necessary to transplant us. Probably one on whom we depend—it may be the one whom we love most—is taken out of our environment. Or we may be transplanted bodily from one scene of activity into another that may seem to us an utterly impossible and useless existence; our minds may cling to the old.

I was transplanted. Like a few of the plants in my garden, I moped and grumbled and questioned the wisdom of the great Gardener, and came near failing.

One morning, with blinded eyes I sought my garden, for the first time in many days. Around me were the little plants, now blooming and bearing, and each doing its best to fulfill its mission. I looked for one that had failed to thrive when transplanted. Its place was



empty. I looked for another that, when I last saw it, was drooping and withered. I looked again, astounded, for it had outgrown all the rest. It was covered with glorious blossoms.

I caught the vision. In myself and nowhere else, lay the choice of growth or failure. I could grumble and question and live in the past—and fail. Or I could realize that I belonged just where I was; I could praise and give thanks—and grow.

My questioning ended, my tears ceased. Peace entered my heart, joy filled my whole being, and I, too, began to grow.

THE PALACE OF SWEET DREAMS AMY NICKERSON

Lo, childhood is the secret place, In which the Most High does abide; It is the palace of sweet dreams, Where all the happy muses hide!

And here they rock the race to sleep,
While the long journey through the night
Is made across a yawning deep
And safely anchored into light.

And so, by word and deed and thought, We build this temple of the race, Where all life's miracles are wrought Of love supernal, hope, and grace.

And you who seek this secret place
Shall find it now along the way,
High-towered by a golden thought,
White-winged by some surpassing day.

It is the mind that makes the man, and our vigor is in our immortal soul.—Ovid.

MOTHERHOOD DEPARTMENT

SLUMBER SONG

LUCILLE BERGER

Evening comes and day is done;
Go to sleep, my precious one.
Glows like flame the crimson west,
Thrills me, as you go to rest,
Sweetest child, upon my breast.
Lullaby, lullaby.

Sinks the sun behind the hills;
Love as great my being fills.
Sinks my song, now soft and low.
As you into dreamland go,
Angels flutter to and fro.
Lullaby, lullaby.

Flowers now are sleeping, too,
Deary-one, as well as you.
Birds are singing in the tree,
Each sweet note is meant for thee,
Gift so great, God gave to me.
Lullaby, lullaby.

THE MOTHER AND WORK

If we continually worry and fear, we suffer. Work is one of man's greatest blessings. Worry about work—not work itself—injures man. A little child works more hours a day than his mother, but he does not have nervous prostration, for his work is play. The mother has not yet learned that work is service and opportunity to serve God through serving mankind. She resists, she rebels, she criticizes, she condemns, she fears. These states of mind cause nervous prostration; not the work, but her attitude toward the work.—Ida M. Palmer.

Warehouse Point, Conn.—Daughter E. was in pain only one hour, to bring us our beautiful, bright, plump baby boy. For some unknown reason, his navel became seriously infected. I asked the telegraph operator how long it would take a message to reach you, and she said, "One hour." In one hour, nurse undid the band and found the navel almost entirely free from any sign of infection; before night it was perfectly healed. Mother and babe are doing

very well.-Mrs. E. W. W.

Odessa, Mo.—I am glad to report to you that my baby is entirely well from the spell of bronchitis which he had about a month ago. The last few days he has not been coughing or sneezing at all, and I feel grateful to you for your prayers, for I am sure they caused him to recover. When I wrote you, he was in a serious condition, but the day you got my letter, I could see that he was better. From that time on, he has been getting better. The baby was in the wrong position, but I had an easy delivery, anyway. The baby is perfect, and all say that he is the strongest child they ever saw.—Mrs. B. B.

Middletown, Ohio—Our blessed daughter arrived. Despite all the seemingly unfavorable signs, it was a normal birth, and the child is physically perfect. At twenty-three days, she is like a three-months-old baby. For that I thank God and you. I have made a recovery that is a marvel to all who know me, for I am stronger, look better, and am better than ever before in my life. Waiting two months overtime, I learned the value of patience. I also learned to guide my home affairs, so now they run extraordinarily smooth, and I find time to study as I never could have done in other circumstances, I believe.—Mrs. E. F. J.

Fairfield, Maine—The blessings of God be upon the Motherhood department. My daughter, Mrs. R., took the course and just before going to the hospital she sent a letter asking for special prayers during confinement. The little boy arrived, a perfect child. She had very little pain. The doctor and the nurse said: "Mrs. R. is surely a wonder." She is home now and is feeling well.—Mrs. Sturtevant.

Tehachapi, Calif.—I am inclosing a contribution in gratitude for your help and prayers during my pregnancy. My baby girl is almost six months old and is even healthier and happier than I could have hoped. I attribute this good to God, and I know that it was brought about by your prayers and instructions for me.—Mrs. M. D. M.



OUR PAGE OF BLESSINGS

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

Heavenly Father, we thank thee for the return of day, and for the blessings which it holds in store for us. We are grateful for this bountiful meal. Bless the dear ones who prepared and served it. We pray thee, dear Father, that every man, woman, and child may be fed from thy rich bounty, in Jesus' name.—M. S. S.

The garden and the sunny field, Their living substance richly yield; For their clean harvests let us praise The love that prospers all our ways.

-Selected.

Come, Lord Jesus, be our guest, And let this food by thee be blest.

_C. S.

We rejoice and give thanks always for the richness of thy bounty.—E. H.

All that I am Thou givest me; All that I have I give to Thee.

-H. E. K.

Dear Father, every blessing comes from thee and we gratefully acknowledge thy goodness to us. In the name of Jesus Christ, amen.—M. S. F.

O God, in the name of Jesus Christ we bless these holy temples that thou hast given us.—C. B.

Our Father, we realize that all thine is ours. For this realization and for its manifestation in abundant supply, we thank thee. Amen.—I. O. S.



Be still, and know 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.

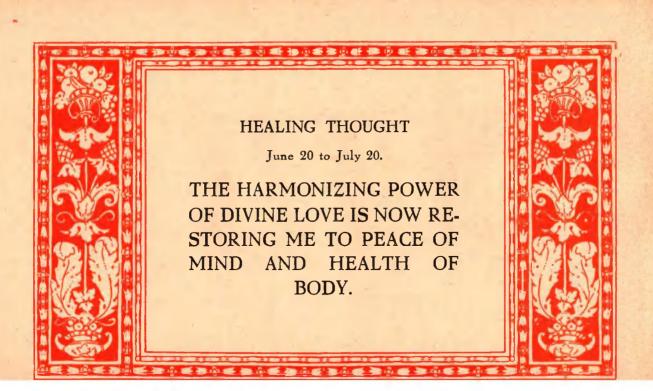
We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

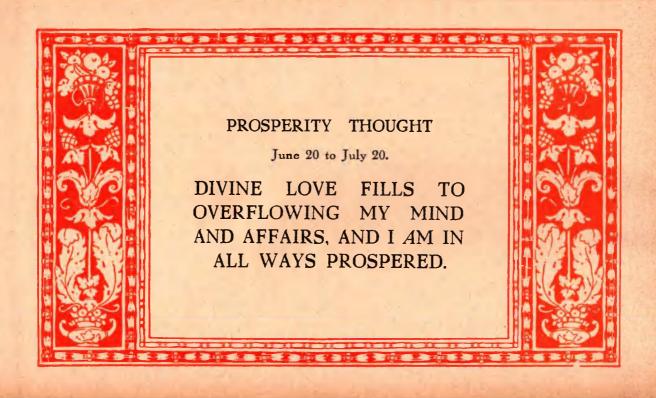
Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

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.





HEALTH

The harmonizing power of divine love is now restoring me to peace of mind and health of body.

Love is the magnet that attracts and holds man to God. Although man, like the prodigal son, may separate himself in consciousness from the Father for a time, eventually love draws him home to the inner life, for "God is love." Love relieves the friction of mind and body, just as oil relieves the friction in a piece of machinery. When we awaken love within us, everything and everybody, including ourselves, seem happier. Love is the greatest joy-giver, the greatest healer, and the greatest thing in the world. Therefore cultivate love. Let the pure currents of divine love flow freely through your mind and body, by affirming that God is Spirit, and that God is Love.

PROSPERITY

Divine love fills to overflowing my mind and affairs, and I am in all ways prospered.

Thousands of people have testified, in Unity literature, how they have been prospered by cultivating thoughts and words of love and by acting in loving ways. We may hold thoughts of love and, as a magnet, draw to us things, people, and opportunities. But this is only half of the law. We must express without, that which we have perceived within. Courtesy, justice, honesty, gratitude, and service must be expressed in word and deed. The commercial world is valuing courtesy more and more. The cash girl's "Thank you," may sound perfunctory, but managers require it because they find that it oils the cogs of commerce.



SUNDAY LESSONS

LESSON 13, JUNE 24, 1923.

Unity Subject—REVIEW: EXPERIENCES IN THE REDEMPTION OF MAN.

International Subject—REVIEW: GREAT MEN AND WOMEN OF THE OLD TESTAMENT.

GOLDEN TEXT—Let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 12:1.

SILENT PRAYER—One thing I do, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

The history of the nations and the individuals who are mentioned in the Old Testament is symbolical of experiences that take place in the consciousness of man. Each of the great men and women who were the central figures in the lessons of this quarter, represents a faculty or a dominating spiritual power in man. An explanation of the principal characters and events of each lesson follows:

Abraham: consecration and faith in God. Abraham obeyed God, and went out from his home to become "a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God." The eye of faith looks in, to the real man, the perfect pattern; it looks ahead to the time when all the organs and functions of the body and of

the entire man will manifest the spiritual perfection of the God idea back of them.

Abraham became "the father of a multitude;" the children of Israel are his descendants. This is symbolical of faith, which, when awakened in consciousness, becomes the parent of the ever-increasing multitude of thoughts that are receptive to spiritual truth.

Joseph: increase. Historically, a great-grandson of Abraham, and one of the twelve sons of Jacob. The twelve sons of Jacob were the heads of the twelve tribes of Israel; spiritually, they symbolize the twelve faculties of mind.

Joseph represents the faculty of imagination in man. Through envy, his brothers sold him into Egypt. Because of his spiritual integrity and his wisdom to interpret dreams, he was made ruler of Egypt, and was enabled to save his people from starvation by bringing them all down into Egypt and feeding them upon the food that he had stored up in the years of plenty. This symbolizes the work of the imagination in the subconsciousness in preserving the organism by union with the life forces.

Moses: liberator and lawgiver. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness, and which are tugging at the old states of limitation and material ignorance in an effort to rise out of the depths into a higher life expression. Pharaoh, the king of Egypt, who would not let the children of Israel go, represents the force that rules the body in the material consciousness. The Lord is the universal law whose tendency is upward and onward.

Ruth: fidelity. The love of the soul is for Spirit and the people or thoughts of Spirit. When love is true to its highest, it becomes a magnet to attract other souls of like character to the higher life. Boaz and Ruth were the ancestors of King David and of David's greater son, Jesus. Here we have symbolized the



progression of a thought from simple, loving obedience and devotion to a mighty ruler of worlds.

Samuel and David: Samuel was a prophet of God; also, he was a wise judge over Israel. He represents the higher judgment in man. The children of Israel were not satisfied to let Jehovah guide them through his prophets; they wanted an arbitrary ruler. Therefore, Saul (personal will) was made king over them, and they suffered. Samuel continued to instruct them and to exhort them to obey God. Even so, though the spiritual or religious thoughts in us become subservient to the personal will because we do not take the trouble or the time to inquire of the Lord and wait on him for light, still our higher judgment will keep on teaching us, as much as we will allow it to do so, and to warn us against error.

David: love. David succeeded Saul on the throne. Saul, the will, was not wholly dedicated to the Lord, but gave himself over to excessive personality, and so was deposed by the outworking of the Law (Lord).

Elijah typifies the I AM in realization of its unfettered power.

In the contest with the prophets of Baal, the wood, the bullock, and the altar symbolize the vegetable, the animal, and the mineral kingdoms, to which the thought has linked the soul. All these material thoughts must be denied until they cease to bind the soul. Denial is symbolized by the pouring of the barrels of water over the offering, and denial is to be followed by affirmation of Holy Spirit as the source of life—symbolized in the fire that consumed the sacrifice.

Isaiah: the higher self; a lesson on purification, which shows the cleansing power of exalted ideas. The consciousness of impurity is taken away through the realization of divine purity in thoughts and words.

Jeremiah: spiritual faith; a lesson in obedience. The children of Israel had become idolatrous, rebellious, and disobedient, and Jeremiah was called by the Lord to warn them. Jeremiah used the Rechabites (logical reasoning) as an object lesson in obedience, because they were so true to the commandments that had been given them.

Nehemiah, "The Bold Builder:" vigilance in thought protection in rebuilding the walls of the soul and of the body temple. The work of building up the Christ body is not to be interfered with by the foolishness and ignorance of the carnal mind. Nehemiah represents the spiritual teacher within who causes the overcomer to remember that his God is great and mighty and will fight all his battles.

Esther: the dissolving power of spiritual love. Through love, the arbitrary will (King Ahasuerus) is harmonized, and the Jews (spiritual thoughts) are saved from being destroyed by sense consciousness.

LESSON 1, JULY 1, 1923.

Unity Subject—THE MINISTRY OF JOHN THE BAPTIST, OR A CHANGE OF MIND.

International Subject—JOHN THE BAPTIST.— Luke 3:3-8: 7:24-28.

3. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet,

The voice of one crying in the wilderness, Make ye ready the way of the Lord,

Make his paths straight.

And the rough ways smooth:

Every valley shall be filled,
 And every mountain and hill shall be brought low;
 And the crooked shall become straight,

6. And all flesh shall see the salvation of God.

7. He said therefore to the multitudes that went out



to be baptized of him, Ye offspring of vipers, who warned

you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

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

with the wind?

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

26. But what went ye out to see? a prophet? Yea, I

say unto you, and much more than a prophet.

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

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

GOLDEN TEXT—Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people.—Luke 1:68.

SILENT PRAYER—The thoughts of my mind and the meditations of my heart are of thy law.

A change of mind is the first requisite of the new life in Christ. This change comes through the cleansing by denial, which John's baptism represents. John's baptism, which is cleansing the mind, prepares one for the next step, the birth of Christ in the consciousness, the beginning of a higher set of faculties that, when grown to full stature, save the whole man from ignorance and sin and their results in body and affairs.

John the Baptist's ministry is likened to "the voice . . . in the wilderness," crying out for the right way. When the individual is constantly striving to know and to express more and more of the All-possibility, when he realizes the shortcomings of the sense state, he cries out

for a change. This is the cry of the suppressed soul, the sin-sick soul, the hampered soul in the one who is weary of the material world and material ways. The remedy is, "Repent ye," or change your mind.

The word John means, "Jehovah is gracious." John is represented by that attitude of mind in which we are zealous for the rule of Spirit; a perception of spiritual possibilities, and an activity in making conditions in which Spirit may rule.

The "baptism of repentance unto remission of sins," which has been made by the church an outward form representing an inner mystery, is in fact a simple matter of thought training. The Greek word metanoia is translated "repentance," which has been interpreted to mean an admission to God of sorrow for past sin and a resolve to be good in the future. It has been assumed that the field of action for that which is good in the sight of God is conduct. The whole Christian world has in a measure failed to discern the teaching of the New Testament about mental laws. A proper translation of the mission of John the Baptist is: "He came into all the region round about Jordan preaching immersion in mentation for the doing away with shortcoming." Lyman Abbott says that it is plain that the mission of John was to bring about a change of mind. "The fundamental idea is not so much sorrow as a change—a change, however, be it observed, not merely of conduct, but of the thinking and immortal part."

There is to be a descent of a higher principle into the consciousness. In the Scriptures, the higher principle is called the Lord. There must be preparation for this more heavenly order of being. "Make ye ready the way of the Lord, Make his paths straight." The mental department of man is a tangible reality. Thoughts occupy space and have form and shape. They make the "valley" and "every mountain and hill" mentioned in this lesson, which must be evened up before

FINITES

"all flesh shall see the salvation of God." All your flesh shall see the salvation of God when you have made your crooked thoughts straight. If your flesh is not saved from the ills to which mortal flesh is heir, it is because you have not opened the way for the saving Christ principle by purifying and harmonizing your thoughts.

Do not fall back upon "our father Abraham" (heredity in the Adam line of descent), but bring forth in

yourself the fruits of our Father God.

Under the evolutionary law of nature, which Abraham represents, "God is able of these stones to raise up children unto Abraham." John here infers that those who count themselves subject to the law under which Abraham lived and died are mortal instead of spiritual.

The difference between the methods used by the Christ and the methods used by John the Baptist (intellect) in dealing with sin, is that the former knows the unreality of evil, therefore takes no account of it but asserts absolute spiritual dominion and so puts out every error thought and appearance; John (intellect) is inclined to magnify sin, and, by resisting and denouncing error, brings himself into bondage (prison).

Jesus, however, acknowledged John as being the messenger who was sent to prepare the way before him. Christ commends the one who strives in an intellectual way, as the greatest born of woman, yet the least in spiritual understanding is greater than John the Baptist. The very highest quality of the mortal consciousness cannot compare with the lowliest spiritual

faculty.

QUESTIONS

- 1. What is the first requisite of the new life in Christ?
- 2. To what is John the Baptist's ministry likened? What does it mean?

TIMITE

- 3. What is meant by the "baptism of repentance unto remission of sins"?
 - 4. What is meant by verses 5 and 6 of this lesson?

5. What does verse 28 signify?

LESSON 2. JULY 8, 1923.

Unity Subject—THE SOUL IN ITS RELATION TO THE JESUS CONSCIOUSNESS.

International Subject—MARY, THE MOTHER OF IESUS.-Luke 2:41-52.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went

up after the custom of the feast:

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: and his parents knew it not:

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their

kinsfolk and acquaintance:

45. And when they found him not, they returned to

Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:

47. And all that heard him were amazed at his under-

standing and his answers.

48. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he

spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and

in favor with God and men.

FINITES

GOLDEN TEXT—Thou shalt call his name Jesus; for it is he that shall save his people from their sins.

—Matt. 1:21.

SILENT PRAYER—"My soul doth magnify the Lord," and my consciousness of my indwelling Christ increases daily.

This lesson is supposed to be about Mary, Jesus' mother. The central texts given concern the boy Jesus, in the temple.

Mary represents the soul, the divine motherhood, or love. She is the divine feminine in man. In this lesson, the Christ is pictured as having already received recognition in consciousness (Jesus has been born); the realization that I AM the Son of God, is increasing daily, and is being better understood (Jesus has grown to the age of twelve years, and understands to a great extent his spiritual origin and his mission).

Jesus, the growing consciousness that we are sons of God, Joseph, the son of man, and Mary, the divine motherhood, all enter into the consciousness of the individual. The object of their labors is the rounding out of the Son of God, or Jesus, until he is a perfect demonstration of God. The two sides of being are always in evidence to the one who thinks deeply. Why the formless must become formed, and why the invisible must become visible are questions not easily answered. Why do two and two equal four? It is not necessary to explain—observation proves the fact, and likewise experience demonstrates that satisfaction comes by following the law of creation. The religionist calls the law regeneration, and the scientist calls it evolution. We may differ as to the character of the process, but the final results are identical. All men are striving to be God manifest. "Ye therefore shall be perfect, even as your heavenly Father is perfect."

"The child grew, and waxed strong, filled with

wisdom: and the grace of God was upon him." The growth of the Jesus consciousness in strength and wisdom is not always patent to the outer man. "grace of God upon him" brings about an inner spiritual strength which remains hidden until it reaches a certain development in all parts of the mind and body. first we realize a change in thought, next a distinct vibration in body. When the growth is regular there is a spiritualization of some center in the mind and body each year, until the twelve have been raised to a higher rate of activity and a clearer perception of Truth. This growth symbolizes the going up each year to the feast of the passover at Jerusalem. The "passover" is the passing over from a lower to a higher plane of consciousness. To attain the higher plane, "sacrifices" must be made in the city of Jerusalem, or place of spiritual peace and harmony. Thus it is found that when we are progressing by orderly steps in regeneration, we give up sense appetites or passions at about the rate of one every twelve months. To make this surrender. we must have ability easily to enter into the consciousness, in which is a place of peace (Jerusalem), and a returning to the without with the fruit of the communion. Sometimes the soul and the body (Mary and Joseph), in their hurry to come to the surface of life, or to return home, forget the young child Jesus or take for granted that he is in the company. When he is not found, they must return for him. This portion of the lesson story means that we are to be specific in bringing forth from the inner or invisible side of being all the factors that enter into consciousness, because if we do not we must return sorrowing after "three days"—three days representing spirit, soul, and body—when we find the son of God in the temple "sitting in the midst of the teachers." The thoughts in the organism that preside over and regulate the various functions are referred to in the lesson text as the "teachers." Jesus, the wisdom

of God individualized, gives the learned men a new understanding of divine law, and all are amazed at the higher revelation.

This work of Jesus in the "Father's house" (as it reads in the revised Testament), is one of vital importance in the developing of health of mind and body. The outer consciousness may not understand (verse 50) why the all-powerful Son of the Most High should spend so much time in inner communion, but experience proves that much inner communion is necessary. Those who give due attention to it find that a certain harmony is established which may be brought to the outer realms (Nazareth) and made to serve in the commonest walks of life. The balancing of the within and the without brings about that harmonious evolution in soul and body which is described in verse 52: "And Jesus advanced in wisdom and stature, and in favor with God and men."

QUESTIONS

- 1. What does Mary, the mother of Jesus, represent?
- 2. What must the soul do that the Christ may be brought to dominion in the life?
 - 3. What does Jesus represent?
- 4. Explain the going up each year to the feast of the passover.
- 5. What is it that brings about the harmonious evolution in soul and body which is described in verse 52?

LESSON 3, JULY 15, 1923.

Unity Subject—THE CONFESSION AND ESTABLISHMENT OF FAITH.

International Subject—SIMON PETER.—Matt. 16:13-18, 21-23; John 21:15-17.

13. Now when Jesus came into the parts of Cæsarea

LENDER

Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some say John the Baptist; some,

Elijah; and others Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art

the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of

Hades shall not prevail against it.

21. From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto

thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend

my sheep.

17. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—Lord, thou knowest all things; thou knowest that I love thee.—John 21:17.

SILENT PRAYER—Spiritual faith is established in me and I am constant in my love for and loyalty to the Christ.

Simon Peter represents in man the spiritual faculty of faith. His name, Simon, meaning "hearing" and signifying his receptivity and ability to discern Truth, was changed by Jesus to Peter, or Cephas, which is the Greek for the word rock. This represents faith in God, strong, unwavering, and enduring faith. This faith is a necessary foundation for the building up of spiritual consciousness, the church of Christ, in the individual.

Peter (faith) was the first disciple that Jesus called. We find him nearly always associated with James (judgment) and John (love). Faith is the first spiritual faculty to be called into expression by every one who would follow Jesus in the overcoming life. Judgment, or discrimination, and love, must also be quickened in the consciousness and must work in harmony with faith in order that we may come into the right understanding, and may overcome the tendency to be vacillating in thought and habit, full of faith one minute, and ready to deny the object of our faith the next minute. Peter declared his loyalty to Jesus Christ, "even unto death," then, before the night was over, denied him three times; but this was before he was established in Truth.

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson by Cæsarea Philippi. It is the realm where personality has to be met and overcome.

The faculties of man (disciples) must be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is a sort of "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that the Son of man is?" What does personality say about this new consciousness? We

have not thought about the real identity, or meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit gives rise to these important problems of being, and we begin to ask questions. Personality sees all things in a personal way. The new consciousness is asserting itself and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah . . . or one of the prophets." This is the testimony of men, the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammeled discernment of Truth (the inner spiritual sight, faith, which is native to every one), the reply is: "Thou art the Christ."

Inward confession of this great truth is absolutely necessary to the perpetuation of this truth in consciousness. When we say in thought, "I am it," we lay hold of the substance of the mind, and a foundation is made that forms a basis for a new man. Let "Christ be formed in you." Simon Peter (faith) was designated as the rock upon which the Christ should build his ekklesia. This is not a temporal church, as has been interpreted by intellect, but an aggregation of ideas in mind based upon spiritual principles. The mighty revelation that man is in fact the very Son of the living God is too stupendous for even the illumined one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas dominant in the mind. These do not give up at once to the spiritual man. In fact, they assert their power to extinguish him. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated as perception, realization, and manifestation. Realization has its part in the subjective consciousness, and is accompanied by more or



less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and if we are wise we shall accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the sins of the flesh.

Peter (faith before it becomes established and really understands fully) would escape this work in subjective consciousness and would openly rebuke the idea that it is necessary to suffer such discipline. Jesus designates this state of consciousness as "Satan." It is a superficial way of looking at man—a surface view only. We must give up the personal life if we want the spiritual life. Mortality and mortal ideas fall far short of Spirit, and they all must be surrendered before we can enter into eternal life. Our task is not a question of preparing the soul now to go to a heaven after death, but on the contrary to prepare both soul and body to take up the heaven which belongs to us here and now.

Peter is questioned three times as to his love for Jesus, and is commissioned to feed His lambs and sheep. After the disciple of Christ has gone through a certain amount of discipline in his spiritual unfoldment, and the Son of God has been lifted up in his consciousness, the faculty of faith is put through a questioning process in order to reveal to the individual his real standing in "Simon, son of John, lovest thou me more than these?" Do we use our faith to demonstrate "things" in the outer, and do we really love and desire them more than we desire to know and to live the truth? When we give the things of Spirit first place in our lives, when we really love the Lord our God with all our hearts and minds, then we are ready to nourish and to sustain the spiritual thoughts of our own minds, and we are able to teach others who are hungry for the Word.

QUESTIONS

1. What is a necessary foundation for the building up of the church of Christ in the individual?

FINITES

2. Why is it necessary for faith to work in harmony with judgment and love?

3. Explain "Who do men say that the Son of man

is?"

4. Why is the inward confession of this great truth necessary?

5. Explain "Simon, son of John, lovest thou me

EXPOSING THE PRINT V. P. RANDALL

A photograph, when printed from the negative, is fixed by a chemical process in order to render the image permanent, and to prevent it from fading when exposed to the light.

An attempt on the part of any one to injure or to offend us may be likened to an "unfixed" print which has been sent to us. Resentment or anger, fear or worry, serves to fix the act and to give it strength and permanence. But if, instead of subjecting the act to this fixing process, we at once expose it to the strong light of truth and love, the picture will fade out, never to return either to the sender or to us.

UNIVERSAL MESSAGE

Sacrifice to this or sacrifice to that god, each god is but His manifestation, for he is all gods.

Lord of the universe, glory to thee! Thou art the self of all, thou art the maker of all, the enjoyer of all; thou art all life, and the lord of all pleasure and joy. Glory to thee, the tranquil, the deeply hidden, the incomprehensible, the immeasurable, without beginning and without end.—Upanishads.

In the faces of men and women I see God.—Walt Whitman.



Y-OE SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

BY THEIR FRUITS

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

We believe in the Holy Spirit whom the Father sent in Jesus' name, as the one guide and teacher in the way of all Truth. We do not believe that any one really can understand the Bible or Jesus Christ's mission on earth or man's redemption, unless the Holy Spirit reveals it to him. Without Spirit, the Bible becomes to man the "letter" that "killeth;" in the light of Spirit, it becomes a life-giving message.

In your letter, you spoke of eternal life. Do you know what eternal life is? It does not mean going to heaven when you die. Death is the wages of sin. In order to attain eternal life, one must be saved from sinning, and thus be delivered from the results of sin. which are sickness, lack, sorrow-troubles of all kinds -and the grave. This is the life that Jesus Christ came to bring to light. He said: "Verily, verily, I say unto you, If a man keep my word, he shall never see death." The Jews who were listening to him knew that he was talking about the death that puts the body into the grave, for they asked him if he were greater than Abraham and the prophets. We know that Abraham and the prophets were not "spiritually dead." In fact there is no such thing as "spiritual death," for the spirit cannot die. Eternal life is not death, whether it be passed in harmony and peace, or in what is commonly called "hell."

The salvation brought to man by Jesus Christ saves

from sin and not in sin. It does not allow a man to go on sinning and suffering until he dies, and then take him to heaven. It cleanses him from all sin here and now. That which God has cleansed, can you or any one else call common or unclean? This was the lesson taught to Peter in the vision recorded in The Acts. He was shown that even the gentiles, when God had cleansed them, were pure. The Bible is full of teaching concerning the true relation of man to God; this relation is one of fellowship and oneness. The very word, "atonement," infers at-one-ment-at one with the divine. Jesus' prayer in John 17, was to the effect that those who believe on and follow him shall be one with him and with the Father. He told his followers to be perfect even as the Father in heaven is perfect.

According to I Corinthians 6:19, and II Corinthians 6:16, we are the temples of the Holy Spirit and of the living God. According to Acts 17:28, "in him we live, and move, and have our being; . . . For we are also his offspring." If we are his offspring, and live and move and have our being in him, we must have something in common with our Father and must be very closely associated with him; when we dishonor God. The commandment, "He who loveth God love his brother also," has a far deeper meaning than many of us ever have realized, "because as he is, even so are we in this world."

Read prayerfully verses 7 and 9 of the first chapter of I John, concerning Jesus' promises to cleanse us from all sin; then read the wonderful truths in I John 3: 1-9. You surely will change your mind about seeing only impurity in yourself and in all men, especially in those who really are learning to know Truth and to abide in it.

People have not reaped the blessings of their true



inheritance, because they have believed themselves to be separate from God and unlike him. They have come to manifest imperfection because they have thought themselves imperfect; man manifests as he thinks in his heart. The first step he must take, in order to manifest truly, is to effect a change of mind. He must deny the error belief that he and others are altogether impure and unlike God; he must accept the Spirit of Christ as an actual presence in his life to cleanse him from all evil, and he must learn to see as God sees. God is too pure to behold iniquity.

WE CAN OVERCOME

The third chapter of Genesis describes the fall of man from heaven to earth, or from spiritual consciousness to sense consciousness. In the beginning man dwelt with God in perfect harmony and satisfaction, and what he needed he knew to be always with him. But he yielded to the serpent of sense consciousness and entered into the knowledge of good and evil. He wasted his substance, and lost all connection with the source of his being; eventually he forgot the state of perfect harmony that was his by inheritance from God. He chose the darkness rather than the light, and was lost until Jesus came to show the way back into eternal life and harmony.

Jesus, when he made his at-one-ment with God, had command of all substance and, through his word, could instantly bring into manifestation all that he desired. He said: "The works that I do shall he do also," and, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you;" and again he said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, . . . shall he not much more clothe you, O ye of little faith!" From

these quotations of the Master's words, we understand that the "curse" for transgression refers only to man in his fallen state, and not to the Christ man. It is true that so long as man listens and yields to the serpent of sense consciousness, and knows both good and evil, he will die, and will earn his bread only by hard work. We have free wills; with Christ we can overcome and can enter into eternal life and joy and satisfaction in Spirit, or we can continue to die in sin, by trying to serve two masters—good and evil.

By following Jesus Christ in the regeneration, the race can, and will, be uplifted and purified and established in the garden of Eden, where all good is at our command.

MASTER OF TODAY

We know you as God knows you, and as you really are in Truth—sinless, pure, perfect, free, powerful, and wise. With Jesus Christ you are a child of God, for Jesus Christ said: "Is it not written in your law, I said, Ye are gods?" With Jesus Christ you will overcome every limitation. The time necessary for the perfection of your overcoming is determined by you, by your success in taking your thoughts off that self which you do not desire to be, and centering them upon the Christ within.

The kingdom of heaven is in you and all about you. You can enter into it if you will let go of the limited self which you seem to hold. The never failing love of God forgives, heals, and frees; it eliminates all remorse and regret by a complete forgetfulness of evil. The past is but a shadow that has faded away. It can no longer hurt or trouble you. You are master of today and you can fill it with joyous service.

"Rouse yourself, for the kingdom of heaven is at hand. You are a king! Bestir yourself; the Christ of God is born in you, and the hour of your reign is at hand!"



EVERYTHING WORKS ACCORDING TO LAW

The light and understanding of Jesus Christ cast out all sorrow; in his presence, we realize that each soul is being led into that which is for its highest good, and that none will be lost. Every one will be given the opportunity to overcome, until he has made the complete victory. Comfort will not come through ignorance; it will come through understanding. Whatever we place our faith in, that we bring to pass at some time, for what we sow, we must reap, either in this life, or some other incarnation. This explains why some children seem to be born handicapped in some way, and why some seem to suffer more than others. Everything works out according to law, and nothing just merely happens. We are not innocent victims of a great personal God, who sends punishment upon one, and good upon another. Each soul makes his own world according to how he has used his I AM.

If you are sorrowful for others, you only make it harder for them to overcome. True love stands firm in the face of any seeming error, and proclaims the Truth, for only by so doing can we serve.

WE SHALL BE LIKE HIM

We believe in the Bible teaching concerning the birth of Jesus: that he was conceived in Mary by the Holy Spirit; and we believe in the divine Sonship of Jesus Christ. The Christ, which was in Jesus, and which he recognized and brought to such perfect manifestation in his life, was and is the only begotten Son of God. This same Christ is the light that lights every man that comes into the world. All men may follow Jesus Christ, keep his precepts, and become sons of God, perfect even as he is perfect. "We shall be like him; for we shall see him even as he is." This is the hope that is set before us, and the way which Jesus Christ opened for our attainment.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—The Editor.]

HEALTH

Hude Park, Vt .- I am writing you from the fullness of my heart to thank you for the help you have given me. It is beyond me to express how much Truth has done for me. I asked your prayers for relief from a severe pain that followed two unsuccessful operations. Several skillful surgeons and doctors despaired of my ever being any better. At the time I wrote you I was almost constantly in severe pain. Gradually I began to be guided by the Spirit of truth-which I have been unable to recognize before—and it changed my life. I wish to tell others who pass through dark spiritual struggles not to despair but to pray and keep on. The light will be revealed to them as fast as they are able to receive it. I was bound in all kinds of error: I had mental trouble of several years' standing; but the truth is making me free.— B. L. J.

New Orleans, La.—My two-year-old baby was suffering from dengue fever. For two days she had had a temperature of 104 degrees and we were very much worried about her. On the third day I took the child in my arms and put her to sleep. While I was holding her I prayed this prayer, with my whole soul: "God in his love is filling the being of my child and his child with his healing Spirit of life. It is freely flowing through every nerve and cell in her body, cleansing, vitalizing, and healing her and making her every whit whole, in the name of Jesus Christ." I told my wife that the child would wake free from fever. The child woke two hours later, free from fever. She is now in the yard playing with the neighbors' children. "Praise God from whom all blessings flow."—V. W. P.

Nigeria, W. Africa—I have made a wonderful demonstration through faithful prayer. Some time ago a little boy who is living with me had high fever, with vomiting. I connected him at once with the Source of health, by repeating: "There is one Presence in you and about you, the Presence of health." I realized this statement for him and within an hour he was well.—W. C. O.

Surrey, Eng.—I wrote you asking for your help in severe constipation from which I had suffered for more than thirty years. I cannot express my gratitude to you for your help. I have faithfully carried out all your instructions and during this month I have had daily demonstrations. I

inclose a thank offering.—Mrs. I. E. H.

Montague, Mich.—I have received many blessings through your teachings. The doctor said that I never would overcome heart trouble. I thought it no use to live if I never could be well. I opened my Bible and my eyes fell on these words: "Ye shall not die, but live and declare my works." But I was yet in great darkness. Before I wrote to you I was troubled by many ailments and all were considered very serious. But they have vanished. God bless every individual of your society.—M. L. S.

Houston, Tex.—I wrote you about two weeks ago to pray for the healing of my eyes. When I wrote to you I could hardly see with eye glasses, and tonight I am writing you without eye glasses. The spot has left my eye and my eyes are perfectly clear. I thank you.—Mrs.

L. A. H.

Vale, Ore.—I wrote to you about a month ago for prayers for the healing of my daughter-in-law of heart trouble. She was healed before my letter reached you. We are very thankful for God's wonderful power and love. We are sending you a love offering. Thank you, dear Unity, for your help.—Mrs. M. N. F.

New York, N. Y.—You may discontinue prayers for me, as I am entirely well. Two hours after the telegram was sent the growth burst. I took care of it myself with God's help and guidance and there has been steady healing.

I inclose a love offering.—M. D.

San Francisco, Calif.—Your prayers for our little girl, who was sick and was given up to die by the doctors, have been answered. She has recovered sufficiently to attend school half of each day. She had not been able to attend school during the past two years. She attends Unity Sunday school every Sunday and says that she wants to be a teacher of Unity when she is grown. I thank you from the bottom of my heart. May God bless each one of you.—1. D.

Green Bay, Wis.—Three weeks ago I wrote you asking for prayers. I had fallen and hurt my spine. In less than a week I was cured. I thank God and Unity for the

blessings I have received.—Miss T. I.

New Orleans, La.—I fell and hurt my arm. I arose declaring: "God, God only, is my healing." I knew that Jesus Christ would heal. My arm pained me so that I almost screamed for God to help me. I suffered about an hour. I began rubbing my arm and shoulder, and noticed a cavity near the shoulder. I realized then that the bone was out of place. I prayed to God to show me through Spirit how to get the bone back. I tried to turn my arm but could not. Finally a voice said: "Pick up that scuttle of coal." Obeying the voice, I put the handle in my right hand and raised myself up. The weight of the coal snapped the bone back into place. The hollow was filled and almost all the pain left me. I do my work as usual. I thank God and know that he does hear me .-Mrs. S. W. C.

Newark, N. J .- I want to express to you our most hearty and sincere thanks for the great work of love and healing accomplished in my husband through the power of the Lord. I wrote you last July and asked for your help and prayers. My husband has been healed. He had been ill for three years, and had taken treatment from many physicians. Finally he became greatly deformed and was confined to his bed for eight months. My husband's hip bone was infected, due to a fall eight years ago. doctors failed to help him. Finally he was put into a plaster cast and was flat on his back for nine weeks, in great pain. A friend of ours called on us and she brought us the good news of Unity. I was advised to write to Silent Unity, so When I received your wonderful comforting letter and the Truth statements I felt at last that God had shown the way to me. We did as you directed, and in two weeks the cast was removed and my husband came downstairs, healed. He is now able to go back to business and we are a happy family. We shall spread the news of your good work. Inclosed is a love gift.—Mrs. M. C. J.

St. Louis, Mo.-When I wired you my mother was suffering terribly from stomach trouble and she was not able to eat or drink. After a half hour she began to improve and finally went to sleep. When she woke the next morning she said that her stomach was perfectly well and that she felt all right.—E. M. T.

Calgary, Alta., Can.—The other day one of my teeth began to ache. I knew from experience that the pain might last all night; but I sat down and said a prayer and in two

minutes the pain was gone.—E. E.

Rockport, Wash.—My husband was very ill from stomach trouble. The second day after I telegraphed to you for help he began to improve; two days later he was almost recovered and was able to eat whatever he liked. The doctors had told him that he had ulcers of the stomach and also appendicitis and that he had his choice between an operation and the probability of death. Since then he has been doing hard outdoor work and eating what he wanted. We consider this a wonderful demonstration of divine healing and feel thankful to Unity for help and prayers.—
Mrs. J. L.

Chicago Heights, Ill.—I wrote you for prayers for relief from bronchial trouble. Before my letter could have reached you the phlegm loosened. I held the prayer which you sent in your letter: "Springing into a new consciousness of life, I am healed mentally, morally, and physically." It is with gratitude and praise to God and Unity that I write you that I am enjoying the best of health.—Miss M. E.

El Paso, Tex.—I wrote you for prayers and obtained almost instant relief. My side and chest are all right now, and you may discontinue prayers for me. I know that I am every whit whole. I am reading the book of "Instructions" and I am holding every day the thought given in Unity magazine. I thank you with all my heart for your prayers.—Mrs. S. C.

Memphis, Tenn.—I have prayed daily ever since you sent me the prayer, and I have been wonderfully blessed in health. Praise God! I was in bed at the time the book came with its health thoughts. I did just as "Instructions" said, and now I am healed of the sprained back and can

work as well as ever .- Mrs. M. J.

Washington, D. C.—I thank you for your prayers. We rejeice in the recovery of my sister, who was suffering from malignant cancer of the abdomen. Prayer is mighty and we know that miracles are wrought today as they were two thousand years ago.—Mrs. J. T.

Berkeley, Calif.—I asked for prayers for a young friend of mine; I also prayed. She was quite ill from peritonitis. In four days she was much improved and in six days she sat up in bed. Blessings on Silent Unity.

-M. C. D.

Seattle, Wash.—I thank you for the wonderful help that you have given me. The trouble has gone and I am healed. As this trouble was of long duration and seemed very stubborn, the cure is the more remarkable.—G. A. T.



PROSPERITY

Queensland, Australia-I inclose application for a prosperity bank. I have indeed been blessed not only financially, but in other ways. The blessings of Unity have been extended, not only to the ones to whom the subscriptions were sent, but to others in their circle of influence. I have received lately a higher rate of pay than ever before, and work is coming to me freely. In one case I was paid 50% more than the fixed rates for the work that I was doing. I am very much pleased with the bank plan.-P. C. C.

Los Angeles, Calif.—I asked your prayers to help us meet a payment which was due on our home. At the time I wrote you, things were in bad condition financially. My husband began drinking and I was terribly worried. I told Silent Unity all about it; I also got a prosperity bank. Since then we have made the payment and the place is secure in our name; also, my husband has stopped drinking and we have been able to take a vacation, the first in two years. The letters you wrote help me to realize divine

understanding. I thank you.-E. M. O.

Vancouver, B. C., Can.-Your prayers have been answered in more ways than one. There is a wealth of peace in our hearts, fresh courage, better health. My husband had some investments on which he scarcely dared hope he would realize anything. Recently a man gave a substantial sum for them. I had been writing cheerily almost daily, and the change in the tone of his answering letters has been inspiring. Of course this is what you prayed for and what you expected us to receive. - G. J. R.

Jacksonville, Fla.-I want to thank you for the help you gave me. The day after I received your letter and affirmation I accepted the position I had been trying for weeks to get. I am very happy in my new position and I know that your help and my faith caused me to get it.

You may discontinue your prayers for me.—A. B.

S. Norwalk, Conn .- I am very glad to inform you that my sisters have been able to sell their property to the satisfaction of all. Please discontinue prayers. The property had been on the market for more than twenty years, and it is only through your helpful efforts that a sale has been made.—A. H. S.

Denver, Colo.-I wrote to you concerning work for my daughter. Since then she has received employment and is very much pleased with it. My rooms have been rented and my tenants are very nice people.—Mrs. C. L. I.

Battle Creek, Mich.—I am grateful for the wonderful blessings that have come to me since I sent for the prosperity bank. Very unexpectedly I was made a delegate to a convention, with all my expenses paid. I accepted this splendid opportunity for a vacation trip, not knowing where I would get the money necessary to prepare for the journey. I kept the word in mind: "Ask and ye shall receive." Less than a week before it was time for me to start, I received from an entirely unexpected source enough money to provide amply for all my needs. I am deeply grateful to you for your faithful ministrations, as well as to the great Giver of every good thing.—E. T.

Denver, Colo.—It has been a pleasure to save money in my prosperity bank, and we are progressing nicely in every way. We do not worry any more about money. We have paid off several debts and we know that all is well. We know that we are more prosperous and happy than ever before. We do not get tired or cross and we are more favored in every way. I send this offering with love; may

it increase many times for you.—Mrs. W. W. D.

Los Angeles, Calif.—I wrote you, asking you to help me to realize prosperity. I was trying to realize that there was a home provided for me somewhere. The answer came yesterday in a letter from a friend in a distant state. To quote from her letter: "I need you, want you. Come and make your home with me; make it 'our home.'" Words cannot express my gratitude that God does hear and answer prayer.—M. A.

Syracuse, N. Y.—I asked your prayers for increased prosperity. I am happy to tell you that my salary has been increased and I am much more contented and happy in my work. I inclose a love offering, and I hope that your teachings may continue to spread and to carry comfort and hope to all people. I am receiving Unity magazine, which is a constant inspiration to me.—R. M. G.

Edwardsville, Kan.—I wrote to you a little more than a month ago, asking for your prayers. We were out of work and had nothing to eat. In less than a week my husband and son got jobs and since have had all the work they could do. I am thankful. I praise God and Unity.—Mrs. A. E. F.

Atlanta, Ga.—A week ago I asked Unity for prayers to help my son get a position. He has a position and I know that he will be successful. I thank God and Unity.—Mrs. M. H.

Chicago, Ill.—I have received many wonderful blessings through my prosperity bank. I have received money, and my husband has more work. I get everything I ask God for. I had to go away on business recently. I did not see how I could go; but I told the Lord about it, and when the time came I had the money. I praise his holy name for his blessings, and especially for what Unity has done for me.—Mrs. E. L.

Portland, Ore.—I have had two prosperity banks. Ways have been opened for me to buy an automobile, a piano, and a lot. These are big things, but there have been hundreds of smaller blessings, just as convincing. I am happy, mostly because I feel that I am close to God. I am grateful for the help received from your literature and

prayers.—G. B.

Los Angeles, Calif.—We thank you for your prayers. There has been a great change for the better in all our affairs. My husband was successful in getting a splendid position. I cannot tell you how grateful we both feel. We love our Weekly Unity, also our Unity magazine. I am trying to interest others.—Mrs. C. F. B.

Providence, R. I.—Your prosperity bank plan works. The week after I sent the three dollars to you, I was placed in a position at an increase of \$1,365 a year over the one I held last year. As soon as I am located permanently

I shall want literature mailed to me. -M. H.

Denver, Colo.—The day we received the prosperity bank all financial worries disappeared. Money came in many unexpected ways and we have been wonderfully blessed financially ever since. We are thankful to God for this demonstration of divine love and we thank Unity for help through prayer.—Mrs. P. P.

Mt. Health, Ohio—I asked for prayers to help us to get a little home in the country. We have it, thanks to Unity

for the help.—Mrs. E. J. B.

Chanute, Kan.—I have a good job. I got it after you promised to pray for me and with me. The Lord be praised for his goodness. You have my heartfelt thanks for what the Lord has enabled you to do for me.—E. A. W.

Prescott, Ariz.—I am very glad to tell you of the prosperity your bank has brought to me: first, a sum of nearly \$800, which was a year past due, came to me; second, insurance money which I had not known anything about. I am grateful to God and to Unity.—G. J. P.



CORRESPONDENCE SCHOOL

Stovall, Miss.—The stories of the following demonstrations show how constructive thinking has brought about healing: A man had lost his eyelashes in the war. I repeated to him the Unity teaching on the subject of the power of thought to manifest visibly. He grasped the idea, applied it, and in a few days made a complete demonstration; all this after supposing for a year that the lack of eyelashes must remain a permanent disfigurement. Another demonstration was the complete restoration within an hour or two after an accident, of skin on the face of a little boy terribly burned by gunpowder.—M. W.

La Jolla, Calif.—I have received much good from studying the lessons sent out by the Correspondence School and have decided to tithe to that department. The lessons are very inspiring. At last, I am getting out of and away from self. In all my years of search and study I could never get on the right trail until I took up the first lesson of the course. With one bound, as it were, I landed upon the high rock of faith on which the true

church is built .- W. J. B.

St. Louis, Mo.—I give the inclosed offering in a spirit of deepest love and gratitude. I have received much joy from the first three lessons of the Correspondence Course. Each one seems more beautiful and helpful than the preceding ones. In the lesson on prosperity I really found my source of supply and I know that my resource is unlimited. I wish every student of Truth would avail himself of this splendid opportunity for learning Truth.—E. D.

Los Angeles, Calif.—By studying the lessons of your Correspondence Course, I truly have been led by the spirit into a clearer understanding of the Bible. Many subjects which I had not previously understood are now as plain as A, B, C. Every lesson has been a stepping-stone to higher things in life. I have now put on the whole armor of God and feel I must go forward in the work to help

others.—B. B. C.

Hoboken, N. J.—I have realized much good from studying the lessons of the Correspondence Course, and now I really know the truth that sets us free. I can and I will press forward to the mark of the high calling in Christ; I will do my duty toward the uplifting of humanity until all men shall know Truth and freedom.—S. D. B.

BE YE TRANSFORMED

Wayne, Mich.—Truly, "I give thanks always for unlimited increase in mind, money, and affairs." Things have worked out wonderfully for me in my work. I teach as I never taught before. I see the pupils transformed before my eyes; they are eager to grasp the high ideals that are held before them. I rejoice and give thanks more and more that it is my privilege to work with boys and girls. My salary has been doubled and I meet with much love and appreciation on every hand.—M. L.

Chicago, Ill.—I wish you could see the change in me. Once a forlorn-looking, sickly, unhappy creature, I now am in perfect health and am gaining flesh every week. What a joy to be well! I had to laugh as I read this month's Unity. All my life I had been sensitive because I was so terribly homely. I read of that person who is now "getting on good terms with her face;" that is exactly what I need to do. I am only beginning to love being

alive. - Mrs. E. M. S.

Chelsea, Mass.—I want to report that the answer I received, after writing to you about the discord in our home, was marvelous. Relatives who had been living with us left almost immediately and are doing well in their own home. We are happy and peaceful here by ourselves.—Mrs. E. W. McC.

Bayside, L. I., N. Y.—I thank God and Silent Unity for the comfort and help that I have received. At last things are beginning to turn for our happiness. My home rings with laughter and the gloom is disappearing. God is aiding me through Christ and the loving help of Silent Unity.—W. A. W.

FREEDOM

Austin, Ill.—I wrote you, asking help that my boy might overcome the cigarette habit. He was helped that very week. The desire has not returned, and we are both grateful. Inclosed find a love offering which is most

lovingly sent .- V. C. H.

Cleveland, Ohio—I have many things to be thankful for: health, happiness, and prosperity. I wrote to you for prayers that my son might be free from a claim of drink, and also for prayers for success in his business. Through you, God in his goodness has done all that we asked. My gratitude is beyond words.—Mrs. L. W.



HELPED BY UNITY LITERATURE

San Francisco, Calif.—I received a copy of The Christian Business Man. I surely got good out of it and also I am putting it into practice in my everyday works, and it helps me, all along. The days are not long enough; the eight hours I put in at the works go so fast that it seems that I hardly get started; also at home, mornings and evenings, I do not seem to have time to do all that I want to do. Before, the time was long and tiresome. God bless you all.—C. F. L.

Seattle, Wash.—Since becoming a reader of Weekly Unity and using the prosperity bank, I have been relieved of many worries about finances. My affirmations, a renewed faith in the Spirit of truth, and the uplifting qualities of your literature have enabled me to overcome distress of mind. May all success attend your good work.—

V. E. P.

Chicago, Ill.—I enjoy Unity magazine very much. What a comfort it is when I get discouraged and blue. I really don't know how I could get along without it.—

Mrs. N. A. B.

Los Angeles, Calif.—I am inclosing a love offering for the wonderful help which I have received since first writing to you in April. I have been better the last few months than for two years. I certainly enjoy reading your literature, and get such good results from the prayers you have sent me. I have learned them all. God bless you always in the good work you are doing.—Mrs. E. S.

Denver, Colo.—I give praise to God that it was brought to my mind to give Wee Wisdom to my little granddaughter. She is not yet eight years of age, but she reads and understands well. The magazine has made her

a better child .- Mrs. S. A. McG.

FROM CHILDREN

Erie, Pa.—I am truly thankful for what Unity did for me. I could not breathe right at night. Mother declared the Truth and wrote to you for help. I am perfectly

well now.—J. T.

Palo Seco, C. Z., Panama—I have received your letter and am glad to say that I am well and am feeling very contented since I started saying The Prayer of Faith. I read your instructions daily and I feel sure that God will help me.

—D. S.

East Palatha, Fla.—I received your prayers and have been holding them ever since. All my wants are now supplied through God and Unity. I went to the B. Y. P. U. and could hardly walk home, I had such a pain in my knee. I think it was rheumatism. When I got home I held the healing thought and made a few declarations of faith. In a few minutes the pain had left completely. For the next three days I bathed the knee with healing thoughts and rubbed it with faith and it was healed. I entered school without any difficulty. I am sending for Wee Wisdom for one year. I am just craving it. Words cannot express my thanks to Unity.—F. McC.

Little Rock, Ark.—I am glad I wrote to you. It surely has done me good. My ears are not sore and I am hearing better. I thank you for your kindness.—L. K.

Brooklyn, N. Y.—It is about a month since I wrote to you for help in my studies. I improved wonderfully and passed all my examinations.—E. N.

MISCELLANEOUS

Arcadia, Calif.—We have at last moved to the country, which I have wanted to do for twenty-five years. We exchanged our home in town for this place. My husband is getting better through your help, and everything has gone well. We are thankful to God and to Unity for bringing all this about. Please accept the inclosed offering.—I. M. L.

Norfolk, Va.—I wrote to you and asked your prayers in behalf of my husband. I know that you prayed for him, for he is well. My husband is delighted. I know you prayed for our success, as we are prospering.—N. H. G.

Emporium, Pa.—I have been lifted out of a world of poverty, sickness, and worry, to a new life. My husband has been healed of the drink habit and has become a changed man. And I have seen some wonderful cures through prayer and help from Unity. But we must be faithful to prayer and the silent hour, if we would get the full benefit.—Mrs. W. C.

Detroit, Mich.—When I wrote you, my husband had been sick for more than eight months. Now he is up, thanks to God, has a good position, and is getting a better salary than he ever before received. Three doctors had given him up to die; they said that he had tuberculosis and could not live. I could not get roomers, until I wrote you. How I wish that every one knew about Unity.—M. I.





SUBSCRIPTIONS PAYABLE IN ADVANCE

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

Unity one year	\$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00
Foreign subscriptions, same price.	

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 they appear 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 very much 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.

What the silence is.

How to go into the silence.

These are some of the many points that will be taught and demonstrated at the Unity Midsummer Conference and Healing Revival, July 1 to 14.

ANNOUNCEMENT

A Midsummer Conference and Healing Revival will be held at Kansas City for all people,

July 1 to 14.

Instead of the regular Midsummer Intensive Training school, a Unity Conference and Healing Revival will be held. Speakers and delegates from Unity Centers all over the world will be invited to take part. Lecturers and teachers at Unity headquarters will also speak.

In addition to this, special features will be provided, such as noon prosperity talks, Fourth of July picnic at Unity Farm, automobile rides, etc. Talks on vegetarianism with diet demonstrations will be given at Unity Inn and special features provided at mealtime.

The second week will be given over completely to healing. Several healing classes will be held every day. Explanations of the healing law used by Jesus and how to apply it, will be given.

The early Christian church did healing. Later, healing became largely lost to the church. It is our purpose at this time to prove that healing is a part of the Christian ministry.

Here is an opportunity for all people not only to get an understanding of Unity principles, but also to be healed. You are invited.

For additional information write to the

Conference Committee, Unity School of Christianity, 917 Tracy ave., Kansas City, Mo.



THE THINGS YOU WANT

to know in order to make your demonstration, we shall be glad to give you by personal instruction from headquarters. A great majority of those whose testimonials you have read in these pages have been enabled to rise out of disease and poverty by application of the Christian principles taught by this school.

There is no excuse for any one's spending years searching for health and happiness. They lie within you. You have the power to bring them forth. You cannot escape health, peace, and plenty when you perceive the truth. Here is your opportunity to realize your highest ideals.

The first instructions given you are concerning effective prayer, the silence. This is followed by lessons on healing, prosperity, and such subjects as our teachers and healers have found through thirty years' experience to be of vital necessity.

One applying for this personal instruction should first have a good understanding of our fundamental principles as taught in the Unity books and magazines. The applicant is required to have studied "Lessons in Truth" thoroughly. Tuition for this instruction is on the voluntary love offering plan.

If you are interested in this help, write our Correspondence School department a simple request for a schedule of the lessons.



THE SILENT-70

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

Berkeley, Calif.—As a member of Silent-70, I wish to add my testimony to that of hundreds of others as to the blessedness of this work. One idea may be helpful to other "Seventies." I read and carefully marked one copy of Unity—because I loved the articles, but with no thought of anything further. I lent that particular one in order to spread its message. The lady who first received it exclaimed when I went back for it: "Oh, I cannot tell you how much good that Unity did me. I know that it was meant especially for me." So now I am taking the time to read each magazine before I send it, marking what seems of special value.—F. L. G., S-70 No. WW-41.

UNITY GOOD WORDS CLUB

The Good Words Club offers a practical avenue for self-development and spiritual growth. Freewill offerings help to meet the expense. The pledge is:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

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.

Vame			 	
Address			 	
City	lL	l:a J	 State	

The Club Pin (gold) and the motto pledge card are helpful "reminders." The pin is \$1.50, the card 35 cents.
(Clip and return this pledge for enrollment)



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. 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. In reality the four letters were written by Mrs. John Doe; but we could not be certain of this fact. All this difficulty will be avoided if you sign your communications in the same way each time, and give plain directions whenever there is need for a change of any kind.

We know that you will gladly comply with these sug-

gestions. Thank you.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in far distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in July Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m. July 20 to August 20, 1923.

I am free from all error thoughts and conditions, and I now enter into possession of my divine inheritance of health.

PROSPERITY THOUGHT

Held daily at 12 m. July 20 to August 20, 1923.

The truth has set me free from all fear of insufficiency, and I abound in wealth of Spirit.



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 July 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 may 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 Brothers' 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.

Hollywood—Library of the Open Portal, 1500 Courtney ave.

Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.

Long Beach—Home of Truth, 1140 B. st.; Hewitt's Bookstore, 117

Pine st.; Unity Center, Gertrude White, 457 W. Ocean ave. Los Angeles—Unity Center of Christianity, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, 405-406 Music Arts bldg.; Unity Fellowship of Practical Christianity, 908 S. Grand ave.; Unity Fellowship of Practical Christianity, 908 S. Grand ave.; Home of Truth, 1975 W. Washington st.; Metaphysical Library, 432-435 Music Arts bldg.; Unity Library and Classes, 233 S. Broadway, room 342 Music Arts bldg.; Mrs. Betty Baldwin Crittenden, 4318 Rosewood; Bullock's (the book section). Oakland—Ethel R. Egy, 2137 Twenty-third ave.; Andrew J. Bloom, 643 Sixteenth st.; Fruitvale Truth Center, 1621 Fruit-

vale ave.

Ontario-Ontario Upland Truth Center, 1141/2 N. Euclid ave.

Palo Alto-N. T. Truth Center, 565 Hamilton ave.

Pasadena-Unity Society, 482 El Dorado st.; Brown's Bookstore, 190 E. Colorado st.

Pomona-New Thought Library and Truth Center, 158 W. Second st., room 9.

Sacramento-Unity Center, 1415 L st.; Unity Study Class, Hotel Haven.

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

Sikes, 1367 Fifth st.; Home of Truth, 1140 B 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.; Mission Unity Center, American hall, corner of Twentieth and Capp sts.; San Francisco Truth Center, 358 Sutter st.; Downtown Truth Center, rooms 1019-20 Shreve bldg., 210 Post st.; Unity Center, 611 Oak st., The Emporium.

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

ter, 31-32 Porter bldg.

San Pedro-Unity Center, 1160 West 2nd st.

Santa Barbara—Truth Center, room 39 Mihran Studio bldg., 17

E. Carrillo st.

Santa Monica-Metaphysical Library, 1431 Third st.; Unity Truth Center, 528 Arizona ave.

Sebastopol-Truth Center, Palmknolla, Petaluma ave.

Colo., Colorado Springs—Grimwood's, 20 N. Tejon st.

Denver—Unity Truth School, 219 E. Seventh ave.; College of
Divine Science, 1819 E. Fourteenth ave.; Universal Truth Center, 422 Colorado Theater bldg.; Power Publishing Co., 4235 Thirtysecond ave.

Pueblo-Unity Truth Center, Mrs. Lydia M. Keeling, 124 W.

Thirteenth st.

D. C., Washington-Unity Society, 1326 Eye st., n. w.; Woodward and Lothrop, Tenth and Eleventh, F and G sts.; Metaphysical Library, 1627 K st., n. w.

Fla., Jacksonville—Unity, 408 Atlantic Bank bldg.

Ga., Atlanta—Miller's Bookstore, 64 Broad st.

Savannah—Adler's Department Store.

Idaho, Boise-Arch, Cunningham and Co., 910 Main st.

Ill., Chicago-First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, room 1008, 410 S. Michigan ave.; Mrs. Alice R. Ritchie, 1010 Hartford bldg., 8 S. Dearborn st.

Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, room 135, Denison hotel. Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.

Icwa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st. Sioux City—Unity Truth Center, 409 Ross st. 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 Bookstore, 27-29 Bromfield st.; Jordan Marsh Co.

Springfield-Mrs. Mary Margeson, 356 Main st.

Md., Baltimore-Sue Smith, 817 N. Eutaw st.; L. S. Flagg, 620 W.

Lafayette ave.

Mich., Detroit-Unity Center, Arcadia, 3513 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan &

Co., 1550 Woodward ave. Crand Rapids—Mrs. Ida M. Bailey, 117 Fiszhugh ave.; Herpols-

heimer Co.

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

Kalamazoo-School of Christianity, 211 W. Dutton st. Minn., Duluth-Duluth Unity Study Class, 1023 Central ave.

Minneapolis-Unity Society of Applied Christianity, Nicolett at W. Fifteenth; Unity Truth Center, Star hall, Masonic temple.

FINITES

St. Paul-Society of Truth, 446-A Wabasha st., room 3.

Mo., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading Room, 1167 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery Bird Thayer (book dept.), Eleventh and Walnut.

St. Joseph-Practical Christianity, room 47, Ballinger bldg.

St. Louis—H. H. Schroeder, 3537 Crittenden st.; Mrs. J. C. Appel, 2631 Russell ave.; Unity Society, Cabanne and Union aves.; St. Louis Truth Center, 4030 Lindell.

Mont., Butte-Keefe Brothers, 25 W. Park st.

Nebr., Lincoln-Unity Society, 502 Fraternity bldg.

Omaha—Metaphysical Library, room 16, Patterson block.

N. J., Atlantic City—The Traymore Book Shop, Traymore hotel,
1709 Boardwalk; Blue and White Bookstore and Library, 105 S. New York ave.

Hackensack-Truth Center, 360 State st.

Montclair-Mrs. M. Elizabeth Blackmore, 303 Claremont ave.

Patterson—Unity Truth Center, 991 East 18th st.

N. Mex., Raton—May Schleifer, 321 N. Fourth st.

N. Y., Buffalo—Buffalo Unity Society, 795 Elmwood ave.; Otto
Ulbrich Co., 386 Main; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.

Chaulauqua-The Chautauqua Bookstore; Mrs. Ella F. Richards,

box 483.

New York—Unity Society, 518 Fisk bldg., Fifty-seventh and Broadway; Brentano's, Fifth ave. and Twenty-seventh st.; Goodyear Book Concern, 222 W. Seventy-second st.; Book Corner Shop, 222 W. Seventy-second st.; Centre Publishing Co., 828 Seventh ave.; Divine Science Publishing Co., 113 W. Eighty-seventh st.; Colored Unity Center, 341 W. Fifty-ninth st.

Rochester-Unity Society, Fine Arts bldg., Chestnut st., corner Elm; Scranton, Welmore & Co., Powers bldg.

Schenectady-Unity Center, Marcellene Webb Burbridge, 125 Park ave.

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

Utica-Morris P. Helling, 5 Hobart st. Ohio, Ahron-Home of Truth, 713 E. Market 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, Parlor floor Burnet house, Third and

Vine. Cleveland—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 1122 Ohlman ave.; Unity Library and Reading Room, 139 Balcony Colonial Arcade, Euclid ave.; Practical Christianity Study Class, 2330 E. Nineteenth st.; Tucker School of

Expression, 5012 Euclid ave. Columbus—New Thought Unity Temple, 15½ E. Rich st.; Mc-Clelland Bookstore, High st.; The Nookery, 327 E. State st.;

Medical Arts bldg.

Hamilton-New Thought Center, Anderson bldg. Toledo-Unity Study Class, 656 Pleasant pl.

Warren-Harry R. Marlow & Co., 311/2 Main st.
Ohla., Muskogee-Unity Truth Center, 133 East Side blvd.
Ohlahoma City-First Divine Science Church, 1313 N. Hudson; Wiggner Book Co., 128 W. Main st.



Tulsa-Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W. Third.

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

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

Philadelphia—Unity Center, 1527 Locust; The Chapel of Truth,

1507 Walnut 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., Knoxville-Frank J. Frye, 400 McKee st.

Nashville—Divine Science Center, Commercial Club bldg., room 307; Unity Truth Center, 150 Fifth ave., N Psychology Club bldg. Tex., Austin—Griegs, 910 Congress ave.

Dallas—Unity Self-Help Circle, 1631 Pine st.; Unity Study Class.

10161/2 Elm st., Deane's Studio.

El Paso-Unity Center, 614 N. Santa Fe.

Ft. Worth—Unity Truth Center, 1004 Jefferson ave., phone Rosedale 1851; W. C. Stripling Co., book dept.

Houston—Mrs. Edith V. Michaux, No. 2 Montrose apts.

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

Galveston-Purdy's Bookstore, 2217 Market st.

Utah, Salt Lake City-Horton Bookstore, 27 E. Broadway. Wash., Chehalis-Mrs. Alice L. Ruth, 986 Washington st.

Everett-The Booknook, 2722 Colby st.

Seattle-Noonday Talks Club, 5000 Arcade bldg.; S. Louise Foulks, 1217 Seventh ave.; Raymer's Old Bookstore, 1330 First ave.; C. F. Lewis, 622 Pike st.; Center of Christian Philosophy, 502-503 Waldorf hotel.

Spokane—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, corner Sixth ave. and Jefferson st. Tacoma—Raymer's Old Bookstore, 1317 Pacific ave.

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